

Book VII

3. . . . every man is worth just so much as the things about which he busies himself.
15. Whatever any one does or says, I must be good, just as if the emerald (or the gold or the purple) were always saying, "Whatever any one does or says, I must be emerald and keep my color."
17. Eudaimonia (happiness) is a good daimon, or a good thing. What then are you doing here, O imagination? Go back to wherever you came from.
18. Is any man afraid of change? What can take place without change? What then is more pleasing or more suitable to the universal nature?
21. In a little while you will have forgotten everything; in a little while everything will have forgotten you.
29. Wipe out the imagination. . . . Confine yourself to the present. . . . Think of your last hour. Let the wrong that is done by a man stay there where the wrong was done.
43. No joining others in their wailing; no violent emotion.
61. The art of life is more like the wrestler's art than the dancer's, in respect of this, that it should stand ready and firm to meet onsets that are sudden and unexpected.
62. Constantly observe who those are whose approbation you wish to have, and what ruling principles they possess. For then you will neither blame those who offend involuntarily, nor will you want their approbation if you look to the sources of their opinions and appetites.
67. . . . for it is very possible to be a divine man and to be recognized as such by no one.
69. The perfection of moral character consists in this, in passing every day as if it were the last, and in being neither violently excited nor torpid nor playing the hypocrite.

Book VIII

Paragraph 1. . . . throw away the thought of how you might seem to others, and be content if you live the rest of your life in the manner that your nature wills.

10. Repentance is a kind of self-reproof for having neglected something useful. . . . Pleasure then is neither good nor useful.
14. Whatever man you meet with, immediately say to yourself: What opinions has this man about good and bad?
18. That which has died does not fall out of the universe.
34. But consider the kindness by which he has distinguished man, for he has put it in his power not to be separated at all from the universe; and when he has been separated, he has allowed him to return and to be united and to resume his place as a part.
36. Do not disturb yourself thinking of the whole of your life. . . . remember that neither the future nor the past pains you, but only the present.
47. If you are pained by any external thing, it is not this thing that disturbs you, but your own judgment about it. And it is in your power to wipe out this judgment now.
51. Neither in your actions be sluggish nor in conversation without method, nor wandering in your thoughts, nor let there be in your soul inward contention or external effusion, nor in life be so busy as to have no leisure.
55. Generally, wickedness does no harm at all to the universe; and particularly the wickedness of one man does no harm to another. It is harmful only to him who has it in his power to be released from it as soon as he shall choose.

Book IX

Paragraph 1. Injustice is impiety. . . . who lies is guilty of impiety to the same divinity. . . . he who pursues pleasure as good and avoids pain as evil is guilty of impiety. And he who pursues pleasure will not abstain from injustice, and this is plainly impiety.

3. This, then, is consistent with the character of a reflecting man, to be neither careless nor impatient nor contemptuous with respect to death, but to wait for it as one of the operations of nature. As you now wait for the

time when the child shall come out of your wife's womb, so be ready for the time when your soul shall fall out of this envelope.

12. . . . but direct your will to one thing only: to act or not to act as social reason requires.
19. All things are changing: and you yourself are in continuous mutation and in a manner in continuous destruction, and the whole universe, too.
20. It is your duty to leave another man's wrongful act there where it is.
28. In a word, if there is a god, all is well, and if chance rules, do not also be governed by it.
30. Look down from above on the countless herds of men and their countless solemnities, and the infinitely varied voyagings in storms and calms, and the varieties of those who are born, who live together, and die. And consider, too, the life lived by others long ago, and the life of those who will live after you, and the life now lived among barbarous nations, and how many have never even heard your name, and how many will soon forget it, and how they who perhaps now are praising you will very soon blame you, and that neither a posthumous name is of any value, nor reputation, nor anything else.
34. What are these men's leading principles, and about what kind of things are they busy, and for what kind of reasons do they love and honor? Imagine that you see their poor souls laid bare. When they think that they do harm by their blame or good by their praise, what an idea!
40. Either the gods have no power or they have power. If, then, they have no power, why do you pray to them? But if they have power, why do you not pray for them to give you the faculty of not fearing any of the things that you fear, or of not desiring any of the things that you desire. . . ?