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SELECTIONS FROM THE THOUGHTS OF MARCUS AURELIUS ANTONINUS

WISDOM SERIES

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SELECTIONS

FROM

The Thoughts

OF

MARCUS AURELIUS ANTONINUS,

EMPEROR OF ROME.

BOSTON:
Roberts Brothers.
1879.

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INTRODUCTION.

MARCUS AURELIUS ANTONINUS was born in Rome on the 26th of April, A. D. 121. He was the son of Annius Verus and Domitia Calvilla, and was called M. Annius Verus through his childhood. The Emperor Hadrian, who was much attached to the pure and lovely boy, used playfully to call him "Verissimus," or "most true." When he was adopted into the Aurelian family by Antoninus Pius, he assumed the name of Marcus Aurelius, by which he is, perhaps, most frequently known. On his accession to the throne, he took the name of Antoninus; and is called, almost indifferently, Marcus Aurelius, or Marcus Antoninus.

His father, Annius Verus, held important offices in Rome, and his family claimed descent from Numa. He died when Marcus was a child; and the boy's grandfather, Annius Verus, who had been thrice consul and prefect of the city, took charge of his education. "I do not know," says Mr. Long, "any example of a young prince having had an education which can be

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compared with that of M. Antoninus. Such a body of teachers, distinguished by their acquirements and their character, will hardly be collected again; and as to the pupil, we have not had one like him since." He had the best instructors in mathematics, music, Greek, rhetoric (or oratory), the discipline of arms, and the study of law. He had some taste for painting in his youth, and practised it for a time: he was also fond of wrestling, racing, and hunting. But his greatest delight was in the study of philosophy, in which he had the advantage of being trained by the wisest and best philosophers of the period. In the first book of his "Meditations," or "Thoughts," he has recorded their names and virtues with those of his relatives and friends, modestly attributing all his acquirements to their instruction and example. At the age of eleven or twelve he assumed the coarse and plain dress of the Stoic philosophers, and adopted their spare diet, and abstinence from luxury; deliberately choosing

"To scorn delights, and live laborious days."

He gave up all his share in his father's and mother's estates to his sister, Annia Cornificia.

When he was seventeen years old, Hadrian, whose life was near its close, adopted Antoninus Pius as his successor, on condition that he should immediately adopt the young Marcus,

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and Lucius Verus, the son of a former favorite of Hadrian, as his successors.

At the age of forty, A. D. 161, M. Antoninus succeeded to the imperial throne, having as his colleague Lucius Verus, who died eight years later. His lofty position, so far from making his life more easy, filled it with unceasing cares and labors. His conscientious regard for the welfare of his subjects caused him to regulate carefully the public expenses, to suppress litigation as far as possible, to investigate the appointment of officials, and to moderate, where he could not abolish, the excesses of public games, and the customs and abuses which offended his sense of right. He was diligent in his attendance at the senate, and was sure to examine himself any criminal case where the sentence of death was likely to be pronounced. With an intense love of study and meditation, he was obliged to devote the day from early morning till late at night to practical affairs and innumerable details of business; and the pursuits which were most dear to him had to be set aside. Entirely free from the personal ambition of a conqueror, he had to spend a great part of his reign of nineteen years in campaigning against the barbarians, who were continually pressing on the Roman frontier. He was with his army in Asia Minor, Syria, Egypt, and Greece, and especially in the countries about the

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Danube, in Austria, Moravia, and Hungary. It was among the Marcomanni and Quadi of the latter regions that he wrote a portion of his "Thoughts." "I sometimes imagine," * says Rev. F. W. Farrar, "that I see him seated on the borders of some gloomy Pannonian forest or Hungarian marsh. Through the darkness, the watchfires of the enemy gleam in the distance: but both among them, and in the camp around him, every sound is hushed, except the tread of the sentinel outside the imperial tent; and in that tent, long after midnight, sits the patient emperor by the light of his solitary lamp; and ever and anon, amid his lonely musings, he pauses to write down the pure and holy thoughts which shall better enable him, even in a Roman palace, even on barbarian battle-fields, daily to tolerate the meanness and the malignity of the men around him; daily to amend his own shortcomings; and, as the sun of earthly life begins to set, daily to draw nearer and nearer to the Eternal Light."

When he was twenty-five years old he married his cousin Faustina, the daughter of Antoninus Pius. For many centuries her name has been a synonyme for profligacy as debased as that of Messalina. Recent investigations, however, have inclined students to believe that the

* "Seekers after God," by Rev. F. W. Farrar.

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imputations on her character are unfounded. Marcus Antoninus thanks the Gods that he has such a wife, — so obedient, and so affectionate, and so simple. They had eleven children, several of whom died young.

In the year 175, Avidius Cassius, a brave Roman commander, who was at the head of the army in Asia, revolted, and proclaimed himself emperor. He was assassinated by some of his own officers after a few months, and the rebellion came to an end. The head of Cassius was sent to the emperor, who received it with sorrow, expressing regret that he was deprived of the pleasure of pardoning him. He set out for the East on hearing of the revolt. On the journey, his wife, who accompanied him, died at Mount Taurus, to the great grief of her husband. He showed the greatest clemency towards the family and partisans of Cassius, and burned the letters of his disloyal general unread, in order to avoid learning who were his accomplices. On his return from Syria and Egypt he visited Athens, where he was initiated into the Eleusinian mysteries. He entered Rome in triumph with his son Commodus, Dec. 23, A. D. 176. The war which he had been waging on the northern frontier before going to the East had continued during his absence; and he was obliged to leave Rome in August, A. D. 177, to hasten to the North. Here he remained for

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two years, carrying on a successful campaign, breaking up the confederacy of the barbarians, and nearly subduing them to the Roman power. But his shattered constitution sank under an attack of a contagious malady; and he died in Pannonia, either at Sirmium (Mitrovitz) or at Vindebona (Vienna), March 17, A. D. 180, nearly fifty-nine years old.

An interesting collection of letters which passed between Marcus and his teacher Fronto was discovered in 1814 by Angelo Mai, afterwards Cardinal Mai. They had lain concealed for many centuries in palimpsests, buried under ecclesiastical chronicles. These letters are simple and affectionate, and give a most attractive picture of the character of the emperor.

There is no question that the book called the "Reflections," "Meditations," or "Thoughts," of Marcus Antoninus, was written by his own hand. There have been several translations of it from the Greek into English, at different periods: the latest, by Mr. George Long, is considered by good critics to be so much the most accurate and satisfactory, that it supersedes all others. I have made these selections from his translation, with a few verbal changes, following the order of the unabridged volume, but numbering the sections differently, on account of omissions. Words enclosed in parentheses were put in by Mr. Long to make the meaning plainer.

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In a few instances I have given, in foot-notes, a different rendering of some sentences, from an older translation.

"It is more delightful," says Niebuhr, "to speak of Marcus Aurelius than of any man in history; for, if there is any sublime human virtue, it is his. He was certainly the noblest character of his time; and I know no other man who combined such unaffected kindness, mildness, and humility, with such conscientiousness and severity towards himself. We possess innumerable busts of him, for every Roman of his time was anxious to possess his portrait; and, if there is anywhere an expression of virtue, it is in the heavenly features of Marcus Aurelius."

"He had embraced the fortifying philosophy of Zeno in its best form," says Mr. Lecky the historian; "and that philosophy made him perhaps as nearly a perfectly virtuous man as has ever appeared upon our world. Tried by the checkered events of a reign of nineteen years, presiding over a society that was profoundly corrupt, and over a city that was notorious for its license, the perfection of his character awed even calumny to silence; and the spontaneous sentiment of his people proclaimed him rather a god than a man. Very few men have ever lived concerning whose inner life we can speak so confidently. His 'Meditations,' which form

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one of the most impressive, form also one of the truest books in the whole range of religious literature. They consist of rude fragmentary notes without literary skill or arrangement, written for the most part in hasty, broken, and sometimes almost unintelligible sentences, amid the turmoil of a camp, and recording, in accents of the most penetrating sincerity, the struggles, doubts, and aims of a soul, of which, to employ one of his own images, it may be truly said that it possessed the purity of a star, which needs no veil to hide its nakedness."

Mr. Matthew Arnold, in an interesting essay on the subject, says, "The man whose thoughts Mr. Long has thus faithfully reproduced is perhaps the most beautiful figure in history. He is one of those consoling and hope-inspiring marks which stand for ever to remind our weak and easily discouraged race how high human goodness and perseverance have once been carried, and may be carried again. . . . The great record for the outward life of a man who has left such a record of his lofty inward aspirations as that which Marcus Aurelius has left, is the clear consenting voice of all his contemporaries — high and low, friend and enemy, Pagan and Christian — in praise of his sincerity, justice, and goodness. The world's charity does not err on the side of excess: and here was a man occupying the most conspicuous station in

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the world, and professing the highest possible standard of conduct; yet the world was obliged to declare that he walked worthily of his profession. . . . When one passes from his outward to his inward life, when one turns over the pages of his 'Meditations,' — entries jotted down from day to day, amid the business of the city or the fatigues of the camp, for his own guidance and support, meant for no eye but his own, without the slightest attempt at style, with no care, even, for correct writing, not to be surpassed for naturalness and sincerity, — all disposition to carp and cavil dies away, and one is overpowered by the charm of a character of such purity, delicacy, and virtue. He fails neither in small things nor in great: he keeps watch over himself, both that the great springs of action may be right in him, and that the minute details of action may be right also. . . . And so he remains the especial friend and comforter of all clear-headed and scrupulous, yet pure-hearted and upward-striving men, in those ages most especially that walk by sight, not by faith, and yet have no open vision. He cannot give such souls, perhaps, all they yearn for; but he gives them much; and what he gives them they can receive."

M. W. T.

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SELECTIONS

FROM THE

Thoughts of

MARCUS ANTONINUS.

I.

FROM my grandfather Verus I learned good morals and the government of my temper.

2. From the reputation and remembrance of my father, modesty and a manly character.

3. From my mother, piety and beneficence, and abstinence, not only from evil deeds, but even from evil thoughts; and further, simplicity in my way of living, far removed from the habits of the rich.

4. From my great-grandfather, not to have frequented public schools, and to have had good teachers at home, and to know that on such things a man should spend liberally.

5. From my governor (or tutor) I learned

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endurance of labor, to want little, and to work with my own hands ; not to meddle with other people's affairs, and not to be ready to listen to slander.

6. From Diognetus, not to busy myself about trifling things, and to endure freedom of speech ; and to have become intimate with philosophy.

7. From Rusticus I received the impression that my character required improvement and discipline : from him I learned not to be led astray to sophistic emulation ; nor to writing on speculative matters ; nor to delivering little hortatory orations ; nor to showing myself off as a man who practises much discipline, or does benevolent acts in order to make a display ; and to abstain from rhetoric, and poetry, and fine writing ; and to write my letters with simplicity, like the letter which Rustiçus wrote from Sinuessa to my mother.

I learned also from him to be easily disposed to be pacified, and reconciled to those who have offended me by words, or done me wrong, as soon as they have shown a readiness to be reconciled ; and to read carefully, and not to be satisfied with a

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superficial understanding of a book; nor hastily to give my assent to those who talk overmuch.

I am indebted to him for being acquainted with the discourses of Epictetus, which he communicated to me out of his own collection.

8. From Apollonius I learned freedom of will and undeviating steadiness of purpose; and to look to nothing else, not even for a moment, except to reason; and to be always the same, in sharp pains, on the occasion of the loss of a child, and in long illness.

From him I learned how to receive from friends what are esteemed favors, without being either humbled by them, or letting them pass unnoticed.

9. From Sextus, a benevolent disposition, and the example of a family governed in a fatherly manner, and the idea of living conformably to nature; and gravity without affectation; and to look carefully after the interests of friends; and to tolerate ignorant persons, and those who form opinions without consideration.

He had the power of readily accommo-

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dating himself to all, so that intercourse with him was more agreeable than any flattery; and at the same time he was most highly venerated by those who associated with him.

He had the faculty both of discovering and ordering, in an intelligent and methodical way, the principles necessary for life.

He never showed anger or any other passion, but was entirely free from passion, and also most affectionate.

He could express approbation without noisy display, and he possessed much knowledge without ostentation.

10. From Alexander the grammarian, to refrain from fault-finding, and not in a reproachful way to chide those who uttered any barbarous or solecistic or strange-sounding expression; but dexterously to introduce the very expression which ought to have been used, and in the way of answer or giving confirmation, or joining in an inquiry about the thing itself, not about the word, or by some other fit suggestion.

11. From Fronto I learned to observe what envy and duplicity and hypocrisy are in a tyrant, and that generally those among

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us who are called patricians are rather deficient in paternal affection.

12. From Alexander the Platonic, not frequently nor without necessity to say to any one, or to write in a letter, that I have no leisure; nor continually to excuse the neglect of duties required by our relation to those with whom we live, by alleging urgent occupations.

13. From Catulus, not to be indifferent when a friend finds fault, even if he should find fault without reason, but to try to restore him to his usual disposition; and to love my children truly.

14. From my brother Severus, to love my kin, and to love truth, and to love justice; and through him I learned to know Thrasea, Helvidius, Cato, Dion, Brutus.

From him I received the idea of a polity in which there is the same law for all, a polity administered with regard to equal rights and equal freedom of speech, and the idea of a kingly government which respects, most of all, the freedom of the governed.

I learned from him also consistency and undeviating steadiness in my regard for phi-

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losophy ; and a disposition to do good, and to give to others readily, and to cherish good hopes, and to believe that I am loved by my friends.

In him I observed no concealment of his opinions with respect to those whom he condemned, and that his friends had no need to conjecture what he wished or did not wish, but it was quite plain.

15. From Maximus I learned self-government, and not to be led aside by any thing ; and cheerfulness in all circumstances, as well as in illness ; and a just admixture in the moral character of sweetness and dignity, and to do what was set before me without complaining.

I observed that everybody believed that he thought as he spoke, and that in all he did he never had any bad intention.

He never showed amazement and surprise, and was never in a hurry, and never put off doing a thing, nor was perplexed nor dejected ; nor did he ever laugh to disguise his vexation ; nor, on the other hand, was he ever passionate or suspicious.

He was accustomed to do acts of beneficence, was ready to forgive, was free from

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all falsehood; and presented the appearance of a man who could not be diverted from right, rather than of a man who had been improved.

I observed, too, that no man could ever think that he was despised by Maximus, or ever venture to think himself a better man.

16. In my father* I observed mildness of temper, and unchangeable resolution in the things which he had determined after due deliberation; and no vain-glory in those things which men call honors; and a love of labor and perseverance; and a readiness to listen to those who had any thing to propose for the common weal; and undeviating firmness in giving to every man according to his deserts.

I observed, too, his habit of careful inquiry in all matters of deliberation, and his persistency, and that he never stopped his investigation through being satisfied with appearances which first present themselves; and that his disposition was to keep his friends, and not to be soon tired

* He means his adoptive father, his predecessor, the Emperor Antoninus Pius.

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of them, nor yet to be extravagant in his affection.

It was also his wont to be satisfied on all occasions, and cheerful; and to foresee things a long way off, and to provide for the smallest without display; and to check immediately popular applause and all flattery; and to be ever watchful over the things which were necessary for the administration of the empire, and to be a good manager of the expenditure, and patiently to endure the blame which he got for such conduct.

He was neither superstitious with respect to the Gods, nor did he court men by gifts or by trying to please them, or by flattering the populace; but he showed sobriety in all things and firmness, and never any mean thoughts or action, nor love of novelty.

And the things which conduce in any way to the commodity of life, and of which fortune gives an abundant supply, he used without arrogance and without excusing himself; so that, when he had them, he enjoyed them without affectation; and, when he had them not, he did not want them.

He took a reasonable care of his body's

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health, not as one who was greatly attached to life, nor out of regard to personal appearance, nor yet in a careless way, but so that, through his own attention, he very seldom stood in need of the physician's art, or of medicine or external applications.

He showed prudence and economy in the exhibition of the public spectacles and the construction of public buildings, his donations to the people, and in such things; for he was a man who looked to what ought to be done, not to the reputation which is got by a man's acts.

There was in him nothing harsh, nor implacable, nor violent, nor, as one may say, any thing carried to the sweating-point; but he examined all things severally, as if he had abundance of time, and without confusion, in an orderly way, vigorously and consistently.

And that might be applied to him which is recorded of Socrates, — that he was able both to abstain from, and to enjoy, those things which many are too weak to abstain from, and cannot enjoy without excess.

But to be strong enough both to bear the one and to be sober in the other is the mark

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of a man who has a perfect and invincible soul, such as he showed in the illness of Maximus.

17. To the Gods I am indebted for having good grandfathers, good parents, a good sister, good teachers, good associates, good kinsmen and friends, — nearly every thing good.

Further, I owe it to the Gods that I was not hurried into any offence against any of them; though I had a disposition, which, if opportunity had offered, might have led me to do something of this kind: but, through their favor, there never was such a concurrence of circumstances as put me to the trial.

Further, I am thankful to the Gods that I was subjected to a ruler and a father who was able to take away all pride from me, and to bring me to the knowledge that it is possible for a man to live in a palace without wanting either guards or embroidered dresses, or torches and statues, and such like show; but that it is in such a man's power to bring himself very near to the fashion of a private person, without being for this reason either meaner in thought, or

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more remiss in action, with respect to the things which must be done for the public interest in a manner that befits a ruler.

I thank the Gods that my children have not been stupid, nor deformed in body; that I did not make more proficiency in rhetoric, poetry, and the other studies, in which I should perhaps have been completely engaged, if I had seen that I was making progress in them; that I made haste to place those who brought me up in the station of honor, which they seemed to desire, without putting them off with hope of my doing it some time after, because they were then still young.

I owe it to the Gods that ever I knew Apollonius, Rusticus, Maximus; that I received clear and frequent impressions about living according to nature, and what kind of a life that is: so that, so far as depended on the Gods, and their gifts, and help, and inspirations, nothing hindered me from forthwith living according to nature; though I still fall short of it through my own fault, and through not observing the admonitions of the Gods, and, I may almost say, their direct instructions; and that my

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body has held out so long in such a kind of life.

I thank the Gods also, that, though I was often out of humor with Rusticus, I never did any thing of which I had occasion to repent; that, though it was my mother's fate to die young, she spent the last years of her life with me; that whenever I wished to help any man in his need, or on any other occasion, I was never told that I had not the means of doing it; and that to myself the same necessity never happened, to receive any thing from another.

I thank them, too, that I have such a wife, so obedient, and so affectionate, and so simple; that I had abundance of good masters for my children; and that, when I had an inclination to philosophy, I did not fall into the hands of any sophist; and that I did not waste my time on writers [of histories], or in the resolution of syllogisms, or occupy myself about the investigation of appearances in the heavens; for all these things require the help of the gods and fortune.

*Among the Quadi at the Granua.**

* The Quadi lived in the southern part of Bohemia and Moravia; and Antoninus made a campaign against them.

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II.

BEGIN the morning by saying to thyself, "I shall meet with the busybody, the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil."

But I, who have seen the nature of the good that it is beautiful, and of the bad that it is ugly, and the nature of him who does wrong, that it is akin to me, not only of the same blood or seed, but that it participates in the same intelligence and the same portion of the divinity, — I can neither be injured by any of them: for no one can fix on me what is ugly; nor can I be angry with my kinsman, nor hate him.

For we are made for co-operation, like feet, like hands, like eyelids, like the rows of the upper and lower teeth. To act against one another, then, is contrary to nature; and it is acting against one another to be vexed and to turn away.

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2. No longer be either dissatisfied with thy present lot, or shrink from the future.

3. Cast away the thirst after books, that thou mayest not die murmuring, but cheerfully, truly, and from thy heart thankful to the Gods.

4. Remember how long thou hast been putting off these things, and how often thou hast received an opportunity from the Gods, and yet dost not use it. Thou must now at last perceive of what universe thou art a part, and of what administrator of the universe thy existence is an efflux; and that a limit of time is fixed for thee, which if thou dost not use for clearing away the clouds from thy mind, it will go and thou wilt go, and it will never return.

5. Every moment think steadily as a Roman and a man, to do what thou hast in hand with perfect and simple dignity, and feeling of affection, and freedom, and justice, and to give thyself relief from all other thoughts.

And thou wilt give thyself relief, if thou doest every act of thy life as if it were the last, laying aside all carelessness and passionate aversion from the commands of

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reason, and all hypocrisy, and self-love, and discontent with the portion which has been given to thee.

Thou seest how few the things are, the which if a man lays hold of, he is able to lead a life which flows in quiet, and is like the existence of the Gods; for the Gods on their part will require nothing more from him who observes these things.

6. Do the things external which fall upon thee distract thee? Give thyself time to learn something new and good, and cease to be whirled around.

But then thou must also avoid being carried about the other way; for those, too, are triflers who have wearied themselves in life by their activity, and yet have no object to which to direct every movement, and, in a word, all their thoughts.

7. Since it is possible that thou mayest depart from life this very moment, regulate every act and thought accordingly.

But to go away from among men, if there are Gods, is not a thing to be afraid of; for the Gods will not involve thee in evil: but if indeed they do not exist, or if they have no concern about human affairs, what is it

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to me to live in a universe devoid of Gods or devoid of Providence?

But in truth they do exist, and they do care for human things; and they have put all the means in man's power to enable him not to fall into real evils.

And as to the rest, if there was any thing evil, they would have provided for this also, that it should be altogether in a man's power not to fall into it.

But neither through ignorance, nor having the knowledge, but not the power, to guard against or correct these things, is it possible that the nature of the universe has overlooked them; nor is it possible that it has made so great a mistake, either through want of power or want of skill, that good and evil should happen indiscriminately to the good and the bad.

But death certainly, and life, honor and dishonor, pain and pleasure, — all these things happen equally to good men and bad, being things which make us neither better nor worse. Therefore they are neither good nor evil.

8. Nothing is more wretched than a man who traverses every thing in a round, and

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pries into the things beneath the earth, as the poet says, and seeks by conjecture what is in the minds of his neighbors, without perceiving that it is sufficient to attend to the dæmon (divinity) within him, and to reverence it sincerely.

And reverence of the dæmon consists in keeping it pure from passion and thoughtlessness, and dissatisfaction with what comes from Gods and men.

For the things from the Gods merit veneration for their excellence ; and the things from men should be dear to us by reason of kinship : and sometimes even, in a manner, they move our pity by reason of men's ignorance of good and bad ; this defect being not less than that which deprives us of the power of distinguishing things that are white and black.

9. The soul of man does violence to itself, first of all, when it becomes an abscess, and, as it were, a tumor, on the universe, so far as it can ; for to be vexed at any thing which happens is a separation of ourselves from nature, in some part of which the natures of all other things are contained.

In the next place, the soul does violence

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to itself when it turns away from any man, or even moves towards him with the intention of injuring, such as are the souls of those who are angry.

In the third place, the soul does violence to itself when it is overpowered by pleasure or by pain.

Fourthly, when it plays a part, and says or does any thing insincerely and untruly.

Fifthly, when it allows any act of its own and any movement to be without an aim, and does any thing thoughtlessly, and without considering what it is; it being right that even the smallest things be done with reference to an end.

10. What, then, is that which is able to conduct a man? One thing, and only one, — Philosophy.

But this consists in keeping the dæmon (divinity) within a man free from violence and unharmed, superior to pains and pleasures; doing nothing without a purpose, nor yet falsely and with hypocrisy; not feeling the need of another man's doing or not doing any thing; and, besides, accepting all that happens, and all that is allotted as coming from thence, wherever it is, from

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whence he himself came ; and, finally, waiting for death with a cheerful mind, as being nothing else than a dissolution of the elements of which every human being is compounded.

But if there is no harm to the elements themselves in each continually changing into another, why should a man have any apprehension about the change and dissolution of all the elements? For it is according to nature ; and nothing is evil which is according to nature.

*This in Carnuntum.**

* Carnuntum was a town on the south side of the Danube, about thirty miles east of Vienna. Antoninus is said to have remained there three years during his war with the Marcomanni.

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III.

WE ought to observe also that even the things which follow after the things which are produced according to nature contain something pleasing and attractive.

For instance, when bread is baked, some parts are split at the surface; and these parts which thus open, and have a certain fashion contrary to the purpose of the baker's art, are beautiful in a manner, and in a peculiar way excite a desire for eating.

And, again, figs, when they are quite ripe, gape open; and, in the ripe olives, the very circumstance of their being near to rottenness adds a peculiar beauty to the fruit.

And the ears of corn bending down, and the lion's eyebrows, and the foam which flows from the mouth of wild boars, and many other things, though they are far from being beautiful, if a man should examine them severally, still, because they are consequent upon the things which are formed by nature, help to adorn them, and

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they please the mind; so that, if a man should have a feeling and deeper insight with respect to the things which are produced in the universe, there is hardly one of those which follow by way of consequence which will not seem to him to be in a manner disposed so as to give pleasure.

And so he will see even the real gaping jaws of wild beasts with no less pleasure than those which painters and sculptors show by imitation; and in an old woman and an old man he will be able to see a certain maturity and comeliness; and the attractive loveliness of young persons, he will be able to look on with chaste eyes.

And many such things will present themselves, not pleasing to every man, but to him only who has become truly familiar with Nature and her works.

2. Do not waste the remainder of thy life in thoughts about others, when thou dost not refer thy thoughts to some object of common utility; for thou losest the opportunity of doing something else when thou hast such thoughts as these, — "What is such a person doing, and why? and what is he saying, and what is he thinking of,

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and what is he contriving?"—and whatever else of the kind makes us wander away from the observation of our own ruling power.

We ought, then, to check in the series of our thoughts every thing that is without a purpose and useless, but most of all the over-curious feeling and the malignant.

And a man should use himself to think of those things only about which if one should suddenly ask, "What hast thou now in thy thoughts?" with perfect openness thou mightest immediately answer, "This or that;" so that from thy words it should be plain that every thing in thee is simple and benevolent, and such as befits a social being, and one that cares not for thoughts about pleasure or sensual enjoyments at all, or any rivalry or envy and suspicion, or any thing else for which thou wouldst blush if thou shouldst say that thou hadst it in thy mind.

For the man who is such as no longer to delay being among the number of the best is like a priest and minister of the Gods, using, too, the deity which is planted within him, which makes the man uncon-

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taminated by pleasure, unharmed by any pain, untouched by any insult, feeling no wrong, a fighter in the noblest fight, one who cannot be overpowered by any passion, dyed deep with justice, accepting with all his soul every thing which happens and is assigned to him as his portion; and not often, nor yet without great necessity and for the general interest, imagining what another says, or does, or thinks.

For it is only what belongs to himself that he makes the matter for his activity; and he constantly thinks of that which is allotted to himself out of the sum total of things, and he makes his own acts fair, and he is persuaded that his own portion is good.

And he remembers also that every rational being is his kinsman, and that to care for all men is according to man's nature; and a man should hold on to the opinion, not of all, but of those only who confessedly live according to nature.

3. Labor not unwillingly, nor without regard to the common interest, nor without due consideration, nor with distraction; nor let studied ornament set off thy thoughts;

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and be not either a man of many words, or busy about too many things.

And, further, let the deity which is in thee be the guardian of a living being, manly and of ripe age, and engaged in matter political, and a Roman, and a ruler, who has taken his post like a man waiting for the signal which summons him from life, and ready to go, having need neither of oath nor of any man's testimony.

Be cheerful also, and seek not external help nor the tranquillity which others give. A man, then, must stand erect, not be kept erect by others.

4. If thou findest in human life any thing better than justice, truth, temperance, fortitude, and, in a word, any thing better than thy own mind's self-satisfaction in the things which it enables thee to do according to right reason, and in the condition that is assigned to thee without thy own choice, — if, I say, thou seest any thing better than this, turn to it with all thy soul, and enjoy that which thou hast found to be the best.

But if nothing appears to be better than the deity which is planted in thee, which

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has subjected to itself all thy appetites, and carefully examines all the impressions, and, as Socrates said, has detached itself from the persuasions of sense, and has submitted itself to the Gods, and cares for mankind,—if thou findest every thing else smaller and of less value than this, give place to nothing else.

For if thou dost once diverge and incline to it, thou wilt no longer without distraction be able to give the preference to that good thing which is thy proper possession and thy own.

5. Never value any thing as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect, to hate any man, to suspect, to curse, to act the hypocrite, to desire any thing which needs walls and curtains.

For he who has preferred to every thing else his own intelligence, and the dæmon (divinity) within him, and the worship of its excellence, acts no tragic part, does not groan, will not need either solitude or much company; and, what is chief of all, he will live without either pursuing or flying from life; but, whether for a longer

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or a shorter time he shall have the soul enclosed in the body, he cares not at all.

For even if he must depart immediately, he will go as readily as if he were going to do any thing else which can be done with decency and order; taking care of this only all through life, that his thoughts turn not away from any thing which belongs to an intelligent being and a member of a civil community.

6. To the aids which have been mentioned let this one still be added: Make for thyself a definition or description of the thing which is presented to thee, so as to see distinctly what kind of a thing it is in its substance, in its nudity, in its complete entirety, and tell thyself its proper name, and the names of the things of which it has been compounded, and into which it will be resolved.

For nothing is so productive of elevation of mind as to be able to examine methodically and truly every object which is presented to thee in life; and always to look at things so as to see at the same time what kind of universe this is, and what kind of use every thing performs in it, and

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what value every thing has with reference to the whole, and what with reference to man, who is a citizen of the highest city, of which all other cities are like families; what each thing is, and of what it is composed, and how long it is the nature of this thing to endure which now makes an impression on me; and what virtue I have need of with respect to it, such as gentleness, manliness, truth, fidelity, simplicity, contentment, and the rest.

Wherefore, on every occasion, a man should say, "This comes from God; and this is according to the apportionment and spinning of the thread of destiny, and such like coincidence and chance; and this is from one of the same stock, and a kinsman and partner,—one who knows not, however, what is according to his nature. But I know: for this reason, I behave towards him, according to the natural law of fellowship, with benevolence and justice."

7. If thou workest at that which is before thee, following right reason, seriously, vigorously, calmly, without allowing any thing else to distract thee, but keeping thy divine part pure as if thou shouldest be bound

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to give it back immediately, — if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is no man who is able to prevent this.

8. As physicians have always their instruments and knives ready for cases which suddenly require their skill, so do thou have principles ready for the understanding of things divine and human, and for doing every thing, even the smallest, with a recollection of the bond which unites the divine and human to one another.

For neither wilt thou do any thing well which pertains to man without at the same time having a reference to things divine, nor the contrary.

9. No longer wander at hazard; for neither wilt thou read thy own memoirs, nor the acts of the ancient Romans and Hellenes, and the selections from books which thou wast reserving for thy old age.

Hasten, then, to the end which thou hast before thee; and, throwing away idle hopes, come to thy own aid, if thou carest at all for thyself, while it is in thy power.

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10. . . . There remains that which is peculiar to the good man, — to be pleased and content with what happens, and with the thread which is spun for him ; and not to defile the divinity which is planted in his breast, nor disturb it with a crowd of images, but to preserve it tranquil, following it obediently as a God, neither saying any thing contrary to the truth, nor doing any thing contrary to justice.

And if all men refuse to believe that he lives a simple, modest, and contented life, he is neither angry with any of them, nor does he deviate from the way which leads to the end of life, to which a man ought to come pure, tranquil, ready to depart, and without any compulsion perfectly reconciled to his lot.

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IV.

MEN seek retreats for themselves, — houses in the country, sea-shores, and mountains; and thou, too, art wont to desire such things very much. But this is altogether a mark of the most common sort of men; for it is in thy power, whenever thou shalt choose, to retire into thyself.

For nowhere either with more quiet or more freedom from trouble does a man retire than into his own soul, particularly when he has within him such thoughts, that by looking into them he is immediately in perfect tranquillity.

And I affirm that tranquillity is nothing else than the good ordering of the mind.

Constantly, then, give to thyself this retreat, and renew thyself; and let thy principles be brief and fundamental, which, as soon as thou shall recur to them, will be sufficient to cleanse the soul completely, and to send thee back free from all discontent with the things to which thou returnest.

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2. Take away thy opinion, and then there is taken away the complaint, "I have been harmed." Take away the complaint, "I have been harmed," and the harm is taken away.

3. That which does not make a man worse than he was, also does not make his life worse; nor does it harm him either from without or from within.

4. Do not have such an opinion of things as he has who does thee wrong, or such as he wishes thee to have, but look at them as they are in truth.

5. A man should always have these two rules in readiness: the one, to do only whatever the reason of the ruling and legislating faculty may suggest for the use of men; the other, to change thy opinion, if there is any one at hand who sets thee right and moves thee from any opinion.

But this change of opinion must proceed only from a certain persuasion, as of what is just or of common advantage, and the like, not because it appears pleasant or brings reputation.

6. How much trouble he avoids who does not look to see what his neighbor

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says or does or thinks, but only to what he does himself, that it may be just and pure!

7. Every thing harmonizes with me which is harmonious to thee, O Universe! Nothing for me is too early nor too late which is in due time for thee.

Every thing is fruit to me which thy seasons bring, O Nature! From thee are all things; in thee are all things; to thee all things return.

The poet says, "Dear city of Cecrops;" and wilt not thou say, "Dear city of Zeus"?

8. Occupy thyself with few things, says the philosopher, if thou wouldst be tranquil.

But consider if it would not be better to say, "Do what is necessary, and whatever the reason of the being which is naturally social requires, and as it requires."

For this brings not only the tranquillity which comes from doing well, but also that which comes from doing few things.

For, the greatest part of what we say and do being unnecessary, if a man takes this away he will have more leisure, and less uneasiness.

Accordingly, on every occasion a man should ask himself, "Is this one of the unnecessary things?"

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Now, a man should take away not only unnecessary acts, but also unnecessary thoughts; for thus superfluous acts will not follow after.

9. Try how the life of the good man suits thee, — the life of him who is satisfied with his portion out of the whole, and satisfied with his own just acts and benevolent disposition.

10. Love the art, poor as it may be, which thou hast learned, and be content with it; and pass through the rest of life like one who has intrusted to the Gods with his whole soul all that he has, making thyself neither the tyrant nor the slave of any man.

11. What, then, is that about which we ought to employ our serious pains? This one thing, — thoughts just, and acts social, and words which never lie, and a disposition which gladly accepts all that happens, as necessary, as usual, as flowing from a principle and source of the same kind.

12. Thou wilt soon die; and thou art not yet simple, nor free from perturbations, nor without suspicion of being hurt by external things, nor kindly disposed towards all; nor dost thou yet place wisdom only in acting justly.

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13. Every thing which happens is as familiar and well known as the rose in spring and the fruit in summer; for such is disease and death and calumny and treachery, and whatever else delights fools or vexes them.

14. Pass, then, through this little space of time conformably to nature, and end thy journey in content, just as an olive falls off when it is ripe, blessing nature who produced it, and thanking the tree on which it grew.

15. Be like the promontory, against which the waves continually break; but it stands firm, and tames the fury of the water around it.

Unhappy am I because this has happened to me. Not so; but happy am I, though this has happened to me, because I continue free from pain, neither crushed by the present, nor fearing the future.

For such a thing as this might have happened to every man; but every man would not have continued free from pain on such an occasion.

Why, then, is that rather a misfortune than this a good fortune? And dost thou

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in all cases call that a man's misfortune which is not a deviation from man's nature? and does a thing seem to thee to be a deviation from man's nature when it is not contrary to the will of man's nature?

Well, thou knowest the will of nature. Will, then, this which has happened prevent thee from being just, magnanimous, temperate, prudent, secure against inconsiderate opinions and falsehood? Will it prevent thee from having modesty, freedom, and every thing else, by the presence of which man's nature obtains all that is its own?

Remember too, on every occasion which leads thee to vexation, to apply this principle: that this is not a misfortune, but that to bear it nobly is good fortune.

16. Always run to the short way; and the short way is the natural: accordingly, say and do every thing in conformity with the soundest reason. For such a purpose frees a man from trouble and warfare, and all artifice and ostentatious display.

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V.

IN the morning, when thou risest unwillingly, let this thought be present: "I am rising to the work of a human being. Why, then, am I dissatisfied if I am going to do the things for which I exist, and for which I was brought into the world? Or have I been made for this, — to lie in the bed-clothes, and keep myself warm?"

But this is more pleasant. Dost thou exist, then, to take thy pleasure, and not at all for action or exertion? Dost, thou not see the little plants, the little birds, the ants, the spiders, the bees, working together to put in order their several parts of the universe?

And art thou unwilling to do the work of a human being? and dost thou not make haste to do that which is according to thy nature?

But it is necessary to take rest also. It is necessary. However, Nature has fixed bounds to this too: she has fixed bounds

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both to eating and drinking; and yet thou goest beyond these bounds, beyond what is sufficient: yet in thy acts it is not so, but thou stoppest short of what thou canst do. So thou lovest not thyself; for, if thou didst, thou wouldst love thy nature and her will.

But those who love their several arts exhaust themselves in working at them, unwashed and without food; but thou valuest thy own nature less than the turner values the turning art, or the dancer the dancing art, or the lover of money values his money, or the vain-glorious man his little glory.

And such men, when they have a violent affection to a thing, choose neither to eat nor to sleep rather than to perfect the things which they care for. But are the acts which concern society more vile in thy eyes, and less worthy of thy labor?

2. How easy it is to repel and to wipe away every impression which is troublesome or unsuitable, and immediately to be in all tranquillity!

3. Thou sayest men cannot admire the sharpness of thy wits. Be it so; but there

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are many other things of which thou canst not say, "I am not formed for them by nature."

Show those qualities, then, which are altogether in thy power, — sincerity, gravity, endurance of labor, aversion to pleasure, contentment with thy portion and with few things, benevolence, frankness, no love of superfluity, freedom from trifling, magnanimity.

Dost thou not see how many qualities thou art immediately able to exhibit, in which there is no excuse of natural incapacity and unfitness, and yet thou still remainest voluntarily below the mark? Or art thou compelled, through being defectively furnished by nature, to murmur, and to be stingy, and to flatter, and to find fault with thy poor body, and to try to please men, and to make great display, and to be so restless in thy mind?

No, by the Gods; but thou mightest have been delivered from these things long ago. Only if in truth thou canst be charged with being rather slow, and dull of comprehension, thou must exert thyself about this also, not neglecting it, nor yet taking pleasure in thy dulness.

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4. One man, when he has done a service to another, is ready to set it down to his account as a favor conferred. Another is not ready to do this; but still in his own mind he thinks of the man as his debtor, and he knows what he has done. A third in a manner does not even know what he has done; but he is like a vine which has produced grapes, and seeks for nothing more after it has once produced its proper fruit.

As a horse when he has run, a dog when he has tracked the game, a bee when it has made the honey, so a man, when he has done a good act, does not call out for others to come and see, but he goes on to another act, as a vine goes on to produce again the grapes in season.

5. A prayer of the Athenians: "Rain, rain, O dear Zeus! down on the ploughed fields of the Athenians, and on the plains." In truth, we ought not to pray at all; or we ought to pray in this simple and noble fashion.

6. Just as we must understand when it is said that Æsculapius prescribed to this man horse-exercise, or bathing in cold water,

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or going without shoes; so we must understand it when it is said that the nature of the universe prescribed to this man disease or mutilation or loss, or any thing else of the kind.

. . . Let us, then, receive these things, as well as those which Æsculapius prescribes. Many, as a matter of course, even among his prescriptions, are disagreeable; but we accept them in the hope of health. Let the perfecting and accomplishment of the things which the common nature judges to be good be judged by thee to be of the same kind as thy health.

And so accept every thing which happens, even if it seem disagreeable, because it leads to this, to the health of the universe, and to the prosperity and felicity of Zeus [the universe]; for he would not have brought on any man what he has brought, if it were not useful for the whole.

7. Be not disgusted nor discouraged nor dissatisfied if thou dost not succeed in doing every thing according to right principles; but, when thou hast failed, return back again, and be content if the greater part of what thou doest is consistent with man's nature, and love this to which thou returnest.

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8. Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts. Dye it, then, with a continuous series of such thoughts as these; for instance, that where a man can live, there he can also live well. But he must live in a palace: well, then, he can also live well in a palace.

9. Live with the Gods. And he does live with the Gods who constantly shows to them that his own soul is satisfied with that which is assigned to him, and that it does all that the dæmon wishes, which Zeus hath given to every man for his guardian and guide, a portion of himself. And this is every man's understanding and reason.

10. How hast thou behaved hitherto to the Gods, thy parents, brethren, children, teachers, to those who looked after thy infancy, to thy friends, kinsfolk, to thy slaves? Consider if thou hast hitherto behaved to all in such a way that this may be said of thee:—

"Never has wronged a man in deed or word."

And call to recollection both how many things thou hast passed through, and how

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many things thou hast been able to endure ; and that the history of thy life is now complete, and thy service is ended ; and how many beautiful things thou hast seen ; and how many pleasures and pains thou hast despised ; and how many things called honorable thou hast spurned ; and to how many ill-minded folks thou hast shown a kind disposition.

11. Why do unskilled and ignorant souls disturb him who has skill and knowledge ?

12. Soon, very soon, thou wilt be ashes, or a skeleton ; and either a name, or not even a name. But name is sound and echo ; and the things which are much valued in life are empty and rotten and trifling, and like little dogs biting one another, and little children quarrelling, laughing, and then straightway weeping. But fidelity and modesty and justice and truth are fled

"Up to Olympus from the wide-spread earth."

. . . Why, then, dost thou not wait in tranquillity for thy end, whether it is extinction, or removal to another state ? And, until that time comes, what is sufficient ? Why, what else than to venerate the Gods and

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bless them, and to do good to men, and to practise tolerance and self-restraint ; but as to every thing which is beyond the limits of the poor flesh and breath, to remember that this is neither thine, nor in thy power.

13. Thou canst pass thy life in an equable flow of happiness, if thou canst go by the right way, and think and act in the right way. These two things are common both to the soul of God and to the soul of man, and to the soul of every rational being, — not to be hindered by another ; and to hold good to consist in the disposition to justice and the practice of it, and in this to let thy desire find its termination.

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VI.

LET it make no difference to thee whether thou art cold or warm, if thou art doing thy duty; and whether thou art drowsy, or satisfied with sleep; and whether ill-spoken of or praised; and whether dying, or doing something else. For it is one of the acts of life, this act by which we die: it is sufficient then, in this act also, to do well what we have in hand.

2. The best way of avenging thyself is not to become like the wrong-doer.

3. Take pleasure in one thing, and rest in it, in passing from one social act to another social act, thinking of God.

4. The universe is either a confusion, and a mutual involution of things, and a dispersion; or it is unity and order and providence. If, then, it is the former, why do I desire to tarry in a fortuitous combination of things, and such a disorder? And why do I care about any thing else than how I shall at last become earth? And why am I

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disturbed? for the dispersion of my elements will happen, whatever I do. But, if the other supposition is true, I venerate, and I am firm; and I trust in Him who governs.

5. When thou hast been compelled by circumstances to be disturbed in a manner, quickly return to thyself; and do not continue out of tune longer than the compulsion lasts; for thou wilt have more mastery over the harmony by continually recurring to it.

6. If a thing is difficult to be accomplished by thyself, do not think that it is impossible for a man; but if any thing is possible for a man, and conformable to his nature, think that this can be attained by thyself too.

7. In the gymnastic exercises, suppose that a man has torn thee with his nails, and, by dashing against thy head, has inflicted a wound. Well, we neither show any signs of vexation, nor are we offended, nor do we suspect him afterwards as a treacherous fellow; and yet we are on our guard against him, not, however, as an enemy, nor yet with suspicion; but we quietly get out of his way.

Something like this let thy behavior be in all the other parts of life: Let us overlook

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many things in those who are like antagonists in the gymnasium; for it is in our power, as I said, to get out of the way, and to have no suspicion nor hatred.

8. If any man is able to convince me and show me that I do not think or act right, I will gladly change; for I seek the truth, by which no man was ever injured. But he is injured who abides in his error and ignorance.

9. If any man should propose to thee the question, how the name Antoninus is written, wouldst thou with a straining of the voice utter each letter? What, then, if they grow angry: wilt thou be angry too? Wilt thou not go on with composure, and number every letter?

Just so, then, in this life also remember that every duty is made up of certain parts. These it is thy duty to observe; and, without being disturbed or showing anger towards those who are angry with thee, to go on thy way, and finish that which is set before thee.

10. It is a shame for the soul to be first to give way in this life, when thy body does not give way.

11. Take care that thou art not made into

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a Cæsar; that thou art not dyed with this dye: for such things happen. Keep thyself, then, simple, good, pure, serious, free from affectation, a friend of justice, a worshipper of the Gods, kind, affectionate, strenuous in all proper acts. Strive to continue to be such as philosophy wished to make thee. Reverence the Gods, and help men. Short is life. There is only one fruit of this earthly life,—a pious disposition and social acts.

Do every thing as a disciple of Antoninus. Remember his constancy in every act which was conformable to reason, and his evenness in all things, and his piety, and the serenity of his countenance, and his sweetness, and his disregard of empty fame, and his efforts to understand things; and how he would never let any thing pass without having first most carefully examined it, and clearly understood it.

Remember how he bore with those who blamed him unjustly, without blaming them in return; how he did nothing in a hurry; and how he listened not to calumnies; and how exact an examiner of manners and actions he was; and not given to reproach people, nor timid, nor suspicious, nor a soph-

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ist; and with how little he was satisfied, such as lodging, bed, dress, food, servants; and how laborious and patient; and his firmness and uniformity in his friendships; and how he tolerated freedom of speech in those who opposed his opinions; and the pleasure that he had when any man showed him any thing better; and how pious he was without superstition. Imitate all this, that thou mayest have as good a conscience, when thy last hour comes, as he had.

12. Adapt thyself to the things with which thy lot has been cast: and the men among whom thou hast received thy portion, love them, but do it truly [sincerely].

13. Whatever of the things which are not within thy power thou shalt suppose to be good for thee or evil, it must of necessity be, that if such a bad thing befall thee, or the loss of such a good thing, thou wilt blame the Gods, and hate men too, — those who are the cause of the misfortune or the loss, or those who are suspected of being likely to be the cause. And indeed we do much injustice because we do not regard these things as indifferent. But, if we judge only those things which are in our power to be

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good or bad, there remains no reason either for finding fault with God, or standing in a hostile attitude to man.

14. If the Gods have determined about me and about the things which must happen to me, they have determined well; for it is not easy even to imagine a Deity without forethought. And as to doing me harm, why should they have any desire towards that? for what advantage would result to them from this, or to the whole, which is the special object of their providence?

But, if they have not determined about me individually, they have certainly determined about the whole at least; and the things which happen by way of sequence in this general arrangement I ought to accept with pleasure, and to be content with them. But if they determine about nothing, — which it is wicked to believe, or, if we do believe it, let us neither sacrifice nor pray nor swear by them, nor do any thing else which we do as if the Gods were present and lived with us, — but if, however, the Gods determine about none of the things which concern us, I am able to determine about myself, and I can inquire about that which is useful; and

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that is useful to every man which is conformable to his own constitution and nature.

But my nature is rational and social; and my city and country, so far as I am Antoninus, is Rome; but so far as I am a man, it is the world. The things, then, which are useful to these cities, are alone useful to me.

15. . . . One thing here is worth a great deal, — to pass thy life in truth and justice, with a benevolent disposition even to liars and unjust men.

16. When thou wishest to delight thyself, think of the virtues of those who live with thee; for instance, the activity of one, and the modesty of another, and the liberality of a third, and some other good quality of a fourth. For nothing delights so much as the examples of the virtues, when they are exhibited in the morals of those who live with us, and present themselves in abundance, as far as is possible. Wherefore we must keep them before us.

17. Let us try to persuade men; but act even against their will, when the principles of justice lead that way. If, however, any man by using force stands in thy way, betake thyself to contentment and tranquillity,

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and at the same time employ the hindrance towards the exercise of some other virtue; and remember that thy attempt was with a reservation [conditionally], that thou didst not desire to do impossibilities. What, then, didst thou desire? Some such effort as this. But thou attainest thy object if the things to which thou wast moved are [not] accomplished.

18. Accustom thyself to attend carefully to what is said by another; and, as much as it is possible, be in the speaker's mind.

19. That which is not good for the swarm, neither is it good for the bee.

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VII.

BE not ashamed to be helped; for it is thy business to do thy duty like a soldier in the assault on a town. How, then, if, being lame, thou canst not mount up on the battlements alone, but with the help of another it is possible?

2. Let not future things disturb thee; for thou wilt come to them, if it shall be necessary, having with thee the same reason which now thou usest for present things.

3. 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.

4. It is peculiar to man to love even those who do wrong. And this happens, if, when they do wrong, it occurs to thee that they are kinsmen, and that they do wrong through ignorance, and unintentionally, and that soon both of you will die; and, above all, that the wrong-doer has done thee no harm, for he

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has not made thy ruling faculty worse than it was before.

5. A scowling look is altogether unnatural: when it is often assumed, the result is, that all comeliness dies away, and at last is so completely extinguished, that it cannot be again lighted up at all.

6. Think not so much of what thou hast not as of what thou hast; but of the things which thou hast, select the best, and then reflect how eagerly they would have been sought, if thou hadst them not. At the same time, however, take care that thou dost not, through being so pleased with them, accustom thyself to overvalue them, so as to be disturbed if ever thou shouldst not have them.

7. Retire into thyself. The rational principle which rules has this nature, that it is content with itself when it does what is just, and so secures tranquillity.

8. Adorn thyself with simplicity and modesty, and with indifference towards the things which lie between virtue and vice. Love mankind; follow God.

9. About pain. The pain which is intolerable carries us off; but that which lasts a

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long time is tolerable; and the mind maintains its own tranquillity by retiring into itself, and the ruling faculty is not made worse. But the parts which are harmed by pain, let them, if they can, give their opinion about it.

10. It is a base thing for the countenance to be obedient and to regulate and compose itself as the mind commands, and for the mind not to be regulated and composed by itself.

11. From Plato.* But I would make this man a sufficient answer, which is this: Thou sayest not well, if thou thinkest that a man, who is good for any thing at all, ought to compute 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.

For thus it is, men of Athens, in truth: wherever a man has placed himself thinking it the best place 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, either death or

* From the Apology.

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any thing else, before the baseness of deserting his post.

But, my good friend,* consider whether that which is noble and good is not something different from saving and being saved; for we must not allow that it consists in living such or such a time, at least for one who is really a man; and he should not be fond of life, but intrusting this to God, and believing what the women say, that no man can escape his destiny, he should next inquire how he may best live the time that he has to live.

12. Look round at the courses of the stars, as if thou wert going along with them, and constantly consider the changes of the elements into one another; for such thoughts purge away the filth of the earthly life.

13. "The breeze which heaven has sent
We must endure, and toil without complaining."

14. Another may be more expert in casting † his opponent; but let him not be more social, nor more modest, nor better disciplined to meet all that happens, nor more considerate with respect to the faults of his neighbors.

* Plato, Gorgias. † In wrestling.

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15. Everywhere and at all times it is in thy power piously to acquiesce in thy present condition, and to behave justly to those who are about thee, and to exert thy skill upon thy present thoughts, that nothing shall steal into them without being well examined.

16. Consider thyself to be dead, and to have completed thy life up to the present time, and live according to nature the remainder which is allowed thee.

17. Love only that which happens to thee, and is spun with the thread of thy destiny; for what is more suitable?

18. In every thing which happens, keep before thy eyes those to whom the same things happened, and how they were vexed, and treated them as strange things, and found fault with them; and now where are they? Nowhere.

Why, then, dost thou choose to act in the same way? and why dost thou not leave these agitations, which are foreign to nature, to those who cause them, and those who are moved by them? and why art thou not altogether intent upon the right way of making use of the things which happen to thee? for then thou wilt use them well, and they

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will be a material for thee to work on. Only attend to thyself, and resolve to be a good man in every act which thou doest.

19. Look within. Within is the fountain of good; and it will ever bubble up, if thou wilt ever dig.

20. The art of life is more like the wrestler's art than the dancer's in respect of this, that it should stand ready and firm to meet onsets which are sudden and unexpected.

21. Every soul, the philosopher says, is involuntarily deprived of truth: consequently, in the same way it is deprived of justice and temperance and benevolence, and every thing of the kind. It is most necessary to bear this constantly in mind; for thus thou wilt be more gentle towards all.

22. Take care not to feel towards the inhuman as they feel towards men.

23. It is very possible to be a divine man, and to be recognized as such by no one. Always bear this in mind; and another thing too, — that very little, indeed, is necessary for living a happy life.

And because thou hast despaired of becoming a dialectician, and skilled in the knowledge of nature, do not for this reason

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renounce the hope of being both free and modest and social, and obedient to God.

24. It is in thy power to live free from all compulsion in the greatest tranquillity of mind, even if all the world cry out against thee as much as they choose, and even if wild beasts tear in pieces the members of this kneaded matter which has grown around thee. For what hinders the mind in the midst of all this from maintaining itself in tranquillity, and in a just judgment of all surrounding things?

25. The perfection of moral character consists in this, — in passing every day as the last, and in being neither violently excited nor torpid, nor playing the hypocrite.

26. The Gods, who are immortal, are not vexed because during so long a time they must tolerate continually men such as they are, and so many of them bad; and besides this, they also take care of them in all ways. But thou, who art destined to end so soon, — art thou wearied of enduring the bad, and this, too, when thou art one of them?

27. 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.

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28. When thou hast done a good act, and another has received it, why dost thou still look for a third thing besides these, as fools do, either to have the reputation of having done a good act, or to obtain a return?

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VIII.

THIS reflection also tends to the removal of the desire of empty fame, that it is no longer in thy power to have lived the whole of thy life, or at least thy life from thy youth upwards, like a philosopher; but both to many others and to thyself it is plain that thou art far from philosophy. Thou hast fallen into disorder, then, so that it is no longer easy for thee to get the reputation of a philosopher; and thy plan of life also opposes it.

If, then, thou hast truly seen where the matter lies, throw away the thought how thou shalt seem to others, and be content if thou shalt live the rest of thy life in such wise as thy nature wills. Observe, then, what it wills, and let nothing else distract thee; for thou hast had experience of many wanderings without having found happiness anywhere, not in syllogisms, nor in wealth, nor in reputation, nor in enjoyment, nor anywhere. Where is it, then? In doing what

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man's nature requires. How, then, shall a man do this? If he has principles from which come his desires and his acts. What principles? Those which relate to good and bad; the belief that there is nothing good for man which does not make him just, temperate, manly, free; and that there is nothing bad which does not do the contrary to what has been mentioned.

2. Thou hast not leisure [or ability] to read: but thou hast leisure [or ability] to check arrogance; thou hast leisure to be superior to pleasure and pain; thou hast leisure to be superior to love of fame, and not to be vexed at stupid and ungrateful people, — nay, even to care for them.

3. Let no man any longer hear thee finding fault with the court life or with thy own.

4. When thou risest from sleep with reluctance, remember that it is according to thy constitution and according to human nature to perform social acts; but sleeping is common also to irrational animals.

5. 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 produces such and such things of which it is productive;

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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.

6. Remember that to change thy opinion, and to follow him who corrects thy error, is as consistent with freedom as it is to persist in thy error.

7. Attend to the matter which is before thee, whether it is an opinion, or an act, or a word.

Thou sufferest this justly; for thou chooses rather to become good to-morrow than to be good to-day.

8. Pain 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 its own serenity and tranquillity, and not to think that pain is an evil. For every judgment and movement and desire and aversion is within, and no evil ascends so high.

9. Wipe out thy imaginations by often saying to thyself, "Now, it is in my power to let no badness be in this soul, nor desire, nor any perturbation at all; but, looking at all things, I see what is their nature, and I use each according to its value." Re-

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member this power which thou hast from nature.

10. Speak both in the senate and to every man, whoever he may be, appropriately, not with any affectation: use plain discourse.

11. It is thy duty to order thy life well in every single act; and, if every act does its duty as far as is possible, be content; and no one is able to hinder thee so that each act shall not do its duty. But something external will stand in the way. Nothing will stand in the way of thy acting justly and soberly and considerately.

But perhaps some other active power will be hindered. Well, but by acquiescing in the hindrance, and by being content to transfer thy efforts to that which is allowed, another opportunity of action is immediately put before thee in place of that which was hindered, and one which will adapt itself to this order of which we are speaking.

12. Receive [wealth or prosperity] without arrogance, and be ready to let it go.

13. If thou didst 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, who is not

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content with what happens, and separates himself from others, or does any thing unsocial. Suppose that thou hast detached thyself from the natural unity, — for thou wast made by nature a part, but now thou hast cut thyself off, — yet here there is this beautiful provision, that it is in thy power again to unite thyself.

God has allowed this to no other part, after it has been separated and cut asunder, to come together again. But consider the benevolence with which he has distinguished man: for he has put it in his power not to be separated at all from the universal; and, when he has been separated, he has allowed him to return and to be united, and to resume his place as a part.

14. Do not disturb thyself by thinking of the whole of thy life. Let not thy thoughts at once embrace all the various troubles which thou mayest expect to befall thee; but on every occasion ask thyself, "What is there in this which is intolerable and past bearing?" for thou wilt be ashamed to confess.

In the next place, remember that neither the future nor the past pains thee, but only

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the present. But this is reduced to a very little, if thou only circumscribest it, and chidest thy mind if it is unable to hold out against even this.

15. It is not fit that I should give myself pain; for I have never intentionally given pain even to another.

16. Different things delight different people. But it is my delight to keep the ruling faculty sound, without turning away either from any man, or from any of the things which happen to men, but looking at and receiving all with welcome eyes, and using every thing according to its value.

17. Take me and cast me where thou wilt; for there I shall keep my divine part tranquil, that is, content, if it can feel and act conformably to its proper constitution.

18. If thou art pained by any external thing, it is not this thing that disturbs thee, but thy own judgment about it; and it is in thy power to wipe out this judgment now. But, if any thing in thy own disposition gives thee pain, who hinders thee from correcting thy opinion?

And, even if thou art pained because thou art not doing some particular thing which

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seems to thee to be right, why dost thou not rather act than complain? But some insuperable obstacle is in the way? Do not be grieved, then; for the cause of its not being done depends not on thee.

19. Remember that the ruling faculty is invincible, when self-collected it is satisfied with itself, if it does nothing which it does not choose to do, even if it resist from mere obstinacy. What, then, will it be when it forms a judgment about any thing aided by reason, and deliberately?

Therefore the mind which is free from passions is a citadel; 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; but he who has seen it, and does not fly to this refuge, is unhappy.

20. Say nothing more to thyself than what the first appearances report. Suppose that it has been reported to thee that a certain person speaks ill of thee. This has been reported; but that thou hast 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,

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always abide by the first appearances, and add nothing thyself from within, and then nothing happens to thee. Or rather add something, like a man who knows every thing that happens in the world.

21. A cucumber is bitter: throw it away. There are briers in the road: turn aside from them. This is enough. Do not add, And why were such things made in the world?

22. Neither in thy actions be sluggish, nor in thy conversation without method, nor wandering in thy thoughts; nor let there be in thy soul inward contention nor external effusion, nor in life be so busy as to have no leisure.

23. Suppose that men kill thee, — cut thee in pieces, — curse thee. What, then, can these things do to prevent thy mind from remaining pure, wise, sober, just?

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, shalt thou possess a perpetual fountain [and

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not a mere well]? By forming thyself hourly to freedom, conjoined with benevolence, simplicity, and modesty.

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

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IX.

DO not despise death, but be well content with it; since this, too, is one of those things which nature wills. . . .

Thou wilt be made best reconciled to death by observing the objects from which thou art going to be removed, and the morals of those with whom thy soul will no longer be mingled; for it is no way right to be offended with men, but it is thy duty to care for them, and to bear with them gently, and yet to remember that thy departure will be not from men who have the same principles as thyself.

For this is the only thing, if there be any, which could draw us the contrary way and attach us to life, — to be permitted to live with those who have the same principles as ourselves. But now thou seest how great is the trouble arising from the discordance of those who live together, so that thou mayst say, "Come quick, O death! lest perchance I, too, should forget myself."

2. He who does wrong does wrong against

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himself. He who acts unjustly, acts unjustly to himself, because he makes himself bad.

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

4. Thy present opinion founded on understanding, and thy present conduct directed to social good, and thy present disposition of contentment with every thing which happens, — that is enough.

5. If thou art able, correct by teaching those who do wrong; but, if thou canst not, remember that indulgence is given to thee for this purpose. And the Gods, too, are indulgent to such persons; and for some purposes they even help them to get health, wealth, reputation, so kind they are. And it is in thy power also; or say, who hinders thee?

6. Labor not as one who is wretched, nor yet as one who would be pitied or admired; but direct thy will to one thing only, — to put thyself in motion, and to check thyself as the social reason requires.*

* Or "Bear toil and pain, not as if wretched under it, nor as wanting to be pitied or admired."

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7. To-day I have got out of all trouble, or rather I have cast out all trouble; for it was not outside, but within and in my opinions.

8. Not in passivity, but in activity, lie the evil and the good of the rational social animal; just as his virtue and his vice lie not in passivity, but in activity.

9. When another blames thee or hates thee, or when men say about thee any thing injurious, approach their souls, penetrate within, and see what kind of men they are. Thou wilt discover that there is no reason to take any trouble that these men may have this or that opinion about thee.

10. If any man has done wrong, the harm is his own. But perhaps he has not done wrong.

11. 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 as before, keeping to this main point, — how the mind, while participating in such movements as go on in the poor flesh, shall be free from perturbations, and maintain its proper good."

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12. When thou blamest a man as faithless or ungrateful, turn to thyself; for the fault is manifestly thy own, whether thou didst trust that a man who had such a disposition would keep his promise, or, when conferring thy kindness, thou didst not confer it absolutely, nor yet in such way as to have received from thy very act all the profit.

For what more dost thou want when thou hast done a man a service? Art thou not content that thou hast done something conformable to thy nature? and dost thou seek to be paid for it? Just as if the eye demanded a recompense for seeing, or the feet for walking.

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X.

WILT thou, then, my soul, never be good and simple and one and naked, more manifest than the body which surrounds thee? Wilt thou never enjoy an affectionate and contented disposition? Wilt thou never be full, and without a want of any kind, longing for nothing more, nor desiring any thing either animate or inanimate, for the enjoyment of pleasures? nor yet desiring time wherein thou shalt have longer enjoyment, or place, or pleasant climate, or society of men with whom thou mayst live in harmony?

But wilt thou be satisfied with thy present condition, and pleased with all that is about thee? and wilt thou convince thyself that thou hast every thing, and that it comes from the Gods; that every thing is well for thee, and will be well whatever shall please them? Wilt thou never be such that thou shalt so dwell in community with Gods and

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men as neither to find fault with them at all, nor to be condemned by them?

2. Every thing which happens, either happens in such wise that thou art formed by nature to bear it, or that thou art not formed by nature to bear it. If, then, it happens to thee in such way that thou art formed by nature to bear it, do not complain, but bear it as thou art formed by nature to bear it. But, if it happens in such wise that thou art not able to bear it, do not complain; for it will perish after it has consumed thee.

Remember, however, that thou art formed by nature to bear every thing, with respect to which it depends on thy own opinion to make it endurable and tolerable, by thinking that it is either thy interest or thy duty to do this.

3. If a man is mistaken, instruct him kindly, and show him his error; but, if thou art not able, blame thyself, or blame not even thyself.

4. When thou hast assumed these names, — good, modest, true, rational, a man of equanimity, and magnanimous, — take care that thou dost not change these names; and, if thou shouldst lose them, quickly return to

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them. And remember that the term "rational" was intended to signify a discriminating attention to every several thing, and freedom from negligence; and that equanimity is the voluntary acceptance of the things which are assigned to thee by the common nature; and that magnanimity is the elevation of the intelligent part above the pleasurable or painful sensations of the flesh, and above that poor thing called fame, and death, and all such things.

If, then, thou maintainest thyself in the possession of these names, without desiring to be called by these names by others, thou wilt be another person, and will enter on another life; for to continue to be such as thou hast hitherto been, and to be torn in pieces and defiled in such a life, is the character of a very stupid man, and one overfond of his life, and like those half-devoured fighters with wild beasts, who, though covered with wounds and gore, still entreat to be kept to the following day, though they will be exposed in the same state to the same claws and bites. Therefore fix thyself in the possession of these few names; and, if thou art able to abide in them, abide

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as if thou wast removed to certain islands of the Happy.

In order, however, to the remembrance of these names, it will greatly help thee if thou rememberest the Gods, and that they wish not to be flattered, but wish all reasonable beings to be made like themselves.

5. Acquire the contemplative way of seeing how all things change into one another, and constantly attend to it, and exercise thyself about this part of philosophy; for nothing is so much adapted to produce magnanimity. Such a man has put off the body; and as he sees that he must (no one knows how soon) go away from among men, and leave every thing here, he gives himself up entirely to just doing in all his actions; and, in every thing else which happens, he resigns himself to the universal nature.

But as to what any man shall say or think about him or do against him, he never even thinks of it, being himself contented with these two things, — with acting justly in what he now does, and being satisfied with what is now assigned to him; — and he lays aside all distracting and busy pursuits, and desires nothing else than to accomplish the straight

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course through the law,* and, by accomplishing the straight course, to follow God.

6. What need is there of suspicious fear, since it is in thy power to inquire what ought to be done? And, if thou seest clear, go by this way content, without turning back; but, if thou dost not see clear, stop and take the best advisers.

But, if any other things oppose thee, go on according to thy powers with due consideration, keeping to that which appears to be just. For it is best to reach this object; and, if thou dost fail, let thy failure be in attempting this. He who follows reason in all things is both tranquil and active at the same time, and also cheerful and collected.

7. To her who gives and takes back all, to Nature, the man who is instructed and modest says, "Give what thou wilt; take back what thou wilt." And he says this not proudly, but obediently, and well pleased with her.

8. Short is the little which remains to thee of life. Live as on a mountain; for it makes no difference whether a man lives

* By the law, he means the divine law, — obedience to the will of God.

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there or here, if he lives everywhere in the world as in a state [political community]. Let men see, let them know, a real man who lives according to nature. If they cannot endure him, let them kill him; for that is better than to live thus [as men do].

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

10. When thou art offended at any man's fault, forthwith turn to thyself, and reflect in what like manner thou dost err thyself; for example, in thinking that money is a good thing, or pleasure, or reputation, and the like. For, by attending to this, thou wilt quickly forget thy anger; if this consideration also is added, that the man is compelled.

11. In what a brief space of time is thy existence! And why art thou not content to pass through this short time in an orderly way? What matter and opportunity for thy activity art thou avoiding? For what else are all these things, except exercises for the reason, when it has viewed carefully, and by examination into their nature, the things which happen in life? Persevere, then, until thou shalt have made these things thy

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own, as the stomach which is strengthened makes all things its own, as the blazing fire makes flame and brightness out of every thing that is thrown into it.

12. Let it not be in any man's power to say truly of thee that thou art not simple, or that thou art not good; but let him be a liar whoever shall think any thing of this kind about thee; and this is altogether in thy power. For who is he that shall hinder thee from being good and simple?

13. What is that which as to this material [our life] can be done or said in the way most conformable to reason?* For, whatever this may be, it is in thy power to do it or to say it; and do not make excuses that thou art hindered.

Thou wilt not cease to lament till thy mind is in such a condition, that what luxury is to those who enjoy pleasure, such shall be to thee, in the matter which is subjected and presented to thee, the doing of the things which are conformable to man's constitution: for a man ought to consider

* Or, "In this present matter you are employed about, what can be done or said in the soundest (and most upright) manner?"

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as an enjoyment every thing which it is in his power to do according to his own nature; and it is in his power everywhere.

14. 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 healthy hearing and smelling ought to be ready to perceive all that can be heard or smelled. And the healthy 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 healthy understanding ought to be prepared for every thing which happens; 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.

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XI.

HAVE I done something for the general interest? Well, then, I have had my reward. Let this always be present to thy mind, and never stop [doing good].

2. How plain does it appear that there is not another condition of life so well suited for philosophizing as this in which thou now happenest to be!

3. As those who try to stand in thy way, when thou art proceeding according to right reason, will not be able to turn thee aside from thy proper action; so neither let them drive thee from thy benevolent feelings towards them, but be on thy guard equally in both matters, not only in the matter of steady judgment and action, but also in the matter of gentleness towards those who try to hinder or otherwise trouble thee.

For this also is a weakness, to be vexed at them, as well as to be diverted from thy course of action, and to give way through fear; for both are equally deserters from

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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.

4. Suppose that any man shall despise me. Let him look to that himself. But I will look to this, that I be not discovered doing or saying any thing deserving of contempt. Shall any man hate me? Let him look to it. But I will be mild and benevolent towards every man, and even to him, ready to show him his mistake, not reproachfully, nor yet as making a display of my endurance, but nobly and honestly, like the great Phocion.

For such ought to be the inward temper; and a man ought to be seen by the Gods neither dissatisfied with any thing, nor complaining. For what evil is it to thee if thou art now doing what is agreeable to thy own nature, and art satisfied with that which, at this moment, is suitable to the nature of the universe, since thou art a human being placed at thy post to endure whatever is for the common advantage?

5. If any have offended against thee, consider that thou also doest many things wrong,

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and that thou art a man like others; and even if thou dost abstain from certain faults, still thou hast the disposition to commit them, though either through cowardice, or concern about reputation, or some such mean motive, thou dost abstain from such faults.

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.

Also consider that benevolence is invincible, if it be genuine, and not an affected smile and acting a part. For what will the most violent man do to thee, if thou continuest to be of a benevolent disposition towards him, and if, as opportunity offers, thou gently admonishest him and calmly correctest his errors at the very time when he is trying to do thee harm, saying, "Not so, my child: we are constituted by nature for something else. I shall certainly not be injured; but thou art injuring thyself, my child." And show him, with gentle tact and by general principles, that this is so; and that even bees do not do as he does, nor any animals which are formed by nature to

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be gregarious. And thou must do this neither with any double meaning nor in the way of reproach, but affectionately, and without any rancor in thy soul, and not as if thou wert lecturing him, nor yet that any bystander may admire.

Remember these rules as if thou hadst received them as a gift from the Muses, and begin at last to be a man so long as thou livest. But thou must equally avoid flattering men and being vexed at them; for both are unsocial, and lead to harm.

And let this truth be present to thee in the excitement of anger, — that to be moved by passion is not manly, but that mildness and gentleness, 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, and not the man who is subject to fits of passion and discontent. For in the same degree in which a man's mind is nearer to freedom from all passion, in the same degree also is it nearer to strength.

But if thou wilt, receive also another present from the leader of the Muses [Apollo]; and it is this: that to expect bad

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men not to do wrong is madness; for he who expects this desires an impossibility. But to allow men to behave so to others, and to expect them not to do thee any wrong, is irrational and tyrannical.

6. The Pythagoreans bid us in the morning look to the heavens, that we may be reminded of those bodies which continually do the same things and in the same manner perform their work, and also be reminded of their purity and naked simplicity; for there is no veil over a star.

7. Neither in writing nor in reading wilt thou be able to lay down rules for others before thou shalt have first learned to obey rules thyself. Much more is this so in life.

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XII.

ALL those things at which thou wishest to arrive by a circuitous road thou canst have now, if thou dost not refuse them to thyself. And this means, if thou wilt take no notice of all the past, and trust the future to providence, and direct the present only conformably to piety and justice: conformably to piety, that thou mayst be content with the lot which is assigned to thee, — for nature designed it for thee, and thee for it; conformably to justice, that thou mayst always speak the truth freely and without disguise, and do the things which are agreeable to law and according to the worth of each. And let neither another man's wickedness hinder thee, nor opinion, nor voice, nor yet the sensations of the poor flesh which has grown about thee; for the passive part will look to this.*

If, then, whatever the time may be when

* Or, "Let that which suffers in such cases see to it."

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thou shalt be near to thy departure, neglecting every thing else, thou shalt respect only thy ruling faculty and the divinity within thee, and if thou shalt be afraid, not because thou must some time cease to live, but if thou shalt fear never to have begun to live according to nature, — then thou wilt be a man worthy of the universe which has produced thee, and thou wilt cease to be a stranger in thy native land, and to wonder at things which happen daily as if they were something unexpected, and to be dependent on this or that.

2. Practise thyself even in the things which thou despairest 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 practised in this.

3. What a power man has to do nothing except what God will approve, and to accept all that God may give him!

4. How ridiculous and what a stranger he is who is surprised at any thing which happens in life!

5. Either there is a fatal necessity and

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invincible order, or a kind providence, or a confusion without a purpose and without a director. If, then, there is an invincible necessity, why dost thou resist? But, if there is a providence which allows itself to be propitiated, make thyself worthy of the help of the divinity. But, if there is a confusion without a governor, be content that in such a tempest thou hast in thyself a certain ruling intelligence: and, even if the tempest carry thee away, let it carry away the poor flesh, the breath, every thing else; for the intelligence, at least, it will not carry away.

6. Does the light of the lamp shine without losing its splendor until it is extinguished? and shall the truth which is in thee, and justice and temperance, be extinguished?

7. If it is not right, do not do it; if it is not true, do not say it.

8. Consider that every thing is opinion, and opinion is in thy power. Take away, then, when thou choosest, thy opinion, and, like a mariner, who has doubled the promontory, thou wilt find calm, every thing stable, and a waveless bay.

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9. Cast away opinion: thou art saved. Who, then, hinders thee from casting it away?

10. Think how worthless every thing 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, and to do this with all simplicity: for the pride which is proud of its want of pride is the most intolerable of all.

11. The safety of life is this, — to examine every thing all through, what it is itself, what is its material, what its formal part; with all thy soul to do justice and to say the truth. What remains except to enjoy life by joining one good thing to another, so as not to leave even the smallest intervals between?

12. Man, thou hast been a citizen in this great state [the world]: what difference does it make to thee whether for five years [or three]? for that which is conformable to the laws is just for all. Where is the hardship, then, if no tyrant nor yet an unjust judge sends thee away from the state, but nature who brought thee into it? the

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same as if a prætor, who has employed an actor, dismisses him from the stage. "But I have not finished the five acts, but only three of them." Thou sayest well: but in life the three acts are the whole drama; for what shall be a complete drama is determined by him who was once the cause of its composition, and now of its dissolution; but thou art the cause of neither. Depart, then, satisfied; for he also who releases thee is satisfied.

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