

{ornament}
EPICTETVS
his Manuall.

And

*C E B E S his
Table.*

Out of the Greeke
originall,

by

IO: HEALEY.

AT LONDON
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<A2r>

<A2v>

To a true fauorer
of forward fpirits, Maifter
Iohn Florio.

S IR, as diftreffed
 *So*fratus fpake to
 more fortunate
 Areius , to make
him his mediator to *Auguf-* 5
tus The learned loue the lear-
ned, if they be rightly learned:
So this your poore friend
though he haue found much
of you, yet doth ftill follow 10
you for as much more : that
as his *Mecaenas* you would
write to *Auguftus*, *Bee as*
mindefull of Horace, as you
would bee of my felfe: For his 15

A3<r> appren-

The Epistle.

apprentifes effay you pro-
cured (GOD thanke you) an
impregnable protection: He
now prayes the fame Pa-
tron (moft worthy of all
praise) for his iourney-mans
Maifter-peece: yet as *Horace*
to *Vinnius* for his verses to
Augustus, *Ne ftudio noftri*
25 *pecces*.--And though the land
bee the Lords wherein hee
moft laboured ; yet fee a
handfull of fruites is falne to
your fhare, who firft fhewed
30 his workmanfhip. This *Ma-*
nuall of Epictetus, though not
Saint Auguftines Enchiridi-
on, now by hap is the hand,
or rather the hand-maide of
35 a greater body of *Saint*

<A3v> *Augufti-*

The Epistle.

Auguftines : and hath beene
held by fome the hand to
Phylofophy , the inftru-
ment of instruments : as
Nature, greateft in the leaft: 40
as *Homers Ilias* in a nutfhell:
in leffe compaffe more cun-
ning: In all languages, ages,
by all perfons high prized,
imbraced, yea imbofomed. 45
It filles not the hand with
leaues, but files y^e head with
leflons: nor would bee held
in hand, but had by hart to
boote. He is more fenceles 50
then a ftocke, that hath no
good fence of this Stoick.
For the tranflation and tran-
flator, to whome better re-
courfe, then one fo trauail'd 55

<A4r> in

The Epistle.

in tranflation ; both patterne
and patron of tranflators.
Artificers beft iudge of arts.
Wife they muft bee that
60 iudge the wife. But a fhort
booke would haue no long
Epiftle, more then a fmall
Towne a great gate. Wher-
fore as hee defired , I haue
65 done: Who reft,

Yours in true harted loue.

TH. TH.

<A4v>

The life of EPIC -
TETVS.

E PICTETVS *vvas a Philosopher of the sect of the Stoikes, borne in Hierapolis (now called Haleppo, situate in Phrygia, not farre from Laodicea) : His estate was seruile; according to the testimony of AVLVS GELLIVS in his Noctes Atticae. For at Rome he was flaue vnto one* 5
EPAPHRODITVS , one of NERO 's familiars . His life was spotlesse and vntaintable, his spirit wholly fecluded that arrogancie of carriage which 10
 15

<A5r> other-

The life of Epictetus.

otherwise stuck as a great blemish in the lives of the most and best Philosophers. For his esteeme, it had that high place in the worlds affection, that his very lamp^e (beeing but of Potters claye) was bought and solde for fifty pounds sterling. Of this EPICTETVS, you shall finde honorable mention made in LVCIAN, who otherwise was a perpetuall detractor from all the Philosophers, and in generall, a professed scorner of Gods and men. And in that place where he mentions him, hee toucheth also at this sale of his lampe, (for thus he writeth in his Dialogue ; *πρὸς τιν ἀπαιδεύτα καὶ πολλὰ βιβλία ἀνούμενον:*

<A5v> that

The life of *Epictetus*.

that is, to the vnlearned engroffer of books:) Our times (faith he) hath brought forth a man, and I thinke hee is yet aliue, that gaue fifty pound for 40
EPICETVS his earthen Lampe, thinking (be-like) that if hee had but light to study by from thence, that then hee fhould haue all EPICTE- 45
TVS his wifdome inspired into him in dreames, and fo become parallell to that admired father. Thus writeth LVCIAN. EPICETVS was wont to af- 50
firme, that the fcope and extent of all Philosophy was included in thefe two vvords: Ἀνέχου, καὶ ἀπέχου, Beare and 55
Forbeare. In the reigne of

<A6r> DO-

The Life of Epictetus.

DOMITIAN , either his
owne dislike of his tyrannicall
gouernment, or the Senates
edict for the expulsion of all
60 the Philosophers out of Rome,
made him depart to Hierapo-
lis, his natiue foyle, whence
afterwards hee is sayd to re-
turne, and fo to make his
65 aboade in Rome vntill the
reigne of MARCVS ANTO-
NIVS , about which time hee
dyed.

<A6v>

EPICTETVS

his Manuall.

CHAPTER. 1.

I N the order of
 the worlds exif-
 tence, there are
 fome things na-
 turally fubiec- 5
 ted vnto our command, and
 fome that exceed it. Of the
 first sort, is *Opinion, affect, de-*
fire, diflike, & in a word, all ac-
 tions, whole performance is 10
 peculiarly resident in our
 selues :Of the latter sort, is
 the *body, riches, glory, soue-*
 rainty , and to conclude, al-

B<1r> things

	2	<i>Epictetus</i>	3
15		things whose perfections depend not on our felues, but ab externo.	
		CHAP.2.	
20		The things that are fway- ed by our humaine wills,are in their owne nature free, and furmounters of all lettes and impediments what-so- euer. But the other from whose managing we are na- turally fecluded, are expo- sed vnto all infirmity, flauery , and hindrance , and indeed, direct aliens from our proper goods.	
25			
		CHAP.3.	
			<B1v> Where-

<i>His Manuall.</i>	3
Wherefore take this generall <i>memento</i> , if thou repute those thinges that are naturally feruile , to bee really free, and confound thy proper goods with mixture of those externall ones , thou fhalt neuer want woe , but bee driuen by forrowe and perturbation to giue termes of offence both to God and Man. But if thou prize nothing for thine own but that which is effentially fo , and hold all those externall goods, as they are, truly aliens from thy ftate , thou fhalt bee feated aboue the power of all iniury or compulfion: thou fhalt haue no	30 35 40 45
<hr/> B2<r> accufa-	

50 accusation to lay againſt any
 man, nor any act which thy
 will ſhall not prompt thee
 to perform:thou ſhalt ſtand
 55 beyond the reach of hurt,
 and without the feare of
 foes. Briefly, thou ſhalt not
 taſt of the leaſt calamity.

CHAP. 4.

60 If thine affections therefore
 ſtand for theſe happy ob-
 jects, be ſure that thou pur-
 ſue them with a more then
 meane alacrity, reſolving to
 omitte ſome thinges for e-
 65 uer, and otherſome but for
 the preſent. Maſt if thy de-
 ſires beare a like leuell both

 <B2v> vnto

75

80

B 3 $\langle r \rangle$ as

85 as it feemes. And afterwards
 when thou comest to ex-
 amine it more exactly, fol-
 low the rules thou haft pre-
 scribed vnto thee; and this
 90 especially : Whether this
 occurrence concerne the
 things that lye vnder mans
 managing or no? if it do not,
 then the case is plaine, it is
 95 wholly impertinent to thee.

CHAP. 6.

Remember well that the
 ayme of appetite, is to at-
 taine what it affecteth , and
 the maine of dislike is to a-
 uoyde what it disliketh. So
 100 that to bee frustrated of

 <B3v> what

what wee desire, and to incurre what wee would auoide, are both vnfortunate euent. If therefore thy desires stand at the staues end, onely with those things that are vndoubtedly opposit vnto those which are at thine owne dispose, thou shalt neuer meete with any motion of dislike, but if thou stand at defiance with death, sickness or pouerty, and seekest to eschue these, thou art in the direct course of calamitie.

CHAP. 7.

Thou shalt therefore re-

120 moue thy dislike from these
 things that are not in
 the compasse of our com-
 maund, and make those the
 125 objectes thereof, which are
 the essentiall opposites of
 those that ar vnder our mo-
 deration and gouernment.
 But as for appetite, let it not
 by any meanes haue acceffe
 130 into thy thoughts as yet.
 For if thou affect what thou
 canst not attaine, thy desires
 must perforce bee frustrate.
 But how, or in what mea-
 135 sure to affect the true and fit
 objects of affect(such things
 I meane as are at our owne
 discretion) thou hast not as
 yet learned. Vse onely that

 <B4v> fame

<i>His Manuall.</i>	9	
fame <i>ὁρμή</i> , that instinct, which attracteth the spirite vnto this , and with-draweth it from that: but this muſt bee with dilligent reſtraint ,and moderation thereof in both reſpects.	140	145
CHAP. 8.		
In all thinges that are ei- ther delectable, profitable, or amiable, be ſure that thou do firſt of all examine their exiſtence;beginning at mat- ters of the leaſt moment; if thou takeſt delight in ſuch a pot or glaſſe,confider that it is but a pot, or a glaſſe that thou delighteſt in: ſo ſhall	150	155
<hr/> B5<r> not		

not the breaking of that,
 breake the peace of thy
 minde. So, if thou loue thy
 160 wife, or children, confider
 that they are but mortals, on
 whom thy loue is laide, and
 fo though they perish, thy
 quiet fhall ftill furuiue.

CHAP. 9.

165 When thou entrest vpon
 any action, take an exact fur-
 uey of the nature thereof;
 as if thou goe to bathe, ob-
 ferue both the neceffary and
 170 the accidentall euent in ba-
 thing, that fome are a wafh-
 ing, fome are a thrufting out
 of the bathe, fome rayling,

 <B5v> and

CHAP. 10.

195 It is not the truneffe of
things themfelues, but mens
indirect opinions thereof
that fill their bofomes with
perturbations. As for ex-
200 ample: death is not euil in it
felfe:for if it had bene fo,*So-
crates* would not haue faid
otherwise : but it is the opi-
nion that men carry of
205 death, which giueth it al the
maleuolence it hath. Ther-
fore in our croffes and in-
combrances, we fhould doe
well to with-draw our accu-
210 fations from others, and lay
them vppon our felues and

<B6v> our

<i>His Manuall.</i>	13
our owne misprifions. To accufe others in any misfortune of our owne, is the character of igno- rance: to accufe ones selfe, intimates fome progresse in knowledge: but to accufe neither our felues nor o- thers, argues perfection of vnderstanding.	215
CHAP. 11.	
Neuer be proud of excel- lence in others : if an horffe fhould boast of him-felfe, and fay I am a goodly beaft, it were fome-what tollera- ble, but for thee to cast forth thy braues that thou	220 225
<hr/> <i><B7r> haft</i>	

230 haſt ſuch a goodly horſe, is
ridiculous , for thou art
proud of thy horſes perſon,
and goodneſſe , not thine
owne. What is thine owne
then? The uſe of obiects: well
then, when thou haſt the
habite of ſwaying theſe
235 obiects according to the
methode that nature hath
preſcribed, then boaſt and
ſpare not, for by that time,
240 thou maieſt haue goods of
thine owne to delight in.

CHAP. 12.

For as it is in nauigation,
if the ſhip bee landed, and
thou goeſt a ſhore for freſh

<B7v> water,

<i>his Manuall.</i>	15
water, perhaps, by the way,	
thou maieft gather a coc-	245
kle, or a fcallion, or fo , and	
yet not-with-ftanding thy	
minde is principally on the	
fhip, and thine eare ftill at-	
tentiuē on the maifters call,	250
at which thou leaueft all,	
and runneft, leaft thou bee	
chained and ftowed vnder	
hatches, as they are faine to	
doe in tranfportation of	255
fheepe : fo in the maine	
voyage of this life, if thou	
lighteft on a wife, or a	
childe, infteed of a cockle,	
or a fcallion, thou mayeft	260
take them with-out trou-	
ble . But if the maifter call,	
then, thou trudgeft away,	
<hr/>	
<B8r> then	

265 then a boord, leauing thy
 traffh , and neuer looking af-
 ter it:well then, if thou beeft
 aged, beware of wandring
 far from the fhip , leaft the
 maifter call,& thou fhouldft
 270 faint ere thou couldft come
 to bee imbarcked.

CHAP. 13.

Thou oughteft not to
 with that all euentz fhould
 fort vnto thine affection:
 275 wifedome would rather ad-
 uife thee to with the euentz
 of all occurents to be fuch,
 as they are. Sickneffe is a
 clogge and a fhackle vnto
 280 the body, but none to thy

 <B8v> minde

<i>his Manuall.</i>	17
minde vnleffe thou lift thy felfe. Lameneffe incombers the legges, but not the refo- lution. This if thou doe but note in all other accidents, thou fhalt finde them all to be rather encombrances, vn- to al other things, then vnto thy determinations.	285
CHAP 14.	
At all occafions, be ready to turn to thine own thoughts, and therein fearch the proper instructiōs which thou haft concerning the vfes of what foeuer befalleth thee:if thou fee a beautifull perfonage, call Temperance to hir tafke,	290 295
<hr/>	
<B9r> and	

300 and fhee will come with a-
lacrity. If thou meeteft with
paines, make thy buckler of
pacience, which alfo is the
fureft fhield for the repulfe
of reproache. Vfe but thy
305 felfe vnto this courfe, and
thou fhalt bee no more
ouer-mayftred by appea-
rances.

CHAP. 15.

310 Let it neuer come forth
of thy mouth that thou
haft loft any thing : but that
thou haft reftored it. Thy
fonne is dead : why then
hee is reftored vnto him
that lent him thee. Thy

<B9v> liuings

<i>his Manuall.</i>	19
liuings are taken from thee.	315
Why fo then, are they not reftored? No, for hee was a wicked man that gotte them from mee. Why, what is that to thee , what in- struments he that gaue thee them will vse, for the taking them againe ? as long as thou haft them , vse them, but as if they were an other mans, and this thou maieft learne by the trauellers vfage of his Inne, and lodging.	320 325
CHAP. 16.	
If euer thou wilt attaine	330
<hr/>	
<B10r> to	

to any progresse in good-
nesse, thou must stand at
utter defiance with such co-
gitations as these : if I neg-
335 lect mine owne estate , I
shall want whereon to liue.
If I correct not my sonne,
he will neuer bee good. It
is farre better to starue with
340 hunger, and so bee quit at
once from the feeling of
feare and molestation, then
to liue in abundance of all
externall goods , with a
345 minde perturbed, and void
of all inward content. And
it is better to see badnesse
in ones sonne, then to feele
mifery in ones selfe.

CHAP. 17.

Begin at the loweft fteppe 350
of the worlds occafions. Is
thine oile fpilt, or thy farme
fpoiled? well, fuppose this
with thy felfe : this I pay
for my peace of confcience, 355
and this for my conftancie
in troubles: nothing is got-
ten for gramercy. And when
thou calleft thy boy, prefup-
pose that he will not come, 360
or if he doe, that hee will do
nothing as thou wouldeft
haue him. But euer beware
of this, that it lye not in his
power to perturbe thy fet-
led quiet at his pleafure. 365

<B11r> CHAP.

CHAP. 18.

If thou ayme at perfecti-
on in Phylofophy , neuer
370 make bones of beeing re-
puted a foole or an affe in
worldly respectes : Nor
mayft thou profefse any
knowledge at any hand. If
375 thou feeme wife vnto o-
thers, yet diftruft it thy
felfe. For bee thou well
affured of this , that it is
an enterprife of extreme dif-
380 ficulty to containe thy de-
terminations in the partes
which nature and reafon
hath propofed, and yet to ad-
mit the fruition of things ex-

<B11v> ternall

<i>his Manuall.</i>	23
ternall : And a thoufand to one, that he that respects the one, muft neceffarily reiect the other.	385
CHAP. 19.	
If thy care to keep thy wife, children, friends, and family, in perpetuall fulneffe of health and externall hap- pines, thou fheweft thy felf a foole, for thou indeauoreft to fway thofe thinges that ftand without the compaffe of thy power, and to turn ex- ternal goods into reall ones. Now if thy will be that thy fonne fhould not runne in- to enormities, thou art a	390 395 400
<hr/>	
<B12r> foole	

foole in that. For thy desire
is, that error should not be
error , but of some other
nature. But if thy desire be
405 not to be frustrate in thy
wishes, this may be allowed
thee.

CHAP. 20.

That man is absolute Lord
ouer every thing, who at his
410 owne pleasure can preferue
or deliuer the things which
his will is to preferue or de-
liuer : He therefore that will
be free, must neither desire
415 nor dislike any thing that is
in the power of others to
dispose of. Otherwise, hee

<B12v> must

muft take the yoake whe-
ther he will or no.

CHAP. 21.

Remember that this life, is
but as a banquet. If any one
carue to thee take part of y^e
peece with modefty, and re-
turne the reft: is the difh fet
from thee? ftay it not: is it
not yet come to thee ? gape
not after it, but expect it
with fober behauiour. Beare
but this hand on thine affec-
tions to thy wife, thy chil-
dren, dignities, and poffeffi
ons, and thou fhalt in time
bee a fitte gueft for the ban-
quets of the Gods. But ad-

420

425

430

435 mitte that a profer of fome
of thofe bee made thee : if
then thou doe truly defpife
and refufe it, thou fhalt not
only bee worthy to fhare
440 with the Gods in their ban-
quets, but euen in their glo-
ries. By this meanes did
Diogenes, Heraclitus, and o-
thers, purchafe that epithite
445 worthy their reuerend cari-
age,*Diuine*.

CHAP. 22.

When thou feeft any one
lamenting either becaufe his
fon is gon to trauel, or for
450 fome other temporall mif-
hap, bee fure to carry a wary

<C1v> respect

refpect vnto thy felf, that the
fight hereof breed no altera-
tion in thy thoughts , as to
perfwade thee that it is thofe
externall goodes that haue
brought downe this calami-
ty vppon him : But rather
make a diftinction with thy
felfe , and bee readye to tell
thy thoughts this tale : It is
not this cafualty that afflicts
this man (for had it befallne
some other it would not
haue afflicted him) but it is
his owne mif-apprehenfi-
on hereof, that maketh him
mone thus. Thus refolued,
doe not doubt to minifter
the beft counfell that thou
canft afforde to affwage

his passion, to which end
 thou maist lawfully put on
 a forme of teares to affoci-
 475 ate his teares. But bee fure
 thy minde bee not any way
 molested, looke to that a-
 boue all things.

CHAP. 23.

Confider with thy felfe
 480 that thou haft that part to
 playe heere on this earthly
 ftage , which thy maifter
 hath vouchsafed to appoint
 thee : bee it a long part or a
 485 fhort, in a long playe or a
 fhort. If hee haue decreed
 that thou fhouldft act a beg-
 ger, let it be thine endeour

 to

<i>his Manuall.</i>	29
to repretent the impofed perfon, ingenioufly, and in- duftriouflye . So like-wife muft thou doe in the parts of a cripple , a King , or a common Plebeian. It is thy duty to difcharge thine ap- pointed part with difcreti- on, but what part thou fhalt haue allotted thee , is left vnto the direction of ano- ther.	490 495 500
CHAP. 24.	
If thou obferue any in- auspicious figne in the croa- king of the Rauens, or fuch like auguries , keepe thy minde firme againft all fuch	505
<hr/> C3<r> phan-	

Phantasies, and fay with thy
 felfe, this preface becom-
 meth not me, but eyther my
 body, my ftate, my credite,
 510 my children, my wife, or
 fomething that way:but vn-
 to my felfe , all Potentates
 are fortunate, if fo bee I lift
 my felfe. For what-foeuer
 515 befalleth, is left vnto mee, to
 make mine vfe thereof.

CHAP. 25.

The way to bee inuin-
 cible, is neuer to contend:
 for it is not in our power to
 520 bee victorious when wee
 please.

 <B3v> CHAP.

CHAP. 26.

When thou beholdest a
man high-topt with honors,
proud in rich possession, and
flourishing in externall feli- 525
cities, beware that thine
eye do not cause thy ton-
gue to call that man hap-
py. For if true tranquili-
ty haue hir feate onely in 530
thinges that lye wholly
at our dispose, then must
there bee no place there,
eyther for enuy or emu-
lation , nor must thy de- 535
sires flye eyther after Con-
fulshippes nor Kingdomes,
but after freedome.

B4<r> To

540 To which freedome there is
but one onely way conduc-
teth vs, and that is, *The con-*
tempt of all things that are not
in our povvers to dispose of.

CHAP. 27.

545 Remember that hee that
fhall iniure thee by word,or
violence, is not the author
of that iniury him-felfe, but
the opinion which caufeth
550 thee to hold thofe actions as
difgracefull and iniurious.
Wherefore when any one
derideth thee, know that is
but thine owne opinion that
555 fuggefteth this to be a deri-
fion. And therefore haue an

 <C4v> efpe-

<i>his Manuall.</i>	33
<p>especiall care to curbe thy minde from too quick affenting to thine eye. Gette but a little time of the object, ere thou giue vp thine affent , and thou fhalt haue thy iudgement at a farre eafier command.</p>	560
CHAP. 28.	
<p>Let thy dayly meditation bee of death, exile, and all other accidents which the world reputeth for calamities . But amongft all, let death haue the firft ranke in thy contemplation. So fhall thy cogitations neuer bee deiected, and fo fhall thine</p>	565 570
<hr/> C5<r> affec	

affections neuer bee exorbi-
tant.

CHAP. 29.

575 Doft thou ayme at the
 attaynment of wifedome?
 Then firft of all , prepare
 thy felfe to bee the worldes
580 laughing-ftocke , to bee
 the common place of the
 multitude of mockers. There
 will one come with this
 guird :Oh here is a mulh-
 rump Phylofopher ! fhotte
585 vppe fince yefterday : Ano-
 ther with this : Lord fir
 where light you on this
 graue ftatelineffe ? But let
 not ftatelineffe bee found in

<C5v> thee

doubtedly, that thou hast
lost thine hold of perfection.
And therefore let thy rest
610 be set vpon this, in all acci-
dents, that thou art a Philo-
sopher: which if thou desire
to make apparant vnto any
one, giue thy selfe the first
615 notice of it, and let that be
sufficient.

CHAP. 31.

Let it neuer greeue thee
to be destitute of honours,
and places of state : for if it
620 be an euill thing to lacke
preferment, then haue ex-
ternall things alike power
to draw thee into inconue-

<C6v> nience,

nience, & into vice. Is it thy
part then to hunt after dig- 625
nity? or to wifh to be inui-
ted to fuch or fuch a great
mans banquet ? O by no
meanes. What reproache
then can once touch thee? 630
or how is it poffible that
thou canft want an honora-
ble place, when thou maieft
bee Lord and Soueraigne
ouer all thofe goods which 635
are peculiar adhaerents to
the nature of man ? O but I
cannot benefit my friends:
No? who told you fo? It
may be thou not canft aide 640
them with money ,nor pro-
cure them the freedome of
the citty : what then ? Did

645 euer man teach thee that
these were not the gifts
of others , nor excluded
wholye from our dispo-
sing? And who will helpe
650 another to that which hee
wanteth himfelfe ? I but
wee intreate you (say they)
to vse but some meanes
where-by wee may attaine
this or that : Well , if I
655 may doe so with-out iniury
to mine honesty , my faith,
and the high pitch of mine
owne thoughts , and that
you will shew me how,I wil
660 vse all the meanes I can for
you. But if you care not if I
lose my true goods to pur-
chase you things only seem-

<C7v> ing

665

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685 doth not store the common-
wealth with shooes, nor the
shoemaker with armes. It
sufficeth euery man to con-
taine him-felfe in his owne
690 vocation. Now if thou per-
chance should by thine in-
structions ingraff true good-
nesse in some other of thy
country-men, shouldst thou
not benefit thy country? af-
695 fure thy felfe thou shouldst:
thou art no vnprofitable
member in the state then.
Yea but what place shall I
hold then (saieft thou) in the
700 body politique? Euen what
place so euer thou canst
with the saue-gard of thy
modesty and integrity : but

<C8v> if

<i>his Manuall.</i>	41
if thou calheere them to pleafure thy country, what vfe fhall a good ftate haue of one giuen ouer to impu- dence and treachery?	705
CHAP. 32.	
Dooft thou fee any one preferred before thee at banquets, in falutations, or in counfels? well, if thefe be good things, thou oughteft to congratulate with him to whom they are befallen. But	710 715
if they be euills, greeue not that thou haft miffed them, but remember, that feeing it is not thy ftudy to purfue thofe things that are not in	720
<hr/>	
<C9r> a	

a mans owne power to dif-
 pofe of, thou canft not pof-
 fibly haue thofe graces alot-
 ted thee, that others haue,
 725 whose ftudy is all vpon that
 object. For how fhall hee
 that doth not attend con-
 tinually at a great mans
 doore, haue equall place in
 730 his fauour with him that
 doth giue this due atten-
 dance ? or he that waites not
 at his heeles, with him that
 doth? or he that flatters him
 735 not, with him that doth? vn-
 iuft and infatiable therefore
 fhould thine affections be, if
 thou pay not the due price
 for things that are thus fale-
 740 able, and yet thinke to haue

 <C9v> them

maker there-of fetteth it
foorth to fayle. Pay then the
price of it, if it like thee to
pertake of it. But if thou wilt
765 not performe the firft , and
yet defireft to enioy the lat-
ter, thy thoughts are basely
couetous and deiectd. Well
then insteed of this feaft,
770 thou haft nothing. No? yes
that thou haft : thou haft
not pleased him whom thou
couldst not finde in thine
heart to praise ; nor haft
775 thou been forced to endure
his infolence, by eating of
his viands.

<C10v> CHAP.

CHAP. 33.

The prescriptions of nature are layde downe apparently, euen in things wherof all the world hath one opinion. As for example : if thy neighbours childe doe breake a glaffe, or fuch like, euery one presently can fay it was a chance. Why know then, that if it had beene thine owne, that had beene broken, thou oughtest to be perturbed no more, then thou waft at the breaking of thy neighbors. Now ascend from this vnto things of greater moment: thy neigh-

780

785

790

<C11r> bours

795 bours wife, or his childe
 dyeth . Euery one can fay,
 Why ! wee are all mor-
 tall; what remedie ! but
 when his owne goes, then
 800 presently hee burfteth forth
 with, *O woe is mee ! O mee*
 moft wretched man! where-
 as in very deed wee ought
 805 now chieflye to remem-
 ber how wee ftoode af-
 fected when wee heard of
 the like cafualtie be fallen
 others.

CHAP. 34.

810 As the markes in fhoo-
 ting are not fett to make
 the Archer leuell wide: fo

 <C11v> like-

815

820

825

830

<C12*r*> be-

835 beginning (hauing not ob-
ferued the accidents depen-
ding there-vpon) but in the
proceffe of the worke, thou
art fure to bee chafed from
proceeding by fome dif-
gracefull obftacle or other.

CHAP. 35.

840 Wouldeft thou be victor
in the Olympick games? In
troth and fo would I, it is a
glory of great efteeme. But
marke what doth ordinary-
lye fore-runne it, and what
845 followeth it : and then enter
the lifts: thou muft bee tyed
to keepe order , to eate but
when needs muft, to for-

<C12v> beare

865

D<1*r*> it

870 it, turne champion and spare
not. If not thou muſt retire
as little children doe, that
now play the Wraftlers,
now the Fencers, and by and
by the Fiddlers , now they
875 found the Trumpets , and
prefently they preſent the
tragedies : Euen ſo ſhalt
thou doe; one while being
a wraftler , another while a
880 Fencer, then an Oratour,
and laſtly a Philoſopher: but
indeed, directly nothing: but
as an Ape doth, imitating all
thou feeſt , and poſting in
885 thine affections perpetually
from one obiect to another.
The reaſon is, thou takeſt no
premeditation of the depen-

<i>his Manuall.</i>	51
ces of what-fo-euer thou goeft about, but hurleft on vnto action with-out all dif- cretion, being wholly fway- ed by the leuity of appetite. Such a company were they who hearing a Philofopher fay : <i>O how truly fpake Socra- tes in this? nay what man on earth can fpeake as hee did?</i> would needes here-vpon in all haft, turne flatte Philo- fophers.	890 895 900
CHAP. 36.	
Man, confider firft the na- ture of the thing that thou intendeft, & fecondly, thine owne nature , whether they	905
D2<r> two	

two may hold good corref-
pondence together or no.
Haft thou defire to pro-
ceede maifter in the fiue
910 exercifes? or in Wrefling
onely? Why looke vpon
thine armes, thighes, and
legges, and examine them
all well : for thefe are natu-
915 rall affiftants one to ano-
ther . Dooft thou thinke
that in thefe courfes, thou
canft eate, drinke, and ab-
ftaine, all in one meafure?
920 Thou muft labour , thou
muft watch, thou muft leaue
thy friends, thou muft be-
come an obiect for the very
fcorne of children , thou
925 muft bee debafed vnder all

<D2v> men

standing, or giue all thy fer-
uice to the world, and the
worlds dependances. Thy la-
950 bor muft be employed either
abroad or at home : that is
thou muft either bee a pro-
fessed Philosopher, or a di-
rect member of the vulgar.

CHAP. 37.

955 All offices of man in this
world are to bee proportio-
nate by mutuall affections.
Haft thou a father ? that
name cōmands thy diligent
960 care of him, and thy forbea-
rance of him in all things:
binding thy pacience to
endure his worft callumnies
and moft iniurious violen-

<D3v> ces.

CHAP. 38.

985 Know , that the firſt and
formoſt point of religion is
a true beleefe: to bee affu-
redly perſwaded, that there
is a God, and that he ſway-
eth the ſtate of the whole
990 vniuerſe, in goodneſſe and
in iuſtice: that we muſt obey
him, & aſſent vnto his com-
mands in the ſmaleſt condi-
tion : approouing all his ac-
995 tions, and following their
directions as the effects of
that pureſt & moſt glorious
Intellect. Thus dooing, thou
ſhalt neuer haue cauſe to
1000 repine at him, nor to repute

<D4v> him

1020

D5< r > by

by nature, to abhorre and
eschue the originall causes
of all that seemeth hurtfull,
as well as the effects them-
selves : and contrarywise, to
1025 follow, and admire the cau-
ses and productions of all
that seemeth vfe-full. Hee
therefore that thinketh him-
selfe iniured , hath small
1030 reason to reioyce in that
hee seemeth to iniurie the
other againe: for it is im-
possible that losse should
1040 bee parent vnto true de-
light. But this erroneous
conceit, maketh the sonne to
disparage the father,
when hee doth not al-
1045 lowe him enough of that

<D5v> which

<i>his Manuall.</i>	59
which opinion holdeth for a true good, and this made <i>Eteocles</i> and <i>Polinices</i> go to- gether by the eares for their fathers Empire , because	1050
they thought there was fuch a deale of happineffe inclu- ded in foueraignty . This maketh the hufband-man curfe the heauens one while	1055
and the fea-man another while : the merchant alfo, & the man that burieth his wife or children : For thefe mens piety is infeperably	1060
chained vnto their profit. But he whose endeuor work- eth for a due moderation of his defire, & diflike, herein laieth down a good ground	1065
<hr/>	
<D6I> for	

1070 or his piety also. Now as
 or sacrifices and offerings,
 et each one obserue the
 custome of the land where-
 in hee liueth : dooing it
 with purity, parfimonie, di-
 ligence , cleanneffe , and
 with-in the compasse of his
 ability.

CHAP. 39.

1075 When thou goest vnto a
 diuinatour, remember that
 thou knowest not the end of
 that thou goest about, but
 goest to learne that of him.
 1080 But if thou beeft a Philo-
 fopher, thou knowest the
 quality of it ere thou goest.

 <D6v> For

thy counfellors with a bold
spirit: and when thou haft
1105 hard their wils , remember
who are thy Councillors,
and how great a contempt
thou fhalt committe in difo-
beying their direction. But
1110 if thou come to the Oracle
(as it pleased *Socrates* to do)
about a thing whose whole
confideration relyeth vpon
the euent; & wherein neither
1115 Art nor Reason can aide
thee with knowledge of the
dependances , then muft
thou ruminare vpon the first
head thereof: therefore if thou
1120 beeft to vndergo the defence
of thy friend or countrey
w^t danger of thine own per-

<D7v> fon

<i>his Manuall.</i>	63
<p> fon neuer go to aske the <i>Au-</i> <i>gure</i> whether thou shouldft defend them or no. For if he tel thee the intrailes prefage miifortune , it is likely that he meaneth eyther of death, or the laming of fome mem- ber,or of banifhment. But then comes reafon on the other fide , and this withall: The daunger that I vnder- go, my friend and countrey vndergoeth alfo with mee. And therefore herein take counsell of that great Py- thian Priefte , who expel- led one out of the Temple for not helping his friend in a mortall extremity. </p>	<p>1125</p> <p>1130</p> <p>1135</p> <p>1140</p>
<hr/>	
<D8r> CHAP.	

CHAP. 40.

1145 Prefcribe thy felfe a cer-
taine forme of lawe to ob-
ferue, both in thine owne
fpeculation alone, and when
thou alfo conuerfett with
others.

CHAP. 41.

1150 Silence generally is a
thing of great approbation:
fo is the breuity of fpeech
together with the neceffity
of the thing fpoken. Wee
fhould bee fparing of our
1155 tongues, neither admitting
euery occafion of talke, nor

<D8v> euery

<i>his Manuall.</i>	65
euery fubiect in our talke, as to difcours of fencers, plaies, wraftlings, drinkings, the common bumbaft of euery mans conference. And when wee fpeake of men , lette our efpeciall care be to keep our felues either from com- mending any man or cenfu- ring him, with others.	1160 1165
CHAP. 42.	
Adapt the difcourfes of thy friends vnto thine owne as neare as thou canft : but if thou beeft in ftrange com- pany be filent.	1170
<hr/>	
<D9r> CHAP.	

CHAP. 43.

Let not thy laughter be
profuse, nor be led by every
light occasion.

CHAP. 44.

1175 If thou canst possibly, let
neuer oth proceed from thy
lippes: at least do what may
by all meanes be done to a-
uoyd fwearing.

CHAP. 45.

1180 Auoid the vulgar ban-
quets, reuels and compota-
tions: and when occasion fer-

<D9v> ueth

<i>his Manuall.</i>	67
<p> curbe thy felfe moft ftricktly, leaft thou flippe into the common gulfe of licentious custome. For know that hee that is foule, without all question will in time defile him that conuer feth with him, were he neuer fo pure before. </p>	<p>1185</p> <p>1190</p>
CHAP. 46.	
<p> Lette thine vfe of bodi- ly necessaries neuer extend further then the bodies fer- uice of the mind requireth: let thy meat, drink, apparel, house and seruants bee all within the limits of parfim- onious nature :far bee those </p>	1195
<hr/>	
<D10r> thinges	

68

Epictetus

1200

things from thee, which tend
to pomp and ostentation.

CHAP. 47.

1205

Vntil thou takest a wife abstain with all thine indeauor from veneriall delights: but being married, vse it lawfully, so it bee with modesty. But neuer vpbrayd those that vse it before, nor taunt them with their incontinency, nor boast of thine owne abstinence in that kinde.

1210

CHAP. 48.

If one come and tel thee,

<D10v> Such

Such a man flaundered you
thus or thus : neuer stand
to apologize for thy felfe:
but anſwer him againe only
thus: hee knoweth not mine
other faults, for if he did, he
would neuer haue reckoned
only thoſe you tell me off.

1215

CHAP. 49.

There is no neceſſity of
thine often going to the
plaies, or to the prizes : but
if thou haſt any ſpare time,
go, ſo that it may appeare
that thou reſpecteſt only thy
felfe in theſe caſes, that is,
that thou would haue him
only to winne the prize, that

1220

1225

<D11r> winneth

1230 winneth it , and that only to
 be acted which is acted : fo
 fhall thy thoughts remaine
 vndifturbed. But for the
 whootes and cries, & laugh-
 1235 ters, and other turbulent
 motions, auoid them vtterly.
 And when thou goest from
 the play-houfe, neuer talke
 much of that which befell,
 1240 it no way concernes thy re-
 formation. If thou doe not
 as I fay, then all the people
 wil perceiue that thou waft
 taken with admiration of the
 goodly shewes.

CHAP. 50.

1245 Be not ouer-hafty of haun-

 <D11v> ting

<i>His Manuall.</i>	71
ting the Lectures : But when thou doft go to them, carry thy felfe with all gra- uity and conftancy: and giue no man caufe of perturba- tion.	1250
CHAP. 51.	
When thou haft a bufi- neffe with any man(efpecial- ly if he bee of the Nobility) thinke with thy felfe what cours <i>Socrates</i> or <i>Zeno</i> would take in fuch a cafe. So fhalt thou bee fure to haue a rule of reafon, and there- by thou fhalt perform thine affaire with a perfect <i>Deco- rum</i> .	1255 1260
<D12r> CHAP.	

CHAP. 52.

1265 When thou art to go ſpeak
with a great man , preſup-
poſe with thy ſelfe: faith he
is not at home,or,he is buſy,
or, I ſhall hardly get to the
ſpeech of him, or it may bee
hee will not reſpect me. If
1270 thine occaſion bee ſo that
thou muſt go thus, why bear
theſe ordinary occurrents,
& neuer ſay vnto thy ſelf, I
haue knowne him keep a leſ-
1275 ſer ſtate: to ſay thus, were
common groſeneſſe, peculi-
ar onley to him that railleth
at externall ſhadowes.

<D12v> CHAP.

CHAP. 53.

Amongft thy friendes, be-
ware thou neuer ftand tedi-
oufly difcourfing of thine
owne exploytes or perils:
For though the remembe-
rance thereof be delightfull
vnto thee , yet the recoun-
ting of thy fortunes is no-
thing fo pleafing vnto o-
thers.

CHAP. 54.

And euer-more auoid the
playing of the Buffone, and
procuring of others laugh-
ter : for thence may a man

E<1r> fooneft

fooneft of all flippe downe
 into the bafeneffe of vulgar
 behauour : And this is a
 1295 thing that is of great force in
 diminifhing thy friendes
 good likings of thee.

CHAP. 55.

And it is a dangerous en-
 1300 terprize to enter into dif-
 courfes of obfcaenity : when
 fuch an accident falleth out
 (if thou canft conuenient-
 ly)checke the autho^r of fuch
 1305 an vnciuil *Theme*:but if thou
 canft not well doe that,
 then print thy diflike of
 fuch an argument in thy
 lookes, and filence , and by

 <E1v> that

<i>his Manuall.</i>	75	
that meanes giue him notice of his errour.		1310
CHAP. 56.		
If thy imagination present thee with any delight, clap a bridle on thy thoughtes im- mediatly, leaft thou be born headlong away therewith.		1315
Examine the thing it felfe, and take fome time for thy felfe to deliberate : which done , recollect both the		1320
times, namely wherein thou maift inioy the pleafure, and that wherin after that fruitiō thou art fure to feele diflike & difcontent, lay thefe two fpaces togither , & compare		1325
<hr/> E2<r> them		

1330 them with this, that if thou
 abstaine , thou shalt haue
 cause of ioy, and occasion to
 commend thine owne cir-
 cumspedition. If thou beest
 1335 thē to vnder-go any delight-
 ful actiō, take heed that thou
 beest not intangled in the
 fweete inticements thereof:
 but fette this against them
 all: O how much more ex-
 cellent is it for a man to
 1340 haue his conscience tell him
 that he hath conquered all
 these allurements!

CHAP. 57.

When thou performest
 any thing that thou hast

 <E2v> refol-

<i>his Manuall.</i>	77
refolued, bee not aflhamed of the publike eye, what euer the vulgars cenfure bee of thee. For if the act bee vnlawfull , then abhorre to refolue of fuch a thing, but if it be not, why fhouldft thou feare a falfe reprehension?	1345 1350
CHAP. 58.	
As in this propofition, <i>It is Daie, and it is Night,</i> the partes beeing feuered, haue both their force in a true fignification, but bee- ing conioyned, fignifie no truth at all: So at a banquet to fall to the befte difhe	1355 1360
<hr/> E3<r> at	

at first & to flie al at the fay-
 reft, is for the bodies good
 that is fed therwith:but con-
 sider the prefence of the
 1365 guefts, and it is an act incur-
 ring foule difgrace. VVher-
 fore whē thou art inuited to
 a feaft, remember this, that
 the cates yt ar fet before thee
 1370 are to bee prized by the re-
 fpect of the body : and yet
 ther is a reuerence due to the
 maifter of the feaft, and that
 muft needs be obserued.

CHAP. 59.

1375 If thou vndergo a function
 beyond thy power to dif-
 charge, y^u muft needes both

 <E3v> per-

1380

CHAP. 60.

1385

1390

E4< r > heed

heed and dilligence.

CHAP. 61.

1395 A mans purfe is limi-
ted by his body, as the
shoe is by the foote. If
thou keepe a meane , a
meane will keepe thee:
1400 but if thou excede thy
bound, thou art in the direct
way to headlong ruine : as
it is euen in ones shoe:
For if thou goest beyond
1405 thy necessary accoutrement
therein , then first thou
must haue a shoe buckled
with Golde, and then a
Veluet shoe , and then
1410 an imbrothered one : For

<E4v> the

<i>his Manuall.</i>	81
the thing that once leapeth ouer the meane, runneth eternally without limita- tion.	
CHAP. 62.	
A woman as foone as	1415
euer fhee reacheth foure- teene , obferueth that men begin to carry an eye of obferuation vpon her, and	
therfore fhe perceiuing that	1420
there is no vfe of her but in a mans armes, beginneth to tricke vppe her felfe, and all the hope fhee hath,	
is in her comely wearing	1425
of hir clothes. But it were a labour worthy commen-	
E5<r> dations	

1430 to giue them all to
vnderstand that they haue
no way in the worlde to
procure them-felues cre-
dite , but by their modef-
tie, fhamefaftneffe and fo-
briety.

CHAP. 63.

1435 The true figne of a ftu-
pid witte is, to bee alway
conuerfant in corporall
matters : As in long ex-
ercife of the body : in
1440 much eating, drinking,ftoo-
ling, or in exceffiue practife
of *Venus* her prefcripti-
ons. Thefe thinges are
to bee fodainely difpat-

<E5v> ched:

<i>His Manuall.</i>	83
ched : The ferious de- liberation of thinges is peculiar to the mentall fruition.	1445
CHAP. 64.	
VWhen-foeuer any man hath offended thee in word or in worke , remember this, that it was an opini- on that told him hee did as be- fitted him heerein:	1450
for it cannot bee that he fhould fatisfie thy liking in this acte , but his owne liking. Now if his iudge- mente fayle him , why	1455
then hee that is decei- ued hath the loffe fallen on	1460
<hr/>	
<E6r> his	

1465 his fide . For hee that
 fhall define an vndifcouered
 truth to bee a lye, wrongs
 not the truth herein, but is
 wronged him-felfe, by his
 misconceite of the truth.
 Take but thefe groundes
 1470 with thee , and thou fhall/
 neuer bee molested by the
 callumnies of others . For,
 thou haft this repulfe for
 euery difgrace that fhall be
 1475 objected, *It is but your opi-
 nion.*

CHAP. 65.

Euery thing may bee ap-
 prehended two wayes, ey-
 ther with toleration, or with

 <E6v> impa-

1500 *then you, therefore I am your
 better: there is more a great
 deale in these: I am richer
 then you : therefore my
 wealth is aboue yours. I am
 more eloquent then you : ther-
 fore, my pleading excee
 deth yours. But thou thy
 felfe art neither wealth it
 1505 felfe nor eloquence.*

CHAP. 67.

1510 If any man be briefe in his
 bathing (or in any other
 exercife) thou maift not fay
 that he hath done it badly,
 but briefly. If any one drinke
 much wine, fay not that hee
 hath drunke badly , but

 <E7v> large

<i>his Manuall.</i>	87
largely . For before thou censure him, how knowest thou that hee hath offended herein. So fhalt thou get the true knowledge when to censure the things thou feest, and when to approoue them.	1515 1520
CHAP. 68.	
Neuer professe thy felfe a Philosopher , neuer dif- pute of learning amongst the vnlearned. Neuer dif- coursse at a feast of the best formes of eating or drinking , but eate and drinke as best befitteth thee. And remember that	1525
<hr/>	
<E8r> this	

1530 this was Socrates continuall
course, for auoyding of o-
ftentation :they that defired
hee should commend them
to the Philosophers , fre-
1535 quented his company ,and
hee lead them away, vnto
them whom they defired to
follow : So easily did hee
fuffer him-felfe to bee neg-
1540 lected.

CHAP. 69.

If thou chance to be pre-
sent at any discourse of the
precepts of learning, held in
an vnlearned audience, be it
1545 thy study to bee silent : for
it is a dangerous thing to

<E8v> speake

speake any thing with-out
 due premeditation. If any
 one call thee an ignorant
 creature , and thou feeleft
 not thy selfe offended here-
 with, know that thou hast
 laide a good foundation for
 knowledge. For the sheepe
 doe not bring their fodder
 to the shepheards, and shew
 them what they haue eaten,
 but decocting the meate
 they haue feede vppon,
 giue the prooffe hereof in
 their wooll , and in their
 milke. Let not therefore the
 vulgar bee eare-witnesse of
 thy words, but eye-witnesse of
 thy workes, which are the
 effects following the due

<E9r> dif-

difgestiō of verbal precepts.

CHAP. 70.

1570 Art thou parfimonious
 in the keeping of thy bo-
 dye? then be not proud of
 it. Doofst thou drinke water?
 let no ordinary occafion
 make thee affirme fo much
 vnto others. If thou refolue
1575 to vnder-take any paines for
 thine owne benefite, and not
 for others, doe not pro-
 claime it before the Gods,
 but if by chance thou bee
1580 greatly a thirft, reftaine thy
 defire by fpitting forth the
 water that thou haft tasted,
 but when thou haft done,

<E9v> do

<i>his Manuall</i>	91
do not tell this to any other.	
CHAP. 71.	
It is a true marke of vulgar bafeneffe for a man to expect neither good nor harme from him-felfe, but all from externall euent.	1585
Contrarywife the true note of a Philosopher is to repose all his expectation, vpon him-felfe alone.	1590
CHAP. 72.	
These are the tokens of proficience in goodnesse: to reprehend no man, to praise or dispraise no man, to traduce	1595
<hr/>	
<E10r> no	

no man, to be filent in ones
 1600 owne commendations, tou-
 ching his place, or know-
 ledge : to lay the fault vpon
 ones felfe in all his encom-
 brances: to contemne thofe
 1605 that praife him in his owne
 heart: to auoide the defence
 of him-felfe in any repre-
 henfion : to walke like a
 weake man, foftly, and to
 1610 haue a perpetuall care, that
 the ftate hee aymeth at, bee
 not fnatched from him ere
 hee can attaine it : to in-
 clude all his defires in him-
 1615 felfe: to lay his whole dif-
 like vpon the oppofites vn-
 to our naturall goods : to
 beare a moderate affect in

 <E10v> all

<i>his Manuall.</i>	93
all things : to neglect his being held a foole, or an ig- norant fellow:and finally, to keepe a guard ouer him- felfe , as ouer a treacherous enemy.	1620
CHAP. 73.	
If thou fhalt happen to heare any man brag of his faculty in vnderftanding & expounding the writings of <i>Chryfippus</i> , fay thus to thy felfe: had not <i>Chryfippus</i> writte obfcurely, this fellow had wanted matter to boaft of. But what is the ayme of my ftudy? the knowledge of nature, and the following	1625 1630
<hr/>	
<E11r> of	

1635 of that knowledge, who fhall
 teach mee then? *Chryfippus*
 faith one. Well, to *Chryfip-*
pus I goe. But now cannot I
 conceiue him. Well, then
 1640 muft I goe feeke an expofi-
 tour : fo then as yet I haue
 done nothing worth name-
 ing. But when I haue gotten
 an expofitor , then remai-
 1645 neth it that I make vfe of all
 his instructions, and there is
 the matter of moft moment.
 But if I ftand onely in admi-
 ration of his acute expofiti-
 ons, why then what prooue
 1650 I but a *Grammarian* in fteed
 of a Philofopher ? fauing
 onely this,that I read *Chry-*
fippus in ftead of *Homer*.

 <E11v> There-

<i>his Manuall.</i>	95	
Therefore when any one in- treateth me to read <i>Chryfip- pus</i> to him, I am afhamed, becaufe I cannot confirme my doctrine with my deeds.		1655
CHAP. 74.		
Be it thy care to obferue all thefe as decretall lawes, neuer to bee violated, but that repentance muft fol- low the tranfgreffor. And what-fo euer other men do		1660
talke of thee , contemne it, for thou haft not their tongues vnder thy difpo- fing.		1665
<hr/>		
<E12r> CHAP.		

CHAP. 75.

1670 How long will it bee ere
 thou fasten thine holde vpon
 excellence, & abstain whol-
 ly from violation of reafons
 positiue degrees? Thou haft
1675 as good rules giuen thee for
 thy reformation , as could
 poffibly bee prescribed, and
 thou haft imbraced them :
 Why then doft thou looke
1680 for any more maifters, and
 deferrest to reduce thy felfe
 vnto order, vntill fome fuch
 man appeare: Thou art now
 pafst a boy: add maturity en-
1685 ftileth thee a man. If there-
 fore thou continue ftill in

<E12v> thy

thy neglect, adding delaye
vnto delay, purpofe to pur-
pofe, and putting of all
things vntill to morrowe, 1690
will it not bee as appa-
rant as the light, that thou
fhalt neuer profite any
thing, but liue and dye a
man of bafe condition ? 1695
affure thy felfe it will. Bee
wife then, and put thy felfe
into the courfe of a full
man, and make that which
thou feeft to bee good, the 1700
perpetuall lawe, and inuio-
lable rule of thine actions.
And when thou meeteft
with labour or delight, with
honor or with difgrace, then 1705
tell thy felfe that now thou

F<1r> art

1710 art in the Olympike games;
 that now there is no starting
 back : and that onely our
 stay, or encombrance, may
 either detaine thy progresse
 long, or destroy it for euer.
 Thus became *Socrates* the
 1715 man that he was, being his
 owne furtherer in all at-
 tempts , and following the
 directions of none but Rea-
 son. And as for thee, though
 1720 thou beest not a *Socrates*,
 yet oughtest thou to liue as
 one that intendeth to at-
 taine to *Socrates* his per-
 fection.

CHAP. 76.

The first, and most necessary precept in all Philosophy, concerneth the use of their decrees , as in this, of speaking ever-more the truth. The next, disposeth of the demonstrations , as in this; why must one speake ever-more truly? the third , confirmeth and distinguisheth both the former , as thus ; How can this bee a demonstration? what is a demonstration? what is the demonstration here? what is the consequence? what is the difference? which

1725

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1735

1740

F2<r> is

100	<i>Epictetus</i>
1745	is the truth ? which is the fallhood? So that this third place dependeth neceffarily vpon the fecond, and the fecond vpon the firft : But the bafe, the foundation, and moft neceffary place of all, is the firft . But wee take another courfe, wee keepe
1750	(all of vs) a terrible coyle with the third place , beating our braines wholye about that, whileft the firft in the meane fpace lieth out of all eufome , vnrefpected of any man. And therefore wee doe incurre the offence of lying : yet euery one hath the demonftration that
1760	one fhould not lye at his
	<F2v> tongues

tongues end.

CHAP. 77.

In all our enterprifes wee
fhould pray thus : *Iupiter*
thou high and holy God,
and thou ô changeleffe *Fate*,
direct mee to the end, that
your immutable determina-
tions haue affigned mee; for
I will follow your appoint-
ments moft cheerefully: and
if I would not doe fo, I were
a villaine, and yet muft for-
ward vnto what you haue
allotted, whether I would
or no.

1765

1770

F3<r> CHAP.

CHAP. 78.

1775 Hee that can adapt his af-
 fects vnto neceffity , here-
 in performeth a part of
 wisdome, and is in fome
 1780 forte priuie to the designes
 of the deities.

CHAP. 79.

 And oh what a wor-
 thy faying was that third
 fpeech of his . Why if it
 bee G O D S pleafure,
 1785 *Crito*, G O D S pleafure be
 fullfilled: It is in the power
 of *Anytus* and *Melitus* to kill
 mee, but to doe mee any

 <F3v> hurt

his Manuall.

103

hurt, is a thing furmount-
ing all their proiects what-
fo-euer.

1790

The end of Epictetus
his Manuall.

F4<7>

<F4v>