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HOW TO BE STOIC

[1.17] Παρὰ τῶν θεῶν τὸ ἀγαθοὺς πάππους, ἀγαθοὺς γονέας, ἀγαθὴν ἀδελφὴν, ἀγαθοὺς διδασκάλους, ἀγαθοὺς οἰκείους, συγγενεῖς, φίλους, σχεδὸν ἅπαντας ἔχειν· καὶ ὅτι περὶ οὐδένα αὐτῶν προέπεσον πλημμελῆσαι τι, καίτοι διάθεσιν ἔχων τοιαύτην, ἀφ' ἧς, εἰ ἔτυχε, κἂν ἔπραξά τι τοιοῦτον· τῶν θεῶν δὲ εὐποία τὸ μηδεμίαν συνδρομὴν πραγμάτων γενέσθαι, ἥτις ἔμελλέ με ἐλέγξειν.

...

τὸ φαντασθῆναι περὶ τοῦ κατὰ φύσιν βίου ἐναργῶς καὶ πολλάκις οἷός τις ἐστὶν ἔχειν· ὥστε, ὅσον ἐπὶ τοῖς θεοῖς καὶ ταῖς ἐκεῖθεν διαδόσεσι καὶ συλλήψεσι καὶ ἐπιπνοίαις, μηδὲν κωλύειν ἤδη κατὰ φύσιν ζῆν με, ἀπολείπεσθαι δέ τι τούτου παρὰ τὴν ἐμὴν αἰτίαν καὶ παρὰ τὸ μὴ διατηρεῖν τὰς ἐκ τῶν θεῶν ὑπομνήσεις καὶ μονονουχὶ διδασκαλίας·

[2.1] Ἐωθεν προλέγειν ἑαυτῷ· συντεύξομαι περιέργῳ, ἀχαρίστῳ, ὑβριστῇ, δολερῷ, βασκάνῳ, ἀκοινωνήτῳ· πάντα ταῦτα συμβέβηκεν ἐκείνοις παρὰ τὴν ἄγνοιαν τῶν ἀγαθῶν καὶ κακῶν. ἐγὼ δὲ τεθεωρηκῶς τὴν φύσιν τοῦ ἀγαθοῦ ὅτι καλὸν καὶ τοῦ

[1.17] From the gods: that I obtained good grandfathers, good parents, a good sister, good teachers, a good household, relatives, friends, in short, all of them.

That I did not blunder into wronging any of them, even though my temperament is such that I could have done so, if given the opportunity. But that, as a boon from the gods, circumstances never conspired to put me to the test.

...

That I had clear and frequent impressions of what life according to nature entails. So that, as far as the gods are concerned—their boons, support, and forethought—there was nothing to prevent me from already living according to nature. But that I myself have been responsible for falling short of this goal because I did not heed the reminders, or rather teachings of the gods.

[2.1] First thing in the morning, say to yourself: “I will run into a busybody, or ungrateful, arrogant, treacherous, malicious, anti-social people.” They cannot help it because of their ignorance of good and evil. But I have studied the nature of the good,

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κακοῦ ὅτι αἰσχρόν καὶ τὴν αὐτοῦ τοῦ ἁμαρτάνοντος φύσιν ὅτι μοι συγγενής, οὐχὶ αἵματος ἢ σπέρματος τοῦ αὐτοῦ, ἀλλὰ νοῦ καὶ θείας ἀπομοίρας μέτοχος, οὔτε βλαβῆναι ὑπό τινος αὐτῶν δύναμαι· αἰσχωρῶ γάρ με οὐδεὶς περιβαλεῖ· οὔτε ὀργίζεσθαι τῷ συγγενεῖ δύναμαι οὔτε ἀπέχθεσθαι αὐτῷ. γεγόναμεν γὰρ πρὸς συνεργίαν ὡς πόδες, ὡς χεῖρες, ὡς βλέφαρα, ὡς οἱ στοῖχοι τῶν ἄνω καὶ κάτω ὀδόντων. τὸ οὖν ἀντιπράσσειν ἀλλήλοις παρὰ φύσιν· ἀντιπρακτικὸν δὲ τὸ ἀγανακτεῖν καὶ ἀποστρέφεσθαι.

[2.2] Ὅτι ποτε [τοῦτό] εἰμι, σαρκία ἐστὶ καὶ πνευμάτιον καὶ τὸ ἡγεμονικόν. ἄφες τὰ βιβλία· μηκέτι σπῶ· οὐ δέδοται. ἀλλ' ὡς ἤδη ἀποθνήσκων τῶν μὲν σαρκίων καταφρόνησον· λύθρος καὶ ὀστάρια καὶ κροκύφαντος ἐκ νεύρων, φλεβίων, ἀρτηριῶν [πλεγμάτιον]. θέασαι δὲ καὶ τὸ πνεῦμα ὁποῖόν τί ἐστίν· ἄνεμος, οὐδὲ αἰεὶ τὸ αὐτό, ἀλλὰ πάσης ὥρας ἐξεμούμενον καὶ πάλιν ῥοφούμενον. τρίτον οὖν ἐστὶ τὸ ἡγεμονικόν. ὧδε ἐπινοήθητι· γέρων εἶ· μηκέτι τοῦτο ἐάσης δουλεῦσαι, μηκέτι καθ' ὄρμην ἀκοινώνητον νευροσπασθηθῆναι, μηκέτι τὸ εἰμαρμένον ἢ παρὸν δυσχερᾶναι ἢ μέλλον ἀναδύεσθαι.

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that it is noble, and the nature of evil, that it is disgraceful. I have also considered that the offender is related to me in nature, not because he shares in the same blood and seed, but because he too partakes of mind as the divine portion. Moreover, I realize that I cannot be harmed by anyone, because no one can make me subject to disgrace. It would not do for me to become angry with someone who is related to me, nor to detach myself from him: we are made to work together, like feet, hands, eyelids, or the rows of the upper and lower teeth. Thwarting one another would go against nature, and that is what irritation and rejection would entail.

[2.2] Whatever I am, I am made of bits of flesh, a bit of breath, and a ruling principle. Put your books away; no more chasing after them — this is not your task. But act as if you are already on the verge of dying and disdain the flesh: it's gore, bones, and a web of nerves, and veins. Consider what breath amounts to: a flow of air, and not even a constant one, but continuously expelled and gulped down again. Third, then, there is the ruling principle. You are getting on in years: don't enslave your governing principle; don't allow yourself to be yanked by anti-social impulses; don't grumble about your current lot or recoil from the future.

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[2.3] Τὰ τῶν θεῶν προνοίας μεστά, τὰ τῆς τύχης οὐκ ἄνευ φύσεως ἢ συγκλώσεως καὶ ἐπιπλοκῆς τῶν προνοία διοικουμένων. πάντα ἐκεῖθεν ῥεῖ· πρόσεστι δὲ τὸ ἀναγκαῖον καὶ τὸ τῷ ὄλῳ κόσμῳ συμφέρον, οὗ μέρος εἶ. παντὶ δὲ φύσεως μέρει ἀγαθόν, ὃ φέρει ἢ τοῦ ὅλου φύσις καὶ ὃ ἐκείνης ἐστὶ σωστικόν· σῶζουσι δὲ κόσμον ὡσπερ αἱ τῶν στοιχείων, οὕτω καὶ αἱ τῶν συγκριμάτων μεταβολαί. ταῦτά σοι ἀρκεῖτω, εἰ δόγματά ἐστι. τὴν δὲ τῶν βιβλίων δίψαν ῥίψον, ἵνα μὴ γογγύζων ἀποθάνης, ἀλλὰ ἴλεως ἀληθῶς καὶ ἀπὸ καρδίας εὐχάριστος τοῖς θεοῖς.

[2.4] Μέμνησο ἐκ πόσου ταῦτα ἀναβάλλη καὶ ποσάκις προθεσμίας λαβὼν παρὰ τῶν θεῶν οὐ χρᾶ αὐταῖς. δεῖ δὲ ἤδη ποτὲ αἰσθῆσθαι, τίνος κόσμου μέρος εἶ καὶ τίνος διοικοῦντος τὸν κόσμον ἀπόρροια ὑπέστης καὶ ὅτι ὄρος ἐστὶ σοι περιγεγραμμένος τοῦ χρόνου, ᾧ ἂν εἰς τὸ ἀπαιθριάσαι μὴ χρήση, οἰχήσεται καὶ οἰχῆση καὶ αὐθις οὐκ ἐξέσται.

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[2.3] The works of the gods are full of providence. Chance does not happen independently of nature or the woven web of the arrangements of providence. Everything flows from the latter. Then there is also necessity and that which promotes the advantage of the universe as a whole, of which you are a part. Any part of nature benefits from the nature of the universe and that which preserves this order. And the cosmos is preserved not only by the changes in the elements, but also by the changes in their compounds. Let this suffice for you, with these teachings. Let go of your thirst for book learning, so that you don't depart from life grumbling, but in a truly gracious manner and with heartfelt gratitude towards the gods.

[2.4] Remember how long you have been procrastinating, and how often when you received a grace period from the gods you did not make good use of it. It is high time now for you to become aware of the cosmos, of which you are a part, and of the one who is responsible for the arrangement of the cosmos, of whom you are an emanation. Your time is limited, and if you don't use it to clear your mind, the moment will be gone, you will be gone, and another opportunity will not present itself.

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[2.5] Πάσης ώρας φρόντιζε στιβαρῶς ὡς Ἑρωμαῖος καὶ ἄρρην τὸ ἐν χερσὶ μετὰ τῆς ἀκριβοῦς καὶ ἀπλάστου σεμνότητος καὶ φιλοστοργίας καὶ ἐλευθερίας καὶ δικαιοσύνης πράσσειν καὶ σχολὴν ἑαυτῷ ἀπὸ πασῶν τῶν ἄλλων φαντασιῶν πορίζειν. ποριεῖς δέ, ἂν ὡς ἐσχάτην τοῦ βίου ἐκάστην πράξιν ἐνεργῆς, ἀπηλλαγμένος πάσης εἰκαιότητος καὶ ἐμπαθοῦς ἀποστροφῆς ἀπὸ τοῦ αἰροῦντος λόγου καὶ ὑποκρίσεως καὶ φιλαυτίας καὶ δυσαρεστήσεως πρὸς τὰ συμμεμοιραμένα. ὁρᾷς, πῶς ὀλίγα ἐστίν, ὧν κρατήσας τις δύναται εὖρον καὶ θεουδῆ βιῶσαι βίον· καὶ γὰρ οἱ θεοὶ πλέον οὐδὲν ἀπαιτήσουσι παρὰ τοῦ ταῦτα φυλάσσοντος.

[2.6] Ὑβρίζε, ὑβρίζε σεαυτὴν, ὦ ψυχὴ· τοῦ δὲ τιμῆσαι σεαυτὴν οὐκέτι καιρὸν ἔξεις· βραχὺς γὰρ ὁ βίος ἐκάστῳ; οὗτος δέ σοι σχεδὸν διήνυσται, μὴ αἰδουμένη σεαυτὴν, ἀλλ' ἐν ταῖς ἄλλων ψυχαῖς τιθεμένη τὴν σὴν εὐμοιρίαν.

[2.16] Ὑβρίζει ἑαυτὴν ἢ τοῦ ἀνθρώπου ψυχὴ μάλιστα μὲν, ὅταν ἀπόστημα καὶ οἶον φῦμα τοῦ κόσμου, ὅσον ἐφ' ἑαυτῇ, γένηται. τὸ γὰρ δυσχεραίνειν τινὶ τῶν γινομένων ἀπόστασις ἐστὶ τῆς φύσεως, <ὕφ' > ἢς <αἰ> [ἐν μέρει ἐκάστου] τῶν λοιπῶν φύσεις περιέχονται. ἔπειτα δέ, ὅταν ἄνθρωπὸν τινα ἀποστραφῆ ἢ καὶ ἐναντία

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[2.5] Every moment devote your vigorous attention to carrying out the task at hand, as a Roman and a man, with unaffected dignity and affection for others, keeping an eye to freedom and justice, and detaching yourself from all other concerns. You can do so if you perform each action as if it were your last, freed from thoughtlessness, from passions that distract you from rational discernment, freed also from pretense, self-love, and discontent about your lot. You see how few are the things one needs to master in order to lead a god-fearing life that flows well? The gods do not demand anything else from one who heeds these matters.

[2.6] Commit an outrage, Soul, commit an outrage against yourself, and you will lose all grounds for self-respect. Life is short for each of us. Yours has almost reached its end, without you honoring yourself but instead letting your welfare depend on the souls of others.

[2.16] The soul of a human being commits an outrage against itself especially whenever it breaks away, to the extent it can, from the cosmos or turns into a kind of tumor. To become upset with anything that happens amounts to abandoning the nature that encompasses all other natures. Next, when it turns

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φέρηται ὡς βλάβουσα, οἷαί εἰσιν αἱ τῶν ὀργιζομένων. τρίτον ὑβρίζει ἑαυτήν, ὅταν ἡσῶται ἡδονῆς ἢ πόνου. τέταρτον, ὅταν ὑποκρίνηται καὶ ἐπιπλάστως καὶ ἀναλήθως τι ποιῆ ἢ λέγῃ. πέμπτον, ὅταν πρᾶξιν τινα ἑαυτῆς καὶ ὀρμὴν ἐπ' οὐδένα σκοπὸν ἀφιῆ, ἀλλ' εἰκῆ καὶ ἀπαρακολουθήτως ὁτιοῦν ἐνεργῆ, δέον καὶ τὰ μικρότατα κατὰ τὴν ἐπὶ τὸ τέλος ἀναφορὰν γίνεσθαι· τέλος δὲ λογικῶν ζώων τὸ ἔπεσθαι τῷ τῆς πόλεως καὶ πολιτείας τῆς πρεσβυτάτης λόγῳ καὶ θεσμῷ.

[2.17] Τοῦ ἀνθρωπίνου βίου ὁ μὲν χρόνος στιγμῆ, ἡ δὲ οὐσία ῥέουσα, ἡ δὲ αἴσθησις ἀμυδρά, ἡ δὲ ὄλου τοῦ σώματος σύγκρισις εὐσηπτος, ἡ δὲ ψυχὴ ῥέμβος, ἡ δὲ τύχη δυστέκμαρτον, ἡ δὲ φήμη ἄκριτον· συνελόντι δὲ εἰπεῖν, πάντα τὰ μὲν τοῦ σώματος ποταμός, τὰ δὲ τῆς ψυχῆς ὄνειρος καὶ τυφος, ὁ δὲ βίος πόλεμος καὶ ξένου ἐπιδημία, ἡ δὲ ὑστεροφημία λήθη. τί οὖν τὸ παραπέμψαι δυνάμενον; ἐν καὶ μόνον φιλοσοφία.

τοῦτο δὲ ἐν τῷ τηρεῖν τὸν ἔνδον δαίμονα ἀνύβριστον καὶ ἀσινῆ, ἡδονῶν καὶ πόνων κρεῖσσονα, μηδὲν εἰκῆ ποιοῦντα μηδὲ διεψευσμμένως καὶ μεθ' ὑποκρίσεως, ἀνενδεῆ τοῦ ἄλλον ποιῆσαι τι ἢ μὴ ποιῆσαι· ἔτι δὲ τὰ συμβαίνοντα καὶ ἀπονεμόμενα

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away from a human being and goes to the other extreme of intending harm—such are the souls of angry people. And third, the soul commits an outrage against itself when it succumbs to pleasure or pain. Fourth, when it dissembles, and does or says things that are feigned and not true. Fifth, when it carries out its action or impulse without proper aim but behaves randomly and erratically. For even the smallest actions need to contribute to the overall purpose, and the purpose of rational living beings consists of following the reason and ordinance of the most venerable city and political community.

[2.17] The lifespan of a human being is but a moment, its substance is always in flux, sense-perception is murky, the composition of the entire body is prone to decay, the soul divagates, fortune is inscrutable, fame uncertain. In sum, everything belonging to the body is a river, and everything belonging to the soul is a dream and a delusion; life is war and a sojourn in a strange land; one's legacy after death is oblivion. What, then, can provide guidance? Only one thing, philosophy.

And philosophy consists in keeping one's inner guardian spirit inviolate and unharmed; undaunted by pleasure or pain; making sure that it does nothing

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δεχόμενον ὡς ἐκεῖθ' ἐπιποθεῖν ἐρχόμενα, ὅθεν αὐτὸς ἤλθεν· ἐπὶ πᾶσι δὲ τὸν θάνατον ἴλωφ τῇ γνώμῃ περιμένοντα ὡς οὐδὲν ἄλλο ἢ λύσιν τῶν στοιχείων, ἐξ ὧν ἕκαστον ζῶον συγκρίνεται. εἰ δὲ αὐτοῖς τοῖς στοιχείοις μηδὲν δεινὸν ἐν τῷ ἕκαστον διηνεκῶς εἰς ἕτερον μεταβάλλειν, διὰ τί ὑπίδηται τις τὴν πάντων μεταβολὴν καὶ διάλυσιν; κατὰ φύσιν γάρ, οὐδὲν δὲ κακὸν κατὰ φύσιν.

[3.1] Οὐχὶ τοῦτο μόνον δεῖ λογίζεσθαι, ὅτι καθ' ἑκάστην ἡμέραν ἀπαναλίσκεται ὁ βίος καὶ μέρος ἕλαττον αὐτοῦ καταλείπεται, ἀλλὰ κάκεῖνο λογιστέον, ὅτι, εἰ ἐπὶ πλέον βίῳ τις, ἐκεῖνό γε ἄδηλον, εἰ ἐξαρκέσει ὁμοία αὔθις ἢ διάνοια πρὸς τὴν σύνεσιν τῶν πραγμάτων καὶ τὰς θεωρίας τὰς συντεινούσας εἰς τὴν ἐμπειρίαν τῶν τε θείων καὶ τῶν ἀνθρωπείων. ἐὰν γὰρ παραληρεῖν ἄρξηται, τὸ μὲν διαπνεῖσθαι καὶ τρέφεσθαι καὶ φαντάζεσθαι καὶ ὀρμᾶν καὶ ὅσα ἄλλα τοιαῦτα, οὐκ ἐνδεήσεται· τὸ δὲ ἑαυτῷ χρῆσθαι καὶ τοὺς τοῦ καθήκοντος ἀριθμοὺς ἀκριβοῦν καὶ τὰ προφανόμενα διαρθροῦν καὶ περὶ αὐτοῦ τοῦ, εἰ ἤδη ἐξακτέον αὐτὸν, ἐπιστάνειν καὶ ὅσα

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in vain, nor in a deceiving or feigning manner; that it does not depend on anyone else to undertake an action or not. Moreover, that it accepts everything that happens and its lot as originating from where it itself originated. But most of all, that it awaits death with a gracious disposition, as nothing else but a dissolution of those elements of which each living being is composed. If for the elements themselves there is nothing terrible in their continuous cycle of transformations into one another, why would one fear the transformation and dissolution of them all? This happens in accordance with nature, and nothing bad is in accordance with nature.

[3.1] One should consider not only that each day life dwindles and less of it remains. No, one should also reflect that even if one were to live longer, it is not obvious that one's reasoning abilities would hold out and allow one to continue to grasp reality and to keep the theoretical knowledge that pertains to one's experience of matters divine and human. If one's mental faculties start to go, one's breathing, digestion, faculty of imagination, impulse, and all such functions will remain intact. But the ability to make proper use of oneself will be gone, as will the ability to discern the exact measure of what is fitting, to sort out appearances, even to determine

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τοιαῦτα λογισμοῦ συγγεγυμασμένου πάνυ χρήζει, προαποσβέννυται. χρή οὖν ἐπείγεσθαι οὐ μόνον τῷ ἐγγυτέρω τοῦ θανάτου ἐκάστοτε γίνεσθαι, ἀλλὰ καὶ διὰ τὸ τὴν ἐννόησιν τῶν πραγμάτων καὶ τὴν παρακολούθησιν προαπολήγειν

[3.2] Χρή καὶ τὰ τοιαῦτα παραφυλάσσειν, ὅτι καὶ τὰ ἐπιγινόμενα τοῖς φύσει γινομένοις ἔχει τι εὐχαρι καὶ ἐπαγωγόν. οἷον ἄρτου ὀπτωμένου παραρρήγνυται τινα μέρη, καὶ ταῦτα οὖν τὰ διέχοντα οὕτω καὶ τρόπον τινὰ παρὰ τὸ ἐπάγγελμα τῆς ἀρτοποιίας ἔχοντα ἐπιπρέπει πως καὶ προθυμίαν πρὸς τὴν τροφήν ἰδίως ἀνακινεῖ. πάλιν τε τὰ σῦκα, ὁπότε ὠραιότατά ἐστι, κέχηνε. καὶ ἐν ταῖς δρυπεπέσιν ἐλαίαις αὐτὸ τὸ ἐγγὺς τῇ σήψει ἰδιὸν τι κάλλος τῷ καρπῷ προστίθησι. καὶ οἱ στάχυες δὲ κάτω νεύοντες καὶ τὸ τοῦ λέοντος ἐπισκύνιον καὶ ὁ τῶν συῶν ἐκ τοῦ στόματος ῥέων ἀφρὸς καὶ πολλὰ ἕτερα κατ' ἰδίαν εἴτις σκοποῖ, πόρρω ὄντα τοῦ εὐειδοῦς ὅμως διὰ τὸ τοῖς φύσει γινομένοις ἐπακολουθεῖν συνεπικοσμεῖ καὶ ψυχαγωγεῖ, ὥστε, εἴ τις ἔχει πάθος καὶ ἔννοιαν βαθυτέραν πρὸς τὰ ἐν τῷ ὄλῳ γινόμενα, σχεδὸν οὐδὲν οὐχὶ δόξει αὐτῷ καὶ τῶν κατ' ἐπακολούθησιν συμβαινόντων ἠδέως πως συνίστασθαι. οὗτος δὲ καὶ θηρίων ἀληθῆ χάσματα οὐχ ἥσσον ἠδέως ὄψεται ἢ ὅσα γραφεῖς καὶ πλάσται μιμούμενοι δεικνύουσι· καὶ γράος καὶ γέροντος

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whether the time to end one's life has come, and all such matters that very much require robust reasoning. And so, one must press on, not only because every moment draws death nearer, but also because one's insight into reality and comprehension will disappear first.

[3.2] One should notice that all that supervenes on natural occurrences also has a touch of charm and attractiveness. Take for instance the cracks in baked bread. Somehow these fissures are pleasing, even though in a sense they are not part of the purpose for baking bread; in their own way they whet one's appetite. Similarly, when figs are at their ripest, they burst open. So too with olives ripened on the tree: their being on the verge of spoiling adds a special beauty to the fruit, which holds also for ears of corn that are weighed down and crushed, the scowl of a lion, the slaver from the mouth of boars, and many other things. If one looks at each of these examples in isolation, they would appear far from beautiful. But because they are by-products of natural processes, they add a touch of beauty and attract attention. And so, if one is sensitive to the workings of the universe, having a deeper understanding, everything will appear pleasantly arranged, even these incidental side-effects. Such a human being

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ἀκμήν τινα καὶ ὥραν καὶ τὸ ἐν παισὶν ἐπαφρόδιτον τοῖς ἑαυτοῦ, σῶφροσιν ὀφθαλμοῖς ὄραν δυνήσεται· καὶ πολλὰ τοιαῦτα οὐ παντὶ πιθανά, μόνῳ δὲ τῷ πρὸς τὴν φύσιν καὶ τὰ ταύτης ἔργα γνησίως ᾠκειωμένῳ προσπεσεῖται.

[3.4] Μὴ κατατρίψῃς τὸ ὑπολειπόμενον τοῦ βίου μέρος ἐν ταῖς περὶ ἐτέρων φαντασίαις, ὁπότεν μὴ τὴν ἀναφορὰν ἐπὶ τι κοινωφελὲς ποιῇ· [ἤτοι γὰρ ἄλλου ἔργου στέρη] τουτέστι φανταζόμενος, τί ὁ δεῖνα πράσσει καὶ τίνας ἔνεκεν καὶ τί λέγει καὶ τί ἐνθυμεῖται καὶ τί τεχνάζεται καὶ ὅσα τοιαῦτα ποιεῖ ἀπορρέμβεσθαι τῆς τοῦ ἰδίου ἡγεμονικοῦ παρατηρήσεως· χρὴ μὲν οὖν καὶ τὸ εἰκῆ καὶ μάτην ἐν τῷ εἰρμῷ τῶν φαντασιῶν περιστάσθαι, πολὺ δὲ μάλιστα τὸ περίεργον καὶ κακόηθες· καὶ ἐθιστέον ἑαυτὸν μόνον φαντάζεσθαι, περὶ ὧν εἴ τις ἄφνω ἐπανεροίτο· τί νῦν διανοῆ; μετὰ παρρησίας παραχρῆμα ἂν ἀποκρίναιο, ὅτι τὸ καὶ τό, ὡς ἐξ αὐτῶν εὐθύς δηλα εἶναι, ὅτι πάντα ἀπλᾶ καὶ εὐμενῆ καὶ ζώου κοινωνικοῦ καὶ ἀμελοῦντος ἡδονικῶν ἢ καθάπαξ ἀπολαυστικῶν φαντασμάτων ἢ φιλονεικίας τινὸς ἢ βασκανίας καὶ ὑποψίας ἢ ἄλλου τινός, ἐφ' ᾧ ἂν ἐρυθριάσειας ἐξηγούμενος, ὅτι ἐν νῶ αὐτὸ εἶχες.

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will observe the open jaws of wild animals with no less pleasure than when these were rendered in a painting or a sculpture; he will be able to discover in an old woman or man a full-flowering that benefits their time of life; he will be able to cast a sober glance at the attractive beauty of slave boys. Many such insights are not accessible to all, but only to someone who has a true affinity with nature and its works.

[3.4] Don't waste the rest of your life thinking about other people, unless you do so for the sake of the common good. This is what happens when you dwell on what so-and-so does and for which purpose, what he says, what he has in mind, what he is plotting, and all such matters that distract you from minding your own governing principle. In the sequence of your impressions, you should avoid mere idle speculation, and especially what is meddlesome and malicious. You should rather habituate yourself to thinking in such a way that, when someone asks you suddenly "What are you thinking?" you can answer frankly and without hesitation, "this and that." Then it would immediately be obvious that all your thoughts are simple and kind, as benefits a living social being, who abstains from fancies of pleasure or indulgences in general, and from

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ὁ γάρ τοι ἀνὴρ ὁ τοιοῦτος οὐκ ἔτι ὑπερτιθέμενος τὸ [ὡς] ἐν ἀρίστοις ἤδη εἶναι ἱερεὺς τίς ἐστι καὶ ὑπουργὸς θεῶν, χρώμενος καὶ τῷ ἔνδον ἰδρυμένῳ αὐτοῦ, ὃ παρέχεται τὸν ἄνθρωπον ἄχραντον ἡδονῶν, ἄτρωτον ὑπὸ παντὸς πόνου, πάσης ὑβρεως ἀνέπαφον, πάσης ἀναίσθητον πονηρίας, ἀθλητὴν ἄθλου τοῦ μεγίστου, τοῦ ὑπὸ μηδενὸς πάθους καταβληθῆναι, δικαιοσύνη βεβαμμένον εἰς βάθος, ἀσπαζόμενον μὲν ἐξ ὅλης τῆς ψυχῆς τὰ συμβαίνοντα καὶ ἀπονεμόμενα πάντα, μὴ πολλάκις δὲ μηδὲ χωρὶς μεγάλης καὶ κοινωφελοῦς ἀνάγκης φανταζόμενον, τίποτε ἄλλος λέγει ἢ πράσσει ἢ διανοεῖται. μόνον γὰρ τὰ ἑαυτοῦ πῶς ἐνεργοίη ἂν προσέχει καὶ τὰ ἑαυτῷ ἐκ τῶν ὅλων συγκλωθόμενα διηνεκῶς ἐννοεῖ, κάκεῖνα μὲν καλὰ παρέχεται, ταῦτα δὲ ἀγαθὰ εἶναι πέπεισται. ἢ γὰρ ἐκάστῳ νεμομένη μοῖρα συνεμφέρεται τε καὶ συνεμφέρει.

μέμνηται δὲ καὶ ὅτι συγγενὲς πᾶν τὸ λογικόν καὶ ὅτι κήδεσθαι μὲν πάντων ἀνθρώπων κατὰ τὴν τοῦ ἀνθρώπου φύσιν ἐστί, δόξης δὲ οὐχὶ τῆς παρὰ πάντων ἀνθεκτέον, ἀλλὰ τῶν ὁμολογουμένως τῇ φύσει βιούντων μόνων. οἱ δὲ μὴ οὕτω βιούντες ὅποιοί τινες οἴκοι τε καὶ ἔξω τῆς οἰκίας, καὶ νύκτωρ καὶ μεθ' ἡμέραν οἴοι μεθ' οἴων φύρονται, μεμνημένος διατελεῖ. οὐ τοίνυν οὐδὲ τὸν παρὰ τῶν τοιούτων ἔπαινον ἐν λόγῳ τίθεται, οἷγε οὐδὲ αὐτοὶ ἑαυτοῖς ἀρέσκονται.

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contentiousness, malice, suspicion, or anything else that would make you ashamed, if asked what you were thinking.

Such a man, who no longer postpones joining the company of the very best people, is a kind of priest and servant of the gods. He relies on his inner resolve, which makes a human being immune to pleasure, capable of enduring toil, undefiled by any insolence, and innocent of any wrongdoing. In sum, he becomes a participant in the greatest of contests, able to stand on his feet unmoved by any passion, firmly rooted in justice, embracing wholeheartedly everything that happens as part of his lot, without ever dwelling on what someone else says, does, or thinks—unless it is absolutely necessary and serves the common good. He concerns himself only with his own tasks, keeps in mind the thread of fate spun for him from the arrangement of the universe, makes his work beautiful, and carries the conviction that his lot in life is a good one. For one bears one's fate and is borne by it.

He remembers that all rational beings are related, that it befits human nature to take care of all human beings. One should not heed just anyone's opinion, but only the views of people who live according to nature. He constantly reminds himself how those who do not live this way behave, at home or in

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[3.5] Μήτε ἀκούσιος ἐνέργει μήτε ἀκοινώνητος μήτε ἀνεξέταστος μήτε ἀνθελκόμενος· μήτε κομψεία τὴν διάνοιάν σου καλλωπιζέτω· μήτε πολυρρήμων μήτε πολυπράγμων ἔσο. ἔτι δὲ ὁ ἐν σοὶ θεὸς ἔστω προστάτης ζώου ἄρρενος καὶ πρεσβύτου καὶ πολιτικοῦ καὶ Ῥωμαίου καὶ ἄρχοντος ἀνατεταχότος ἑαυτόν, οἷος ἂν εἴη τις περιμένων τὸ ἀνακλητικὸν ἐκ τοῦ βίου εὖλυτος, μήτε ὄρκου δεόμενος μήτε ἀνθρώπου τινὸς μάρτυρος. ἔνδον τὸ φαιδρὸν καὶ τὸ ἀπροσδεὲς ἔξωθεν ὑπηρεσίας καὶ [τὸ ἀπροσδεὲς] ἡσυχίας, ἢν ἄλλοι παρέχουσιν. ὀρθὸν οὖν εἶναι χρή, οὐχὶ ὀρθούμενον.

[3.6] Εἰ μὲν κρεῖττον εὐρίσκεις ἐν τῷ ἀνθρωπίνῳ βίῳ δικαιοσύνης, ἀληθείας, σωφροσύνης, ἀνδρείας καὶ καθάπαξ τοῦ ἀρκεῖσθαι ἑαυτῇ τὴν διάνοιάν σου, ἐν οἷς κατὰ τὸν λόγον τὸν ὀρθὸν πράσσοντά σε παρέχεται, καὶ [ἐν] τῇ εἰμαρμένῃ ἐν τοῖς ἀπροαιρέτως ἀπονεμομένοις· εἰ τούτου, φημί, κρεῖττόν τι ὄρας, ἐπ' ἐκεῖνο ἔξ ὅλης τῆς ψυχῆς τραπόμενος τοῦ ἀρίστου

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public, night or day, and what kind of company they find themselves embroiled in. He does not even take any notice of their praise, given that they don't find approval with themselves.

[3.5] Don't act grudgingly, in an antisocial manner, or thoughtlessly, and don't oppose others. Don't dress up your reasoning faculty with outer trappings. Don't talk incessantly, don't be a busybody. Further, let the god in you be the guide of the living being you are, as a man, someone advanced in years, a politician, a Roman, and a ruler. Also, as someone who holds his post and can wait for the call to retreat from life, ready to go, needing neither oath nor the witness of any human being. Maintain your inner cheerful countenance without relying on any external service, or on the relief that others provide. In sum, you need to stand straight on your own feet, without being propped up.

[3.6] If you can find something better in human life than justice, truth, temperance, courage, and, in sum, the self-sufficiency of your thinking, insofar as it will make you act according to both right reason and your allotment from fate, in which you have no choice—if you can find something better than this, I say, turn to that endeavor with all your

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εὐρισκομένου ἀπόλαυε. εἰ δὲ μηδὲν κρεῖττον φαίνεται αὐτοῦ τοῦ ἐνιδρυμένου ἐν σοὶ δαίμονος τὰς τε ἰδίας ὀρμὰς ὑποτεταχότος ἑαυτῷ καὶ τὰς φαντασίας ἐξετάζοντος καὶ τῶν αἰσθητικῶν πείσεων, ὡς ὁ Σωκράτης ἔλεγεν, ἑαυτὸν ἀφειλκυκότος καὶ τοῖς θεοῖς ὑποτεταχότος ἑαυτὸν καὶ τῶν ἀνθρώπων προκηδομένου· εἰ τούτου πάντα τὰ ἄλλα μικρότερα καὶ εὐτελέστερα εὐρίσκεις, μηδενὶ χώραν δίδου ἑτέρῳ, πρὸς ὃ ῥέψας ἅπαξ καὶ ἀποκλίνας οὐκέτι ἀπερισπάστως τὸ ἀγαθὸν ἐκεῖνο τὸ ἴδιον [τὸ σόν] προτιμᾶν δυνήσῃ· ἀντικαθῆσθαι γὰρ τῷ λογικῷ καὶ πολιτικῷ ἀγαθῷ οὐ θέμις οὐδ' ὀτιοῦν ἑτερογενές, οἷον τὸν παρὰ τῶν πολλῶν ἔπαινον ἢ ἀρχὰς ἢ πλοῦτον ἢ ἀπολαύσεις ἡδονῶν. πάντα ταῦτα, κὰν πρὸς ὀλίγον ἐναρμόζειν δόξῃ, κατεκράτησεν ἄφνω καὶ παρήνευκε. σὺ δέ, φημί, ἀπλῶς καὶ ἐλευθέρως ἐλοῦ τὸ κρεῖττον καὶ τούτου ἀντέχου· κρεῖττον δὲ τὸ συμφέρον. εἰ μὲν τὸ ὡς λογικῷ, τοῦτο τήρει· εἰ δὲ τὸ ὡς ζῳῷ, ἀπόφηναι καὶ ἀτύφως φύλασσε τὴν κρίσιν· μόνον ὅπως ἀσφαλῶς τὴν ἐξέτασιν ποιήσῃ.

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soul and enjoy this highest good you have discovered. But if nothing appears better than the guardian spirit residing in you, which has subordinated your impulses to itself, examines your impressions, has withdrawn, as Socrates used to say, from all allurements of the senses, has in turn subordinated itself to the gods and takes care of human beings—if you find all other things insignificant and worthless by comparison, then do not cede even an inch to anything else that, if once you should turn to it and deviate from your course, would no longer allow you to give precedence to that good which is yours, without being pushed around. It is not right that anything whatsoever should oppose the rational and social good, such as praise from the many, political office, wealth, or the enjoyment of pleasure. All such concerns, even if they seem fitting for a while, can suddenly take the upper hand and lead one astray. So, I say that you should simply, in all freedom, choose the better course and stick to it. If someone should say, “but what is beneficial is better,” then consider if it benefits you as a rational being, and if it does then you can embrace it. But if it benefits you merely as a living being, reject it and hold on to your own judgment, without ostentation. Only make sure that your view is securely established.

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[3.7] Μὴ τιμήσης ποτὲ ὡς συμφέρον σεαυτοῦ, ὃ ἀναγκάσει σέ ποτε τὴν πίστιν παραβῆναι, τὴν αἰδῶ ἐγκαταλιπεῖν, μισῆσαί τινα, ὑποπτεῦσαι, καταράσασθαι, ὑποκρίνασθαι, ἐπιθυμῆσαί τινος τοίχων καὶ παραπετασμάτων δεομένου. ὁ γὰρ τὸν ἑαυτοῦ νοῦν καὶ δαίμονα καὶ τὰ ὄργια τῆς τούτου ἀρετῆς προελόμενος τραγωδίαν οὐ ποιεῖ, οὐ στενάζει, οὐκ ἐρημίας, οὐ πολυπληθείας δεήσεται· τὸ μέγιστον, ζήσει μήτε διώκων μήτε φεύγων. πότερον δὲ ἐπὶ πλέον διάστημα χρόνου τῷ σώματι περιεχομένη τῇ ψυχῇ ἢ ἐπ’ ἔλασσον χρήσεται, οὐδ’ ὅπωςτιοῦν αὐτῷ μέλει· κὰν γὰρ ἤδη ἀπαλλάσσεσθαι δέη, οὕτως εὐλυτως ἄπεισιν ὡς <εἰ> ἄλλο τι τῶν αἰδημόνως καὶ κοσμίως ἐνεργεῖσθαι δυναμένων ἐνεργήσῃ, τοῦτο μόνον παρ’ ὄλον τὸν βίον εὐλαβούμενος τὸ τὴν διάνοιαν ἔν τινι ἀνοικεῖω νοεροῦ πολιτικοῦ ζῶου τροπῇ γενέσθαι.

[3.9] Τὴν ὑπόληπτικὴν δύναμιν σέβει· ἐν ταύτῃ τὸ πᾶν, ἵνα ὑπόληψις τῷ ἡγεμονικῷ σου μηκέτι ἐγγένηται ἀνακόλουθος τῇ φύσει καὶ τῇ τοῦ λογικοῦ ζῶου κατασκευῇ. αὕτη δὲ ἐπαγγέλλεται ἀπροπτωσίαν καὶ τὴν πρὸς ἀνθρώπους οἰκεῖωσιν καὶ τὴν τοῖς θεοῖς ἀκολουθίαν.

[3.11] Τοῖς δὲ εἰρημένοις παραστήμασιν ἔν ἔτι προσέστω, τὸ ὄρον ἢ ὑπογραφὴν αἰεὶ ποιεῖσθαι τοῦ

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[3.7] Never value as beneficial to yourself what would make you act against good faith, abandon reverence, hate someone, cast suspicions, utter curses, dissemble, or indulge in a desire that requires the secrecy of walls or curtains. Someone who chooses instead the intellect as his guardian spirit and the worship of its virtue doesn't create a drama, doesn't wail, won't hanker after either solitude or a crowd. Most importantly, such a person won't live in pursuit or avoidance; it won't matter to him at all whether he enjoys this soul of his enveloped by the body for a longer or a shorter time. And when the time has come to be rid of the body, he will let go as easily as if he were engaged in any other reverent and orderly activity. His entire life he will be on guard only against having his rational faculty behave in a manner that does not befit a rational and political living being.

[3.9] Honor your power of judgment. Everything depends on this, so that your judgment no longer runs against nature and the constitution of a rational living being. This power prevents rashness and promotes both affinity with human beings and harmony with the gods.

[3.11] To the maxims I have already discussed, one more needs to be added: always to provide a

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ὑποπίπτοντος φανταστοῦ, ὥστε αὐτὸ ὁποῖόν ἐστι κατ' οὐσίαν γυμνόν, ὅλον δι' ὅλων διηρημένως βλέπειν καὶ τὸ ἴδιον ὄνομα αὐτοῦ καὶ τὰ ὀνόματα ἐκείνων, ἐξ ὧν συνεκρίθη καὶ εἰς ἃ ἀναλυθήσεται, λέγειν παρ' ἑαυτῶ. οὐδὲν γὰρ οὕτω μεγαλοφροσύνης ποιητικόν, ὡς τὸ ἐλέγχειν ὁδῶ καὶ ἀληθείᾳ ἕκαστον τῶν τῶ βίῳ ὑποπιπτόντων δύνασθαι καὶ τὸ ἀεὶ οὕτως εἰς αὐτὰ ὀραῖν, ὥστε συνεπιβάλλειν, ὁποῖῳ τινὶ τῶ κόσμῳ ὁποῖαν τινὰ τοῦτο χρεῖαν παρεχόμενον τίνα μὲν ἔχει ἀξίαν ὡς πρὸς τὸ ὅλον, τίνα δὲ ὡς πρὸς τὸν ἄνθρωπον πολίτην ὄντα πόλεως τῆς ἀνωτάτης, ἧς αἱ λοιπαὶ πόλεις ὥσπερ οἰκίαι εἰσίν. τί ἐστὶ καὶ ἐκ τίνων συγκέκριται καὶ πόσον χρόνον πέφυκε παραμένειν τοῦτο τὸ τὴν φαντασίαν μοι νῦν ποιῶν καὶ τίνος ἀρετῆς πρὸς αὐτὸ χρεῖα, οἷον ἡμερότητας, ἀνδρείας, ἀληθείας, πίστεως, ἀφελείας, αὐταρκειᾶς, τῶν λοιπῶν. διὸ δεῖ ἐφ' ἑκάστου λέγειν· τοῦτο μὲν παρὰ θεοῦ ἦκει, τοῦτο δὲ κατὰ τὴν σύλληξιν καὶ τὴν συμμηρομένην σύγκλωσιν καὶ τὴν τοιαύτην σύντευξίν τε καὶ τύχην, τοῦτο δὲ παρὰ τοῦ συμφύλου καὶ συγγενοῦς καὶ κοινωνοῦ, ἀγνοοῦντος μέντοι, ὅτι αὐτῶ κατὰ φύσιν ἐστίν. ἀλλ' ἐγὼ οὐκ ἀγνοῶ· διὰ τοῦτο χρῶμαι αὐτῶ κατὰ τὸν τῆς κοινωνίας φυσικὸν νόμον εὐμενῶς καὶ δικαίως· ἅμα μέντοι τοῦ κατ' ἀξίαν ἐν τοῖς μέσοις συστοχάζομαι.

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definition or description of anything you observe, to discern in all respects what sort of thing it is in substance, both considered by itself and in relation to other things; and to repeat to yourself its own name as well as the name of the things out of which it has been composed and into which it will dissolve. Nothing is so conducive to greatness of mind as the ability to assess methodically and truthfully each occurrence in life, always with an eye to keeping in mind what the function of each thing is, in what kind of world, and thus what its value is, both for the universe and for human beings, who are citizens of the greatest city, compared to which other cities are like mere houses. That which now creates an impression in me, what is it, what are its components, and how long is it by nature meant to last? Which virtue does it require, such as gentleness, courage, truthfulness, dependability, simplicity, self-sufficiency, or any other? In sum, in all cases say to yourself: this comes from god, this fits with the woven thread of fate or some such coincidence, this comes from someone of my kind, someone related to me, or a member of the community, albeit one who does not know what befits his nature. But I am not ignorant. Therefore, I deal with him kindly and justly, according to the natural law of sociability, while at the same time I treat him according to his merit in morally neutral matters.

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[3.13] Ὡσπερ οἱ ἰατροὶ ἀεὶ τὰ ὄργανα καὶ σιδήρια πρόχειρα ἔχουσι πρὸς τὰ αἰφνίδια τῶν θεραπευμάτων, οὕτω τὰ δόγματα σὺ ἔτοιμα ἔχε πρὸς τὸ τὰ θεῖα καὶ ἀνθρώπινα εἰδέναι καὶ πᾶν καὶ τὸ μικρότατον οὕτω ποιεῖν, ὡς τῆς ἀμφοτέρων πρὸς ἄλληλα συνδέσεως μεμνημένον. οὔτε γὰρ ἀνθρώπινόν τι ἄνευ τῆς ἐπὶ τὰ θεῖα συναφορᾶς εὖ πράξεις οὔτε ἔμπαλιν.

[4.1] Τὸ ἔνδον κυριεῦον, ὅταν κατὰ φύσιν ἔχη, οὕτως ἔστηκε πρὸς τὰ συμβαίνοντα, ὥστε ἀεὶ πρὸς τὸ [δυνατὸν] διδόμενον μετατίθεσθαι ῥαδίως. ὕλην γὰρ ἀποτεταγμένην οὐδεμίαν φιλεῖ, ἀλλὰ ὀρμᾶ μὲν πρὸς τὰ <προ>ηγούμενα μεθ' ὑπεξαιρέσεως, τὸ δὲ ἀντισταθόμενον ὕλην ἑαυτῷ ποιεῖ, ὥσπερ τὸ πῦρ, ὅταν ἐπικρατῇ τῶν ἐπεμπιπτόντων, ὑφ' ὧν ἂν μικρός τις λύχνος ἐσβέσθῃ· τὸ δὲ λαμπρὸν πῦρ τάχιστα ἐξωκείωσεν ἑαυτῷ τὰ ἐπιφορούμενα καὶ κατηνάλωσε καὶ ἐξ αὐτῶν ἐκείνων ἐπὶ μεῖζον ἤρθη.

[4.3] Ἀναχωρήσεις αὐτοῖς ζητοῦσιν, ἀγροικίας καὶ αἰγιαλοῦς καὶ ὄρη· [εἴωθας δὲ καὶ σὺ τὰ τοιαῦτα μάλιστα ποθεῖν.] ὅλον δὲ τοῦτο ἰδιωτικώτατόν ἐστιν ἐξόν ἧς ἂν ὥρας ἐθελήσῃς εἰς ἑαυτὸν ἀναχωρεῖν· οὐδαμοῦ γὰρ οὔτε ἡσυχιώτερον οὔτε ἀπραγμονέστερον ἀνθρώπος

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[3.13] Just as physicians always have their tools and knives ready at hand for emergency treatments, so too you should have the teachings ready that allow you to have knowledge of divine and human matters, and to undertake everything, even the smallest action, in such a way as to be mindful of the ties these two spheres have with one another. You won't do anything right in the human sphere unless you refer it to the divine, nor vice versa.

[4.1] Whenever your internal ruling principle harmonizes with nature, it will be disposed in such a way as to adapt easily to any occurrence. It does not become attached to any specific matter, but it directs its impulse with reservation to whatever is preferable; it turns any obstacle into matter for itself, just as fire, whenever it conquers anything that it encounters. A weak flame might be extinguished, but the glowing fire immediately appropriates anything that is thrown in, consumes it, and thus becomes stronger.

[4.3] People seek out country, sea, or mountain retreats. This urge is utterly misguided, if you consider that you can, at any time you want, withdraw into yourself. Nowhere else can a human being find greater quiet and peace than in his own soul,

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ἀναχωρεῖ ἢ εἰς τὴν ἑαυτοῦ ψυχὴν, μάλισθ' ὅστις ἔχει ἔνδον τοιαῦτα, εἰς ἃ ἐγκύπας ἐν πάσῃ εὐμαρεία εὐθύς γίνεται· τὴν δὲ εὐμάρειαν οὐδὲν ἄλλο λέγω ἢ εὐκοσμίαν. συνεχῶς οὖν δίδου σεαυτῷ ταύτην τὴν ἀναχώρησιν καὶ ἀνανέου σεαυτόν·

βραχέα δὲ ἔστω καὶ στοιχειώδη, ἃ εὐθύς ἀπαντήσαντα ἀρκέσει εἰς τὸ πᾶσαν αὖ τὴν <δυσαρτέστησιν> ἀποκλύσαι καὶ ἀποπέμψαι σε μὴ δυσχεραίνοντα ἐκείνοις, ἐφ' ἃ ἐπανερχῆ. τίτι γὰρ δυσχερανεῖς; τῇ τῶν ἀνθρώπων κακία; ἀναλογισάμενος τὸ κρῖμα, ὅτι τὰ λογικὰ ζῶα ἀλλήλων ἔνεκεν γέγονε καὶ ὅτι τὸ ἀνέχεσθαι μέρος τῆς δικαιοσύνης καὶ ὅτι ἄκοντες ἀμαρτάνουσι καὶ πόσοι ἤδη διεχθρεύσαντες, ὑποπεύσαντες, μισήσαντες, διαδορατισθέντες ἐκτέτανται, τετέφρωνται, παύου ποτέ. ἀλλὰ καὶ τοῖς ἐκ τῶν ὄλων ἀπονεμομένοις δυσχερανεῖς; ἀνανεωσάμενος τὸ διεζευγμένον τό 'ἦτοι πρόνοια ἢ ἄτομοι,' καὶ ἐξ ὧν ἀπεδειχθη, ὅτι ὁ κόσμος ὡσανεὶ πόλις. ἀλλὰ τὰ σωματικά σου ἄψεται; ἔτι ἐννοήσας, ὅτι οὐκ ἐπιμίγνυται λείως ἢ τραχέως κινουμένῳ πνεύματι ἢ διάνοια, ἐπειδὴν ἅπαξ ἑαυτὴν ἀπολάβῃ καὶ γνωρίσῃ τὴν ἰδίαν ἐξουσίαν, καὶ λοιπὸν ὅσα περὶ πόνου καὶ ἡδονῆς ἀκήκοας καὶ συγκατέθου.

ἀλλὰ τὸ δοξάριόν σε περισπάσει; ἀπιδῶν εἰς τὸ τάχος τῆς πάντων λήθης καὶ τὸ χάος τοῦ ἐφ' ἐκάτερα ἀπείρου αἰῶνος καὶ τὸ κενὸν τῆς ἀπηχίσεως καὶ τὸ εὐμετάβολον καὶ ἄκριτον τῶν εὐφημεῖν δοκούντων