

Epictetus

A Stoic and Socratic Guide to Life



Class Readings

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The philosopher's school is like a surgery, you ought not to go out of it with pleasure, but with pain.

(Discourses Book 3, 23)

Discourses Book 2, Chapter 19

Against those who embrace, philosophical opinions only in words

...Who then is a Stoic?

As we call a statue *Phidias* which is fashioned according to the art of Phidias; so show me a man who is fashioned according to the doctrines which he utters. Show me a man who is sick and happy, in danger and happy, dying and happy, in exile and happy, in disgrace and happy.

Show him: I desire, by the gods, to see a Stoic.

Since you cannot show me one fashioned so; then show me at least one who is forming, who has shown a tendency to be a Stoic. Do me this favor: do not begrudge an old man seeing a sight which I have not seen yet...

Resources

All in-class reading are taken from:

The Enchiridion Translated by Elizabeth Carter from:

<http://classics.mit.edu/Epictetus/epicench.html>

Noted as “H” for Handbook

The Discourses Translated by George Long from:

<http://www.constitution.org/rom/epicdisc.htm>

Noted as “D” for Discourses.

Both are also available from: http://www.perseus.tufts.edu/cache/perscoll_Greco-Roman.html

The *Handbook* and *Discourses* are readily available at Amazon, Alibris, Barnes and Noble, Borders, etc.

Also very useful is:

Epictetus, A Stoic and Socratic Guide to Life, A.A. Long, Oxford University Press Inc., New York, 2002.

Occasionally you may also come across another compendium, *The Golden Sayings of Epictetus*. They can be found at: <http://classics.mit.edu/Epictetus/goldsay.html>

If you are interested in Classical Texts then check out the:

Loeb Classical Library, at www.hup.harvard.edu/loeb/

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Things that are in our Power

H1 Some things are in our control and others not.

Some things are in our control and others not. Things in our control are opinion, pursuit, desire, aversion, and, in a word, whatever are our own actions. Things not in our control are body, property, reputation, command, and, in one word, whatever are not our own actions.

The things in our control are by nature free, unrestrained, unhindered; but those not in our control are weak, slavish, restrained, belonging to others. Remember, then, that if you suppose that things which are slavish by nature are also free, and that what belongs to others is your own, then you will be hindered. You will lament, you will be disturbed, and you will find fault both with gods and men. But if you suppose that only to be your own which is your own, and what belongs to others such as it really is, then no one will ever compel you or restrain you. Further, you will find fault with no one or accuse no one. You will do nothing against your will. No one will hurt you, you will have no enemies, and you not be harmed.

Aiming therefore at such great things, remember that you must not allow yourself to be carried, even with a slight tendency, towards the attainment of lesser things. Instead, you must entirely quit some things and for the present postpone the rest. But if you would both have these great things, along with power and riches, then you will not gain even the latter, because you aim at the former too: but you will absolutely fail of the former, by which alone happiness and freedom are achieved.

Work, therefore to be able to say to every harsh appearance, "You are but an appearance, and not absolutely the thing you appear to be." And then examine it by those rules which you have, and first, and chiefly, by this: whether it concerns the things which are in our own control, or those which are not; and, if it concerns anything not in our control, be prepared to say that it is nothing to you.

D1.1 Of the things which are in our power, and not in our power

Of all the faculties, you will find not one which is capable of contemplating itself; and, consequently, not capable either of approving or disapproving. How far does the grammatic art possess the contemplating power?

As far as forming a judgment about what is written and spoken.

And how far music?

As far as judging about melody.

Does either of them then contemplate itself?

By no means.

But when you must write something to your friend, grammar will tell you what words you must write; but whether you should write or not, grammar will not tell you. And so it is with music as to musical sounds; but whether you should sing at the present time and play on the lute, or do neither, music will not tell you. What faculty then will tell you?

That which contemplates both itself and all other things.

And what is this faculty?

The rational faculty;

For this is the only faculty that we have received which examines itself, what it is, and what power it has, and what is the value of this gift, and examines all other faculties: for what else is there which tells us that golden things are beautiful, for they do not say so themselves? Evidently it is the faculty which is capable of judging of appearances. What else judges of music, grammar, and other faculties, proves their uses and points out the occasions for using them?

Nothing else.

As then it was fit to be so, that which is best of all and supreme over all is the only thing which the gods have placed in our power, the right use of appearances; but all other things they have not placed in our power. Was it because they did not choose? I indeed think that, if they had been able, they would have put these other things also in our power, but they certainly could not. For as we exist on the earth, and are bound to such a body and to such companions, how was it possible for us not to be hindered as to these things by externals?

But what says Zeus?

"Epictetus, if it were possible, I would have made both your little body and your little property free and not exposed to hindrance. But now be not ignorant of this: this body is not yours, but it is clay finely tempered. And since I was not able to do for you what I have mentioned, I have given you a small portion of us, this faculty of pursuing an object and avoiding it, and the faculty of desire and aversion, and, in a word, the faculty of using the appearances of things; and if you will take care of this faculty and consider it your only possession, you will never be hindered, never meet with impediments; you will not lament, you will not blame, you will not flatter any person."

"Well, do these seem to you small matters?"

I hope not.

"Be content with them then and pray to the gods."

But now when it is in our power to look after one thing, and to attach ourselves to it, we prefer to look after many things, and to be bound to many things, to the body and to property, and to

brother and to friend, and to child and to slave. Since, then, we are bound to many things, we are depressed by them and dragged down. For this reason, when the weather is not fit for sailing, we sit down and torment ourselves, and continually look out to see what wind is blowing.

"It is north."

What is that to us?

"When will the west wind blow?"

When it shall choose, my good man, or when it shall please Aeolus; for God has not made you the manager of the winds, but Aeolus.

What then?

We must make the best use that we can of the things which are in our power, and use the rest according to their nature.

What is their nature then?

As God may please.

"Must I, then, alone have my head cut off?"

What, would you have all men lose their heads that you may be consoled? Will you not stretch out your neck as Lateranus did at Rome when Nero ordered him to be beheaded? For when he had stretched out his neck, and received a feeble blow, which made him draw it in for a moment, he stretched it out again. And a little before, when he was visited by Epaphroditus, Nero's freedman, who asked him about the cause of offense which he had given, he said, "If I choose to tell anything, I will tell your master."

What then should a person have in readiness in such circumstances?

What else than "What is mine, and what is not mine; and permitted to me, and what is not permitted to me." I must die. Must I then die lamenting? I must be put in chains. Must I then also lament? I must go into exile. Does any man then hinder me from going with smiles and cheerfulness and contentment?

"Tell me the secret which you possess."

I will not, for this is in my power.

"But I will put you in chains."

Man, what are you talking about? Me in chains? You may fether my leg, but my will not even Zeus himself can overpower my will.

"I will throw you into prison."

My poor body, you mean.

"I will cut your head off."

When, then, have I told you that my head alone cannot be cut off?

These are the things which philosophers should meditate on, which they should write daily, in which they should exercise themselves.

Thræsea used to say, "I would rather be killed to-day than banished to-morrow."

What, then, did Rufus say to him? "If you choose death as the heavier misfortune, how great is the folly of your choice? But if, as the lighter, who has given you the choice? Will you not study to be content with that which has been given to you? "

What, then, did Agrippinus say? He said, "I am not a hindrance to myself." When it was reported to him that his trial was going on in the Senate, he said,

"I hope it may turn out well; but it is the fifth hour of the day".

This was the time when he was used to exercise himself and then take the cold bath — "let us go and take our exercise." After he had taken his exercise, one comes and tells him,

"You have been condemned."

"To banishment or to death?"

"To banishment."

"What about my property? "

"It is not taken from you."

"Let us go to Aricia then and dine."

This it is to have studied what a man ought to study; to have made desire, aversion, free from hindrance, and free from all that a man would avoid. I must die. If now, I am ready to die. If, after a short time, I now dine because it is the dinner-hour; after this I will then die. How? Like a man who gives up what belongs to another.

H28 If a person gave your body to any stranger

If a person gave your body to any stranger he met on his way, you would certainly be angry. And do you feel no shame in handing over your own mind to be confused and mystified by anyone who happens to verbally attack you?

H43 Everything has two handles

Everything has two handles, the one by which it may be carried, the other by which it cannot. If your brother acts unjustly, don't lay hold on the action by the handle of his injustice, for by that it cannot be carried; but by the opposite, that he is your brother, that he was brought up with you; and thus you will lay hold on it, as it is to be carried.

H14 If you wish your children, and your wife, and your friends to live forever

If you wish your children, and your wife, and your friends to live forever, you are stupid; for you wish to be in control of things which you cannot, you wish for things that belong to others to be your own. So likewise, if you wish your servant to be without fault, you are a fool; for you wish vice not to be vice," but something else. But, if you wish to have your desires undisappointed, this is in your own control. Exercise, therefore, what is in your control. He is the master of every other person who is able to confer or remove whatever that person wishes either to have or to avoid. Whoever, then, would be free, let him wish nothing, let him decline nothing, which depends on others else he must necessarily be a slave.

What is Really Good

D2.9 That when we cannot fulfill that which the character of a man promises, we assume the character of a philosopher

It is no common thing to do this only, to fulfill the promise of a man's nature. For what is a man? The answer is: "A rational and mortal being." Then, by the rational faculty, from whom are we separated?

From wild beasts.

And from what others?

From sheep and like animals.

Take care then to do nothing like a wild beast; but if you do, you have lost the character of a man; you have not fulfilled your promise. See that you do nothing like a sheep; but if you do, in this case the man is lost.

What then do we do as sheep?

When we act gluttonously, when we act lewdly, when we act rashly, filthily, inconsiderately, to what have we declined?

To sheep.

What have we lost?

The rational faculty.

When we act contentiously and harmfully and passionately, and violently, to what have we declined?

To wild beasts.

Consequently some of us are great wild beasts, and others little beasts, of a bad disposition and small, whence we may say, "Let me be eaten by a lion." But in all these ways the promise of a man acting as a man is destroyed.

For when is a conjunctive proposition maintained? When it fulfills what its nature promises; so that the preservation of a complex proposition is when it is a conjunction of truths. When is a disjunctive maintained? When it fulfills what it promises. When are flutes, a lyre, a horse, a dog, preserved? What is the wonder then if man also in like manner is preserved, and in like manner is lost? Each man is improved and preserved by corresponding acts, the carpenter by acts of carpentry, the grammarian by acts of grammar. But if a man accustoms himself to write ungrammatically, of necessity his art will be corrupted and destroyed. Thus modest actions preserve the modest man, and immodest actions destroy him: and actions of fidelity preserve the faithful man, and the contrary actions destroy him. And on the other hand contrary actions strengthen contrary characters: shamelessness strengthens the shameless man, faithlessness the faithless man, abusive words the abusive man, anger the man of an angry temper, and unequal receiving and giving make the avaricious man more avaricious.

For this reason philosophers admonish us not to be satisfied with learning only, but also to add study, and then practice. For we have long been accustomed to do contrary things, and we put in practice opinions which are contrary to true opinions. If then we shall not also put in practice right opinions, we shall be nothing more than the expositors of the opinions of others. For now who among us is not able to discuss according to the rules of art about good and evil things?

"That of things some are good, and some are bad, and some are indifferent: the good then are virtues, and the things which participate in virtues; and the bad are the contrary; and the indifferent are wealth, health, reputation."

Then, if in the midst of our talk there should happen some greater noise than usual, or some of those who are present should laugh at us, we are disturbed. Philosopher, where are the things which you were talking about? Whence did you produce and utter them? From the lips, and thence only...

Our affects are inconsistent with our words; we are far from practicing what we say, and that of which we are proud, as if we knew it. Thus being, unable to fulfill even what the character of a

man promises, we even add to it the profession of a philosopher, which is as heavy a burden, as if a man who is unable to bear ten pounds should attempt to raise the stone which Ajax lifted.

Making Proper Use of Impressions

H5 Men are disturbed, not by things, but by the principles and notions

Men are disturbed, not by things, but by the principles and notions which they form concerning things. Death, for instance, is not terrible, else it would have appeared so to Socrates. But the terror consists in our notion of death that it is terrible. When therefore we are hindered, or disturbed, or grieved, let us never attribute it to others, but to ourselves; that is, to our own principles. An uninstructed person will lay the fault of his own bad condition upon others. Someone just starting instruction will lay the fault on himself. Someone who is perfectly instructed will place blame neither on others nor on himself.

H20 Remember, that it is not he who gives ill language or a blow who insults

Remember, that it is not he who gives ill language or a blow who insults, but the principle (your opinion) which represents these things as insulting. When, therefore, anyone provokes you, be assured that it is your own opinion which provokes you. Try, therefore, in the first place, not to be hurried away with the appearance. For if you once gain time and respite, you will more easily command yourself.

D2.18 How we should struggle against appearances

Every habit and faculty is maintained and increased by the corresponding actions: the habit of walking by walking, the habit of running by running. If you would be a good reader, read; if a writer, write. But when you shall not have read thirty days in succession, but have done something else, you will know the consequence. In the same way, if you shall have lain down ten days, get up and attempt to make a long walk, and you will see how your legs are weakened. Generally, then, if you would make anything a habit, do it; if you would not make it a habit, do not do it, but accustom yourself to do something else in place of it.

So it is with respect to the affections of the soul: when you have been angry, you must know that not only has this evil befallen you, but that you have also increased the habit, and in a manner thrown fuel upon fire. ...

In this manner certainly, as philosophers say, also diseases of the mind grow up. For when you have once desired money, if reason be applied to lead to a perception of the evil, the desire is stopped, and the ruling faculty of our mind is restored to the original authority. But if you apply no means of cure, it no longer returns to the same state, but, being again excited by the corresponding appearance, it is inflamed to desire quicker than before: and when this takes place continually, it is henceforth hardened, and the disease of the mind confirms the love of money. For he who has had a fever, and has been relieved from it, is not in the same state that he was before, unless he has been completely cured. Something of the kind happens also in diseases of the soul. Certain traces and blisters are left in it, and unless a man shall completely efface them,

when he is again lashed on the same places, the lash will produce not blisters but sores. If then you wish not to be of an angry temper, do not feed the habit; throw nothing on it which will increase it: at first keep quiet, and count the days on which you have not been angry. I used to be in passion every day; now every second day; then every third, then every fourth. But if you have intermitted thirty days, make a sacrifice to God. For the habit at first begins to be weakened, and then is completely destroyed.

"I have not been vexed to-day, nor the day after, nor yet on any succeeding day during two or three months; but I took care when some exciting things happened."

Be assured that you are in a good way.

... How then shall this be done? ...

Be willing at length to be approved by yourself, be willing to appear beautiful to God, desire to be in purity with your own pure self and with God. ... But, in the first place, be not hurried away by the rapidity of the appearance, but say, "Appearances, wait for me a little: let me see who you are, and what you are about: let me put you to the test." And then do not allow the appearance to lead you on and draw lively pictures of the things which will follow; for if you do, it will carry you off wherever it pleases. But rather bring in to oppose it some other beautiful and noble appearance and cast out this base appearance. And if you are accustomed to be exercised in this way, you will see what shoulders, what sinews, what strength you have. But now it is only trifling words, and nothing more.

...But if you have once been defeated and say that you will conquer hereafter, then say the same again, be assured that you at last be in so wretched a condition and so weak that you will not even know afterward that you are doing wrong, but you will even begin to make apologies for your wrongdoing ...

D1.4 Of progress or improvement

He who is making progress, having learned from philosophers that desire means the desire of good things, and aversion means aversion from bad things; having learned too that happiness and tranquility are not attainable by man otherwise than by not failing to obtain what he desires, and not falling into that which he would avoid; such a man takes from himself desire altogether and defers it, but he employs his aversion only on things which are dependent on his will. For if he attempts to avoid anything independent of his will, he knows that sometimes he will fall in with something which he wishes to avoid, and he will be unhappy. Now if virtue promises good fortune and tranquility and happiness, certainly also the progress toward virtue is progress toward each of these things. For it is always true that to whatever point the perfecting of anything leads us, progress is an approach toward this point...

Duties and Obligations

D2. 22 On friendship

For this reason if a man put in the same place his interest, sanctity, goodness, and country, and parents, and friends, all these are secured: but if he puts in one place his interest, in another his friends, and his country and his kinsmen and justice itself, all these give way being borne down by the weight of interest. For where the "I" and the "Mine" are placed, to that place of necessity the animal inclines: if in the flesh, there is the ruling power: if in the will, it is there: and if it is in externals, it is there. If then I am there where my will is, then only shall I be a friend such as I ought to be, and son, and father; for this will be my interest, to maintain the character of fidelity, of modesty, of patience, of abstinence, of active cooperation, of observing my relations. But if I put myself in one place, and honesty in another, then the doctrine of Epicurus becomes strong, which asserts either that there is no honesty or it is that which opinion holds to be honest.

D2.10 How we may discover the duties of life from names

Consider who you are. In the first place, you are a man; and this is one who has nothing superior to the faculty of the will, but all other things subjected to it; and the faculty itself he possesses unenslaved and free from subjection. Consider then from what things you have been separated by reason. You have been separated from wild beasts: you have been separated from domestic animals. Further, you are a citizen of the world, and a part of it, not one of the subservient, but one of the principal parts, for you are capable of comprehending the divine administration and of considering the connection of things. What then does the character of a citizen promise? To hold nothing as profitable to himself; to deliberate about nothing as if he were detached from the community, but to act as the hand or foot would do, if they had reason and understood the constitution of nature, for they would never put themselves in motion nor desire anything, otherwise than with reference to the whole. Therefore the philosophers say well, that if the good man had foreknowledge of what would happen, he would cooperate toward his own sickness and death and mutilation, since he knows that these things are assigned to him according to the universal arrangement, and that the whole is superior to the part and the state to the citizen. But now, because we do not know the future, it is our duty to stick to the things which are in their nature more suitable for our choice, for we were made among other things for this.

After this, remember that you are a son. What does this character promise? To consider that everything which is the son's belongs to the father, to obey him in all things, never to blame him to another, nor to say or do anything which does him injury, to yield to him in all things and give way, cooperating with him as far as you can.

After this know that you are a brother also, and that to this character it is due to make concessions; to be easily persuaded, to speak good of your brother, never to claim in opposition to him any of the things which are independent of the will, but readily to give them up, that you may have the larger share in what is dependent on the will. For see what a thing it is, in place of a lettuce, if it should so happen, or a seat, to gain for yourself goodness of disposition. How great is the advantage.

Next to this, if you are senator of any state, remember that you are a senator: if a youth, that you are a youth: if an old man, that you are an old man; for each of such names, if it comes to be examined, marks out the proper duties. But if you go and blame your brother, I say to you, "You have forgotten who you are and what is your name." In the next place, if you were a smith and

made a wrong use of the hammer, you would have forgotten the smith; and if you have forgotten the brother and instead of a brother have become an enemy, would you appear not to have changed one thing for another in that case? And if instead of a man, who is a tame animal and social, you are become a mischievous wild beast, treacherous, and biting, have you lost nothing? But, you must lose a bit of money that you may suffer damage? And does the loss of nothing else do a man damage? If you had lost the art of grammar or music, would you think the loss of it a damage? And if you shall lose modesty, moderation and gentleness, do you think the loss nothing? And yet the things first mentioned are lost by some cause external and independent of the will, and the second by our own fault; and as to the first neither to have them nor to lose them is shameful; but as to the second, not to have them and to lose them is shameful and matter of reproach and a misfortune.

What does the pathic lose?

He loses the man.

What does he lose who makes the pathic what he is?

Many other things; and he also loses the man no less than the other.

What does he lose who commits adultery?

He loses the modest, the temperate, the decent, the citizen, the neighbour.

What does he lose who is angry?

Something else.

What does the coward lose?

Something else.

No man is bad without suffering some loss and damage. If then you look for the damage in the loss of money only, all these men receive no harm or damage; it may be, they have even profit and gain, when they acquire a bit of money by any of these deeds. But consider that if you refer everything to a small coin, not even he who loses his nose is in your opinion damaged.

"Yes," you say, "for he is mutilated in his body."

Well; but does he who has lost his smell only lose nothing? Is there, then, no energy of the soul which is an advantage to him who possesses it, and a damage to him who has lost it?

"Tell me what sort you mean."

Have we not a natural modesty?

"We have."

Does he who loses this sustain no damage? Is he deprived of nothing, does he part with nothing of the things which belong to him? Have we not naturally fidelity? natural affection, a natural disposition to help others, a natural disposition to forbearance? The man then who allows himself to be damaged in these matters, can he be free from harm and uninjured?

"What then? Shall I not hurt him, who has hurt me? "

In the first place consider what hurt is, and remember what you have heard from the philosophers. For if the good consists in the will, and the evil also in the will, see if what you say is not this: "What then, since that man has hurt himself by doing an unjust act to me, shall I not hurt myself by doing some unjust act to him?"...

H32. When you have recourse to divination.

When you have recourse to divination, remember that you know not what the event will be, and you come to learn it of the diviner; but of what nature it is you know before you come, at least if you are a philosopher. For if it is among the things not in our own control, it can by no means be either good or evil. Don't, therefore, bring either desire or aversion with you to the diviner (else you will approach him trembling), but first acquire a distinct knowledge that every event is indifferent and nothing to you, of whatever sort it may be, for it will be in your power to make a right use of it, and this no one can hinder; then come with confidence to the gods, as your counselors, and afterwards, when any counsel is given you, remember what counselors you have assumed, and whose advice you will neglect if you disobey. Come to divination, as Socrates prescribed, in cases of which the whole consideration relates to the event, and in which no opportunities are afforded by reason, or any other art, to discover the thing proposed to be learned. When, therefore, it is our duty to share the danger of a friend or of our country, we ought not to consult the oracle whether we will share it with them or not. For, though the diviner should forewarn you that the auspices are unfavorable, this means no more than that either death or mutilation or exile is portended. But we have reason within us, and it directs, even with these hazards, to the greater diviner, the Pythian god, who cast out of the temple the person who gave no assistance to his friend while another was murdering him.

Students

D1.7 Of the use of sophistical arguments, and hypothetical, and the like

...Why are we still indolent and negligent and sluggish, and why do we seek pretences for not labouring and not being watchful in cultivating our reason?

"If then if I shall make a mistake in these matters I have not killed my father have I? "

Slave, where was there a father in this matter that you could kill him? What, then, have you done? The only fault that was possible here is the fault which you have committed. This is the

very remark which I made to Rufus when he blamed me for not having discovered the one thing omitted in a certain syllogism:

"I suppose," I said, "that I not have burnt the Capitol." "Slave," he replied, "the thing omitted here was the Capitol."

Or are these the only crimes, to burn the Capitol and to kill your father? But for a man to use the appearances presented to him rashly and foolishly and carelessly, not to understand argument, nor demonstration, nor sophism, nor, in a word, to see in questioning and answering what is consistent with that which we have granted or is not consistent; is there no error in this?

H51 The first and most necessary topic in philosophy is that of the use of moral theorems

The first and most necessary topic in philosophy is that of the use of moral theorems, such as, "We ought not to lie;" the second is that of demonstrations, such as, "What is the origin of our obligation not to lie;" the third gives strength and articulation to the other two, such as, "What is the origin of this is a demonstration." For what is demonstration? What is consequence? What contradiction? What truth? What falsehood? The third topic, then, is necessary on the account of the second, and the second on the account of the first. But the most necessary, and that whereon we ought to rest, is the first. But we act just on the contrary. For we spend all our time on the third topic, and employ all our diligence about that, and entirely neglect the first. Therefore, at the same time that we lie, we are immediately prepared to show how it is demonstrated that lying is not right.

H48 The condition and characteristic of a vulgar person

The condition and characteristic of a vulgar person, is, that he never expects either benefit or hurt from himself, but from externals. The condition and characteristic of a philosopher is, that he expects all hurt and benefit from himself. The marks of a proficient are, that he censures no one, praises no one, blames no one, accuses no one, says nothing concerning himself as being anybody, or knowing anything: when he is, in any instance, hindered or restrained, he accuses himself; and, if he is praised, he secretly laughs at the person who praises him; and, if he is censured, he makes no defense. But he goes about with the caution of sick or injured people, dreading to move anything that is set right, before it is perfectly fixed. He suppresses all desire in himself; he transfers his aversion to those things only which thwart the proper use of our own faculty of choice; the exertion of his active powers towards anything is very gentle; if he appears stupid or ignorant, he does not care, and, in a word, he watches himself as an enemy, and one in ambush.

H46 Never call yourself a philosopher

Never call yourself a philosopher, nor talk a great deal among the unlearned about theorems, but act conformably to them. Thus, at an entertainment, don't talk how persons ought to eat, but eat as you ought. For remember that in this manner Socrates also universally avoided all ostentation. And when persons came to him and desired to be recommended by him to philosophers, he took and recommended them, so well did he bear being overlooked. So that if

ever any talk should happen among the unlearned concerning philosophic theorems, be you, for the most part, silent. For there is great danger in immediately throwing out what you have not digested. And, if anyone tells you that you know nothing, and you are not nettled at it, then you may be sure that you have begun your business. For sheep don't throw up the grass to show the shepherds how much they have eaten; but, inwardly digesting their food, they outwardly produce wool and milk. Thus, therefore, do you likewise not show theorems to the unlearned, but the actions produced by them after they have been digested.

D2.19 Against those who embrace, philosophical opinions only in words

...Who then is a Stoic?

As we call a statue *Phidias* which is fashioned according to the art of Phidias; so show me a man who is fashioned according to the doctrines which he utters. Show me a man who is sick and happy, in danger and happy, dying and happy, in exile and happy, in disgrace and happy. Show him: I desire, by the gods, to see a Stoic. Since you cannot show me one fashioned so; then show me at least one who is forming, who has shown a tendency to be a Stoic. Do me this favor: do not begrudge an old man seeing a sight which I have not seen yet...

Do you think that you must show me the Zeus of Phidias or the Athena, a work of ivory and gold? Let any of you show me a human soul ready to think as God does, and not to blame either God or man, ready not to be disappointed about anything, not to consider himself damaged by anything, not to be angry, not to be envious, not to be jealous; and why should I not say it direct? Desirous from a man to become a god, and in this poor mortal body thinking of his fellowship with Zeus.

Show me the man. But you cannot.

Why then do you delude yourselves and cheat others? And why do you put on a guise which does not belong to you, and walk about being thieves and pilferers of these names and things which do not belong to you?

And now I am your teacher, and you are instructed in my school. And I have this purpose, to make you free from restraint, compulsion, hindrance, to make you free, prosperous, happy, looking to God in everything small and great. And you are here to learn and practice these things. Why, then, do you not finish the work, if you also have such a purpose as you ought to have, and if I, in addition to the purpose, also have such qualification as I ought to have?

What is that which is wanting?

When I see an artificer and material by him, I expect the work. Here, then, is the artificer, here the material.

What is it that we want? Is not the thing, one that can be taught?

It is.

Is it not then in our power?

It is the only thing of all that is in our power. Neither wealth is in our power, nor health, nor reputation, nor in a word anything else except the right use of appearances. This is by nature free from restraint, this alone is free from impediment.

Why then do you not finish the work? Tell me the reason. For it is either through my fault that you do not finish it, or through your own fault, or through the nature of the thing. The thing itself is possible, and the only thing in our power. It remains then that the fault is either in me or in you, or, what is nearer the truth, in both.

Well then, are you willing that we begin at last to bring such a purpose into this school, and to take no notice of the past? Let us only make a beginning. Trust to me, and you will see.

Correct Thinking, Indifferent's

H3 With regard to whatever objects give you delight

With regard to whatever objects give you delight, are useful, or are deeply loved, remember to tell yourself of what general nature they are, beginning from the most insignificant things. If, for example, you are fond of a specific ceramic cup, remind yourself that it is only ceramic cups in general of which you are fond. Then, if it breaks, you will not be disturbed. If you kiss your child, or your wife, say that you only kiss things which are human, and thus you will not be disturbed if either of them dies.

H11 Never say of anything, "I have lost it"

Never say of anything, "I have lost it"; but, "I have returned it." Is your child dead? It is returned. Is your wife dead? She is returned. Is your estate taken away? Well, and is not that likewise returned? "But he who took it away is a bad man." What difference is it to you who the giver assigns to take it back? While he gives it to you to possess, take care of it; but don't view it as your own, just as travelers view a hotel.

H26 The will of nature may be learned from those things in which we don't distinguish from each other.

The will of nature may be learned from those things in which we don't distinguish from each other. For example, when our neighbor's boy breaks a cup, or the like, we are presently ready to say, "These things will happen." Be assured, then, that when your own cup likewise is broken, you ought to be affected just as when another's cup was broken. Apply this in like manner to greater things. Is the child or wife of another dead? There is no one who would not say, "This is a human accident." But if anyone's own child happens to die, it is presently, "Alas I how wretched am I!" But it should be remembered how we are affected in hearing the same thing concerning others.

D1.18 That we ought not to be angry with the errors of others

If what philosophers say is true, that all men have one principle, as in the case of assent the persuasion that a thing is so, and in the case of dissent the persuasion that a thing is not so, and in the case of a suspense of judgment the persuasion that a thing is uncertain, so also in the case of a movement toward anything the persuasion that a thing is for a man's advantage, and it is impossible to think that one thing is advantageous and to desire another, and to judge one thing to be proper and to move toward another, why then are we angry with the many?

"They are thieves and robbers," you may say.

What do you mean by thieves and robbers?

"They are mistaken about good and evil."

Ought we then to be angry with them, or to pity them? But show them their error, and you will see how they desist from their errors. If they do not see their errors, they have nothing superior to their present opinion.

"Ought not then this robber and this adulterer to be destroyed?"

By no means say so, but speak rather in this way: "This man who has been mistaken and deceived about the most important things, and blinded, not in the faculty of vision which distinguishes white and black, but in the faculty which distinguishes good and bad, should we not destroy him?"

If you speak thus, you will see how inhuman this is which you say, and that it is just as if you would say, "Ought we not to destroy this blind and deaf man?" But if the greatest harm is the privation of the greatest things, and the greatest thing in every man is the will or choice such as it ought to be, and a man is deprived of this will, why are you also angry with him? Man, you ought not to be affected contrary to nature by the bad things of another. Pity him rather: drop this readiness to be offended and to hate, and these words which the many utter: "These accursed and odious fellows."

How have you been made so wise at once?

And how are you so peevish?

Why then are we angry? Is it because we value so much the things of which these men rob us? Do not admire your clothes, and then you will not be angry with the thief. Do not admire the beauty of your wife, and you will not be angry with the adulterer. Learn that a thief and an adulterer have no place in the things which are yours, but in those which belong to others and which are not in your power. If you dismiss these things and consider them as nothing, with whom are you still angry? But so long as you value these things, be angry with yourself rather than with the thief and the adulterer. Consider the matter thus: you have fine clothes; your neighbor has not: you have a window; you wish to air the clothes. The thief does not know wherein man's good consists, but he thinks that it consists in having fine clothes, the very thing which you also think. Must he not then come and take them away? When you show a cake to

greedy persons, and swallow it all yourself, do you expect them not to snatch it from you? Do not provoke them: do not have a window: do not air your clothes.

I also lately had an iron lamp placed by the side of my household gods: hearing a noise at the door, I ran down, and found that the lamp had been carried off. I reflected that he who had taken the lamp had done nothing strange. What then? To-morrow, I said, you will find an earthen lamp: for a man only loses that which he has. "I have lost my garment." The reason is that you had a garment. "I have pain in my head." Have you any pain in your horns? Why then are you troubled? for we only lose those things, we have only pains about those things which we possess. ...

This is why the ancients taught the maxim, "Know thyself." Therefore we ought to exercise ourselves in small things and, beginning with them, to proceed to the greater.

"I have pain in the head." Do not say, "Alas!" "I have pain in the ear." Do not say, "Alas!" And I do not say that you are not allowed to groan, but do not groan inwardly; and if your slave is slow in bringing a bandage, do not cry out and torment yourself, and say, "Everybody hates me": for who would not hate such a man?

For the future, relying on these opinions, walk about upright, free; not trusting to the size of your body, as an athlete, for a man ought not to be invincible in the way that an ass is.

Who then is the invincible? It is he whom none of the things disturb which are independent of the will. Then examining one circumstance after another I observe, as in the case of an athlete; he has come off victorious in the first contest: well then, as to the second?

And what if there should be great heat? And what, if it should be at Olympia?

And the same I say in this case: if you should throw money in his way, he will despise it. Well, suppose you put a young girl in his way, what then? And what, if it is in the dark? What if it should be a little reputation, or abuse; and what, if it should be praise; and what if it should be death? He is able to overcome all. What then if it be in heat, and what if it is in the rain, and what if he be in a melancholy mood, and what if he be asleep? He will still conquer. This is my invincible athlete.

Behavior in Life

H15 Remember that you must behave in life

Remember that you must behave in life as at a dinner party. Is anything brought around to you? Put out your hand and take your share with moderation. Does it pass by you? Don't stop it. Is it not yet come? Don't stretch your desire towards it, but wait till it reaches you. Do this with regard to children, to a wife, to public posts, to riches, and you will eventually be a worthy partner of the feasts of the gods. And if you don't even take the things which are set before you, but are able even to reject them, then you will not only be a partner at the feasts of the gods, but

also of their empire. For, by doing this, Diogenes, Heraclitus and others like them, deservedly became, and were called, divine.

H25 Is anyone preferred before you at an entertainment

Is anyone preferred before you at an entertainment, or in a compliment, or in being admitted to a consultation? If these things are good, you ought to be glad that he has gotten them; and if they are evil, don't be grieved that you have not gotten them. And remember that you cannot, without using the same means [which others do] to acquire things not in our own control, expect to be thought worthy of an equal share of them. For how can he who does not frequent the door of any [great] man, does not attend him, does not praise him, have an equal share with him who does? You are unjust, then, and insatiable, if you are unwilling to pay the price for which these things are sold, and would have them for nothing. For how much is lettuce sold? An obolus, for instance. If another, then, paying the obolus, takes the lettuce, and you, not paying it, go without them, don't imagine that he has gained any advantage over you. For as he has the lettuce, so you have the obolus which you did not give. So, in the present case, you have not been invited to such a person's entertainment, because you have not paid him the price for which a supper is sold. It is sold for praise; it is sold for attendance. Give him then the value, if it is for your advantage. But if you would, at the same time, not pay the one and yet receive the other, you are insatiable, and a blockhead. Have you nothing, then, instead of the supper? Yes, indeed, you have: the not praising him, whom you don't like to praise; the not bearing with his behavior at coming in.

D1.13 How everything may be done acceptably to the gods

When some one asked, how may a man eat acceptably to the gods, he answered: If he can eat justly and contentedly, and with equanimity, and temperately and orderly, will it not be also acceptably to the gods? But when you have asked for warm water and the slave has not heard, or if he did hear has brought only tepid water, or he is not even found to be in the house, then not to be vexed or to burst with passion, is not this acceptable to the gods?

"How then shall a man endure such persons as this slave?"

Slave yourself, will you not bear with your own brother, who has Zeus for his progenitor, and is like a son from the same seeds and of the same descent from above? But if you have been put in any such higher place, will you immediately make yourself a tyrant? Will you not remember who you are, and whom you rule? That they are kinsmen, that they are brethren by nature, that they are the offspring of Zeus?

"But I have purchased them, and they have not purchased me."

Do you see in what direction you are looking, that it is toward the earth, toward the pit, that it is toward these wretched laws of dead men? But toward the laws of the gods you are not looking.

The Three Fields of Study

D3.2 In what a man ought to be exercised who has made proficiency; and that we neglect the chief things

There are three things in which a man ought to exercise himself who would be wise and good.

The first concerns the desires and the aversions, that a man may not fail to get what he desires, and that he may not fall into that which he does not desire.

The second concerns the movements (toward) and the movements from an object, and generally in doing what a man ought to do, that he may act according to order, to reason, and not carelessly.

The third thing concerns freedom from deception and rashness in judgment, and generally it concerns the assents.

Of these topics the chief and the most urgent is that which relates to the affects; for an affect is produced in no other way than by a failing to obtain that which a man desires or a falling into that which a man would wish to avoid. This is that which brings in perturbations, disorders, bad fortune, misfortunes, sorrows, lamentations and envy; that which makes men envious and jealous; and by these causes we are unable even to listen to the precepts of reason.

The second topic concerns the duties of a man; for I ought not to be free from affects like a statue, but I ought to maintain the relations natural and acquired, as a pious man, as a son, as a father, as a citizen.

The third topic is that which immediately concerns those who are making proficiency, that which concerns the security of the other two, so that not even in sleep any appearance unexamined may surprise us, nor in intoxication, nor in melancholy.

"This," it may be said, "is above our power."

But the present philosophers neglecting the first topic and the second, employ themselves on the third, using sophistical arguments, making conclusions from questioning, employing hypotheses, lying.

"For a man must," as it is said, "when employed on these matters, take care that he is not deceived." Who must? The wise and good man.

This then is all that is wanting to you. Have you successfully worked out the rest? Are you free from deception in the matter of money? If you see a beautiful girl, do you resist the appearance? If your neighbor obtains an estate by will, are you not vexed?

Now is there nothing else wanting to you except unchangeable firmness of mind?

Wretch, you hear these very things with fear and anxiety that some person may despise you, and with inquiries about what any person may say about you. And if a man come and tell you that in

a certain conversation in which the question was, "Who is the best philosopher," a man who was present said that a certain person was the chief philosopher, your little soul which was only a finger's length stretches out to two cubits.

But if another who is present "You are mistaken; it is not worth while to listen to a certain person, for what does he know? he has only the first principles, and no more?" then you are confounded, you grow pale, you cry out immediately, "I will show him who I am, that I am a great philosopher." It is seen by these very things: why do you wish to show it by others? Do you not know that Diogenes pointed out one of the sophists in this way by stretching out his middle finger? And then when the man was wild with rage, "This," he said, "is the certain person: I pointed him out to you." For a man is not shown by the finger, as a stone or a piece of wood: but when any person shows the man's principles, then he shows him as a man.

Let us look at your principles also. For is it not plain that you value not at all your own will, but you look externally to things which are independent of your will? ...

Wretch, will you not dismiss these things that do not concern you at all? These things are suitable to those who are able to learn them without perturbation, to those who can say: "I am not subject to anger, to grief, to envy: I am not hindered, I am not restrained. What remains for me? I have leisure, I am tranquil: let us see how we must deal with sophisticated arguments; let us see how when a man has accepted a hypothesis he shall not be led away to anything absurd." To them such things belong. To those who are happy it is appropriate to light a fire, to dine; if they choose, both to sing and to dance. But when the vessel is sinking, you come to me and hoist the sails.

D2.17 How we must adapt preconceptions to particular cases

...And why do I now allege this contention with one another and speak of it? If you yourself properly adapt your preconceptions, why are you unhappy, why are you hindered? Let us omit at present the second topic about the pursuits and the study of the duties which relate to them. Let us omit also the third topic, which relates to the assents: I give up to you these two topics. Let us insist upon the first, which presents an almost obvious demonstration that we do not properly adapt the preconceptions. Do you now desire that which is possible and that which is possible to you? Why then are you hindered? Why are you unhappy? Do you not now try to avoid the unavoidable? Why then do you fall in with anything which you would avoid? Why are you unfortunate? Why, when you desire a thing, does it not happen, and, when you do not desire it, does it happen? For this is the greatest proof of unhappiness and misery: "I wish for something, and it does not happen." And what is more wretched than I?

Give up your desire to wealth and your aversion to poverty, and you will be disappointed in the one, you will fall into the other. Well, give them up to health, and you will be unfortunate: give them up to magistracies, honours, country, friends, children, in a word to any of the things which are not in man's power. But give them up to Zeus and to the rest of the gods; surrender them to the gods, let the gods govern, let your desire and aversion be ranged on the side of the gods, and wherein will you be any longer unhappy? But if, lazy wretch, you envy, and complain, and are jealous, and fear, and never cease for a single day complaining both of yourself and of the gods,

why do you still speak of being educated? What kind of an education, man? Do you mean that you have been employed about sophistical syllogisms? Will you not, if it is possible, unlearn all these things and begin from the beginning, and see at the same time that hitherto you have not even touched the matter; and then, commencing from this foundation, will you not build up all that comes after, so that nothing, may happen which you do not choose, and nothing shall fail to happen which you do choose?

Give me one young man who has come to the school with this intention, who is become a champion for this matter and says,

"I give up everything else, and it is enough for me if it shall ever be in my power to pass my life free from hindrance and free from trouble, and to stretch out my neck to all things like a free man, and to look up to heaven as a friend of God, and fear nothing that can happen."

Let any of you point out such a man that I may say "Come, young man, into the possession of that which is your own, it is your destiny to adorn philosophy: yours are these possessions, yours these books, yours these discourses."

Then when he shall have laboured sufficiently and exercised himself in this of the matter, let him come to me again and say,

"I desire to be free from passion and free from perturbation; and I wish as a pious man and a philosopher and a diligent person to know what is my duty to the gods, what to my parents, what to my brothers, what to my country, what to strangers."

Come also to the second matter: this also is yours.

"But I have now sufficiently studied the second part also, and I would gladly be secure and unshaken, and not only when I am awake, but also when I am asleep, and when I am filled with wine, and when I am melancholy."

Man, you are a god, you have great designs....

Piety

H7 Consider when, on a voyage, your ship is anchored

Consider when, on a voyage, your ship is anchored; if you go on shore to get water you may along the way amuse yourself with picking up a shellfish, or an onion. However, your thoughts and continual attention ought to be bent towards the ship, waiting for the captain to call on board; you must then immediately leave all these things, otherwise you will be thrown into the ship, bound neck and feet like a sheep. So it is with life. If, instead of an onion or a shellfish, you are given a wife or child, that is fine. But if the captain calls, you must run to the ship, leaving them, and regarding none of them. But if you are old, never go far from the ship: lest, when you are called, you should be unable to come in time.

H31 Be assured that the essential property of piety towards the gods

Be assured that the essential property of piety towards the gods is to form right opinions concerning them, as existing and as governing the universe with goodness and justice. And fix yourself in this resolution, to obey them, and yield to them, and willingly follow them in all events, as produced by the most perfect understanding. For thus you will never find fault with the gods, nor accuse them of neglecting you. And it is not possible for this to be effected any other way than by withdrawing yourself from things not in our own control, and placing good or evil in those only which are. For if you suppose any of the things not in our own control to be either good or evil, when you are disappointed of what you wish, or incur what you would avoid, you must necessarily find fault with and blame the authors. For every animal is naturally formed to fly and abhor things that appear hurtful, and the causes of them; and to pursue and admire those which appear beneficial, and the causes of them. It is impractical, then, that one who supposes himself to be hurt should be happy about the person who, he thinks, hurts him, just as it is impossible to be happy about the hurt itself. Hence, also, a father is reviled by a son, when he does not impart to him the things which he takes to be good; and supposing the empire to be a good made Polynices and Eteocles mutually enemies. On this account the husbandman, the sailor, the merchant, on this account those who lose wives and children, revile the gods. For where interest is, there too is piety placed. So that, whoever is careful to regulate his desires and aversions as he ought is, by the very same means, careful of piety likewise. But it is also incumbent on everyone to offer libations and sacrifices and first fruits, conformably to the customs of his country, with purity, and not in a slovenly manner, nor negligently, nor sparingly, nor beyond his ability.

Finally

D4.10 What things we ought to despise, and what things we ought to value

The difficulties of all men are about external things, their helplessness is about externals. "What shall I do, how will it be, how will it turn out, will this happen, will that?" All these are the words of those who are turning themselves to things which are not within the power of the will.

For who says, "How shall I not assent to that which is false? How shall I not turn away from the truth? "

If a man be of such a good disposition as to be anxious about these things, I will remind him of this: "Why are you anxious? The thing is in your own power: be assured: do not be precipitate in assenting before you apply the natural rule."

On the other side, if a man is anxious about desire, lest it fail in its purpose and miss its end, and with respect to the avoidance of things, lest he should fall into that which he would avoid, I will first kiss him, because he throws away the things about which others are in a flutter, and their fears, and employs his thoughts about his own affairs and his own condition. Then I shall say to him: "If you do not choose to desire that which you will fail to obtain nor to attempt to avoid that into which you will fall, desire nothing which belongs to others, nor try to avoid any of the things which are not in your power. If you do not observe this rule, you must of necessity fall in your

desires and fall into that which you would avoid. What is the difficulty here? where is there room for the words, 'How will it be?' and 'How will it turn out?' and, 'Will this happen or that?'

Now is not that which will happen independent of the will?

"Yes."

And the nature of good and of evil, is it not in the things which are within the power of the will?

"Yes."

Is it in your power, then, to treat according to nature everything which happens? Can any person hinder you?

"No man."

No longer then say to me, "How will it be?" For however it may be, you will dispose of it well, and the result to you will be a fortunate one. What would Hercules have been if he had said, "How shall a great lion not appear to me, or a great boar, or savage men?" And what do you care for that? If a great boar appear, you will fight a greater fight: if bad men appear, you relieve the earth of the bad.

"Suppose, then, that I may lose my life in this way."

You will die a good man, doing a noble act. For since we must certainly die, of necessity a man must be found doing something, either following the employment of a husbandman, or digging, or trading, or serving in a consulship or suffering from indigestion or from diarrhea. What then do you wish to be doing, when you are found by death? I for my part would wish to be found doing something which belongs to a man, beneficent, suitable to the general interest, noble. But if I cannot be found doing things so great, I would be found doing at least that which I cannot be hindered from doing, that which is permitted me to do, correcting, myself, cultivating the faculty which makes use of appearances, labouring at freedom from the affects, rendering to the relations of life their due; if I succeed so far, also touching on the third topic, safety in the forming judgments about things.

If death surprises me when I am busy about these things, it is enough for me if I can stretch out my hands to God and say: "The means which I have received from Thee for seeing Thy administration and following it, I have not neglected: I have not dishonoured Thee by my acts: see how I have used my perceptions, see how I have used my preconceptions: have I ever blamed Thee? have I been discontented with anything that happens, or wished it to be otherwise? have I wished to transgress the relations? That Thou hast given me life, I thank Thee for what Thou has given me: so long as I have used the things which are Thine, I am content; take them back and place them wherever Thou mayest choose; for Thine were all things, Thou gavest them to me." Is it not enough to depart in this state of mind, and what life is better and more becoming than that of a man who is in this state of mind? and what end is more happy?

But that this may be done, a man must receive no small things, nor are the things small which he must lose. You cannot both wish to be a consul and to have these things, and to be eager to have lands and these things also; and to be solicitous about slaves and about yourself. But if you wish for anything which belongs to another, that which is your own is lost. This is the nature of the thing: nothing is given or had for nothing. And where is the wonder? If you wish to be a consul, you must keep awake, run about, kiss hands, waste yourself with exhaustion at other men's doors, say and do many things unworthy of a free man, send gifts to many, daily presents to some. And what is the thing that is got? Twelve bundles of rods, to sit three or four times on the tribunal, to exhibit the games in the Circus and to give suppers in small baskets. Or, if you do not agree about this, let some one show me what there is besides these things.

In order, then, to secure freedom from passions, tranquility, to sleep well when you do sleep, to be really awake when you are awake, to fear nothing, to be anxious about nothing, will you spend nothing and give no labour? But if anything belonging to you be lost while you are thus busied, or be wasted badly, or another obtains what you ought to have obtained, will you immediately be vexed at what has happened? Will you not take into the account on the other side what you receive and for what, how much for how much? Do you expect to have for nothing things so great? And how can you? One work has no community with another.

You cannot have both external things after bestowing care on them and your own ruling faculty: but if you would have those, give up this. If you do not, you will have neither this nor that, while you are drawn in different ways to both. The oil will be spilled, the household vessels will perish: but I shall be free from passions. There will be a fire when I am not present, and the books will be destroyed: but I shall treat appearances according to nature.

"Well; but I shall have nothing to eat."

If I am so unlucky, death is a harbour; and death is the harbour for all; this is the place of refuge; and for this reason not one of the things in life is difficult: as soon as you choose, you are out of the house, and are smoked no more. Why, then, are you anxious, why do you lose your sleep, why do you not straightway, after considering wherein your good is and your evil, say, "Both of them are in my power? Neither can any man deprive me of the good, nor involve me in the bad against my will. Why do I not throw myself down and snore? for all that I have is safe. As to the things which belong to others, he will look to them who gets them, as they may be given by Him who has the power. Who am I who wish to have them in this way or in that? is a power of selecting them given to me? has any person made me the dispenser of them? Those things are enough for me over which I have power: I ought to manage them as well as I can: and all the rest, as the Master of them may choose."

When a man has these things before his eyes, does he keep awake and turn hither and thither? What would he have, or what does he regret, Patroclus or Antilochus or Menelaus? For when did he suppose that any of his friends was immortal, and when had he not before his eyes that on the morrow or the day after he or his friend must die?

"Yes," he says, "but I thought that he would survive me and bring up my son."

You were a fool for that reason, and you were thinking of what was uncertain. Why, then, do you not blame yourself, and sit crying like girls?

"But he used to set my food before me."

Because he was alive, you fool, but now he cannot: but Automedon will set it before you, and if Automedon also dies, you will find another. But if the pot, in which your meat was cooked, should be broken, must you die of hunger, because you have not the pot which you are accustomed to? Do you not send and buy a new pot? He says:

"No greater ill could fall on me."

Why is this your ill? Do you, then, instead of removing it, blame your mother for not foretelling it to you that you might continue grieving from that time? What do you think? do you not suppose that Homer wrote this that we may learn that those of noblest birth, the strongest and the richest, the most handsome, when they have not the opinions which they ought to have, are not prevented from being most wretched and unfortunate?