

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}

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<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>

To the molt high and

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

A	Lthoughe I haue not attained (moft foueraign Lady) to that ripeneffe in knoweledge and pro- foundneffe in lerning, as they haue, who bothe in reding and writing haue fpente almoft the whole courfe of their age. Yet forafmuch as paynefull practize ioyned with diligent studie, bringeth to effect fome thing worth the labour, I toke in hand this little Boke, as a triall in the true trade of interpreting. Which done, I thought not my trauaile myffpent, but worthie to be published abrode for a common vfe and commoditie, and meete that of all eftates he be vfuallly read, dayly to be had in hande, and continually to be had in remembraunce: for if a man reade this, and in reading confider it with a quiet minde voide of all care and folicitude, and being attentiuē vpon one thing wherein he is conuerfant, he fhall find (as I fuppofe) nothing more excellent, nothing more commodious, nothing more godly to be taughte and fhewed vs, than the fumme of thys A.ii.<r> Boke,	5 10 15 20
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The Epistle.

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

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.
30 *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 grieuous.*

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,
45 it is far from that we should be void of all perturbatiōf and troblefome 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
50 <A.ii.v> which

The Epistle.

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 ? 55

What shoulde I fet forth and with prayfes extol your excellent endowments both of minde and bodie, which caufe in all men an admiration? 60

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 lerned 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, Spanissh and Italian tong I nede not declare, for vertue nedeth no commendation,nor delighteth to be ennobled with gay glofsing communication : for where the sunne casteth his glistering beames, the light of the candell is diminished and obfcured. This Stoick Philosopher EPICETVS wrote this worke in a large Volume, in his mother tong, and was abbreviated by one 80

A.iii.<?> ARRI-

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 & chriftianly, and as he spea-
keth in other tongs, fo nowe he shall speake in
90 the Englifhe language, and vnder your Graces
protection fhall be publifhed to the commoditie
of many. Moft humbly befeeching your high-
neffe, to accepte and take in good parte this
little Booke, offring it as a pledge of
95 my bounden dutie towards
your highneffe, & af-
fection towards
my countrie.



100 Your highneffe moft hum-
ble and loyall fubiect
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 Gréeke is called <i>Enchyridion</i> ,	5
	bicaufe he may be contained ἐν χειρί that is, in the hand. It is a diminutiue of Manus, as it were a storehoufe, & which ought always to be had in hād, as the hādle in the fword. This word <i>Enchyridion</i> doeth not onely fignifie a Manuel, but alfo a fhort dagger, which is vfed in the warres, or a Poineado.	10
	Wherefore fome do entitle this boke <i>Enchyridion</i> , y ^t is, a fhort Dagger : for like as y ^e Dagger defēdeth a mā from his enimie, euē fo this little booke doth defend one in perfectneffe of minde, & faueth him frō the filthy fogge of wicked vices. The title of eyther of thefe may be wel applied to the boke, y ^e one refpecting the quantitie, the other the matter in the booke comprehended.	15
	The wordes contained in him, are of	20
	<A.iv.r> great	25

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.

Impiger 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 SANFORD, 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 caelos, fi non contemnis honores,
Tu face quod iubeo munus vtrumque feres.

A. v. < r > ¶ To

Against curious Carpers.

5 *C*Arp not ye cankred zoiles al, the men
 Whose labour spent in paynfull toyle
 hath ben
 To blase the badge and banner braue di
 sply
 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 vse
 Against such, who on learnings lore doe
 musse.

15 *The learned Homer, and Praxitiles,*
 To taunting talk, & misreports wer these
 Subiect. Therefore should 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 a bond man, lame, and in extreme penurie, yet he doubted not earnestly to affirme that he was a friend to the Gods, in two verfes very well known among the Gréeke, whiche are cited both of Macrobius and Aulus Gellius, and be these:

Δοῦλος Επικτήτος γενόμεν, καὶ
σώματι πηρός
καὶ πενίην ἴρος, καὶ φίλος ἀθανά-
τοις.

Which are of a certaine Writer translated into Latine after this manner:
Seruus Epictetus genitus fūm corpore claudus,

Paupertate irus, Dijs & amicus ego.
And may thus be Englished:
Of seruile kinde I borne was,
hight Epictete by name,

<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 country 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 substaunce altogether did confiste in the reafonable mynde, accompting the minde only to be mā, and y^e body but an instrument. Wherfore whatfoeuer was withoute thys man, he thoughte the fame nothing to appertaine vnto hym, neyther dyd he
50 <A.vi.v> declare

The life of Epictetus.

declare that only in wordes or bokes,
but also in hys life: for he did so with
drawe himfelfe from the care & loue of
outwarde things, fo litle regarding
hys body, or any thing thereto belong- 55
ing, that at *Rome* hys houfe 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 eftemed, that
an earthen candle-
sticke that he
had, was sold for fifty
pounds. 65

{ornament}

<A.vii.r>

<A.vii.v>

The Manuel of Epictetus

Cap. 1.

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

O	F al things which are, some are in vs, some are not. In vs are Opinion, Endeour, Defire, Eschuing, & briefly al that which is our worke. In vs are not our Body, Poffeffions, Honours, Souerainties, and summarily 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 such 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.	A diuifion of things.	5
		The natural condition of things.	10
			15

Cap. 2.

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

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

5 feruill, and the thinges which are not
oures, thou thynke proper, thou fhalt
be forrowfull, thou fhalte be troubled,
10 thou fhalt finde thy felfe encombred, &
fhalte mifcontente thy felfe with God
and men. But if thou thinke onely the
things thyne, which truely are thine,
and the things other mennes, which
15 truely are other mens, no man wyll
confrayne thee, no man wyll hinder
thee, thou fhalt blame no body, thou
fhalt accufe no body, thou fhalt do no-
thing againfte thy wyll, no man fhall
hurte thee, and moreouer thou fhalte
haue no enimy. For in nothing which
is hurtefull thou canft not be perfwa-
ded.

Cap. 3.

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

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

Of Epictetus.	1
to reiecte them, or for a tyme laye thē a fide, and before al things to be carefull ouer thy felfe. But if thou defire these things, that is to rule, to be rich, to haue thine to prosper , peraduenture thou shalte not aspire to all these things, bicaufe thou doest defire also the cheifest. So by no maner of means thou art able to attain unto y ^e things which giue felicitie & libertie to man.	Our confideration is to be stirred vp and a diligēt preparation to be vsed. One can not ferue vertue and vanitie.
Annotations.	10
All these things) That is rule, riches.&c. bicaufe thou doest defire the chiefest) that is, these things which Philosophie giueth, Libertie, tranquillitie of the mynde, and securitie.	20
Cap.4.	
¶ Howe we oughte to behaue oure selues in euery sharpe imagination.	
I N any strong and sharpe Imagination,thou muft accustomethy felfe immediatly to confider, that this is nothing else but Imagination, and that in déede it is not as thou déemest. Afterward searcho it out, and examine it, with these rules whiche thou hafte.	We must refrain our cōfent before the matter bee plainely perceiued.
B.i.<?> Firft	5

The Manuell

10

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.

10

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 chauce into that, whiche thou shalt flee. But if thou thinkest to

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<B.i.v> exepmpte

exempt thy selfe from sickenefse death or frō pouertie, or altogether fhunne them, thou shalt finde thy selfe vnhappy. Wherefore thou must fet apart all the eschuing, and auoiding of fuche things as are not in vs, and transpofe these into them which are against the nature of things, whiche be in vs. As touching desire, thou must altogether fet 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 forte thou must desire the things which are in vs, thou art yet vncertaine. As for endeouore 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. 25

30

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 agreable 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. **Trāfpose these into them
which ar against the nature of things
which be in vs.** These words seme vnto the
50 vnlearned obfcure, which had ben more lighter
and eafy,if he had written thus: To abhorre falfe
opinions, folifh and euil defires, difhoneftie, and
difworship. For as thou mayest flee these thin-
ges, fo thou mayest efchewe them.

Cap. 6.

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

5 **I N euery thing, whiche doth eyther
delite thée, or whiche are profitable
vnto thée, or which thou loueft, thou
muft diligently confider the quali-
tie, beginning at the leaft thyngs. If
thou loue a pot, fay in thys manner: I
loue a pot, the fame beyng brokē, thou
fhalt not difquiete thy felfe, for thou
diddeft well knowe, that he was fra-
gile and brittle. Likewise if thou loue**
10 <B.ii.v>thy

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

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

15

Annotations.

If thou loue a pot, Albeit Epictet, as a difpifer 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 againt the walles, as glaffe, wherof Publiā fayth, Fortune is as brittle as glaffe, whiche when it fhineth, it is broken. Peradventure he alluded to Diogenes Tonne.

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Cap. 7.

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

W Hen y^u doeft take any thing in hande, thou muſte fet before thy eyes y^e qualitie thereof: as if thou wylt goe to the baines, cōfider with thy ſelfe diligētly all that which may happen, & what

The circumftāces of euery buſineſſe are to be confidered.

5

B.iii.<r> they

The Manuell

10 they do. Some caft water, fome are
driuen out of their places, fome doe a
thing to the rebuke of an other, and in
the meane feafon other picke & fteale.
In doying thys thou fhalt more cer-
tainely and conftantly bryng thy mat-
ter to paffe, if finally thou faye I wyll
15 bath my felfe, and obferue thy purpofe
vnto nature agréeeable, and femblably
in all things thou fhalt not do amiffe.
For after this fort if any harme befall
while thou arte in the baine, this fay-
ing fhall be in a redineffe: I would not
20 onely obferue this, but alfo would not
fwarue from my purpofe whiche is
agréeeable vnto nature, whiche I fhall
not performe, if I take difpleafantly
the things which happen and befall.

Cap. 8.

We are trou- ¶Howe to put away 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:**

of Epictetus.

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ple death is not terrible (thē it would haue so féemed to Socrates) but bicause 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 tráffered and caried into a better place. But if thou ſhalte be puniſhed for thy offences, it is a dangerous matter, and a harde caſe, excepte thou be fenſed with the buckler of true pietie.

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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

10 **The vnlearned**, That is he, which confideth not what things are his owne, and what ar
an other mannes: who requireth all things to
be done according to his wil and pleasure, that
which neither may be done, neither perhappes
ought not. **Himself** for he doth acknowledge
hys faulte, and alfo is intentiue and diligente a-
15 bout it, leaſte that he ſtumble againe at the ſame
ſtone: that is, leſt that he claime or attribute o-
ther mens right to himſelfe.

Cap. 10.

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

We muſt ad-
uaunt in the
riches of the
minde, and
5 not in the
gifts of for-
tune.

The vſe of
opinion is
propre vnto
10 man.

Glory not in thy ſelfe for the ex-
cellencie 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 doſt glori-
fie thy ſelfe for the beautie which is in
the horſe. What haſte thou then? No-
thing biſides the vſe of opinion.
Therefore when in the vſe of opinion
thou ſhalt gouerne thy ſelfe according
to nature, then thou ſhalt haue wher-
<B.iv.v> with

with to auaunte thy selfe, for in any
commoditie which is thine, thou wilt
glorifie thy selfe. 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 similitude.

E Ven as in Nauigation, when We oughte
men make their abode at any ha- in al things
uen, if y^e Mariner goeth to lande principally
for freshe water, and it hapneth to be mind
that incidently by the way, he thin- ful of God. 5
keth to gather cockles or oyfters, yet
neuerthelesse he ought to haue regard
of the shippe, and oftentimes to looke
back, whether y^e Maister calleth : and
if he call thee, leaue all behinde, and 10
returne to the shippe, leaft that thou
B. v. <?> being

The Manuel

15 being bond like a beaft, be not drawen
by force to the fhippe. Euen fo it is, in
the courfe of our life, as if for a cockle
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 purpofe vnto nature agréable:
20 But if the mafter do call, run vnto the
fhippe, 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 Philofophie 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.

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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 fhalte 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 hindereth thee. Epictet wil answer & say: If thou shalt follow my precepts, thou shalt begyn no iourney, whiche thou art not hable to atchieue. So

20 the more and greater the impedimentes of the body shall be, so much the more thou shalt suppress appetite, and shalt take fewer things in hande. But thou dost say, that this is the impediment of purpose, and therefore very troublesome. Epictet denieth it to be an impediment, to desire nothing rashly and in vaine: but affirmeth it to be the propre part & office of a Philosopher. Verily, euen a foole doth vnderstande

25 this, that it is better to make appetite obey reason, than to burne in vaine desires. **The impediment to appertaine to another and not to thée)** If he would graūt the foote to be a 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 poiftered & shakled, the bodie is also cūbred, the body being cūbred, mā hym selfe at least wifely partely is cūbred, but if the body be the instrument of man, doubtlesse it cā not be denied, but that the instrument being mutilate and vnperfect, the worke shall be more vnperfect and vnmeet. For thou shalt haue the ouerthrowe, if thy Sworde or

30 Dagger lacke hiltes and handle. <B. vi. v> **Cap.**

35

40

Cap. 13.

¶Of the remedies which we haue against all accidentes.

I N euery accident thou muft incontinently confider what puiffaunce & strength thou haft to withstand that whiche is hapned. If any mischief befall vnto thee, thou shalt finde vertue whiche is good and holfome, as against voluptuoufneffe, continencie. If laboure be offred thee, thou shalt finde strength: if wrong, pacience: and if thou shalt thus accuftome thy selfe, thou shalt neuer be troubled with ymaginations.

The power of the mind ought to resist aduerfity & naughty defires.

5

10

Annotations.

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

15

Cap. 14.

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

<B.vii.r> **Neuer**

The Manuell

We do neuer 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 taken 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 regarde 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 lodging.

Cap. 15.

¶ That a man ought not to loſe the quietneſſe of mynde, for exteriour and worldly things.
5 The garnifing of the minde is to be regarded aboue all things.

I F thou wilt profite thy ſelf, let paſſe theſe cogitations. If I fhall not be carefull of my affaires, I fhall not haue wherewith to liue. If I correct not my ſeruāt, he will be naught. For it is farre better to famiſh without forowe 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 be faultie, than thou whiche art his maister vnhappy. Then thou must begin with the leaft things, the Oyle is spilde, the Wine is stolne. Consider with thy selfe, that quietnesse and securitie of the mind cost thee so much: for nothing is freely gotten. If thou call thy seruant, imagine it may so fall out, that he heareth thee not, or hearing 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 greates 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 displeas'd, if for outwarde things, <B.viii.> thou

We muste take paciently-the euill opinion of the multitude conceiued of vs.

The Manuell

thou feme to other madde or folifh.

Annotations.

5 **If thou wilt profit** That is to fay in Philo-
fophy and garnifhing of the mind. For he vn-
derftandeth and meaneth that progreffiō, wher-
by the tranquillitie and libertie of the mind^e is
increafed. **Be not difpleafed, if for. &c.** For
10 who fo regardeth not pleafures, riches, & honor,
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 world
15 ly wealth and promotions, as Crates, Diogenes,
and thys our Epictete.

Cap. 17.

¶Againft vaine glory.

It is hard to
doe many
things at
once.
5 **S Eke not to féeme learned and ex-
perte in any thing, and if to any
thou doeft feme, truft not thy felf:
for thou knoweft it is not eafy for
a man to kepe hys purpofe agreable
vnto nature, and to embrace exteriour
things, but it muft néedes be, that he
which is careful of one, fhould be neg-
ligent 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 feruaunte 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 doeft defire, this thou maieft do: herein then exercife 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 fuppofe) 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.<?> 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 awaye. 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 neceffitie he shal be conftained to ferue.

Annotations.

10

He is Mafter of any man. &c. How many 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 present paff, 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 banquet: where if the meate ftande before thée, thou muſte take it modeſtly: if he, whiche doth bring it, doe paffe by thée, ftaye 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 self, towards thy children, towards thy wyfe, towards greate men, and towards riches, so at length thou shalt be worthie the table of y^e Godds. But if thou take not that which is set before thee, but doest refuse it : then thou shalt 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 diuine, and so 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, & so 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
5 fort, that the
quietneſſe of
minde be
retained.

W Hen thou doeſt ſee any man
ſorrowful, and torment hym
ſelf either bicauſe he hath no
tidings of his ſon, either bi-
cauſe he is dead, either bicauſe 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
10 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-
15 nie: but take heede that thou ſorrowe
not inwardlie.

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 choofe 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 ὀδύνας.		
Which may thus be englified:		15
What is our life? a gawilth game a fweete delighting play. Then cares in gaming lay a fide, or liue a mifer aye.		20
<i>Nazianzenus</i> doeth almofst fignifie the fame, but with a more grauitie and pietie, in these verses worthy to be C.iii.<?> had		25

The Manuell

had in remembraunce.

30 *Mens age fuspice, terrenas age despice*
fordes,
Corporis à vitys ne fubigare caue,
Quam breuis est haec vita? beatos fom-
nia ludunt:
35 *Sors vaga fic alios, fic aliosq; rotat.*
Vita diu durat, nulla peritura sub æuo
Sancta: labor fructu non caret ille suo.

Which may after this forte be En-
glifhed.

(things,
40 O minde fearch high and heauenly
despife this earthelie pelfe:
Beware, to laweleffe lufting fleshe
thou ne fubdue thy felfe.
How fone ar spent our brittle dais?
they dreame, that fwim in bliffe:
45 So thofe and thofe not all alike
doth fickle fortune kiffe.
A life enfuing godly lawes
fhall neuer cleane decaye:
So trauaile spent in holie deedes
50 his hired meede doth paye.

<C.iii.v> Cap.

Cap. 23.

¶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 immediatly in thy self, 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 selfe, they signifie nothing but good, at leaft wife if I will: for what so euer shall 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 stede of diuination by flying and crying of birdes Astrologie: Which if by yerely reuolutions & progresions of the starres, it threaten damages and dangers, let vs not vse Epictet his counsell, but godly prayers.

15

Cap. 24.

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

C.iii.<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 refifte
naughtie opinious and defires, fo 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 felfe,
he doth nei-
ther mar-
well at any
mā, nor en-
uyeth any.
5

**T Ake héede that in following thy
imaginatiō thou fay at no time,
the man is happie, whom thou
doeſt fée auanced 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.iiij.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 ftoicallie 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 : 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 tranquillitie of the minde, and doth not obey the preceptes of Philosophie.	ἀπάθεια	15 20
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 taunteth or beateth, is not y^e author of reproch, but the opinion conceiued of y^e fame as reprocheful. Then when any doeth kinde thée to	No man is hurt, but of himselfe.	5
C.v.<P> wrath,		

The Manuell

Delay ehta-
blyfheth
10 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.

And fhalt neuer be exceding couetous.

10

Syracides. 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 paciently, & to despife prof-
peritie, bicaufe of their forrow and profit, which
endureth for a little fpace. So Cicero. All plea-
fure fayth he is to be eftemed as nothing, 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 pafte, it is as if there had ben none at all. But in great grieffe of the bodie and anguifh of the minde, one houre feemeth longer than a whole yeare.

15

Cap. 28.

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

A S foone as thou hafte determined to leade a perfect lyfe, prepare and addrefse thy felf to be scorned and mocked of many, and to heare what they fpeake of thée, wherof commeth thisfodain fageneffe and grauitie? whereof commeth this fadneffe ? laye aparte thy fadde fowre countenance. But yet reteine & kepe thefe things which féeme beft to thée, in fuch forte, as if this were the front where God hath ordained and placed thée to fight. And if thou perfift in the fame things, they whiche before haue mocked thée, will haue thée in admiration: but if like one fléeing 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

Conftancie
getteth vic-
torie.

10

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 grautie 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 deftroiyeth 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-

Annotations.

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 self within the limittes of his conscience, as an oyster 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

How a wife
man aideth
his friends.

20

We ought
to require
of euerye
mā but fuch
things as he
maye and
ought to
performe.

25

30

35

How a wife
mā helpeth
his cōūtreȳ.

things onely which are in our power,
in which thou mayft beare a great
fway and froke. But thou wilt fay I
can not profit my friends. What doeft
thou call to profite? fhall they haue no
mony of thée? neither wilt thou make
them citizens of Rome? But who told
thée that thefe things be in vs, & other
mens workef? Who can gyue to an
other that he himfelf hath not? Get it,
(fay they) that we may haue it, alfo.
If I may get it, kéeping my felfe mo-
deft, faithful, and valiant, fhew me the
way, and I will get it. If y^u thinke it
méete, that I fhould lofe my goods, that
you fhould get fuch thinges as are not
good, fée your felues haue vnreasona-
ble and vngratefull you are? But if
thou preferre a faithfull and fincere
friende before money, herein help me,
and thinke it not méete that I fhoulde
doe the things whereby I fhould loofe
modeftie and fidelitie: But I can not
fuccoure nor ayde my cōūtreȳ. What
doeft thou call fuccoure & aide? That
it fhall not haue of thée, nor by thy
<C.vii.v> meanes

meanes, faire & sumptuous buildings,
 nor baines? What then? hath it not
 shooes by the Shoemaker and Armour
 by the Armorer? It is sufficient when
 euery 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 cōtry? 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
 difloyall.

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 despising
 of me, if I do my duety, is not my vice, there-
 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 ryches and dignitie is gotten by nothyng
 <C.viii.r> **elpe**

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,
85 and doe so continue. Wherefore the wowers
 peradventure 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 Shoes by
 the Shoemaker, nor Armour by the
 Armourer.** The fence is: sumptuous buildings
 bairns, and the citie of Rome is no more to be re-
 quired of a Philosopher, than weapons of the
 Shoemaker, or Shoes of the Smyth: feyng
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 Shoes, and the Smithes,
 Weapons.

Cap. 31.

¶ A continuation of the solution of fuche
things as do hinder him which doth beginne to
ftudye philosphie 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 coufaile?

If these things be good, thou muft 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 vniuft and vnfaciable if thou haue not payde for suche thinges as thou haste bought, but doest require to haue them

D.i.<7> for

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

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

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The Manuell

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 muche as his feaste 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-
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.

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

attaine to them: bicaufe they be euill, they are glad, that they are chaunced to other, **And haft not fuffered. &c.** Pride and ambitious falutations of riche men do feeme to be vnderftoode in this place very troublous to a fimple and learned man, in like maner falutations, retinues, praifes. But perhaps rich men giuen to pleafures, going in their pompe, were wonte on euery fide to leane and cleaue to Parafites. 50 55

Cap. 32.

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

T He purpose and will of nature, may be iudged by thefe things, in which we differ not one from an other: as for example, 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 We must not iudge otherwife of oure owne miffortune than of other mens. 5 10

D.ii.<r> but

The Manuell

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but will faye incontinently this is naturall. Notwithftanding euery man when any of his is dead, he doth lamēt and bewaile pitifully : But we muſte remember how we are difpoſed, when we haue hearde any fuche thing of others.

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Cap. 33.

It is in our
choyſe whe-
ther we
wil be trou-
bled with
5 the opinion
of yl things.

¶ Howe one ought to vnderſtande the nature of yll.

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E Ven as the white whereat Archers 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 ſette for the white, and euill were all that, wher the white were not, beſides the white, the Archer hath an ample and large ſpace to ſhoote frō the white: ſo without the onely marke of goodneſſe 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 doe good.

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<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 exceedingly: 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, confider 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 whiche are baniſhed) how much more oughteſt thou to be angrie with thy ſelſe, whiche 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.

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Temeritie is
the mother
of lighteneffe
and incon-
ftancie.

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-
der wel the beginning, and the fequele
and then take the matter in hande.
Thou muft order well thy felfe, & vfe
neceffarie meats, abftaine frō delicate
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 occafio fo require. And briefly
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
now wraftlers, nowe fwordplayers,
nowe trumpeters, forthwith players
in tragedies. So thou alfo now a fighter,
now a fwordplayer, afterward an
Oratour, at length a Philofopher: but
throughly 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 fee a Philofopher, or when they
heare fay that Socrates fpeaketh wel,
(but who can fpeake fo well as he?)
they will incontinentlie difpute and
reafon of Philofophie, and fearche the
caufes and nature of things. Man firft
D.iiii.<r> confider

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 enterprise it. Afterwarde trie whether thy nature be able to en- dure that whiche may happen. Wilt thou be a wraftler? behold thy armes, thy thighes, and thy loines: For na- ture mother of all things, hath framed euery man to some particular thing. Doest thou thinke that endeouering thy selfe about these things y ^u mayest liue as thou hast bene accuftomed? As to drinke so much as thou wer wont, to be angrie so mucche as thou were wont? Thou must be vigilante, thou must trauell, thou muste set aside thy proper affaires, thou muste be mocked of boyes, dispised of all the world, and in all things to haue leste authoritie, be it in honoure, in office, or in iudge- ment, and in all other affaires. Then confider al these things, and loke whe- ther in their stéede, thou haddest lei- uer to haue rest and libertie, without any perturbation. But if thou haddest not leiuier to haue it, féé that thou take not in hande many things, to the ende <D.ii.v> that
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65	Constancie is to be ob- ferued	
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that (as I haue tolde thée) like little boyes, thou be not now a philosopher, now a lawyer, afterward an aduocate laftlie the Proctor of Cefar. All which things knitte in one, can in no wife agree: for it muft néedes be that thou be either a good or an ill man, that thou addict thy felfe to interiour or erterious things: that thou poffeffe the place of a Philosopher and well aduifed man, or of a Foole and Ideote. 75

Annotations.

At the playes Olympia. Olympia were playes as running, wrefling, and fuche other faictes of actiuitie accuftomable kepte in the honour of Iupiter Olympicus, at Pifa & Helides Cities in Greece. **Man firfte confider**, He fignifieth as to wraftling, to leaping and rüning, al are not meete, fo neither to Philofophie, both haue neede of pacience of bodie & minde. Of which things, who fo is deftitute, he fhall be rather a counterfayt then a very wraftler & Philosopher. **Thou muft be mocked of little boyes,**) Verely Philofophers were wonte of al men to be difpifed, but great ftoute champions were in admiration. 85 90 95

D.v.<v> Cap.

The Manuell

Cap. 36.

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

We muſte
do our due-
tie towards
5 all men, al-
though o-
ther mē do
not their
duetie to-
10 wards vs.

D Vtie is meafured by mutual af-
fections. If thou haue a father,
thou muſt regarde and honoure
him: giue place to him in all
things, and if he chide or beate thee, in-
dure it. He is a naughtie father thou
wilt fay. Nature hath enioyned vs the
obedience of the father without men-
tion 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 maieſt kepe thy purpoſe agreeable
15 to nature. No man will hurte thee ex-
cepte thou wilte. Thou ſhalte be then
hurted, when thou ſhalte thinke thy
felfe hurt. So thou ſhalt do the dutie of
neighbour to neighbour, of Citizen
20 to Citizen, of lord to lord, if thou ac-
cuſtome thy felfe to confider the mu-
<D.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 shalt
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

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Tull. 1.
Offic.

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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.
All liuing creatures haue this by na-
ture, that they flée and eschewe fuche
things, and féeme vnto them noyfome,
and their caufes : but contrarywife
they fearch, & maruell at these things
which féeme to bring profite, and the
caufes of them. He then which thin-
keth himfelfe hurte, can take no delite
in that which vnto him féemeth hurte-
full. So it is impoffible that a man
hurte may reioyce. And hereof it com-
meth to paffe that the fon doth checke
the father, when the father maketh
him not partaker of the things, which
féeme good vnto him. This is that,
which made difcorde betwene Polinix
and Eteocles, bycaufe they eftéemed
rule good. For this caufe the husband-
man, for this caufe the Mariner, for
this caufe the Marchant, for this caufe
they which loofe their wife and childrē
do oftentimes defile and deteft God,
<D.vi.v> for

<i>of Epictetus.</i>	23
for wheras vtilitie is, there is also pietie. Wherefore he that doth endeuor to defire and flée that, euen as he ought, by the fame meanes he obserueth 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. He prefereth the rites of a countrey before the truthes.
	45 50
Annotations.	
Whereas vtilitie is, there is pietie, O wonderfull sentence, and also wicked to see to: but so applied that it vncouereth the disimulation of mans minde, and can scarce be nothing more agreeable to religion. Guife of his countrey. Forasmuche as pietie confisteth in the mind, he thinketh that we should not much regarde ceremonies. Which if it mighte be perswaded to some men which are in these dayes, we should liue more quietlie. It mighte be perswaded, if we woulde rather endeuoure to lyue according to religion, than to dispute of religiō: if we were rather desirers of the veritie than of vanitie, that is, of ambition, of emulation, of couetousnesse, of reuengement, and of fuche like	55 60 65
<D.vii.> 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 cometh to a Diuinour, and how to vse diuinations, wherin resteth our duetie towards God, and towards our felues.

The diuinour is not to be counfeled of our duetie, but of the fufficence of certaine 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 Diuinour to knowe it of hym. Notwithstanding 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 neither good nor ill. Remoue then from thee(if thou go to the Diuinour)al desire & eschuing other thou shalt come to him trembling and quakyng. But when thou shalt vnderstande, whatsoever shall befall to appertain nothing to thee, and of thee not to be passed vpō
<D.vii.v> **thou**

thou mayest vse it well, and no man
shall forbid thee. Therefore goe & aske
counsaile of God, as of him who can
giue thee very good, and after he hath
giuen thee counsaile, remember whō
thou haft called to counsaile, & whose
counsaile thou haft despised. Coufaile
may be demaunded of the Diuinour
(as Socrates sayeth) for such things,
whose confideration is referred to the
end, the knowledge of which ende, oc-
casion cannot be giuen by any maner
of meanes, nor any arte. And therefore
thou muft not aske counsaile of the
Diuinour, whether thou shalt put thy
life in daunger for thy country, or for
thy friend, if nede require, for if he per-
ceiue any vnluckie signe, it is altoge-
ther manifest, that it signifieth death,
or some impedimente of thy bodie, or
banishment: but reason telleth & per-
swadeth thee, that thou muste put thy
selfe in daunger for Countrey, or for
thy friend whē néede requireth. Giue
eare then to that which the great Di-
uine Apollo sayeth, who did chafe
<D.viii.r> out

The Manuell

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

Annotations.

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

Cap. 39.

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

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

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T Hou muft prescribe a rule and fashion, which from hence forth thou shalt obserue when thou art alone and when thou art in companie. Let filence be kept for the most part: or let necessarie things be talked of, and the same in fewe words. But if the time require thee to speake, speake: but not of all thinges, not of the combate betwene fencers , not of rüning with horses, not of wraftlers,

We muft rule our tongue.

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<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 thée. But if thou canft not otherwife do, do it
E.i.<?> 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.

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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
 muche as is possible, to leade a
 chaft life before mariage. But if
 we be cōstrained, we muft take
 nothing but that which is lawful: not
 withstanding reprove them not which
 vse it, in blaming them, and auaūting
 thy selfe abroade, 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 thée worde, such a man
 misreporteth and backbiteth thée.
 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 yf report
 is not to bee
 paffed vpon.

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E.ii.<?> 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 féeme not to faouere 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, fe'ng 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.

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Cap. 48.

¶When one hath to fpeake with a noble perfonage.

I F thou haue any thing to do efpecially 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 doubtte, howe thou muft behaue thy felfe.

In meetings me muft follow the examples of wife men.

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Annotations.

What *Socrates* or *Zeno*, That may be gathered out of bothe their fayinges and doings, forasmuch as we haue not any thing written of neither of them. But vnleffe thou fhalt be endewed with the learning and conftancie of them both foolish imitatiō will turne thee to fhame. And perhappes they obserued not euery where a seemelineffe 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 such a man
as is of greate honoure, presup-
pose in thy minde, what may chaunce,
that (possibly) thou shalt not be recei-
ued, that thou shalt be shutte oute of
doores, that the gate shall not be ope-
ned, or that he will not regarde thee.
Afterwarde ponder with thy selfe, if
with all these thyngs, it bee expedient
for thee to go to him: and when thou
shalt come before him, suffer and en-
dure that which shall be done, and faye
not to thy selfe: 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 measure, of thy déedes,
<E.iii.v> **neither**

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 disdain, 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 filthyneffe. If not, at the least shewe and declare by silence and shamefastnesse, that such communication doth displeas thee.

Laughter is not to be moued. 5

Ribauldrie is to be abhorred. 10
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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 wherin thou dost enioy pleasure.

It is better to despise than to embrace pleasure. 5

E.iiii.<?> fure

The Manuell

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fure and the time wherein after the
enjoying of it thou mayste repent thée
for hauing enjoyed it. And afterwarde
reproue thy felf, and confider how wel
at ease and contented thou shalte bée,
if thou abstaine thy felfe, and in so do-
ing thou doest commende thy felfe.
15 But yf the matter séeme 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 shall be, if thou be
20 able to winne the victorie of that con-
flicte.

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Cap. 52.

¶ That we oughte not to leaue off our good
purpose, what foeuer men say.

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

W Hen thou arte resolued to do a-
nything, and haft not yet done
it, refuse not to be séene 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.

<p>W Ho hath said: it is daye, and it is night, taking the proposition feuerally we ought to agréé, but to vnderftande it together, it is not to be receyued. So at the table to choose for our selues the greatest, & the best parte of the meate, is a greate commoditie towardses the bodye, but it is againft the honest 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 also to honestie, and to behaue thy self at the table, as thou oughtest.</p>	<p>We muste not haue regard to our owne luste, but to the Commu- naltie.</p> <p style="text-align: right;">5</p> <p>In feastes modestie is to be obserued.</p> <p style="text-align: right;">10</p> <p style="text-align: right;">15</p>
---	--

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 desire and vtilitie, but of equitie & societie, & let the will of the feafter, that is God, be considered.

👉 [...] 👈

F.v.<?> Cap.

The Manuell

Cap. 54.

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

We ought
to measure
our strength
in al things

5

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

Cap. 55.

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

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

5

**E Ven as in going thou doest take
héede that thou steppe not vpon
a nayle, or that thou wreafte not
thy foote: so in leading thy life
take héede, that thou hurte not thy
minde, the gouerneffe of all thy doin-
ges, which if we obserue in al things,
we shall 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 muft 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 fet with studdes of gold: for there is no end of that thing which hath once passed measure.

A few things are sufficient for nature, but infinite substance sufficeth not couetoufnesse

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 very curious in trimming and decking themselues. Wherefore they muste be admonished, that for no other cause we esteeme them, but bicause they are modeft, wife and honest, bearing re-
<E.vi.r> uerence

Modestie in women is more to be 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 muft be
ftow much
time in gar
nifhing of
5 the minde,
but a little
in the body.

T O perfifte and continewe in things which belong to the bodie, for pleafures fake, as in much erercife, in mucche trimming, & adorning of the bodie, is figne of an abiecte minde, and verie mucche fwaruing from nature, and alfo it is a figne of confenting to superfluitie: for we embrace pleafure, and reioyce in things which we allowe. We muft thinke then the excéeding care of the bodie to be frō the purpofe: but principallie we muft be carefull of that whereof the bodie is but the inftrument, that is, the minde.

10

15

Cap. 58.

¶A precept to learne pacience
an meekeneffe.

<E.vi.v> **When**

W Hen any hath misused thee either
 in word or deed, 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
 patiente 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 according 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 flaundersous men know that such things as they do are dishonest and shamefull for them to do. Epictetus maketh answer: they are so much the more worse & miserable: but thou art neuer the more worse and miserable. But their dishonestie is to

Pletho.

20

25

<E. vii. r> me

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

T Hefe words agréed not together
I am richer than thou, therefore
better. I am wifer & better lear-
ned than thou art, therefore I am
better: but thefe agréed 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 ſame 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-
ftimation, 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-
<E.viii.r> wen,in

15

Nero.

20

The Manuell

👉 [...] 👈

25

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

Cap. 61.

¶Of an exact iudgement in things.
**I F any washe himselfe speedily, faye
not that hee wafheth himself naugh-
tily, but spedily. If any drinke much,
fay not that he drinketh naughtily,
but mucche, for if thou knowe not why
he doth it, howe doest thou know that
he doth naughtily? So it shall chaunce
that we doe receyue and supporte the
fantasies and imaginations of some,
and to other we agrée.**

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

5

10

Cap. 62.

¶Against glorie and ostentation. And first as
touching knowvledge.

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

Philosophie
is not to be
declared by
words, but
by deeds.

5

of Epictetus.

33

thée. For remember that Socrates did fo fet aside all ostentation. But if at any time these precepts come in queftion, 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, declare not to y^e Shepherds how muche they haue eatē, but digefting it within they fhewe w^tout their fine wooll and milke. Thou therefore fhewe not, neither vtter thy learning to y^e rude and ignoraūt: but declare fome effects outwardly of that being well digefted.

Nothyng
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 boafting 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 occasion, I drinke nothing but water.
But confider how much more abstinēt
the poore are, who craue almes, fuffe-
ring and enduring mucche more than
15 thou. Furthermore confider howe ma-
ny perfections and vertues thou hafte
not, which other haue. But if thou wilt
exercife thy felf in paine and pacience,
do it by thy felf, and féeke not to aduer-
tife 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 brag-
ger is altogether mindefull of worlde-
20 ly things, and turneth topfie turuie the
goodneffe of paciēce and abftinence, bi-
caufe 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 pro-
perties, that is, of the vnlearned, of the Philofopher,
and of him that beginneth to learne.

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

neither profite nor damage, but of outwarde thyngs. The state and condicion of the philofopher is, to looke for of himfelfe all vtilitie and difcommoditie. The figne 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 accufe no mā, that he speake nothing of himfelf, as though he were any body, or knewe any thing. When he fhall be at any tyme empeched or difturbed, he blameth none but himfelfe. And if one commende him, he mocketh him couertly which cōmendeth him, if he be dispraifed, he purgeth nor iuftifieth himfelf: but liueth like a ficke perfon fearing to moue & troble any thing within him before he be recouered. He fetteth apart all appetite, and fléeth the thinges which are againfte the nature of them whiche are in vs. He vfeth a light endeuour aboute all things, and paffeth not whether he be tearmed a Foole or an Ideote. And (in briefe) he watcheth himfelfe, as his Enimie and Spye.

5

The fignes of him whiche profiteth.

10

15

20

25

F.ii.<1> Annota-

The Manuell

Annotations.

30 **That he dyspraife no man,** That is
through curiofitie and too much diligence in o-
ther mens matters, or prouoked thorough felfe
loue: Epitecte commendeth Agrippinus , but
why? that other shoulde follow his example. He
reproueth other , wherefore? that they shoulde
35 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 shoud haue nothing**
wherewith to auaunte my selfe. But
Chrifippus hath not written, to the ende
he would be interpreted, but to the end
that according to his doctrine we shoud
10 **liue. If then I vse his pre-**
ceptes, then fhall 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 selfe, 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.

marian, not at the Philosopher, or else play the Grāmarian not the Philosopher. But what auaieth it to haue founde written remedies, to vnderstande them well, and being ficke thy felfe not to vse them?

15

20

Cap. 66.

¶ That we ought to perfeuer in goodneffe.

T Hou muft be ftable and firme in thy good purpofe and deliberation of life, euē as in a law. Perfeuer therefore, euē as if in trāgreffing , thou fhouldeft incurre the crime of impietie. And whatfoeuer mē talke of thée, regarde it not, for that belongeth not to thée.

Preceptes are to be obeied, and wordes are not to be regarded.

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 efteme thy felfe at any tyme worthy of thefe thinges which are fo excellēt, and not to trā-

F.iii.<r> greffe

The Manuell

5

greffe one? But if frō day to day thou doft deferre y^e time, thou doft not auāce but hinder thy felfe. Then incontīnētly accuftome thy felfe to liue as perfecte, and to vse well all accidents and chaunces. And in euery thing fuppofe that the combate is ready for thée, and neglecte no time, for that daye in the which thou doeft not profit, thou doeft receyue damage. After this manner Socrates became the wifef of al. But yf thou bée not yet Socrates, thou oughteft to liue as, one that would become Socrates.

10

15

Cap. 68.

Preceptes are better than the caufe of preceptes, and the Methode of demonstratiōs.

5

¶ Three places in Philofophie, and the order of them together.

T He firfte and moſte neceſſarie place is that which appertaineth to the practiſe of knowledge: as, not to lye. The ſeconde whiche appertaineth to demonſtrations : 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.iii.</> Let

The Manuell

1 L Et vs alwayes haue these threé
things in memorie and before
our eyes. The firft is, Neceffitie
5  [...]  draweth all thinges (will we nill
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, & spite 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 και
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 και 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 whofe minde is fullie fixte
the trade to vertues way**

F.v.<f> 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	Pictetus y ^e Stoike Philosopher feing a certain fellowe voide of al good condicions, hauing a bolde fpirite to speake	5
	yet to an ill intente, giuing his minde to the ftudy of Philofophie: he with a loude voyce cryed out on the faythe of God and man, reprouing the man in thefe wordes: O man fee whether the veffell be cleane, wherin thou doft put thefe things. For if thou fhalte of arrogancie poure them in, they wil pe;rifhe: if they fhall putrifie, they wil become vrine, or vineger, or worfe than thefe, if worfe 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 caufeth if it happen on a naughtie man: like as there is no thing more better then a good di-	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. & Erafmus. li. vij. Apoph.

30 He on a time hearing of a certaine
man y^t would easilie be flattered, faid,
the crows plucke dead mens eies out
of the carkasses and that not withoute
a caufe, 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. ser. 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 perfuade the yon-
ger or inferioure, and to agrée 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

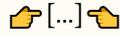
<p>mong the precepts, yet I thought good again to repeate and reckon it also in this place. For as the prouerbe is, <i>Bis & ter quod pulchrum est repetendū:</i> y^t is, that which is goodly ought twice and thrice to be sayd or repeated.</p>	<p>50</p> <p>55</p>
<p>He being demaunded, what man was riche. To whom (fayed he) that is sufficient which he hath. <i>Strob.</i></p>	<p>60</p>
<p>He sayd that the Gods did not hate such, as in this life doe contende and wraffle w^t diuers miferies. The Phi- lofophers 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, couetoufneffe 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></p>	<p>65</p> <p>70</p>
<p>He being demaunded, by what meane a man might purchase an honefte re- porte, he aunfwered. If thou wilt haue a good name, learne to speake well, when thou haft learned to speake wel, endeuoure to do well, and by this</p>	<p>75</p>
<p><F.vii.r> meanes</p>	

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 necessarrie to cure the foule than the body, feing that it is bet to dye, than to leade an ill life. *Antonius 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 tenus*, hauing their déedes farre of, & their wordes 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

95

harde to enter into it, it is violent, roring, and cōtinueth a shorte

space.

FINIS.

<F.vii.v>

{ornament}

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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>