

[3.1a] Ἐφ' ἐκάστου τῶν ψυχαγωγούντων ἢ χρεῖαν παρεχόντων ἢ στεργομένων μέμησο ἐπιλέγειν, ὁποῖόν ἐστιν, ἀπὸ τῶν σμικροτάτων ἀρξάμενος:

[3.1b] ἂν χύτραν στέργης, ὅτι "χύτραν στέργω".

[3.1c] κατεαγείσης γὰρ αὐτῆς οὐ ταραχθήσῃ: [3.1d] ἂν παιδίον σαυτοῦ καταφιλήῃς ἢ γυναῖκα, ὅτι ἄνθρωπον καταφιλεῖς: [3.1e] ἀποθανόντος γὰρ οὐ ταραχθήσῃ.

[4.1a] Ὅταν ἄπτεσθαί τις ἔργου μέλλῃς, ὑπομίμησκε σεαυτόν, ὁποῖόν ἐστι τὸ ἔργον. [4.1b] ἔὰν λουσόμενος ἀπίης, πρόβαλλε σεαυτῷ τὰ γινόμενα ἐν βαλανείῳ, τοὺς ἀπορραίνοντας, τοὺς ἐγκρουομένους, τοὺς λοιδοροῦντας, τοὺς κλέπτοντας. [4.1c] καὶ οὕτως ἀσφαλέστερον ἄψῃ τοῦ ἔργου, ἔὰν ἐπιλέγῃς εὐθύς ὅτι "λούσασθαι θέλω καὶ τὴν ἑμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσαν τηρῆσαι". [4.1d] καὶ ὡσαύτως ἐφ' ἐκάστου ἔργου. [4.1e] οὕτω γὰρ ἂν τι πρὸς τὸ λούσασθαι γένηται ἐμποδῶν, πρόχειρον ἔσται διότι

[3.1α] In every thing which pleases the soul, or supplies a want, or is loved, remember to add this to the (description, notion); what is the nature of each thing, beginning from the smallest? [3.1b] If you love an earthen vessel, say it is an earthen vessel which you love; [3.1c] for when it has been broken, you will not be disturbed. [3.1d] If you are kissing your child or wife, say that it is a human being whom you are kissing, [3.1e] for when the wife or child dies, you will not be disturbed.

[4.1a] When you are going to take in hand any act, remind yourself what kind of an act it is. [4.1b] If you are going to bathe, place before yourself what happens in the bath: some splashing the water, others pushing against one another, others abusing one another, and some stealing; [4.1c] and thus with more safety you will undertake the matter, if you say to yourself, I now intend to bathe, and to maintain my will in a manner conformable to nature. [4.1d] And so you will do in every act: [4.1e] for thus if any hindrance to bathing shall happen, let this thought be

[4.1f] "ἀλλ' οὐ τοῦτο ἠθέλον μόνον, ἀλλὰ καὶ τὴν ἑμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσαν τηρῆσαι:
[4.1g] οὐ τηρήσω δέ, ἐὰν ἀγανακτῶ πρὸς τὰ γινόμενα."

[5.1a] Ταράσσει τοὺς ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ τῶν πραγμάτων δόγματα: [5.1b] οἷον ὁ θάνατος οὐδὲν δεινόν (ἐπεὶ καὶ Σωκράτει ἂν ἐφαίνετο) , ἀλλὰ τὸ δόγμα τὸ περὶ τοῦ θανάτου, διότι δεινόν, ἐκεῖνο τὸ δεινόν ἐστίν. [5.1c] ὅταν οὖν ἐμποδιζώμεθα ἢ ταρασσώμεθα ἢ λυπώμεθα, μηδέποτε ἄλλον αἰτιώμεθα, ἀλλ' ἑαυτούς, τοῦτ' ἐστὶ τὰ ἑαυτῶν δόγματα. [5.1d] ἀπαιδεύτου ἔργον τὸ ἄλλοις ἐγκαλεῖν, ἐφ' οἷς αὐτὸς πράσσει κακῶς: [5.1e] ἠργγμένου παιδεύεσθαι τὸ ἑαυτῷ: [5.1f] πεπαιδευμένου τὸ μήτε ἄλλῳ μήτε ἑαυτῷ.

ready: [4.1f] it was not this only that I intended, but I intended also to maintain my will in a way conformable to nature; [4.1g] but I shall not maintain it so, if I am vexed at what happens.

[5.1a] Men are disturbed not by the things which happen, but by the opinions about the things: [5.1b] for example, death is nothing terrible, for if it were, it would have seemed so to Socrates; for the opinion about death, that it is terrible, is the terrible thing. [5.1c] When then we are impeded or disturbed or grieved, let us never blame others, but ourselves, that is, our opinions. [5.1d] It is the act of an ill-instructed man to blame others for his own bad condition; [5.1e] it is the act of one who has begun to be instructed, to lay the blame on himself; [5.1f] and of one whose instruction is completed, neither to blame another, nor himself.