

{ornament}
EPICTETVS
his Manuall.

And

CEBES his
Table.

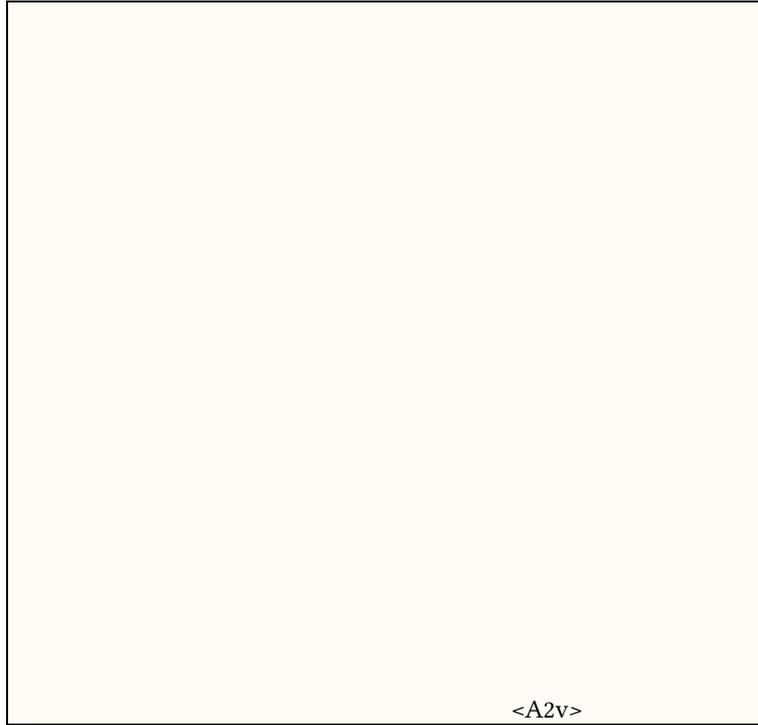
Out of the Greeke
originall,

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
 Softratus 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<7> appren-

The Epistle.

20 apprentices 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
25 *Augustus*, *Ne studio nostri*
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 shewed
30 his workmanship. This *Ma-*
nuall of Epictetus, though not
Saint Augustines Enchiridi-
on, now by hap is the hand,
or rather the hand-maide of
35 a greater body of *Saint*

<A3v> *Augusti-*

The Epistle.

Augustines : and hath beene
held by some the hand to
Phyllofophy , the instru-
ment of instruments : as
Nature, greateft in the leaft: 40
as *Homers Ilias* in a nutshell:
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.
60 Wife they muft bee that
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.

T H. T H.

<A4v>

The life of EPIC-
TETVS.

E PICTETVS *was a Philosopher of the sect of the Stoikes, borne in Hierapolis (now called Haleppo, situate in Phrygia, not farre from Laodicea) : His estate was feruile; 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 spotleffe and vntaintable, his spirit wholly fecluded that arrogancie of carriage which 10
15

<A5r> other-

The life of Epictetus.

20 *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.*

25 *Of this EPICLETVS, you shall finde honorable mention made in LVCIAN, who otherwise was a perpetuall detractor from all the Philosophers, and in generall, a professed scorner*

30 *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 ; προς τιν*

35 *ἀπαιδευτα και πολλα βιβλια 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
EPICTETVS his earthen Lampe, thinking (be-like) that if hee had but light to study by from thence, that then
hee should haue all EPICTE- 45
TVS his wifdome inspired into him in dreames, and so become parallell to that admired father. Thus writeth LVCIAN.
EPICTETVS was wont to af- 50
firmē, that the scope and extent of all Philosophy was included in these 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 Philofophers 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>

E P I C T E T V S

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, dislike, & in a word, all ac-
tions, whose performance is
peculiarly resident in our 10
selues :Of the latter sort, is
the body, riches, glory, soue-
rainty , and to conclude, al-

B<1r> things

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-fo-
euer. But the other from
whose managing we are na-
25 turally fecluded, are expo-
fed vnto all infirmity, flaue-
ry , and hindrance , and in-
deed, direct aliens from our
proper goods.

CHAP. 3.

<B1v> Where-

Wherefore take this generall *memento*, 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 shalt 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 essentially fo , and hold all those externall goods, as they are, truly aliens from thy ftate , thou shalt bee feated aboute the power of all iniury or compulfion: thou shalt haue no

B2<r> accusa-

50 accufation to lay againft any
 man, nor any act which thy
 will fhall not prompt thee
 to perform:thou fhalt ftand
 55 beyond the reach of hurt,
 and without the feare of
 foes. Briefly, thou fhalt not
 taft of the leaft calamity.

CHAP. 4.

60 If thine affections therefore
 ftand for thefe happy ob-
 jects, be fure that thou pur-
 fue them with a more then
 meane alacrity, refolving to
 omitte fome thinges for e-
 65 uer, and otherfome but for
 the prefent. Mary if thy de-
 fires beare a like leuell both

<B2v> vnto

vnto these, and likewise vnto
riches, honours and four-
raignities ; thou maist per-
haps come short of the at-
tainment euen of those la-
ter, because thou standest so
affected vnto the former:
but, how-soeuer , thou shalt
bee sure to loofe the first,
which are the only steps and
guides vnto all freedome
and felicity.

70

75

CHAP. 5.

Wherefore when thou feelt
any distastfull occurrence,
let it be thy first care to per-
fwade thy self thus: rufh this
is but a phantafie, and is not

80

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, ficknesse 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 obiectes 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
 obiects of affect(such things
 I meane as are at our owne
 discretion) thou hast not as
 yet learned. Vse onely that

 <B4v> fame

fame *ὄρμη*, 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: fo ſhall 150
155

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
otherwife : 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

our owne misprifions.

To accuse others in any
misfortune of our owne,
is the character of igno-
rance: to accuse ones selfe,
intimates some progresse
in knowledge: but to accuse
neither our selues nor o-
thers, argues perfection of
vnderstanding.

215

CHAP. 11.

Neuer be proud of excel-
lence in others : if an horffe
should boast of him-selfe,
and say I am a goodly beaft,
it were some-what tollera-
ble, but for thee to cast
forth thy braues that thou

220

225

<B7r> haft

230 haft fuch a goodly horfe, is
ridiculous , for thou art
proud of thy horfes perfon,
and goodneffe , not thine
owne. What is thine owne
then? The vse of obiects: well
then, when thou haft the
235 habite of fwaying these
obiects according to the
methode that nature hath
prefcribed, then boaft and
fpere not, for by that time,
240 thou maieft haue goods of
thine owne to delight in.

CHAP. 12.

For as it is in nauigation,
if the fhip bee landed, and
thou goeft a fhore for fresh

<B7v> water,

water, perhaps, by the way,
thou maieft gather a coc- 245
kle, or a scallion, 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 scallion, thou mayeft 260
take them with-out trou-
ble . But if the maifter call,
then, thou trudgeft away,

<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 imbarked.

CHAP. 13.

275 Thou oughteft not to
 wifh that all euentz fhould
 fort vnto thine affection:
 wifedome would rather ad-
 uife thee to wifh 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

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

<B9r> and

and ſhee will come with a-
lacriety. If thou meeteft with
300 paines, make thy buckler of
paciencie, which alfo is the
ſureſt ſhield for the repulſe
of reproache. Vſe but thy
ſelfe vnto this courſe, and
305 thou ſhalt bee no more
ouer-mayftred by appea-
rances.

CHAP. 15.

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

<B9v> liuings

to any progresse in good-
nesse, thou must stand at
vtter defiance with such cogitations as these : if I neglect mine owne estate , I
335 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-
pofe 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.

370 If thou ayme at perfecti-
on in Phylofophy , neuer
make bones of beeing re-
puted a foole or an affe in
worldly respectes : Nor
mayft thou professe 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

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 frustrated in thy
wishes, this may be allowed
thee.

CHAP. 20.

That man is absolute Lord
over every thing, who at his
410 own pleasure can preferre
or deliuer the things which
his will is to preferre 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 whether he will or no.

CHAP. 21.

Remember that this life, is 420
but as a banquet. If any one
carue to thee take part of y^e
peece with modefty, and re-
turne the rest: is the difh fet
from thee? ftay it not: is it 425
not yet come to thee ? gape
not after it, but expect it
with sober behaiour. Beare
but this hand on thine affec-
tions to thy wife, thy chil- 430
dren, dignities, and poffeffi
ons, and thou fhalt in time
bee a fitte gueft for the ban-
quets of the Gods. But ad-

435 mitte that a profer of some
of those bee made thee : if
then thou doe truly despise
and refuse it, thou shalt not
only bee worthy to share
440 with the Gods in their ban-
quets, but euen in their glo-
ries. By this meanes did
Diogenes, Heraclitus, and o-
thers, purchase that epithite
445 worthy their reuerend cari-
age, *Diuine*.

CHAP. 22.

450 When thou feelt any one
lamenting either because his
son is gon to trauel, or for
some other temporall mis-
hap, bee sure 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
fome 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 paffion, to which end
thou maift lawfully put on
a forme of teares to affoci-
475 ate his teares. But bee fure
thy minde bee not any way
molefted, looke to that a-
boue all things.

CHAP. 23.

480 Confider with thy felfe
that thou haft that part to
playe heere on this earthly
ftage , which thy maifter
hath vouchfafed 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 endeouour

to

to represent the imposed
person, ingeniously, and in-
dustriously . So like-wise
must thou doe in the parts
of a cripple , a King , or a
common Plebeian. It is thy
duty to discharge thine ap-
pointed part with discreti-
on, but what part thou shalt
have allotted thee , is left
vnto the direction of ano-
ther. 500

CHAP. 24.

If thou obserue any in-
auspicious signe in the croa-
king of the Rauen, or such
like auguries , keepe thy
minde firme against all such 505

C3<r> phan-

Phantafies, and fay with thy
 felfe, this preface becom-
 meth not me, but eyther my
 510 body, my ftate, my credite,
 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
 pleafe.

 <B3v> CHAP.

CHAP. 26.

When thou beholdest a
man high-topt with honors,
proud in rich possession, and
flourishing in externall fel- 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 difpose 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 fuggeth this to be a deri-
fion. And therefore haue an

 <C4v> efpe-

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.

560

CHAP. 28.

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

565

570

affections neuer bee exorbitant.

CHAP. 29.

575 Doft thou ayme at the
attaynment of wifedome?
Then firft of all , prepare
thy felfe to bee the worldes
laughing-ftocke , to bee
580 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

<i>his Manuall.</i>	35
thee : fuch thinges as fhall feeme to participate really of goodneffe, fticke to them as firme as if GOD him- felfe hadde fixt thy ftation therein : and affure thy felfe	590 595
that if thou continue this courfe , they that derided thee heretofore, will admire thee here-after. But if thy fpirit yeeld vnto their fcoffs, then doubtleffe fhalt thou incurre a redoubled deri- fion.	600
CAHP. 30.	
If euer thou feek to be emi- nent, and to fatiffie the affec- tions of others. know this vn-	605
<hr/> <C6r> doubtedly	

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

CHAP. 31.

Let it neuer greeue thee
 to be deftitute of honours,
 and places of ftate : for if it
 620 bee 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

<C7r> euer

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 (fay 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

ing good, is that a part of
honest friendship , or of
head-long fondnesse? What
doe you make choife of? an
honest friend, or an heauy
purse? If you approoue the
first, then assist mee in the
preferuation of mine hone-
sty, and be not the causes of
employing mee in those
businesses whereby I should
bring all my goodnesse to
nothing. 665

O but I haue yet no
meanes to benefite my
countray ! As how man?
you cannot bulde it a
schoole, an Exchange, or a
Bathe : what's all that to
the purpose ? the Armorer 670

<C8r> doth

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 sure thy selfe thou shouldst:
thou art no vnprofitable
member in the state then.
Yea but what place shall I
hold then (saiest 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
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	715
	720
<hr/> <C9r> a	

a mans owne power to dif-
 pose of, thou canst not pos-
 sibly haue those graces alot-
 ted thee, that others haue,
 725 whose study is all vpon that
 object. For how shall 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-
 iust and infatiable therefore
 should thine affections be, if
 thou pay not the due price
 for things that are thus sale-
 740 able, and yet thinke to haue

 <C9v> them

them giuen thee *gratis*: For
admitte this comparifon :
what's the price of a difh of
lettice? fay an halfe-peny.
Well, one comes, payes his
halfe-peny and hath his let-
tice: if thou pay nothing,
and fo haue none, dooft thou
thinke thy felfe in worfe
place then hee that had of
them? no, thou haft no rea-
fon to do fo, for as hee hath
his lettice, fo thou haft paid
no price. Euen fo it is here.
Thou art not inuited vnto
fome great mans banquet?
why, nor haft thou defrayed
the price that the banquet
is fold for : namely praife,
and flattery for which the

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
couldft 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, euey 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 wast 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 chiefely 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-

like-wife wee fee in nature
there is nothing effential-
lye euill . If any man by
chance fhould fall a fstrike-
ing thee, and another ftand
by and let him alone, thou
wouldeft thinke hardly of
him: and art not thou a-
fhamed then to lette thy
thoughts bee iniured by
euery man, and to be gree-
ued and vexed at the fcoffes
of euery one ? bee aduifed
then , and aduenture vpon
nothing with-out due con-
fideration of the preceden-
ces and confequences ther-
of, and then proceed, freely.
Other-wife thou maift well
go cheerfully about it in the

<C12r> be-

835 beginning (having not observed the accidents depending there-vpon) but in the proceffe of the worke, thou art fure to bee chafed from proceeding by fome difgracefull 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 esteeme. 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

beare all delicacies , to vse
necessary excercises, at set
times, to drinke no cold wa-
ter, nor wine but at prescri-
bed seasons : briefely, you
must bee as obsequious to
your Wraftlers and your
Fencers prescriptions as
you would bee to your
Phyfitians . And then you
come to the tryall: where
the hand perhaps is hurt, or
the anckle wrested : downe
you goe in the duft, and rise
perhaps with your mouths
full thereof: here maist thou
get thy skin full of strokes,
and be ouer-throwne when
all is done . Confider all
this wel, and then if you like,

D<1r> it

870 it, turne champion and spare
not. If not thou muft retire
as little children doe, that
now play the Wraftlers,
now the Fencers, and by and
by the Fidlers , now they
875 found the Trumpets , and
prefently they present the
tragedies : Euen fo fhalt
thou doe; one while being
a wraftler , another while a
880 Fencer, then an Oratour,
and laftly a Philofopher: but
indeed, directly nothing:but
as an Ape doth, imitating all
thou feeft , and pofting in
885 thine affections perpetually
from one obiect to another.
The reaſon is, thou takeft 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 corre-
pondence together or no.
Haft thou desire to pro-
ceede maister in the fiue
910 exercifes? or in Wrestling
onely? Why looke vpon
thine armes, thighes, and
legges, and examine them
all well : for these are natu-
915 rall affistants one to ano-
ther . Dooft thou thinke
that in these 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

men besides thee in honors,
offices, counsels, and in all
causes whatsoever: lay these
things to thine heart, & re-
solue with thy selfe whether 930
thou wouldst change thy
peace, freedome, and con-
fiance of minde, for these
other endowments. If thou
wouldst not, then follow the 935
fashion of boyes no longer
to bee now a Philosopher,
now a Publican, now an ora-
tor, & tomorrow the deputy
of *Cæsar*. Here is no cohæ- 940
rence in these things: to be
a man fixt, either in good-
nesse or badnesse, is a mans
part. Thou must either prac-
tise thy reason and vnder- 945

D3<r> fstanding,

ftanding, 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 Philofopher, 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 paciencie to
endure his worft callumnies
and moft iniurious violen-

<D3v> ces.

ces. Imagine him a wicked
man : hath nature then alot-
ted thee a good father ? no,
but a father shee hath: well,
then doe thy duty to him
with all diligence, stand not
to examine his actions, but
to foresee, that in all thine
actions vnto him the ordi-
nance of nature be kept in-
uiolate . So shall no man
hurt thee, vnlesse thou lift
thy selfe : and when thou
supposedst thy selfe hurt, then
shalt thou bee hurt indeed.
This is thy way to discern
the duty of a neighbour, a
citizen, or an Emperour, by
a dayly speculation of their
mutuall concords.

CHAP. 38.

985 Know , that the first and
formost point of religion is
a true beleefe: to bee affu-
redly perfwaded, that there
is a God, and that he fway-
eth the ftate of the whole
990 vniuerfe, in goodneffe and
in iuftice: that we muft obey
him, & affent vnto his com-
mands in the fmallest condi-
995 tion : approouing all his ac-
tions, and following their
directions as the effects of
that pureft & moft glorious
Intellect. Thus dooing,thou
1000 fhalt neuer haue caufe to
repine at him, nor to repute

<D4v> him

him negligent of thee. Now
this cannot bee, vnlesse thou
reiect the things that lye
not in thy power to dispoſe
of, and place the whole na-
ture of good and euill in
thoſe things whoſe order is
tyed vnto mans owne dif-
cretion. For if thou binde,
either goodneſſe or bad-
neſſe to any of the other,
it is vnpoſſible that thou
ſhouldſt not accuſe the au-
thor of them, and grow in-
to an hate of him, when-fo-
euer thou art deceiued of
what thou defiredſt, and fal-
left into that which thou
foughteſt to auoyd. For it is
inherent in euery creature

by nature, to abhorre and
eschue the originall causes
of all that seemeth hurtfull,
as well as the effects them-
1025 felues : and contrarywise, to
follow, and admire the cau-
ses and productions of all
that seemeth vfe-full. Hee
therefore that thinketh him-
1030 selfe iniured , hath small
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

which opinion holdeth for a
true good, and this made
Eteocles and *Polinices* 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

<D6> 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 compaffe 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 beest a Philo-
fopher, thou knowest the
quality of it ere thou goest.

<D6v> For

For if it concerne a thing
that is not in the power of
man, it is impoffible that it
fhould bee either good or e-
uil. So that when thou com-
meft to the Sooth-fayer, be
fure thou leaue both diflike,
and defire behinde thee : o-
therwife , thou fhalt neuer
approach his face without
feare. But fette downe thy
ftaffe at this , what euer the
end bee , it no way concer-
neth thee : For thou haft
power to make vfe of it,
come in what fhape foeuer
it will : And in this none
in the World can bee thy
hinderance. And therefore
come to the Goddes, as to

<D7r> thy

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; & wherin neither
 1115 Art nor Reaſon can aide
 thee with knowledge of the
 dependances , then muſt
 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

fon neuer go to aske the *Au-
gure* whether thou shouldst
defend them or no. For if he
tel thee the inrailes preface
miffortune , it is likely that
he meaneth eyther of death,
or the laming of fome mem-
ber,or of banishment. But
then comes reason on the
other side , and this withall:
The daunger that I vnder-
go, my friend and countrey
vndergoeth also with mee.
And therefore herein take
councell of that great Py-
thian Priefte , who expel-
led one out of the Temple
for not helping his friend in
a mortall extremity.

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
tongues, neither admitting
1155 euery occafion of talke, nor

<D8v> euery

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

CHAP. 43.

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

CHAP. 44.

1175 If thou canst possibly, let never oth proceed from thy lippes: at least do what may by all means be done to avoid swearing.

CHAP. 45.

1180 Avoid the vulgar banquets, revells and computations: and when occasion fer-

<D9v> ueth

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. 1185
1190

CHAP. 46.

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 feruants bee all
within the limits of parfim-
onious nature :far bee those
1195

<D10r> thinges

1200 things from thee, which tend
to pomp and ostentation.

CHAP. 47.

1205 Vntil thou takest a wife ab-
stain with all thine indeauor
from veneriall delights: but
being married, vse it lawfully,
fo it bee with modesty. But
neuer vpbrayd thofe that vse
it before, nor taunt them with
their inconti-
1210 nency, nor boast of thine
owne abstinence in that kinde.

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 anfwer 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 neceffity of
thine often going to the
plaies, or to the prizes : but
if thou haft any spare time,
go,fo that it may appeare
that thou respecteft only thy
felfe in these cafes, 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

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(especial-
ly if he bee of the Nobility)
thinke with thy felfe what
cours *Socrates* or *Zeno* 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 *Deco-
rum*.

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 groſſeneſſe, 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 employtes or perils: 1280
For though the remembe-
rance thereof be delightfull
vnto thee , yet the recoun- 1285
ting of thy fortunes is no-
thing fo pleafing vnto o-
thers.

CHAP. 54.

And euer-more auoid the
playing of the Buffone, and 1290
procuring of others laugh-
ter : for thence may a man

E<1r> fooneft

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

CHAP. 55.

1300 And it is a dangerous en-
 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 together , & compare	1325
<hr/> E2<r> them	

1330 them with this, that if thou
abstaine , thou shalt haue
caufe of ioy, and occasiō to
commend thine owne cir-
cumspēction. If thou beest
thē to vnder-go any delight-
ful actiō, take heed that thou
1335 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> refo-

refolued, bee not afhamed
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,
It is Daie, and it is Night,
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

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-

performe that vndecently,
and likewise thou neglecteft
another which thou mightft
execute with full decency. 1380

CHAP. 60.

Euen as in thy walkes
thou haft a care to auoyd
the treading vppon nayles,
or the wresting of thy feete: 1385
So in the mayne course of
thy life beware that thou
hurt not thy minde, the La-
dy of thy works, and thine
actions gouerneffe. This if 1390
wee would looke well vn-
to in all our defignes would
make vs procede vnto our
enterprizes with farre more

 heed and dilligence.

CHAP. 61.

1395 A mans purfe is limi-
 ted by his body, as the
 fhooe 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 fhooe:
 For if thou goeft beyond
 1405 thy necessary accoutrement
 therein , then firft thou
 muft haue a fhooe buckled
 with Golde, and then a
 Veluet fhooe , and then
 1410 an imbrothered one : For

 <E4v> the

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
therefore 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
vnderftand 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:

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:
for it cannot bee that he
fould fatisfie thy liking
in this acte , but his owne
liking. Now if his iudge-
mente fayle him , why
then hee that is decei-
ued hath the loffe fallen on
1450
1455
1460

<E6> his

his fide . For hee that
 fhall define an vndifcouered
 truth to bee a lye, wrongs
 1465 not the truth herein, but is
 wronged him-felfe, by his
 mifconceite of the truth.
 Take but thefe groundes
 with thee , and thou fhall/
 1470 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 : therefore, 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

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

<E8r> this

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

CHAP. 69.

If thou chance to be pre-
 fent at any difcourfe of the
 precepts of learning, held in
 an vnlearned audience, be it
 1545 thy ftudy to bee filent : for
 it is a dangerous thing to

 <E8v> fpeake

fpeake 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 haft
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-

digefstiō of verbal precepts.

CHAP. 70.

1570 Art thou parfimonious
in the keeping of thy bo-
dye? then be not proud of
it. Dooft thou drinke water?
let no ordinary occasion
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, reftreine thy
defire by fpitting forth the
water that thou haft tasted,
but when thou haft done,

<E9v> do

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 praife or difpraife no man, to traduce

1595

<E10r> no

no man, to be filent in ones
owne commendations, tou-
ching his place, or know-
ledge : to lay the fault vpon
ones felfe in all his encom-
brances: to contemne thofe
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
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-
felfe: to lay his whole dif-
like vpon the oppofites vn-
to our naturall goods : to
beare a moderate affect in

<E10v> all

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
Chryfippus, fay thus to thy
felfe: had not *Chryfippus*
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

<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-
 1650 ons, why then what prooue
 I but a *Grammarian* in fteed
 of a Philofopher ? fauing
 onely this,that I read *Chry-*
fippus in ftead of *Homer*.

 <E11v> There-

Therefore when any one in-
treateth me to read *Chryfip-
pus* to him, I am afhamed,
becaufe I cannot confirme
my doctrine with my deeds. 1655

CHAP. 74.

Be it thy care to obserue 1660
all thefe as decretall lawes,
neuer to bee violated, but
that repentance muft fol-
low the tranfgreffor. And
what-fo euer other men do 1665
talke of thee , contemne it,
for thou haft not their
tongues vnder thy difpo-
fing.

CHAP. 75.

1670 How long will it bee ere
 thou fasten thine holde vpon
 excellence, & abftain whol-
 ly from violation of reafons
 pofitiue degrees? Thou haft
1675 as good rules giuen thee for
 thy reformation , as could
 poffibly bee prefcribed, 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
 pafte 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, purpose to pur-
pose, 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
wise then, and put thy felfe
into the course of a full
man, and make that which
thou feest to bee good, the 1700
perpetuall lawe, and inuio-
lable rule of thine actions.
And when thou meetest
with labour or delight, with
honor or with difgrace, then 1705
tell thy felfe that now thou

F<1r> art

art in the Olympike games;
that now there is no starting
back : and that onely our
1710 stay, or encombrance, may
either detaine thy progresse
long, or deftroy it for euer.
Thus became *Socrates* the
man that he was, being his
1715 owne furtherer in all at-
tempts , and following the
directions of none but Rea-
son. And as for thee, though
thou beest not a *Socrates*,
1720 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 be a demonstration? what is a demonstration? what is the demonstration here? what is the consequence? what is the difference? which

1725

1730

1735

1740

F2<1> is

is the truth ? which is the
 fallhood? So that this third
 place dependeth neceffarily
 vpon the fecond, and the fe-
 1745 cond 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 , bea-
 ting our braines wholye
 about that, whileft the firft
 in the meane fpace lieth out
 1755 of all eufrome , 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

CHAP. 78.

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

CHAP. 79.

1785 And oh what a wor-
thy faying was that third
speach of his . Why if it
bee G O D S pleafure,
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.

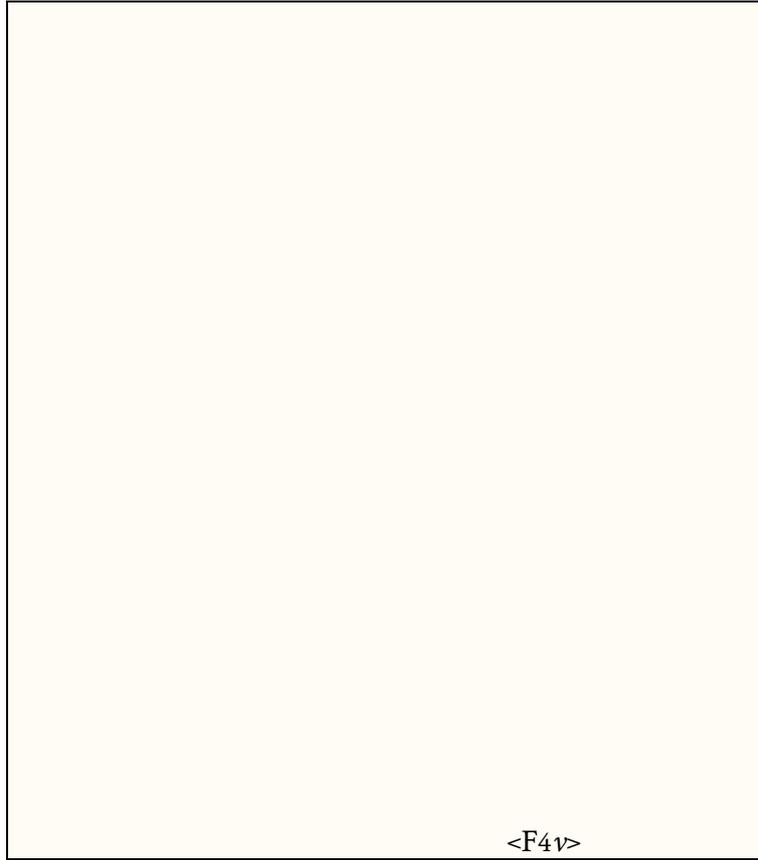
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hurt, is a thing furmount-
ing all their proiects what-
fo-euer.

1790

*The end of Epictetus
his Manuall.*

F4<7>



<F4v>