

The Manuell of Epictetus,
Tranflated out of Greeke
into French, and now into Englifh,
conferred with two Latine Tranflations.

*Herevnto are annexed Annotations, and
also the Apothehs of the fame Author.
By Ia. Sanford.*

{illustration}

Imprinted at London by H. Bynneman
for Leonard Maylard. ANNO. 1567.

<A.i.r>

Tetrafticon ad Reginam.

*Scilicet exiguū (Princeps mitiſſima) quicquid
Expromit liber hic, non tamen exiguum
Si te reſpicias, magni non muneris inſtar
Si libri ſenſum non erit exiguum.*

<A.i.v>

vertuous Princeſſe, ELIZABETH by
the grace of God, of England, Fraunce
and Ireland Queene, defender of the faith,
long health and perpetuall felicitie.

A.ii.< r > Boke,

The Epistle.

25 Boke, and the principal pointes herein comprehended and contained, which are these:

30 *Hurt no man. Obey God and nature. Suffer iniuries. Deferue wel of al men as nigh as thou mayst. Take in good parte whatfoeuer chaunce without thy default. Vse such things as are giuē for the necessitie of life, as if thou didst not vse them, and gladly to restore the same when God or Fortune (as we commonly say) requireth the same. Repose and accompt felicitie in an vpright and quiet minde. Finally recreate and content thy self in the diuine administration of worldly things, as very iust and wise, and to vs auailable, althoughe sometimes it feeme very grievous.*

40 These things so great, so profitable, so needfull to be knowen, so auailable for well framing of life, if we shut it within the chest of our mind, it is far from that we should be void of all perturbatiō and troublefome motions of the mind, that we should be in felicitie, and leade our life both well and wealthilie. You may coiecture (most gracious and foueraigne Lady) that in dedicating this Boke vnto your highnesse, I mene to instruct one better learned than my selfe, and as the Prouerbe is SVS MINERVAM, the
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50
 <A.ii.v> which

The Epistle.

<p>which doubtlesse is farthest off from my cogitations : for it is the signe of a man bereft of his witte, and not of a founde and perfecte minde, to carrie wood into the Wood, and to cast water into the Sea. What shoulde I speake of the goodly vertues wherewith you are adorned ?</p> <p>What shoulde I fet forth and with prayfes extol your excellent endowments both of minde and bodie, which caufe in all men an admiration?</p> <p>For the Greeke tong you are to be compared to ZENOBIA Queene of the Palmirians, who was very skilfull in the Greeke language, and in the Latin not ignorant. For Eloquence you may be likened to CORNELIA mother of the Gracchi. For the embracing of the holy and sacred scripture you are to be numbred with FABIO LA and MARCELLA women wel learned and studiousos the heauēly veritie. In brief, you may be reconed as EVSTOCHIVM was, who in hir time bicaufe of hir litterature and profoundnesse in knowledge, was called Nouū orbis prodigiū. Your knowledge in the French, Spanish and Italian tong I nede not declare, for vertue nedeth no commendation,nor delighteth to be ennobled with gay glosing communication : for where the sunne casteth his glistering beames, the light of the candell is diminished and obfcured. This Stoick Philosopher EPICETETVS wrote this worke in a large Volume, in his mother tong, and was abbreviated by one</p> <p style="text-align: right;">A.iii.<?> ARRI-</p>	<p>55</p> <p>60</p> <p>65</p> <p>70</p> <p>75</p> <p>80</p>
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The Epistle.

85 ARRIANVS a Grecian into this forme, and
entituled it Enchyridion, than the which there
can be no Booke to the wel framing of our life
more profitable and necessary. The Authoure
whereof although he were an Ethnicke, yet he
wrote very godly & chrestianly, and as he spea-
keth in other tongs, so nowe he shall speake in
90 the Englishe language, and vnder your Graces
protection shal be published to the commoditie
of many. Most humbly beseeching your high-
nesse, to accepte and take in good parte this
little Booke, offering it as a pledge of
95 my bounden dutie towards
your highnesse, & af-
fection towards
my countrie.



100 Your highnesse most hum-
ble and loyall subiect
Iames Sanforde.

{ornament}

<A.iii.v>

To the Reader.

T His booke (gentle Reader) is entituled a Manuell, which is deriued of the Latin word Manuale, and in Greeke is called *Enchyridion*, bicause he may be contained ἐν χειρί that is, in the hand. It is a diminutiue of Manus, as it were a storehouse, & which ought always to be had in hād, as the hādle in the sword. This word *Enchyridion* doeth not onely signifie a Manuel, but also a shott dagger, which is vsed in the warres, or a Poineado. Wherefore some do entitle this boke *Enchyridion*, y^t is, a shott Dagger : for like as y^e Dagger defēdeth a mā from his enimie, euē so this little booke doth defend one in perfectnesse of minde, & saueth him frō the filthy fogge of wicked vices. The title of eyther of these may be wel applied to the boke, y^e one respecting the quantitie, the other the matter in the booke comprehended. The wordes contained in him, are of

To the Reader.

30 greate force and full of efficacie, to
 moue mennes myndes, for euery man
 may knowe his affections in him, and
 to the amending of them, he is ftirred
 as it were with a pricke. His ftile or
 maner of wordes is brief, and voyd
 of all elegancie in wordes, very
 much like the Pithagorean
35 Precepts, which they
 call Diathecae.
 Fare wel gentle Reder, and
 accept in good part
 these my la-
 bours.

{ornament}

<A.iv.v>

In Sanfordi Epictetum Anglum. E. L.

I Mpiger extremis rediens Mercator ab Indis
Has inquit merces India fufca tulit.
Et silet, & vendit, satis & laudaffe putatur
Et precium nummi nobile pondus habet,
India fufca tulit: quid tum si Graecia ferret? 5
Quid si Roma tulit? Gallia fiue tulit?
Graecia, Roma, suis pretiū num mercibus addūt?
Gallia fi quid habet, nū quoq; pondus habet?
Si modo pondus habet, pōdus feret ifte libellus,
Qui nunc est Anglus, qui modo Gallus erat, 10
Graecia quem vidit Graecū, quē Roma Latinum,
Quemq; nouos docuit lingua Britanna fonos:
Impiger ad nostras quem tu Mercator ad oras
Attuleras S A N F O R D , fic quoq; fanctus eras.
Sic quoq; fanctus erit labor hic tuus, & liber idē 15
Et fi fanctus erit nobile pondus habet.
Nobile pondus habet fuauifsimus ore Britānus,
At magis ore facer nobile pondus habet.

Eiusdem Edmundi Lewkener

Libri ad Lectorem Profopopeia.

V Erba libriq; docent facrae munimina vitae,
Virtus est clarae nobilitatis iter,
Elifij Campi vitae funt munera facrae,
At comes est magnae nobilitatis honos. 5
In me diuinae lucet virtutis Imago,
Atque ego fum vitae dux fine labe tuae.
Ergo fi cœlos, fi non contemnis honores,
Tu face quod iubeo munus vtrumque feres.

A.v.<r> ¶To

Against curious Carpers.

5 *CArp not ye cankred zoiles al, the men
 Whose labour fpente in paynfull toyle
 hath ben
 To blase the badge and banner braue di
 fplay
 Of noble vertues force and craggie way.*

10 *The byting Theon & Daphitas bolde
 With all the railing rable manifolde
 Of zoilus sect cease biting chaps to vfe
 Against fuch, who on learnings lore doe
 muse.*

15 *The learned Homer, and Praxitiles,
 To taūting talk, & mifreports wer these
 Subiect. Therfore fould I esteme my self
 T'escape the iarring iawes of Zoilus elfe?*

<A.v.v>

The life of Epictetus.

E	Pictetus a noble Philosopher in the Stoick profession was born of seruile parents in Hieropolis a Citie of Phrygia, who albeit he was	5
	a bond man, lame, and in extreme penurie, yet he doubted not earnestely to affirme that he was a friend to the Gods, in two verses very well known among the Gréeke, whiche are cited both of Macrobius and Aulus Gellius, and be these:	10
	Δούλος Επικτήτος γενόμεν, καὶ σώματι πηρός καὶ πενίην ἴρος, καὶ φίλος ἀθανά- τοις.	15
	Which are of a certaine Writer translated into Latine after this manner: <i>Seruus Epictetus genitus sum corpore claudus,</i>	20
	<i>Paupertate irus, Dijs & amicus ego.</i> And may thus be Englished: Of seruile kinde I borne was, hight Epictete by name,	25
	<A.vi.r> in	

The life of Epictetus.

In substance pore, to God a friend
and eke in body lame.

30 He ferued in Rome one called Epaphroditus familiar with the Emperour Nero. And liued in Rome all the time of Marcus Antonius raigne.

35 But when Domitian tooke rule in hande, he went from Rome to Hieropolis where he was borne, supposing that to be true, whiche is in the Tragicall Poet. *Patriam esse cuiusque, vbi quis recte ageret*, that is:

40 A man his countrey is euen there
Where of God and man he stands in feare.

45 He did reade in Plato (of whome he was a diligent Reader and follower) in that Dialogue which is entituled *Primus Alcibiades*, or *De natura hominis*, that he properly and verily was a man, whose substance altogether did confiste in the reasonable mynde, accompting the minde only to be mā, and y^e body but an instrument. Wherefore whatfoeuer was withoute thys man, he thoughte the same nothing to appertaine vnto hym, neyther dyd he

50 <A.vi.v> declare

declare that only in wordes or bokes,
but also in hys life: for he did so with
drawe himselfe from the care & loue of
outwarde things, so litle regarding
hys body, or any thing thereto belon-
ging, that at *Rome* hys house had no
dore, for there was nothing at all in it
but a bad beggerly bed of little va-
lue. Lucian the Sirian writeth
that Epictetus was after his
death so esteemed, that
an earthen candle-
sticke that he
had, was sold for fifty
pounds.

65

<A.vii.r>

<A.vii.v>

The Manuel of Epictetus

Cap. 1.

¶What things are in man, and what are not.

O	<p>F al things which are, fome are in vs, fome are not. In vs are Opinion, Endeuor, Defire, Eschuing, & briefly al that which is our worke. In vs are not our Body, Poffeffions, Honours, Souerainties, and fummarily al that which is not our worke. Then the things which are in vs are free and franke by nature, and can not be prohibited, empeached, nor taken away. But fuch things as are not in vs, bee feruile, feeble, and may be prohibited, empeched and taken away, as things vnto other men belonging, and not ours.</p>	<p>A diuifion of things.</p> <p>5</p> <p>The natural condition of things.</p> <p>10</p> <p>15</p>
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Cap. 2.

¶ Of the damage which proceedeth of taking the one for the other, and of the profit in good Iudgement.

I	<p>F the thinges which are franke and frée, thou fhalt eftéeme and Iudge <A.viii.> feruill,</p>	<p>The effects of a good and euill iudgement.</p>
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The Manuell

feruill, and the things which are not
oures, thou thynke proper, thou shalt
be sorrowfull, thou shalte be troubled,
thou shalt finde thy selfe encombred, &
shalte miscontente thy selfe with God
and men. But if thou thinke onely the
things thyne, which truely are thine,
and the things other mennes, which
truely are other mens, no man wyll
constrayne thee, no man wyll hinder
thee, thou shalt blame no body, thou
shalt accuse no body, thou shalt do no-
thing againste thy wyll, no man shall
hurte thee, and moreouer thou shalte
haue no enemy. For in nothing which
is hurtfull thou canst not be perswa-
ded.

Cap. 3.

¶ That other mens matters must be omitted,
our owne must be seene vnto, and that we can
not do both.

T Hen if thou desire such things,
remember that thou oughteste
not beyng greatly mooued and
troubled, to take them in hand:
but eyther altogether thou oughteste
<A.viii.v> to

T Hen if thou desire such things,
remember that thou oughteste
not beyng greatly mooued and
troubled, to take them in hand:

but eyther altogether thou oughteste
<A.viii.v> to

Of Epictetus.		1
to reiecte them, or for a tyme laye thē a fide, and before al things to be care- full ouer thy felfe. But if thou defire these things, that is to rule, to be rich, to haue thine to prosper , peraduen- ture thou shalte not aspire to all these things, bicause thou doest defire also the cheft. So by no maner of means thou art able to attain unto y ^e things which giue felicitie & libertie to man.	Our confide- ration is to be stirred vp and a diligēt preparation to be vfed. One can not ferue vertue and vanitie.	10
Annotations.		15
All these things) That is rule, riches.&c. bicause thou doest defire the chieft) that is, these things which Philosophie giueth, Libertie, tranquillitie of the mynde, and secu- ritie.		20
Cap.4.		
¶ Howe we oughte to behaue oure felues in euery sharpe imagination.		
I N any strong and sharpe Imagina- tion,thou muft accustomē thy felfe immediatly to confider, that this is nothing elfe but Imagination, and that in déede it is not as thou déemest. Afterward searh it out, and examine it, with these rules whiche thou hafte.	We must re- frain our cō fent before the matter bee plainly perceiued.	5
B.i.</> Firft		

The Manuell

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Firft and principally by this, whether the thing concerne the things whiche are in vs, or the things which are not. And if it be of the things whiche are not in vs, haue incontinently thys in remembrance: *That belongeth nothing to me.*

Cap. 5.

¶What thing it is that one ought to defire, & one ought to flee.

A vain flight
from difcom
modities ma
keth a man
5 miferable, &
a depruing
of defires ma
keth a man
unfortunate.

5

10

15

C All to remembraunce, that the promise and the end of defire is, enioying of the thyng defired: and that the promise and ende of eschewing is not to fall into that, whiche one oughte to flée: He then which cōmeth not to enioy, but is depriued of the promise of his defire, is not happy, but vnfortunate, and who so falleth on y^t, which he declineth, is miserable. If thē onely thou decline that which is not agreable to the nature of the things whiche are in vs, thou shalt neuer chaunce into that, whiche thou shalt flee. But if thou thinkest to
<B.i.v> exepmpte

exempt thy selfe from sickenesse death
or frō pouertie, or altogether fhunne
them, thou shalt finde thy selfe vnhap-
py. Wherefore thou must fet apart all
the eschuing, and auoiding of fuche
things as are not in vs, and transpōse
these into them which are against the
nature of things, whiche be in vs. As
touching desire, thou must altogether
set it aside at this present. For if thou
couet the things which are not in our
power, it must needs be, that thou be
frustrate. Howe and after what sorte
thou must desire the things which are
in vs, thou art yet vncertaine. As for
endeuoure and refraining of y^e minde
vse it fleightly with reason, and a ref-
ted deliberation.

One newly
entred in the
doctrine of
vertue ought
not to take
to much vpō
him. 20
25

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Annotations.

Promise of desire, It is a certain faining of
desire speaking with a mā. To the vnlearned fort
the wordes should be more plaine, if he had thus
spoken: when thou doest desire any thing, haue
a cōfidence to obtaine it, & to haue thy desire.&c
**that which is not agreeable to y^e nature
of the things which are in vs,** Against
these things verely do repugne, false opinion,

35

40

B.ii.</> naughtie

The Manuell

45 naughtie & corrupt appetite, all the perturbatiōs
of the minde, whiche the Stoicke Philosophers
would haue to be in mans power: not so per-
adventure that they appeare not (for that were
more befeming God than man) but that they
obeye reafon. **Trāspose theſe into them
which ar againſt the nature of things
which be in vs.** Theſe words ſeme vnto the
50 vnlearned obſcure, which had ben more lighter
and eaſy, if he had written thus: To abhorre falſe
opinions, foliſh and euil deſires, diſhoneſtie, and
diſworſhip. For as thou mayeſt flee theſe thin-
ges, ſo thou mayeſt eſchewe them.

Cap. 6.

¶ Howe we oughte to eſteme the thinges
wherein we take pleaſure, or which bryng vs
profite.

5 I N euery thing, whiche doth eyther
delite thée, or whiche are profitable
vnto thée, or which thou loueſt, thou
muſt diligently confider the quali-
tie, beginning at the leaſt thyngs. If
thou loue a pot, ſay in thys manner: I
loue a pot, the ſame beyng brokē, thou
ſhalte not diſquiete thy ſelfe, for thou
diddeſt well knowe, that he was fra-
10 gile and brittle. Likewiſe if thou loue
<B.ii.v>thy

The nature
of the thing
derely loued
is to be con-
ſidered.

thy fonne, or thy wyfe, faye that thou
doeft loue a man: if one or other chāce to
dye thou fhalt not be troubled, bi-
cause thou dyddeft confider well that
he was mortall.

15

Annotations.

If thou loue a pot, Albeit Epictet, as a dif-
pifer of riches, bringeth forth examples of vyle
thyngs, as of baynes, lactuce, and other of that
fort: yet Simplicius hath a more apte worde: If thou
hādell or toffe a pot: that is, a brittle thing that
cānot abyde or suffer toffyng, or hitting a-
gainft the walles, as glaffe, wherof Publiā fayth,
Fortune is as brittle as glaffe, whiche when it
fhineth, it is broken. Peraduenture he alluded to
Diogenes Tonne.

20

25

Cap. 7.

¶How a man ought to take a matter in hand
that we may be voide of perturbation, & firft by
meditation.

W Hen y^u doeft take any thing
in hande, thou muſte ſet be-
fore thy eyes y^e qualitie ther-
of: as if thou wylt goe to the
baines, cōfider with thy ſelfe diligēt-
ly all that which may happen, & what
B.iii.<r> they

The circum-
ſtāces of eue-
ry buſineſſe
are to be
confidered.

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10 they do. Some caſt water, ſome are
driuen out of their places, ſome doe a
thing to the rebuke of an other, and in
the meane ſeaſon other picke & ſteale.
In doying thys thou ſhalt more cer-
tainely and conſtantly bryng thy mat-
ter to paſſe, if finally thou ſaye I wyll
15 bath my ſelfe, and obſerue thy purpoſe
vnto nature agréable, and ſemblably
in all things thou ſhalt not do amiſſe.
For after this ſort if any harme befall
while thou arte in the baine, this ſay-
ing ſhal be in a redineſſe: I would not
20 onely obſerue this, but alſo would not
ſwarue from my purpoſe whiche is
agréable vnto nature, whiche I ſhall
not performe, if I take diſpleaſantly
the things which happen and befall.

Cap. 8.

We are trou- ¶Howe to put awaye our perturbations, tho-
bled with o- rowe the confideration of the nature of fuche
pinions, not things, as trouble vs.
with the T He things do not trouble men,
things them but the opinions whiche they
felues. conceyue of them, as for exam-
<B.iii.v> ple:

ple death is not terrible (thē it would haue fo féemed to Socrates) but bi-cause the opinion of death is terrible, death femeth terrible. Then when we are brought in the briers, or be troubled, or that we do bewaile our owne ftate, let vs not blame others but our felues, that is to fay our opinions.

A wife man
is without
complain^t.

5

Annotations.

Death is not terrible, If either the foule be extinguiſhed with the body, or be trāffered and caried into a better place. But if thou ſhalte be puniſhed for thy offences, it is a daungerous matter, and a harde caſe, excepte thou be fenſed with the buckler of true pietie.

10

Cap. 9.

¶The reaſon and proufe of the former precept with an affignation of thre ſorts of men.

T He vnlearned accuſeth other in his owne propre faulte. He that begynneth to haue knowledge accuſeth him ſelfe. The learned accuſeth neither an other, neither him ſelfe.

5

Annotations.

B. iiii. <r> The

The Manuell

The vnlearned, That is he, which confidereth not what things are his owne, and what are in other mannes: who requireth all things to be done according to his wil and pleasure, that which neither may be done, neither perchappes ought not. **Himself** for he doth acknowledge his faulte, and also is intentiue and diligente about it, leaſte that he ſtumble againe at the ſame ſtone: that is, leſt that he claime or attribute other mens right to himſelfe.

Cap. 10.

¶ That the glory in exterior and outward things is vayne.

G We muſt auaunt in the riches of the minde, and not in the gifts of fortune.

Lory not in thy ſelfe for the excellencie of an other thing. It ſhoulde be tollerable, if a horſe aduaunting himſelf ſhould ſay: I am faire. But thou when in boſting thy ſelfe, thou doeſt ſay, I haue a faire horſe: remember that thou doeſt glorifie thy ſelfe for the beautie which is in the horſe. What haſte thou then? Nothing biſides the vſe of opinion. Therefore when in the vſe of opinion thou ſhalt gouerne thy ſelfe according to nature, then thou ſhalt haue where

<B.iv.v> with

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<i>of Epictetus.</i>		5
with to auaunte thy felfe, for in any commoditie which is thine, thou wilt glorifie thy felfe.		15
Annotations.		
The vse of opinion, This semeth obscure to the vnlearned. But it is euen as he should say: In all things we ought not to follow appetite, or the common opinion, but the iudgement of reason. For to vse well opinion, is nothing else than to iudge well of all things, and to obey reason, not affection.		20
Cap. 11.		
¶What outwarde things are graunted vs, and howe we should vse them, by a fimilitude.		
E Ven as in Nauigation, when men make their abode at any ha- uen, if y^e Mariner goeth to lande for freshe water, and it hapneth that incidently by the way, he thin- keth to gather cockles or oyfters, yet neuerthelesse he ought to haue regard of the shippe, and oftentimes to looke back, whether y^e Master calleth : and if he call thée, leaue all behinde, and returne to the shippe, leaft that thou	We oughte in al things principally to be mind ful of God.	5
B. v. <I> being		10

The Manuel

being bond like a beaft, be not drawen
by force to the shippe. Euen fo it is, in
the cource of our life, as if for a cockle
15 or an oifter, there be gyuen vs a wife
and a childe, or other things, which
we holde deare, and wherin we take
plefure, they ought not to put vs from
our purpose vnto nature agréable:
20 But if the mafter do call, run vnto the
shippe, leauing thefe things behinde,
not looking backe towards them. But
if thou be olde, go neuer farre from
the fhip, leaft that thou being called,
25 do fail, & that thou be not conftained.
For he which willingly followeth not
neceffitie, by force and maulgre his
téeth fhe draweth him.

Annotations.

30 Leaft y^t thou being called doft fail. He
fpeaketh not of the outwarde power, but of the
imbecillitie and weakneffe of the might: which
the greter it fhall be whē age cōmeth on vs with
more few things the mind is to be occupied:for
bicaufe it is very difficulte to be voide of thefe,
35 and to fulfill that which Philosophie comman-
deth. A fingle perfon (if other things be corre-
fpondent) may be in his life time, cōtented with
<B.v. v> a little,

a little, and die with a more pacient minde. A wife, children, and familie, do more trouble and difquiete the hufbande and father, being as well in good healthe, asficke, than his life. I vnderftande the fhippe, either to be Philofophie, or the trade of our life: the ruler and maifter of the Shippe to be GOD: to whom when he calleth, who fo obeyeth not either is entreted as a flaue, or elfe is vtterly forfaken.

Cap. 12.

¶How we may enioy outward things without fault or trouble.

W Ifh not that the thyng which is done, be done according to thy pleafure and will. But wifh that it be done, euen as it is don, and thou fhalt be happie. Sickneffe is an impedimēt of the body, not of thy purpofe, except thou wilt thy felfe. Halting is an impediment of the legge or foote, and not of thy purpofe, and fo confider in euerie inconuenience whiche may befall, and thou fhalt finde the impediment to appertaine to an other, and not to thee.

We muſte not couet in vaine, that which is impoffible. 5
A wel framed mynde is difturbed with no thing. 10

Annotations.

<B.vi.r> Hal

The Manuel

15 **Halting is an impediment of y^e foote,**
 not of thy purpose. But thou wilt say whē
 thou art purposed to goe a iourney (namely if
 thou want a horſe, or a waggon) halting hinde-
 reth thee. Epictet wil answer & ſay: If thou ſhalt
20 follow my precepts, thou ſhalt begyn no iour-
 ney, whiche thou art not hable to atchieue. So
 the more and greater the impedimentes of the
 body ſhall be, ſo much the more thou ſhalt ſup-
 preſſe appetite, and ſhalte take fewer things in
25 hande. But thou doſt ſay, that this is the impe-
 diment of purpoſe, and therefore very trouble-
 ſome. Epictet denieth it to be an impediment,
 to deſire nothing raſhly and in vaine: but affir-
 meth it to be the propre part & office of a Phi-
30 loſopher. Verily, euen a foole doth vnderſtande
 this, that it is better to make appetite obey rea-
 ſon, than to burne in vaine deſires. **The impe-**
 diment to appertaine to another and
 not to thée) If he would graūt the foote to be a
35 part of the body, (neither doeth he denie it) & the
 bodie to be part of man (which he ſeemeth to
 denie) when his foote is poiſtered & ſhakled, the
 bodie is alſo cūbred, the body being cum-
 bred, mā hym ſelfe at leaſt wife partely is cum-
 bred, but if the body be the inſtrument of man,
40 doutleſſe it cā not be denied, but that the inſtru-
 ment being mutilate and vnperfect, the worke
 ſhalbe more vnperfect and vnmeete. For thou
 ſhalt haue the ouerthrowe, if thy Sworde or
 Dagger lacke hiltes and handle. <B. vi. v> **Cap.**

Cap. 13.

¶Of the remedies which we haue againſt all accidentes.

I N euery accident thou muſt incontinently conſider what uiſſaunce & ſtrēgth thou haſt to withſtand that whiche is hapned. If any miſchiefe befall vnto thee, thou ſhalt finde vertue whiche is good and holfome, as againſt voluptuouſneſſe, continencie. If laboure be offered thee, thou ſhalte finde ſtrength: if wrong, patience: and if thou ſhalt thus accuſtome thy ſelfe, thou ſhalt neuer be troubled with ymaginations.

The power of the mind ought to reſiſt aduerſity & naughty deſires.

5

10

Annotations.

Thou ſhalt not be troubled with imaginations) That is, thou ſhalt neuer be overcome and ſubdued with pleaſure and forrowe, but ſhalt conquere naughtie deſires, and affections, by the helpe of wifedome and vertue.

15

Cap. 14.

¶What maner of men we oughte to ſhewe our ſelues, when we loſe outward worldly goodes.

<B.vii.r> Neuer

The Manuell

We do ne-
uer lofe our
goods, but
reftore thē,
5 to him of
whom we
receiued
them, that is
to God.
10
15

N Euer fay that thou hafte lofte
any thing, but that thou hafte
reftored it. If thy fonne die, he
is reftored. Thy liuelode is ta-
ken away, haft thou not reftored it?
But he which depriued thée of it, is an
yll man. What matter maketh it to
thée, by whome he which gaue it, hath
eftfoones taken it? Haue a care and re-
garde to all things, keping and vſing
them (during the time only that thou
hafte them in thy cuſtodie) as things
vnto other men belongyng, euen as
the wayfaring man dothe to his lod-
ging.

Cap. 15.

The gar-
nifing of
the minde
5 is to be re-
garded a-
boue all
things.

¶ That a man ought not to loſe the quietneſſe of
mynde, for exteriour and worldly things.
I F thou wilt profite thy ſelf, let paſſe
theſe cogitations. If I ſhall not be
carefull of my affaires, I ſhall not
haue wherewith to liue. If I correct
not my ſeruāt, he will be naught. For
it is farre better to famiſh without fo-
rowe and feare, than to liue in abun-
<B.vii.v> dance

dance with a troubled minde. And it is
much better, that the seruant shoulde
bee faultie, than thou whiche art his
maister vnhappy. Then thou must be-
gin with the leaft things, the Oyle is
spilte, the Wine is stolne. Consider
with thy selfe, that quietnesse and fe-
curitie of the mind cost thee so much:
for nothing is freely gotten. If thou
call thy seruant, imagine it may so fal
out, that he heareth thee not, or hea-
ring thee, to doe nothing whiche thou
wouldest haue him do. But that he is
not worth so much, that for him thou
shouldst be troubled.

Annotations.

It is far better to famish. &c. It may be
asked not without a cause whether so greate
constancie may agree with mans nature, that it
may suffer and endure extreme hunger?

Cap. 16.

¶ That for the estimation of the people we
ought not abandon vertue.

I F thou wilt profit thy selfe, be not
displeased, if for outward things,
<B.viii.> thou

We muste
take pacient
ly-the euill
opinion of
the multi-
tude con-
ceiued of vs.

The Manuell
thou feme to other madde or folifh.

Annotations.

5 **If thou wilt profit** That is to fay in Philosophy and garnifhing of the mind. For he vnderftandeth and meaneth that progreffiō, whereby the tranquillitie and libertie of the mind^e is increafed. **Be not difpleafed, if for. &c.** For who fo regardeth not pleafures, riches, & honor,
10 namely if he may obtaine them: of all men he is accompted a foole, namely in thefe dayes. But in times pafte diuers Philofophers and good mē for the loue they had to vertue abandoned al worldly wealth and promotions, as Crates, Diogenes,
15 and thys our Epictete.

Cap. 17.

¶Againft vaine glory.

It is hard to doe many things at once.
5 **S Eke not to fée me learned and experte in any thing, and if to any thou doeft feme, truſt not thy ſelf: for thou knoweſt it is not eafy for a man to kepe hys purpoſe agreable vnto nature, and to embrace exteriour things, but it muſt néedes be, that he which is careful of one, ſhould be negligent in the other.**

<B.viii.v>Cap.

Cap. 18.

¶What things we oughte to defire, & what we ought not.

I F thou wilt haue thy wife, thy children, and thy frends to liue for euer, thou art a foole. For thou wilt haue in thy power the things whiche are not, & wilt haue y^e things to be thine, which are belonging to other mē. And so if thou wilt not haue thy seruante to offende, thou art a foole, for y^u wilt haue vice to be no vice. But if thou wilt not be frustrate of that whiche thou doest defire, this thou maiest do: herein then exercise thy felfe.

We do in vaine feke to kepe those things inuio-
lable, which
are not in
our power.

5

10

Annotations.

For thou wilt haue vice to be no vice,
He meaneth (as I suppose) that boyes and al manner of men, by nature are inclined to vice : and that vices cannot be repelled, but by philosophie which yong and tender age is not able to receyue.

15

Cap. 19.

¶What things make vs bonde, and what free.

C.i.<7> He

The Manuell

Who is a
maifter.

5

H E is Mafter and Lord of any
man, to whome (nil he will he)
he maye either giue or take a-
waye. He then which will be
frée, let him neither defire, nor flée any
thing, which is in an other man hys
hande, and power, otherwife of necef-
fitie he fhall be constrained to ferue.

Annotations.

10

He is Mafter of any man. &c. How ma-
ny Maifters then hath Fortune layed vpon vs?
Howe many more do we layed vpon vs, thorowe
the infaciable defire of tranfitorie thinges?

Cap. 20.

¶ A rule to electe and choofe things prefent
paft, and to come, by a fimilitude.

Such things
as are offred
are to be ta-
ken : fuche

5

things as are
denied vs, are
not to be de-
fired.

R Emēber that thou muſte make
comparifon of thy lyfe to a ban-
ket: where if the meate ftande
before thée, thou muſte take it
modeſtly: if he, whiche doth bring it,
doe paſſe by thée, ſtaye hym not, or if
he be not yet come to thée, be not ouer
gredy thereof: but ſtay vntill he come
to thée. In like manner thou muſt dif-
<C.i.v> poſe

pose thy felf, towards thy children, to-
 wards thy wyfe, towards greate men,
 and towards riches, fo at length thou
 fhalt be worthie the table of y^e Godds.
 But if thou take not that which is fet
 before thee, but doest refuse it : then
 thou fhalt not only be worthy of their
 table, but to be their companion : for
 when Diogenes, and Heraclitus and
 other like to them did thus, worthily,
 and of very good righte they were di-
 uine, and fo were accompted.

Annotations.

Worthy the table of the Goddes)

He signifieth, that the despising of outwarde &
 worldly things is a certaine heauenly thing, &
 that it maketh a man like to God. **They wer
 diuine, & fo were accompted.** Arrogantly
 doubtlesse, and ignorantelye. For howe farre
 doth euen the excellentest man that euer was
 differ from the leaft part of the Godhead?

Cap. 21.

¶ By what meanes we muste gouerne oure
 Imagination about such things, as seme to be
 eschewed.

C.ii.<r> When

The Manuell

	We muſte haue regard to humani- tie in fuche	W	Hen thou doeſt fee any man ſorrowful, and torment hym ſelf either bicaufe he hath no tidings of his ſon, either bi- cauſe he is dead, either bicaufe he hath ſpent all, beware enter not into ima- ginatiō, that this maketh him vnhap- py: but haue redilie in remembraunce that it is not the accident, which trou- bleth him (ſeing it tormenteth not an other) but his opinion conceyued ther- of. But if thou fall in talke with him, accommodate thy ſelf to his perturba- tion, and moreouer if the matter ſo re- quire, weepe alſo with him for compa- nie: but take heede that thou ſorrowe not inwardlie.
5	fort, that the quietneſſe of minde be retained.		
10			
15			

Cap. 22.

¶ That it lieth not in vs to chooſe the ſtate of
our life, but to vſe it euen as it chaunceth, by a
very apte ſimilitude.

We muſte paſſe the whole courſe and turne of our	T	Hou muſt remember that thou arte one of the players in an en- terlude, and muſt plaie y ^e parte, which the authour thereof ſhall <C.ii.v> appoint,
--	---	---

<i>of Epictetus.</i>	11	
appoint, thou must play be it lōg, be it shorte. If he appointe thée to play the begger, y ^e Creple, y ^e Prince, or the pri- uate person, do it well and wittilie, for it lieth in thée to play that part, wher- vnto thou art appointed, and in an o- ther to choose and appoint thée.	life, accor- ding to Gods will.	5
Annotations.		
Which the authors therof shall ap- point, That is, whether he be a comicall, or a tragical Poet? As concerning the very mater the Greeke Epigram doth declare.		10
Σκηνη πᾶς ὁ βίος καὶ παίγνιον. ἢ μάθε παίζειν, τὴν σπουδὴν μεταθεις, ἢ φέρε τὰς ὁδύνας.		15
Which may thus be englified:		20
What is our life? a gawilth game a sweete delighting play. Then cares in gaming lay a fide, or liue a mifer aye.		
Nazianzenus doeth almoft signifie the fame, but with a more grauitie and pietie, in thefe verses worthy to be C.iii.<7> had		25

had in remembraunce.

Which may after this forte be Engliſhed.

<C.iii.v> Cap.

¶By what meanes we ought to gouerne our Imagination, in looking for diuers things.

I F thou take the croking of a crow to be vnluckie, lette not that imagination moue thee, but iudge immediately in thy felf, and fay: That portendeth nothyng to me, but eyther to my body, or to my poffeffion, or to my estimation, or to my wyfe, or to my children: but as touchyng my felfe, they fignifie nothing but good, at leaft wife if I will: for what fo euer fhall chaunce, it lieth in mee to haue the profite and commoditie of it, if I will.

A wyfe man taketh profite by euery chaunce.

5

10

Annotations.

If thou take the croking. &c. We haue in ftede of diuination by flying and crying of birdes Astrologie: Which if by yerely reuolutions & progrefsions of the ftarres, it threaten damages and dangers, let vs not vse Epictet his counfell, but godly prayers.

15

Cap. 24.

¶Howe to be vnconquerable, being the caufe of the former precepte, and as it were the conclufion.

C.iiii.<r> Thou

The Manuell

We muſte
take in hand
things agre-
able to oure
ftrenght.
5

**T Hou mayeſt bée inuincible, if
thou neuer enter into battaile,
for thou art vncertain, whether
it lye in thée or no, to haue the
the victorie.**

Annotations.

Thou mayeſt bée vnconquerable.
This faying dependeth vppon the diuifion of
things made in the beginning. They are con-
quered, which couet other mens goodes, that is,
fuche as belong to the body, and are placed in
fortunes hande. They conquere, whiche refiſte
naughtie opinious and defires, ſo that they con-
tende according to the lawe.
10

Cap. 25.

¶Which is the readieſt way to vertue.

He that fe-
keth for all
good things
of him ſelfe,
he doth nei-
ther mar-
well at any
mā, nor en-
uyeth any.
5

**T Ake héede that in following thy
imaginatiō thou ſay at no time,
the man is happie, whom thou
doeſt ſée auaunced eyther to ho-
nour, or authoritie, or renoumed : for
if the ſubſtance of goodneſſe be in the
things, which are ſubiecte to vs, there
nether enuie, nor emulatiō taketh any
place. Then thy purpoſe is not to be
<C.ii.v> Empe**

<i>of Epictetus.</i>		13
Emperour, or King, but frée, & frāke. But vnto that thing there is but one certaine waye, that is, the contempte of fuch things as are not in vs.	There is one way to libertie: the despising of outward things.	10
Annotations.		
For if the substaūce of goodneffe. &c.		
The vnderstanding of this sentence is vttered stoicallie in darke wordes. He which seeketh all good things of himselfe, is of a quiet mind: who fo is of a quiet minde, he doeth neither enuie, nor emulate. For feing that lack of paine called in Latin Indolentia excludeth all perturbations :		15
verely it excludeth enuie and emulation. But if these affections do rule in any: it is manifestlie gathered thereof, that he is farre from the tran- quilitie of the minde, and doth not obey the preceptes of Philosophie.	ἀπάθεια	20
		25
Cap. 26.		
¶A solution of them which seme to let the things before mentioned, & how a man should not be angrie.		
R Emember, that he, which taun- teth or beateth, is not y ^e author of reproch, but the opinion con- ceiued of y ^e fame as reprocheful.	No man is hurt, but of himselfe.	
Then when any doeth kindle thée to C.v.<1> wrath,		5

The Manuell

10 Delay efta-
blyfheth
iudgement.

wrath, vnderftande that thou art mo-
ued to anger thorow thine opinion.
Wherefore efpeciallie endeouore thy
felfe, that imaginations plucke not cō-
fente from thee, for if thou fhalt once
fuppreffe it for a certaine time, thou
fhalt more eafilie be thy own **Miafter**.

Cap. 27.

¶How to learne, and fet our minde in highe
thinges.

5 S Et before thy eyes, deathe, banifh-
ment, and all things which féeme
terrible, but efpecially death : in
fo doing, thou fhalt not thinke vpō
bafē and vile things, and fhalt neuer
be excéeding couetous.

Annotations.

10 *Syracides.* And fhalt neuer be exceding couetous.
Syracides affirmeth, that the imagination of
death, and God his iudgemente doth feare vs frō
finne. Which if it do: we are taught to fuffer ad-
uerfitie much more patiently, & to defpife prof-
peritie, bicaufe of their forrow and profit, which
Cicero. endureth for a little fpace. So Cicero. All plea-
fure fayth he is to be eftemed as nothing, which
<C.v.v> when

when it is paste, it is as if there had ben none at all. But in great griefe of the bodie and anguifh of the minde, one houre seemeth longer than a whole yeare.

15

Cap. 28.

¶ The seconde part, wherein he doeth pointe him out which hath already profited. And doth first diffolue fuch things , as come in vre to the ftudents of Philofophie.

A S foone as thou hafte determi-
ned to leade a perfect lyfe, pre-
pare and addrefse thy felf to be
fcornd and mocked of many,
and to heare what they fpeake of thee,
wherof commeth thisfodain fagenesse
and grautie? whereof commeth this
fadness ? laye aparte thy fadde fowre
countenance. But yet reteine & kepe
these things which seeme best to thee,
in fuch forte, as if this were the front
where God hath ordained and placed
thee to fight. And if thou perfift in the
fame things, they whiche before haue
mocked thee, will haue thee in admi-
ration: but if like one fleeing awaye,
thou gyue ouer thy enterprife, thou
<C. vi. r> fhalte

A Philofo-
pher ought
not to re-
garde the
mockery of
the people.

5

10

Conftancie
getteth vic-
torie.

15

The Manuell

fhalte be double as much mocked and
fcornd.

Annotations.

20 **Lay apart thy fad fowre cōutenāce.**
 That is, a mufing countenance, fad grauitie and
 hautineffe of minde. And it appeareth by this
 Menāder fhorte and quicke fentence of Menander, that
25 this was the countenance of Philofophers. They
 which loke ftately, fay, that Solitarineffe is mete
 for meditation.

Cap. 29.

¶That bofting deftroieth the ftate of a Phi-
lofopher, in fhewyng wherevnto he oughte to
leane.

5 I F it chaunce at any time, that thou
 giue thy felf to the things which are
 not in vs, and that thou doft defire
 to please any man, vnderftand that
 at the fame prefent thou art fallen frō
 thy ftate. Wherefore in all things let
 this fuffife thée, to bée a Philofopher:
 But if thou doft couet to féeme to any
 a Philofopher, let it be to thy felf, and
10 that fhall be fufficient.

By this
worde Phi-
lofopher is
ment a wife
pean.

<C.vi.v> Anno-

If it chaunce at any tyme that thou giue thy felf. &c. He forbiddeth the desire of glorie, & seeking for ostentation, which affectiō it will be long before it take place in good and learned men. He woulde haue a Philosopher to kepe him felf within the limittes of his consci-
ence, as an oyfter within his shell, and to iudge that, the most noble shew of his vertue. **Thou art fallen from thy ftate**, That is to faye, thou arte vanquished.

15

20

Cap. 30.

¶How to aunfwere to such stayes as woulde hinder a man from wifedome.

L Ette not these cogitations torment thee, I shall not be in honor nor in place, where I shall be regarded: for if to bee without honour is an ill thing, thou canst not be in euill for an other thing, no more than in a dishonest thing. Is it in thee to beare rule, or to be bidden to a banquet? No. What is this then, but to be without honour? and howe fayest thou, that thou shalte not be esteemed, whom it behoueth to to medle in those
<C.vii.r> things

That a Philosopher euen of small substaunce, may muche profit the common wealth. by teaching of vertue & hys good example.

5

10

The Manuell

15		things onely which are in our power, in which thou mayst beare a great fway and stroke. But thou wilt say I can not profit my friends. What doest thou call to profite? shall they haue no
	How a wife man aideth his friends.	mony of thée? neither wilt thou make them citizens of Rome? But who told thée that these things be in vs, & other
20		mens workes? Who can gyue to an other that he himself hath not? Get it, (say they) that we may haue it, also.
	We ought to require of euerye mā but such	If I may get it, kéeping my selfe mo- dest, faithful, and valiant, shew me the
25	things as he maye and ought to performe.	way, and I will get it. If y ^u thinke it méete, that I should lose my goods, that you should get such thinges as are not
		good, fée your selues haue vnreasona- ble and vngratefull you are? But if
30		thou preferre a faithfull and sincere friende before money, herein help me, and thinke it not méete that I shoulde doe the things whereby I should loose
		modestie and fidelitie: But I can not
35		fuccoure nor ayde my cōtreie. What doest thou call succoure & aide? That it shall not haue of thée, nor by thy
	How a wife mā helpeth his cōtreie.	<C.vii.v> meanes

meanes, faire & sumptuous buildings,
nor baines? What then? hath it not
shoes by the Shoemaker and Armour
by the Armorer? It is sufficient when
every vocation doth his work. If thou
get it a faithfull and modest member,
doest thou thinke, that thou bringest
it but a little profit? very great doubt-
lesse. In so doing thou arte not vnpro-
fitable to it. In what state shall I be in
my country? in that thou maist, keeping
alwayes fidelitie and modestie. But if
supposing to aide it thou loose modesty
and fidelitie, what profit shalt thou do
to it, which arte become impudent and
disloyall.

Annotations.

**Thou canst not be in euil for an other
thing,** This sentence dependeth vpon the opi-
nion of the stoicks, that only honesty is good, &
onely vice is naught. The contempt and despi-
sing of me, if I do my duty, is not my vice, ther-
fore neither my euill, but theyr vice and euill
who of a peruerse iudgement & naughty mind
do contemne, despise, and misuse mee without
cause. **Shewe mee the way,** He signifieth
that riches and dignitie is gotten by nothyng
<C.viii.r> else

The Manuell.

65 elfe but by deceit, and for that caufe a good man
 ought to despise them. Neither doth he speake
 of them, which shewe themselues vnworthy of
 honoure, and they are the cause, that they are not
 regarded. **A faithfull and sincere friend,**
70 Nowe a daies most men had leiffer to haue mo-
 ney. Neither do they thinke that a poore friend
 may help vs in any thing. So are endowed mai-
 dens preferred before them, who are chaste, and
 well brought vp, if perhaps there be any fuche,
75 and doe so continue. Wherefore the wowers
 peraduenture are to be pardoned, who in so vn-
 certayne a hazarde of chaftitie, & honestie, had
 rather to abyde the vnquietneffe of riche than of
 poore wiues. **Neither hath it Shooes by**
80 **the Shooemaker, nor Armour by the**
 Armourer. The fence is: sumptuous buildings
 baines, and the citie of Rome is no more to be re-
 quired of a Philosopher, than weapons of the
 Shooemaker, or Shooes of the Smyth: seyng
85 that it is the duety of a Philosopher, to traine vp
 his countrey men in vertue, as it is the Shoema-
 kers duetie to make Shooes, and the Smithes,
 Weapons.

Cap. 31.

¶ A continuation of the folution of fuche
things as do hinder him which doth beginne to
ftudye philofophie and wifedome, in shewing
<C.viii.v> which

that a man should not moue himselfe, for that which chaūceth to an other & that he hath nothing of an other without giuing of his owne.

I S there any placed before thée at a feaft? or was reuerēce done to him before it was done to thée? or is he preferred before thée in couſaile? If these things be good, thou muſt reioyce, that thy neighbour hath them: if they be ill: then be not forrowfull, bicause they chāced not to thée. Then remember in giuing thy minde to nothing else, but to the things which are in vs, thou canst not attaine to the like things, which other doe in them which are not in vs. Howe may it bée done, that a man frequentlyng not thy house shall haue like thynges as hée whiche haunteth thy house, or he that seketh not friendship and fauoure, as he which doth? or he which doth not please and praise the, as he which doth please and praise thée? Thou shalte be vniust and vnfaciable if thou haue not payde for fuche thinges as thou haste bought, but doest require to haue them
D.i.<1> for

We muſten-
uie no man,
and reioyce
of an others
good for-
tune.

5

A benefit cō-
monly is gi-
uen for ple-
sure and seru-
ice.

10

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The Manuell

25 Who fo lacketh cōmoditie lacketh also coft and difquietneffe.
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for nothing. Admit the cafe I could not buye lectuce for a halfe penny, if any then buy a half peny worth of lectuce, and thou doft buy none: think not thy felf in worffer cafe & to haue leffe then he, which hath bought lectuce: for as he hath bought fo thou haft not giuen thy half penny. Euen fo it fareth, thou art not bidden to a mans feaft, becaufe thou hafte not giuen him as mucche as his feafte cofte him. He felleth it for praife, he felleth it for feruice. Giue him then (if thou thinke it good) the pryce, for the whiche he folde it thée. But if thou wilte not performe that and take thefe things, thou arte vnfa-
40 tiable and foolifh. Haft thou giuen nothing in fteade of the feaft? Yes mary, for thou haft not praifed him, whome thou wouldeft, and hafte not fuffered him in his portly going.

Annotations.

45 If thefe thinges be good, Bycaufe they are good, they are forrowfull that they coulde not
<D.i.v> attaine

attaine to them: bicause they be euill, they are glad, that they are chaunced to other, **And haft not suffered. &c.** Pride and ambitious salutations of riche men do feeme to be vnderstoode in this place very troublous to a fimple and learned man, in like maner salutations, retinues, praifes. But perhaps rich men giuen to pleafures, going in their pompe, were wonte on euery fide to leane and cleaue to Parafites.

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Cap. 32.

¶What thinges are common euen according to the will of nature.

T He purpofe and will of nature, may be iudged by thefe things, in which we differ not one from an other: as for exaumples, if a mans feruaunt breake his Maifters cuppe or any other thing, incontinently it is faide this is a thing which oftentimes chaūceth: remember then when thine is broken, that thou be the fame maner of man, as thou were when the other mans cuppe was broken. And fo do in greater thyngs. If a mans child or wife chaunce to dye, there is no mā
D.ii.<r> but

We must not iudge otherwife of oure owne miffortune than of other mens.

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The Manuell

15 but will faye incontinently this is na-
turall. Notwithftanding euery man
when any of his is dead, he doth lamēt
and bewaile pitifully : But we muſte
remember how we are difpoſed, when
20 we haue hearde any fuche thing of o-
thers.

Cap. 33.

¶ Howe one ought to vnderſtande the nature
of yll.
It is in our
choyſe whe-
ther we
wil be trou-
bled with
5 the opinion
of yl things.
E Ven as the white whereat Ar-
chers ſhoote, is not ſet ther, wher
it may not be ſtricken, ſo it is of
the nature of ill in this worlde,
for it is not ſet out to be embraced,
but to be eſchued: as if goodneſſe were
fette for the white, and euill were all
that, wher the white were not, beſides
10 the white, the Archer hath an ample
and large ſpace to ſhoote frō the white:
ſo without the onely marke of good-
neſſe on euery ſide is placed euil, which
is as eaſy to be done and committed,
as it is difficill to hitte the white, or to
15 doe good.

<D.ii.v> Cap.

¶ We ought not abandon our minde to wrath for iniuries done: and how to take in hand our enterprifes.

I F any deliuer thy body to the firſt he meteth, it wil greue thee excedingly: but when thou doeſt yelde thy minde to the firſt that commeth, as when thou arte wronged, thy mynde is troubled and heauy, arte not thou aſhamed? Before thou take any thing in hande, conſider firſt the beginning, and the ſequel, & then take it in hand. If thou do not ſo thou ſhalte neuer be certaine and ſure in thy enterprifes, not regarding that which may befall, but after when any diſhoneſt thinges chaunce, thou ſhalte be aſhamed.

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A premeditation and a diligent preparation putteth away ignomie and repentance.

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Annotations.

If any deliuer thy bodie to the firſt he meteth, He argueth from a leſſe thing to a more, after this fort: thou wilt be angrie with them, which gaue power to any to violate thy bodie (ſuch is the condition of them which are baniſhed) how much more oughteſt thou to be angrie with thy ſelfe, which art wont to giue

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D.iii.<r> power

The Manuell

power to euerie man to hurte thy minde, wheras it lieth in thee not to be hurt of any man at all?

Cap. 35.

¶ An effectuall example to confider what may befall in euerie thing which we fhall take in hande.

	W	Ilt thou cōquere at y ^e playes Olimpia? And I by y ^e faith of my bodie: for it is a verie honourable thing, but confi-
5		der wel the beginning, and the fequele and then take the matter in hande. Thou muft order well thy felfe, & vfe neceffarie meats, abstaine frō delicate
10		and daintie things, and exercifing thy felfe, according as it is expediente for the time and houre appointed, be it hote or colde, not drinking water or wine, if occasiō fo require. And briefly
15		thou muft commit thy felfe whollie to the chiefe of the games as to the Phi- ficion in doing that whiche he fhall ap- point thee. Afterward enter into fight, and fometime to haue thy hand hurt,
		<D.iii.v> thy

thy foote out of ioynte, to swallowe downe much duft, to receiue gréeuous ftrokes, and otherwhile after all this to be vanquifhed. When thou hafte confidered all thefe things, if thou be willing, go and fight, otherwyfe thou fhalt be like the little boyes which are	20
now wraftlers, nowe fwordplayers, nowe trumpetters, forthwith players in tragedies. So thou alfo now a figh- ter, now a fwordplayer, afterward an Oratour, at length a Philofopher: but	25
thoroughly nothing at al, but as an Ape thou doeft counterfait and refemble al things, and nowe one thing fhall lyke thée, now an other: for thou haft not done thy enterprife aduifedly, in fore- féeyng the circumftances, but aduen- turouflie following a lighte and colde defire. So the greater number, when they fée a Philofopher, or when they heare fay that Socrates fpeaketh wel,	30
(but who can fpeake fo well as he?) they will incontinentlie difpute and reafon of Philofophie, and fearch the caufes and nature of things. Man firft	35
D.iiii.<r> confider	40

The Manuell

45	Bothe the thyng and our nature is to be confi- dered and compared to gether.	confider the thing, & the qualitie ther- of, and then enterprife it. Afterwarde trie whether thy nature be able to en- dure that whiche may happen. Wilte thou be a wraftler? behold thy armes, thy thighes, and thy loines: For na- ture mother of all things, hath framed euery man to fome particular thing. Doeft thou thinke that endeuouring thy felfe about thefe things y ^u mayeft liue as thou haft bene accuftomed? As to drinke fo much as thou wer wont, to be angrie fo muche as thou were wont? Thou muft be vigilante, thou muft trauell, thou muft fet afide thy proper affaires, thou muft be mocked of boyes, difpifed of all the world, and in all things to haue lefte authoritie, be it in honoure, in office, or in iudge- ment, and in all other affaires. Then confider al thefe things, and loke whe- ther in their ftéede, thou haddeft lei- uer to haue reft and libertie, without any perturbation. But if thou haddeft not leiuer to haue it, fée that thou take not in hande many things, to the ende <D.iv.v> that
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65	Conftancie is to be ob- ferued	
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that (as I haue tolde thee) like little
 boyes, thou be not now a philosopher,
 now a lawyer, afterward an aduocate
 lastlie the Proctor of Cefar. All which
 things knitte in one, can in no wise a-
 gree: for it must néedes be that thou be
 either a good or an ill man, that thou
 addict thy felfe to interiour or erteri-
 our thinges: that thou possesse the
 place of a Philosopher and well adui-
 sed man, or of a Foole and Ideote.

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Annotations.

At the playes Olympia. Olympia
 were playes as running, wrestling, and fuche o-
 ther faictes of actiuitie accustomable kepte in
 the honour of Iupiter Olympicus, at Pifa & He-
 lides Cities in Greece. **Man firfte consider,**
 He signifieth as to wraftling, to leaping and rü-
 ning, al are not meete, fo neither to Philosphie,
 both haue neede of pacience of bodie & minde.
 Of which things, who so is destitute, he shal be
 rather a counterfayt then a very wraftler & Phi-
 losopher. **Thou must be mocked of little
 boyes,**) Verely Philosphers were wonte of al
 men to be dispised, but great ftoute champions
 were in admiration.

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D.v.<r> Cap.

The Manuell

Cap. 36.

¶That dueties do arife of nature, and that they are confidered howe a man shoulde behaue him felfe towards any man, nexte of the dueties towards men.

	D	Vtie is meafured by mutual affections. If thou haue a father, thou muft regarde and honoure him: giue place to him in all things, and if he chide or beate thee, indure it. He is a naughtie father thou wilt fay. Nature hath enioyned vs the obedience of the father without mention of good. Arte thou not ioyned by nature with a good father? No, but with a father. Wherefore do thy dutie towards him, and confider not what he doth: but do fuch things, whereby thou maieft kepe thy purpofe agreable to nature. No man will hurte thee excepte thou wille. Thou fhalt be then hurted, when thou fhalt thinke thy felfe hurt. So thou fhalt do the dutie of neyghbour to neyghbour, of Citizen to Citizen, of lord to lord, if thou accustomethy felfe to confider the mu-
We muſte do our due- tie towards all men, al- though o- ther mē do not their duetie to- wards vs.	5	
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	15	
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<D.v.v> tuall

tuall affections.

Annotations.

By mutuall affections. Affections are v-
fed as a certaine rule to meafure dueties by.

Cap. 37.

¶What our dueties are towards GOD, and how
to behaue vs in his doings.

T He principall point of honoring
God, is to thinke well of him, to
beleue that he is, that he hath
created all things, and that well
and iustly he gouerneth them: after-
ward to obey him, accepting al things
that he doth, as procéeding of a very
good intent. In so doing, thou shalte
not blaspheme God, neither shalt thou
accuse him of negligence. Thou arte
not able to do this, otherwise, excepte
thou withdraw thy self frō the things
which are not in vs, and placing good
and ill in them which are in vs. But if
thou esteeme any of the things, which
are not in vs, to be good or ill, thou
must of necessity, when thou doest not
<D.vi.r> attaine

Their reli-
gion is no-
thing wor-
th whiche
do not place
felicite in
the riches of
the minde.

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The Manuell

20		attaine to that whiche thou wouldest,
		or when thou doest fal into that which
		thou doest fhunne, blame and hate the
		cause of fuch an accidēt which is good.
	Tull. 1.	All liuing creatures haue this by na-
	Offic.	ture, that they flée and eschewe fuche
25		things, and féeme vnto them noysome,
		and their causes : but contrarywise
		they fearch, & maruell at these things
		which féeme to bring profite, and the
		causes of them. He then which thin-
30		keth himfelfe hurte, can take no delite
		in that which vnto him féemeth hurte-
		full. So it is impossible that a man
		hurte may reioyce. And hereof it com-
		meth to paffe that the son doth checke
		the father, when the father maketh
35		him not partaker of the things, which
		féeme good vnto him. This is that,
		which made discorde betwene Polinix
		and Eteocles, bycause they estéemed
		rule good. For this cause the husband-
40		man, for this cause the Mariner, for
		this cause the Marchant, for this cause
		they which loose their wife and childrē
		do oftentimes defile and detest God,
		<D.vi.v> for

<i>of Epictetus.</i>		23
for wheras vtilitie is, there is alfo pietie. Wherefore he that doth endeuor to defire and flée that, euen as he ought, by the fame meanes he obferueth and kéepeth pietie. As touching offerings and oblations let euery man doe them according to the <u>guife</u> of his countrey: purely, without superfluitie, according to his abilitie, without negligence or <u>nigardfhippe</u> .	Where as vtilitie is, there is pietie.	45
	He prefereth the rites of a countrey before the truthes.	50
Annotations.		
Whereas vtilitie is, there is pietie, O wonderfull fentence, and alfo wicked to fee to: but fo applied that it vncouereth the difimulation of mans minde, and can fcarce be nothing more agreeable to religion. Guife of his countrey. Forasmuche as pietie confifteth in the mind, he thinketh that we fhould not much regarde ceremonies. Which if it mighte be perfwaded to fome men which are in thefe dayes, we fhould liue more quietlie. It mighte be perfwaded, if we woulde rather endeuoure to lyue according to religion, than to difpute of religiō: if we were rather defirers of the veritie than of vanitie, that is, of ambition, of emulation, of couetoufneffe, of reuengement, and of fuche like		55
		60
		65
<D.vii.r> confu-		

The Manuell

confusions and destructions of the minde, if
there be any other.

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Cap. 38.

¶What maner of man he ought to be that cō-
meth to a Diuinour, and how to vse diuinations,
wherin resteth our duetie towards God, and to-
wardes our felues.

The diui-
nour is not
to be coun-
feled of our
duetie, but
of the fu/-
ceffe of cer-
taine actiōs.

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I F thou desire and feke to knowe
that which is to come of any thing,
first thou must vnderstande y^t thou
art ignoraunt of that shal come, and
therefore thou doest goe to the Diui-
nour to knowe it of hym. Notwith-
standing if thou be wise thou arte not
ignoraunt what it is, nor the qualitie
therof. For if it be among the number
of the thinges whiche are not in vs,
truelie it is necessarie, that it be nei-
ther good nor ill. Remoue then from
thee(if thou go to the Diuinour)al de-
fire & eschuing other thou shalte come
to him trembling and quakyng. But
when thou shalt vnderstande, whatso-
euer shall befall to appertain nothing
to thee, and of thee not to be passed vpō
<D.vii.v> thou

<D.viii.r> out

The Manuell

45 out of his temple, the man, which helped not his frend being in daunger of death.

Annotations.

Remember whome thou haft called
to counsaile, It muft needs be, that the cunning
50 of the diuinours, fouthfayers, was in diuination very great. Otherwise a man of fo greate grauitie woulde not haue accompted their prophecies, for diuine aunfwers.

Cap. 39.

¶Duties towards our felues, & firfte of fuch as tende to the conftancie of maners , and what thinges let it, and chiefly of talke and filence.

We muft determine who
and what
maner of
5 men wee
will be.

We muft
10 rule our
tongue.

T Hou muft prefcribe a rule and
fashion, which from hence forth
thou fhalt obferue when thou
art alone and when thou art in
companie. Let filence be kept for the
moft part: or let neceffarie things be
talked of, and the fame in fewe words.
But if the time require thee to fpeake,
fpeake: but not of all thinges, not of
the combate betwene fenfers , not of
rūning with horfes, not of wraftlers,
<D.viii.v> not

not of meates & drinkes triflingly, nor principally of men, in praifing or blaming them, or comparing them with others. And if thou be able, chaūge thy familiars Communication into that which is honeft and comelie. But if thou be enuironed with ftraungers, holde thy peace.

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Annotations.

Enuironed with ftraungers, He vnderstandeth thofe men, whome bicaufe of their eftimation and authoritie he dareth not admonifhe.

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Cap. 40.

¶ Of laughing.

L Aughe not muche, nor at all communication, neither a loude.

Laughter.

Cap. 41.

¶ Of Othes.

S Were not, neither make an othe if it be poffible for thee. But if thou canft not otherwife do, do it
E.i.<7> when

Other.

The Manuell
when it fhall be nedefull.

Cap. 42.

¶What conuerfation may do.

Bankets.

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F Requent not the bankets and familiaritie of the cōmon fort, and ftraungers. But if occafion fo require, be mindeful and take héede that thou become not one of the common fort. And vnderftande thou that he which wreftleth with the defiled, muft néedes be defiled alfo.

Cap. 43.

¶Of the vfe of fuche things as belong to the bodie.

5

A S touching the body, take fuch things as fhall be to his vfe and alfo be profitable for the mind, as meate, drinke, apparell, harbour. But as touching daintie and delicate difhes, thou muft altogether reiect them, and banifhe them from thée.

Cap. 44.

¶Of the acte of Nature.

<E. i. v> Tou

T Ouching Venerie we ought as
much as is possible, to leade a
chaft life before mariage. But if
we be cōstrained, we muſt take
nothing but that which is lawful: not
withſtanding reprove them not which
vſe it, in blaming them, and auaūting
thy ſelfe abroad, that thou doeſt not
vſe it.

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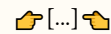
Annotations.

In blaming them. Chriſtian charitie com-
maundeth that finners ſhould be reprov-
ed, and obſtinate perſons to be eſchued.

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Cap. 45.

¶ Againſt anger, and what manner of men we
ſhould ſhewe our felues towards backbiters.



I F any bring thee worde, ſuch a man
miſreporteth and backbiteth thee.
Excuse not that which he hath ſaid,
but make this aunſwere: he is igno-
raunt of many other great faults, and
imperfections which are in me, other-
wiſe, he woulde not onely haue ſayd
this.

And y^e report
is not to bee
paſſed vpon.

5

E.ii.<7> Cap.

The Manuell

Cap. 46.

¶How to behaue our felues in shewes and triumphes.

Shewes are
to be feene
with a quiet
minde.

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I T is not requifite to frequent often the shewes and turnaments. But if at any time occafion requireth, fée that thou fée me not to fauoure any man more than thy felfe, that is, wilt thou onely haue that done whiche is done: and him only to conquer, which conquereth? For fo thou fhalt not be empeched. Abftaine thy felf altogether frō fhouting, frō confenting countenance, and let not thy gefture be fad and graue, but fomewhat merry. At thy returne from the shewes, talke not much of the thinges whiche haue ben there done or faid, feing they auail nothing to thy amendement.

Cap. 47.

¶Of the defire of fuche as go to heare others communication.

**A Pproch not néere them, whom thou féeft to commen apart, and be not thou prefent if it be pof-
<E.ii.v> fible,**

fible, or as feldome as thou mayeft.
But if thou be p^refente kepe in fuche
wife thy conftancie, that thou fhewe
thy felfe voyde of all perturbations.

5

Cap. 48.

¶When one hath to fpeake with a noble per-
fonage.

I F thou haue any thing to do efpe-
cially with fuche as are of noble
blood, and great authoritie. Cōfider
what *Socrates* or *Zeno* haue done
herein, or the wifeft man y^t euer thou
diddeft knowe, and fo thou fhalt not
be in doubte, howe thou muft behaue
thy felfe.

In meetings
me muft fo-
low the ex-
amples of
wife men.

5

Annotations.

What *Socrates* or *Zeno*, That may be ga-
thered out of bothe their fayinges and doings,
forasmuch as we haue not any thing written of
neither of them. But vnleffe thou fhalt be ende-
wed with the learning and conftancie of them
both foolish imitatiō will turne thee to fhame.
And perhappes they obserued not euery where a
feemelineffe and grace.

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E.iii.<7> Cap.

The Manuell

Cap. 49.

¶ How we ought to prepare our felues, when we goe to speake with a man of honoure.

The difficult
comming to
noble men
is to be suf-
fered.

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W Hen thou wilt go to fuch a man
as is of greate honoure, prefup-
pofe in thy minde, what may chaunce,
that (poffibly) thou fhalt not be recei-
ued, that thou fhalt be fhutte oute of
doores, that the gate fhall not be ope-
ned, or that he will not regarde thee.
Afterwarde ponder with thy felfe, if
with all thefe thyngs, it bee expedient
for thee to go to him: and when thou
fhalt come before him, fuffer and en-
dure that which fhall be done, and faye
not to thy felfe: I deferue not to be
thus entreated: for it is to common a
thing to reprove and blame the thin-
ges which are not in vs.

Cap. 50.

¶ When we meete with many men, how to
frame our communication.

I N company speake not ouermuche,
nor beyonde meafure, of thy déedes,
<E.iii.v> neither

<i>of Epictetus.</i>		28
neither of thy daungers: for it can not so much contente other to heare them as thy selfe to reherse them. See also that thou moue no laughter by thy communication, for that (I wote not how) engendreth disdaine, and also causeth that no reuerence is giuen to thee by them which are present. And very often leadeth thy communication to filthy and dishonest talke: But if it befall, and that the matter and time require it, reprove him that shall vse such ribauldrie and filthynesse. If not, at the least shewe and declare by silence and <u>shamefastnesse</u> , that suche communication doth displease thee.	Laughter is not to be moued.	5
		10
	Ribauldrie is to be abhorred.	15
	👉 [...] 👈	
Cap. 51.		
¶Howe to resist pleasure.		
I F thou cōceyue any pleasure in thy minde, be circumspecte (euen as in other thinge) that shée beguile thee not, but examine the matter, & take space to deliberate on it. Afterwarde consider both the times, that is to say, the time wherein thou dost enioy pleasure.	It is better to despise than to embrace pleasure.	5
E.iiii.<7> fure		

The Manuell

10 fure and the time wherein after the
enjoying of it thou mayste repent thée
for hauing enioyed it. And afterwarde
reproue thy felf, and confider how wel
at ease and contented thou fhalt be,
if thou abstaine thy felfe, and in so do-
ing thou doest commende thy felfe.
15 But yf the matter féeme to require
thée to doe.it, beware that hir flat-
teries, hir fwéeteneffe, and hir intice-
ments ouercome thée not, but confider
how farre better it fhall be, if thou be
20 able to winne the victorie of that con-
flicte.

Cap. 52.

Oure duetie
oughte to
moue vs, and
not the com-
5 munication
of the people.

¶ That we oughte not to leaue off our good
purpose, what foeuer men say.
W Hen thou arte resolued to do a-
nything, and haft not yet done
it, refuse not to be féene in doing ther-
of, although other may iudge amiffe
thereof, for if thou do euill, thou muste
geue ouer thy worke: if thou do wel,
feare them not who wrongfully, and
without cause shall reproue thée.

<E.iv.v> Cap.

¶ Of the honestie that we ought to keepe at the table.

W Ho hath said: it is daye, and it is night, taking the proposition feuerally we ought to agré, but to vnderftande it together, it is not to be receyued. So at the table to choofe for our felues the greateft, & the beft parte of the meate, is a greate commoditie towards the bodye, but it is againft the honeft participation that we ought to haue at the table. Then if at any time thou be bidden to a banquet, remēber that thou muſte not onely haue regarde to the meate, for the profite of thy body: but alfo to honeftie, and to behaue thy ſelf at the table, as thou oughteft.

We muſte not haue regard to our owne luſte, but to the Commu-
naltie.

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In feaſtes modeſtie is to be obſerued.

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Annotations.

Wheras before he compared our life to a feaſt, let this precept be applied to all the parts of our life: and euery where let there not be a reſpecte to our priuate defire and vtilitie, but of equitie & ſocietie, & let the will of the feafter, that is God, be conſidered.

👉 [...] 👈

F.v.<7> Cap.

The Manuell

Cap. 54.

¶ That we should not vndertake more than we are able to do.

We ought
to meafure
our ftrēght
in al things

5

**I F thou haue taken more in hande,
than thou arte able to atchieue or
bring to paffe: thou fhalt not bring
it to effect, and alfo haft omitted that
which thou were able to performe.**

Cap. 55.

¶ That we ought to be circumspect af well to faue the minde harmeleffe, as the body.

We muft en
deuour to
haue a per-
fect minde.

5

**E Ven as in going thou doeft take
héede that thou fteppe not vppon
a nayle, or that thou wreaſte not
thy foote: fo in leading thy life
take héede, that thou hurte not thy
minde, the gouerneſſe of all thy doin-
ges, which if we obferue in al things,
we fhall without daunger take them
in hande.**

Cap. 56.

¶ Of the poſſeſſion of fuche things as belong to the body.

<E.v.v> **The**

of Epictetus.

30

T He bodie is to euery man the forme of riches, as the foote is of the shooe. If then in thys thou perfeuer, thou shalte kepe the meane: if thou excede, thou muſt néeds as it were, fall downe headlong : as if thou be more curious about the faſhiō of the shooe, then is nedeful for y^e foote, thou wilt make him of golde, after of purple, laſte of all ſet with ſtuddes of gold: for there is no end of that thing which hath once paſſed meaſure.

A few things are ſuffi-
cent for na-
ture, but in-
finite ſub-
ſtance ſuffi-
feth not co-
uetouſneſſe

5

10

Cap. 56.

¶For maydens vnmarried.

W Omen after .xiiij. yeares of age are called of louers Ladies: for after this age men (to the end to company with them) endeuoure wholly to pleaſe them. To obtaine then mennes good will afterwarde they become verry curious in trimming and decking themſelues. Wherefore they muſte be admoniſhed, that for no other cauſe we eſtme them, but bicauſe they are modeſt, wiſe and honeſt, bearing re-
<E.vi.r>uerence

Modeſtie in
women is
more to bee
regarded,
than theyr
beautie.

5

10

The Manuell

uerence and obedience to their husbands.

Cap. 57.

¶ That more care is to be had of the mynde than of the bodie.

We muſt be ſtow much time in gar niſhing of 5 the minde, but a little in the body.	T O perfifte and continewe in things which belong to the bo- die, for pleaſures ſake, as in much erercife, in much trim- ming, & adorning of the bodie, is ſigne of an abiecte minde, and verie muche ſwaruing from nature, and alſo it is a ſigne of conſenting to ſuperfluitie: for we embrace pleaſure, and reioyce 10 in things which we allowe. We muſt thinke then the excéeding care of the bodie to be frō the purpoſe: but prin- cipallie we muſte be carefull of that whereof the bodie is but the inſtru- 15 ment, that is, the minde.
--	---

Cap. 58.

¶ A precept to learne pacience
an meekeneſſe.

<E.vi.v> When

W Hen any hath misused thee either
in word or déede, remember that
he doth suppose it to be done and faide
according to his dutie. Wherefore it is
impossible for him to followe thy ad-
uise and counsaile, but his own. But
if he iudge amisse, he is hurt whiche is
deceyued. For if any do iudge hidden
truthe to be a lye, the truthe hydden is
not hurte, but he which shal be decey-
ued. If so be then thou be perswaded,
thou shalt shewe thy selfe gentle and
paciente towards him that hath iniu-
ried thee. And at euerie thing thou
shalt say, it hath so pleased him.

5

☞ [...] ☞

10

☞ [...] ☞

☞ [...] ☞

15

Annotations.

**He doth suppose it to be done accor-
ding to his dutie.** Pletho putteth vs in mind
of the same, that also we shoulde be blamed,
which are able to perswade one thing, and can
not induce others into our opinion. But thou
wilt say, oftentimes vnreasonable and flaunde-
rous men know that such things as they do are
dishonest and shamefull for them to do. Epicte-
tus maketh aunswere: they ar so much the more
worfe & miserable: but thou art neuer the more
worfe and miserable. But their dishonestie is to

Pletho.

20

25

<E. vii. r> me

The Manuell

me a damage, bicaufe they hurte my estimation,
bicaufe they diminifh my fubftāce, bicaufe they
doe afflict my body by violence or witchcraft,
30 bicaufe they hinder my cōmodities?Epictet wil
make aunfwere, that thefe are none of thine, but
other mens, and to appertaine nothing to thee.
Wherof much is fpoken of before. **The hid-**
den truth, As it is in Sophocles in Electra, O-
reftes was not therfore dead, bicaufe he had per-
fwaded himfelfe to bring his bones fhutte in a
coffin to Egifthus and others.

Cap. 59.

¶That all things partely do agree the one with the
other, and partly do difagree.

The handle
of humani-
tie and not
of immani-
tie is to be
taken.

5

10

**E Very thing hath .ij. handels, one
whereby it may be carried, the o-
ther whereby it may not. If thy
brother be yll condicioned, take
him not by that whereby he is yll con-
dicioned, for it is the handle whereby
he cannot be carried, but take him by
that, whereby he is thy brother, and
whereby he is nourifhed with thée, in
fo doing thou fhalt take him by y^e han-
dle, whereby he ought to be carried.**

<E.vii.v> Cap.

¶ That bicaufe of knoweledge, or hauing more than other, we cannot inferre that we are better.

T Hefe words agréé not together
I am richer than thou, therefore
better. I am wifer & better lear-
ned than thou art, therefore I am
better: but thefe agréé farre better. I
am richer than thou art, then my pof-
feffion is better than thine. I am wi-
fer and better learned than thou arte,
my words then are better than thine,
but thou art neither thy poffeffion nor
yet thy communication.

We muſte
not triūph
of the giftes
of fortune,
but of the
riches of
the minde.

5

10

Annotations.

But thou art neither. &c. Thou wylte
ſay, yea: but bicaufe of riches, eloquence, and po-
wer, I am much regarded. The fame doth Epi-
ctet reprove, who thinketh good onely wife-
dome and vertue to be much ſet by. What man
except he were a very naughtie and wicked flat-
terer, hath had Nero the Emperour in greate e-
ſtimation, although beſides his ryches and Em-
pire, he were eloquent, a Poet, and a Muſician?
The minde of a perfect man abhorreth to allow
thoſe, whoſe foliſhneſſe and diſhoneſtie is kno-

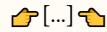
15

Nero.

20

<E.viii.r> wen,in

The Manuell



25

wen, in what fashon foeuer honour for a shewe
be giuen to them, bicaufe of the giftes of for-
tune, and corrupte conuerfation.

Cap. 61.

Not onely
the deede it
felfe, but the
5 caufe of the
dede is to be
confidered.

¶ Of an exact iudgement in things.
I F any washe himfelfe fpéedily, faye
not that hée wafheth himfelf naugh-
tily, but fpedily. If any drinke much,
fay not that he drinketh naughtily,
but mucche, for if thou knowe not why
he doth it, howe doeft thou know that
he doth naughtily? So it fhall chaunce
that we doe receyue and fupporte the
fantafies and imaginations of fome,
10 and to other we agréé.

Cap. 62.

Philofophie
is not to be
declared by
5 words, but
by deeds.

¶ Againft glorie and oftentation. And firft as
touching knowvledge.

R Epute not thy felfe a Philofo-
pher in any cafe: nether difpute
not much of precepts, but rather
put fome thing in execution, as
at the table, teach not how one fhould
eate his meate, but eate as it behoueth
<E. viii. v> theé,

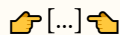
<i>of Epictetus.</i>		33
thée. For remember that Socrates did fo fet aside all ostentation. But if at a- ny time these precepts come in quefti- on, fpeake as little as is poffible, for it is daungerous to vomite that which the ftomacke hath not well digefted. And if it chaunce, that a man tell thée, that thou knoweft nothing, and that it moueth thée not, vnderftande that this is a great entraunce of thy worke, for the fhéepe vomiting vp their graffe, de- clare not to y ^e Shepherds how muche they haue eatē, but digefting it within they fhewe w ^t out their fine wooll and milke. Thou therfore fhewe not, nei- ther vtter thy learning to y ^e rude and ignoraūt: but declare fome effects out- wardly of that being well digefted.	Nothing muft be fpo- ken vnadui- fedly.	10
	The Sheepe declare by their wool and milke how much they heue eaten.	15 20
Cap. 63.		
¶ Againft the boasting of fobrietie and fuffe- raunce.		
G	Lory not thy felfe to haue mor- tified, empaired, and weakened thy body thorough abftinence: Neither if thou hafte dronken nothing but water, faye not at euery F.i.<r> occafion	Oftentation is to be ef- chued. 5

The Manuell

10

15

20



occafion, I drinke nothing but water. But confider how much more abftinēt the poore are, who craue almes, fuffering and enduring much more than thou. Furthermore confider how many perfections and vertues thou haft not, which other haue. But if thou wilt exercife thy felf in paine and pacience, do it by thy felf, and féeke not to aduertife other of it, as they do who fuffring wrong of great men, fette images on fire, & fay, we are vndone, to the end to moue & affemble the people. For a bragger is altogether mindefull of worldly things, and turneth topfie turuie the goodneffe of paciēce and abftinence, bicaufe he determineth the ende of them is to haue, the good opinion and prayfe of many.

Cap. 64.

¶ The defcription of a triple qualitie or propertie, that is, of the vnlearned, of the Philofopher, and of him that beginneth to learne.

T He condicion and ftate of the vnlearned is, to looke for of hym felfe
<F.i.v> neither

<i>of Epictetus.</i>		34
neither profite nor damage, but of outwarde thyngs. The state and condicion of the philosopher is, to looke for of himselfe all vtilitie and discommoditie.		5
The signe of him which beginneth to profite is, that he dispraife no man, that he praife no mā, that he cōplaine of no man, y ^t he accuse no mā, that he speake nothing of himself, as though he were any body, or knewe any thing. When he shal be at any tyme empeched or disturbed, he blameth none but himselfe.	The signes of him whiche profiteth.	10
And if one commende him, he mocketh him couertly which cōmendeth him, if he be dispraifed, he purgeth nor iustifieth himself: but liueth like a ficke person fearing to moue & trouble any thing within him before he be recouered. He setteth apart all appetite, and fléeth the thinges which are againste the nature of them whiche are in vs. He vseth a light endeuour aboute all things, and passeth not whether he be tearmed a Foole or an Ideote. And (in briefe) he watcheth himselfe, as his Enemie and Spye.		15 20 25
F.ii.<1> Annota-		

The Manuell

Annotations.

30 **That he dyspraife no man,** That is
 through curiositie and too much diligence in o-
 ther mens matters, or prouoked thoroughe felfe
 loue: Epitecte commendeth Agrippinus , but
 why? that other shoulde follow his example. He
35 reproueth other , wherefore? that they shoulde
 be amended.

Cap. 65.

 ¶That learning is not only to be expounded
 but also to liue according as it doth prescribe.
 I F any do auaunte that he can well
 interprete and expounde the senten-
 ces of Chrifippus, fay with thy self,
 if Chrifippus had not writtē dark-
5 **ly, & obscurely, I should haue nothing**
 wherewith to auaunte my felfe. But
 Chrifippus hath not written, to the ende
 he would be interpreted, but to the end
 that according to his doctrine we should
10 **liue. If then I vse his pre-**
 ceptes, then shall I attaine to y^e good-
 neffe of them. But if I maruell at the
 interpretation, or if I can well inter-
 prete it my felfe, I maruel at the Grā-
 <F.ii.v> **marian**

They are
Grāmarians
not Philo-
fophers, whi-
che doe ex-
pounde the
preceptes of
wife men, &
follow them
not.

		<i>of Epictetus.</i>	35	
		marian, not at the Philosopher, or else play the Grāmarian not the Philoso- pher. But what auaieth it to haue founde written remedies, to vnder- stande them well, and being ficke thy felfe not to vse them?		15 20
		Cap. 66.		
		¶ That we ought to perfeuer in goodneffe.	Preceptes are to be obeied, and wordes are not to be regarded.	
		T Hou must be stable and firme in thy good purpose and delibera- tion of life, euē as in a law. Per feuer therefore, euē as if in trāf- grefsing , thou shouldest incurre the crime of impietie. And whatfoeuer mē talke of thée, regarde it not, for that be- longeth not to thée.		5
		Cap. 67.		
		¶ That we ought not to deferre from day to day, for to leade a perfect life.		
		H Ow lōg yet wilt thou deferre to esteeme thy felfe at any tyme worthy of these thinges which are so excellēt, and not to trāf- F.iii.<r> greffe		
		<i>The Manuell</i>		
5		greffe one? But if frō day to day thou doft deferre y ^e time, thou doft not auāce but hinder thy felfe. Then incontīnēt- ly accustomē thy felfe to liue as per- fecte, and to vse well all accidents and chaunces. And in euery thing suppose that the combate is ready for thée, and neglecte no time, for that daye in the which thou doest not profit, thou doest receyue damage. After this manner Socrates became the wifest of al. But yf thou bée not yet Socrates, thou oughtest to liue as, one that would be- come Socrates.		
10				
15				
		Cap. 68.		
	Preceptes are better than the caufe of preceptes, and the Me- thode of demonstratiō s.	¶ Three places in Philosophie, and the order of them together.		
5		T He firste and moste necessarie place is that which appertaineth to the practise of knowledge: as, not to lye. The seconde whiche appertaineth to demonstratiōs : as, how commeth it to passe that this is demonstration? What demonstration is? what cōsequence is? what fighting <F.iii.v> is?		

is? what is true? what is false? Therefore y^e thirde place is necessarie for the seconde, the seconde for the first. The most necessarie of all, and wherein to rest our selues is the first. But we doe contrary, for we stay our selues in the thirde, and therein bestow all our studie, and make no accompt of the first, but are altogether negligente. And how? For we make leafiges, and notwithstanding wee haue well néere alwayes no other thing in our mouthe, why and wherefore we oughte not to lye.

Annotations.



Not to lye. And this is the actiue or morall part. **We should not lye.** This is called the iudiciall or naturall part. **To demonstrati- ons.** This is logike and Rhetoricke, wherby we proue and trie the truthe, and disproue that which is false.

Cap. 69.

¶ Three sentences of the auncientes to be had in minde. Of the which the first is of Cleantes, the seconde of Euripides, the thirde of Plato.

F.iiii.</> Let

The Manuell

1 L Et vs alwayes haue thefe thrée
things in memorie and before
our eyes. The firft is, Neceffitie
draweth all thinges (will we nill
5  [...]  we) euē as God hath appointed, wher-
fore he which willingly followeth it, is
2 wife. The feconde is if I recoile and
giue back, I fhall be naughte, & fpite of
my téeth wéeeping and wailing I muft
10 3 néedes follow. But the third, O Crito
If it fo please god, fo be it. Anitus tru-
lie and Melitus may well kill me, but to
hurte me, it lieth not in their po-
wer.

Annotations.

15 ¶ It is maruell that this morall and auailable
faying of Epictetus was omitted, Ἀνέχου καὶ
ἀπέχου, that is, Beare and Forbeare, whiche be
vfed very often, and doth in a manner compre-
hende al that whereof mencion is made at large
20 in this booke.

<F.iv.v> The

{ornament}

¶ *The Poefie of Epictetus*

which he vfed as hys badge
or Cognifaunce.

Ἀνέχου καὶ ἀπέχου

Suftine & abftine

Suftaine and refraine.

The tranflater vpon the fame.

S Vftaine al wrong and iniurie,
and neuer fée thou pine

At any thing, which fortune blinde
doth claime not to be thine.

Endure the loffe of worldlye wealth
and couet chiefly thys:

5

A quiet minde, a godly life
which makes thée liue in bliffe.

Refraine w^t pompe to vaunte thy felfe
in fraile externall things,

10

Seing to this wearing wafting world
thou nothing with thée brings.

Sée thou expell not from thy minde
and quite from it difplace

Al virtuous actes and holie déedes,
though fome féeke to deface

15

Thée, in whose minde is fullie fixte
the trade to vertues way

F.v.<1> By

Apophthegs

20 By pleafant fhewe of filthie vice
which leadeth men aftray.
For fome there are, who whē they fée
one folowing vertues lore,
From vertue hard, to eafie vice
they féeke him to reftore.
25 Abftaine from wrathe in matters all
from Othes and laughter great,
From naughtie and yll companie,
from all delicious meate:
From giuing eare to fecrete talke
30 and from dame Venus fielde
Retire thy felfe, and take in hande
of chaftitie the fheilde.
Suftaine, Refraine, thefe ar two words
which great importaunce haue,
35 And if with reafon thou them fkan.
from damage much do faue.

{ornament}

<F.v.v>

*The Apophthegs or quicke
Sentences of Epictetus.*

E	<p>Pictetus y^e Stoike Philosopher feing a certain fellowe voide of al good condicions, hauing a bolde spirite to speake</p>	5
	<p>yet to an ill intente, giuing his minde to the study of Philosophie: he with a loude voyce cryed out on the faythe of God and man, reprouing the man in these wordes: O man fee whether the vessell be cleane, wherein thou doft put these things. For if thou shalte of arrogancie poure them in, they wil pe^rishe: if they shall putrifie, they wil become vrine, or vineger, or worse than these, if worse may be. He ment, that learning inferreth great hurt and damage, if it happen vpon a mind which is corrupted with yll affections: & the more excellent euey learning is, the greater hurte it causeth if it happen on a naughtie man: like as there is no thing more better then a good di-</p>	10
		15
		20

<F.vi.r> uine,

Apophthegs

25 uine, fo there is nothing more pestilēt
then an ill diuine. *Gellius. lib. xvij. cap.*
xix. & Erasmus. li. vij. Apoph.

30 He on a time hearing of a certaine
man y^t would easilie be flattered, faid,
the crowes plucke dead mens eies out
of the carkasses and that not withoute
a cause, for none which is depriued of
life, hath the vse of hysfight. But flat-
terers corrupting the minds of them
which are aliue, do take away al their
35 fighte. *Stob. Antonius in Meliffa. part.*
j. fer. lii.

40 He counfelled that we shoulde con-
sider thrée maner of wayes : the man
with whome we are conuerfaunte:
whether he be better than we oure
felues are, or inferiour, or equall vn-
to vs. It is méete to heare diligently, &
obeye him whiche is better then oure
felues, modeftly to perswade the yon-
ger or inferioure, and to agréé w^t thy
45 equall. And truly by this meanes thou
shalt neuer fall in contention when
thou art in cōpany. *Stob. ferm. iij. de Tē-*
perantia. Although this be before a-
<F.vi.v> mong

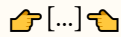
<i>of Epictetus.</i>		37	
mong the precepts, yet I thought good again to repeate and reckon it also in this place. For as the prouerbe is, <i>Bis & ter quod pulchrum est repetendū:</i> y ^t is, that which is goodly ought twice and thrice to be sayd or repeated.			50
He being demaunded, what man was riche. To whom (fayed he) that is sufficient which he hath. <i>Strob.</i>			55
He sayd that the Gods did not hate such, as in this life doe contende and wraastle w ^t diuers miferies. The Phi- losophers meaning was, that aduerfi- tie was vnto men available: to whom if things do prosper according to their desire, they are so vexed w ^t the Furies, that is, with anger, couetoufnesse and lust, y ^t through their prosperitie, they moue y ^e Gods to wrath. This is foude in <i>Brufonius Conturfin us.li. ij. Exempl.</i>			60
He being demaunded, by what meane a man might purchase an honeste re- porte, he aunfwered. If thou wilt haue a good name, learne to speake well, when thou hast learned to speake wel, endeuoure to do well, and by this			65
<F.vii.r> meanes			70
			75

The Manuell

meanes thou fhalt get a good reporte.

He being demaunded howe a man
might procure sorrow to his ennemie,
fayd: If a man do so frame and dispose
hymselfe, that he do all good things.

80



The fame was accustomed to faye,
that it was more necessarie to cure the
foule than the body, feing that it is bet
to dye, than to leade an ill life. *Anto-*
nious in Melissa, part. i. Ser. lvij.

85

The fame was wont to call such as
shewed thē felues to be Philosophers
by their beard, garmēt, and bragging
wordes, *Factis procul, verbis tenuis*, ha-
uing their déedes farre of, & their wor-
des at hande.

90

The fame was wont to fay, that a
life ioyned with fortune, was like vn-
to a violent floud of water. For it is
troubled, and full of dirte, and
harde to enter into it, it is
violent, roring, and cō
tinueth a shorte
space.
FINIS.

95

<F.vii.v>

{ornament}

Imprinted at London
in Pater Nofter Rowe, by Hen-
rie Bynneman, for Leonarde
Maylard. And are to be fold in
Paules Churchyarde,
at the figne of
the Cock.
1 5 6 7 .

<F.viii.r>