

## STOICISM

### Introduction

"Philosophy" is a term meaning the love (philos) of wisdom (sophia). Emerging in ancient Greece, it focuses on asking questions. The answers change from one system of philosophy to another, but the central questions endure, for they are the central questions of human existence.

What is the universe?  
 Is there a God or gods behind the universe? What is the nature of that divinity?  
 Who am I? What am I? (Soul, or just body? Mind, or just brain?)  
 Can I rely on my senses?  
 What makes me a good person?  
 What makes a good society?  
 What is justice?  
 What makes for happiness?

Stoicism, like other philosophies, asks these questions. It has its own range of answers.

What does your happiness depend on? Parents? Boy/girlfriend? Health? Wealth? Job? Car?

Epicetetus 1. 1. 14. You fret over boat leaving. Like being stuck in traffic. Can't control that, but can control own attitude.

Stoicism was a practical philosophy. Oriented to active life. Very enduring. 300 B.C.-A.D. 200s as a distinct movement, survives in its effects. Upper class in Britain, Southern aristocracy read Marcus. General Lee & President Clinton Southern stoics. Clinton keeps a copy of *Meditations* by bed.

### Examples of Stoicism

Not in the dualism of *Star Wars*. In Stoicism, evil either a necessary part of the perfect universe **OR** from our irrationality. Nietzsche's good versus evil & good versus bad. Noble versus base in this philosophy.

**DUTY:** A man's gotta do what a man's gotta do.

**SELF-CONTROL:** Control emotion with reason. Not lack of emotion, but don't let it control you. Rule it with logic. *απαθεια* gives word "apathy," think of it as tranquility.  
**Spock** "Live long & prosper" not very stoic. In Next Generation, changed it to "we come to serve." More stoic.

**DUTY: [Lion King: Mufasa & Simba]** do your duty. Use your advantages to serve the group, not please yourself. Be loyal. Apotheosis--human becoming a star. This wasn't particularly stoic, but the idea that the stars align with us was. Stoic doctrine of sympathy between us & universe. We're part of universe. "I Just Can't Wait To Be King" shows misunderstanding of role. "Hakuna Matata" shows Epicurean--**pleasure** the greatest good. We can see the gods in the sky: sun, moon, planets, stars, etc

(Marcus 12.28). Like the cloud of witnesses (Heb. 12:1).

**Stoic summum bonum:** live in **conformity with nature** κατὰ τὴν φύσιν, live in accord with reason, submit to your destiny willingly.

## STOICS

- Greek: Zeno of Citium founder of stoicism. Met on the stoa, painted porch.  
Chrysippus
- Romans: Romans already had devotion to duty & practical strain. They adopted stoicism enthusiastically.  
Seneca. In exile under Claudius. Recalled to be Nero's right-hand man. As Nero lost it, Seneca lost favor. Ordered to commit suicide.  
Epictetus.  
Marcus Aurelius.
- Jewish: Philo of Alexandria
- Xn: John & Hebrews use similar vocabulary. John 1:1 esp. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.  
Boethius *Consolation of Philosophy*  
Monks: Used Epictetus' manual: only changed the names of the gods to God.

## OUTLINE OF STOICISM

### LOGIC

Use Xerox of stoicism article in *Encyclopedia of Philosophy*.

### PHYSICS

Reason (Λογος, *logos*) governs universe. A divine fire (πυρ). World periodically burns (Grube ix).

Rational soul a spark of the λογος. Akin to it, it can understand & conform to it.

This acceptance is our summum bonum--conformity of self to universal λογος. This brings happiness ⇒ health, life, wealth. etc originally were "indifferent." Neither good nor evil. Later occupied a middle position between completely indifferent things (like which quarter to use in soft drink machine) & central matter of attitude & harmony with universe.

To fight λογος is to be @ odds with universe & own nature (Grube xi).

**Panaetius** (1st cen. B.C.) rejects the universal conflagration. (Brehier, *Hist/Phil.* 130f).

**Sympathy**--idea that stars influence us (131).

**Divination**--Has become a **humanist**. Soul returns to heights @ death.

**Scaevola** sees 3 theologies

- 1). Poetic, which makes gods < great men
- 2). Philosophers, who put god above human reach.
- 3). Politicians, who preserve traditional cults.

## ETHICS

Stoic seeks to be in tune w/λογος. Nothing else matters.

∴ Means will do duty regardless of consequences. Centers ethics on duty, not consequences ⇒ unperturbed by failure. Like going to pick up package @ lost office for boss ⇒ OK if it's there or not (Grube xii-xiii).

∴ you can practice virtue in **any** circumstances ⇒ As a slave or as an emperor. The point is inner disposition (Grube xiii).

Πνευμα (pneuma) ⇒ breath of life. What we share w/ animals. As animals, we have in common w/ animals passions & perceptions. Must tend animal needs w/o allowing them to drag down the **reason** (Grube xiii).

Το ηγεμονικον (egemonikon). The ruling or directing mind. Controls the animal. Spock.

Stoics politically dangerous (Grube xiii) ⇒ Better to die than live as slaves. **Epictetus**--did I say I couldn't be beheaded?

Cicero ⇒ Humanity transforms animal instincts into civilized practices (Brehier 133).

"Human virtues are merely natural tendencies regulated by reason" (Brehier 133).

## MARCUS AURELIUS

A.D. 121-180. Wanted to be a scholar, got drafted into being emperor. Viewed his adoption into the line of succession as bad news. Grube's introduction my main source. "No longer free to live as a philosopher" (8.1). Diogenes & Socrates > Alexander & Caesar (8.3). A king's just a shepherd who lives off the flock--Plato, *Theatetus* 174d-e (10.23). He can best live as a philosopher in his present role of emperor (shows acceptance of lot) (11.7).



Adoptive selection of emperors. These are the “Five Good Emperors.”

Old Nerva	A.D. 96-98	
Trajan	A.D. 98-117	
Hadrian	A.D. 117-138	
Antoninus Pius	A.D. 138-161	
Marcus Aurelius	A.D. 161-180	(vii)

Hadrian had Antoninus adopt Marcus & Lucius Verus to avoid power vacuum.

Original name: Marcus Annaeus Verus. The old Hadrian called him **Verissimus (Most truthful)**. Like George Washington, he could not tell a lie (viii).

A.D. 139 18 years old. Learned he was in line of succession. Was sorry. A.D. 143 (21 years old) wrote Fronto, his rhetoric teacher, "When I am not with you, you read Cato, but I, when you are not with me, have to listen to the pleaders till 6:00 p.m." (ix).

A.D. 145. Turned from rhetoric to philosophy. Attracted to **practical** stoicism as a practical Roman. The logic & physics of stoicism had become neglected. **Ethics** were foremost.

A.D. 180. Died on military campaign in cold Sarmatia beyond the Danube (xiv).

**The Meditations** written as a journal. Not intended for publication. Put out after he died.

### BOOK ONE—INFLUENCES

- 4.38 "Observe the wise"
- 6.30 Don't be Caesarized; be like Antonius Pius.
- 6.48 When you want to rejoice, focus on the virtues of others.

### PHYSICS IN MARCUS

- 2.2 Three parts of man. Despise the flesh. Pneuma is constantly changing. Directing mind the third part (2.2). Animal-soul, breath-life, rational life: serve each as long as it doesn't conflict with higher (10:2).
- 2.3 Providence, chance, nature.
- 2.11 Be ready to die. If gods exist, death is good. If no gods, why live?
- 2.12 Don't fear death--is natural, therefore good. Only a child fears natural processes.
- 2.14 Whether you live 3 years or 3000, it's all the same because the present is all you have (2.14). The rhythms of life are consistent. Therefore, seeing 40 years is like seeing 10,000.

- 2.16 Body gets sense perceptions. Desires are of the soul, doctrines of the mind.
- 4.3 Providence or atoms. Free the mind from animalistic.
- 4.4 Reason & law belong to all people. The universe is a city, we're citizens. Cosmopolitan.
- 4.5 Death:birth=dissolving:formation. Neither shameful (4.5). No worse to die than to be born. Like a bubble, must pop (8.20). When a thought ends, it dies. Our death is no different (9.21).
- 4.10 Everything that happens is right. (There is bad, i.e. base, but not evil.)
- 4.14 Taken back into creative Reason when we die.
- 4.21 Logos reabsorbs rational spirit the way dirt reabsorbs body.
- 4.23 Everything in tune with nature is in tune with me. City of Zeus. (**Augustine's city of God?**)
- 4.27 orderly universe or chance. Can there be inner order w/o universal order (4.27)? Will end in conflagration or dispersal of atoms (**stoic vs epicurean**) (6.4). Either atoms or providence. Ready to die either way (6.10). Alexander & his groom are in the same state; either absorbed into reason or dispersed atoms (6.24). Lists those who've died (6.47; 7.19). Death is either scattering of atoms (epicurean), or change of place or extinction (stoic ideas) (7.32). Other famous dead people (7.25). Either everything's from one intelligent source or is just atoms (9.39). Whether atoms or order, **I'm part of whole**. Sympathy: everything is related. Be happy & social (10.6). More dead kings. **Be satisfied to live short life decently**. Let reason appropriate circumstances the way fire appropriates fuel (10.31). Either a). determinism or b) Providence or c) randomness. If a)., why strain against necessity. If b)., make self worthy of divine aid. If c)., be glad that in flood you have directing mind. Don't let flood sweep that away.
- 4.29 The rebel against the Logos is a **tumor** on the universe, a splinter from the community (4.29). He's like a severed foot or hand (8.34). A branch cut off from the neighboring branch is also cut off from the tree. We prune ourselves. Be part of the tree, but don't follow the beliefs of the masses (11.8).
- 4.32 All those who lived in former times are dead. We will be too. Live life but don't cling to it.
- 4.34 submit to fate (Clotho).
- 4.40 Universe is one living being (4.40). All things are interwoven, united by a sacred bond (7.9).
- 4.43 Time brings change (Heraclitus 4.46). **tempus fugit** (4.48). (5.23) (5.24). Some things come into being while other things cease to exist (6.15). Change is necessary; can't eat without changing the food. Don't fear it (7.18). Forms change like wax figures (7.23). Everything you see will soon change forms (7.25). Loss is really just

- change (9.35). All parts of the whole perish. Death therefore not bad (10.7). Grapes unripe, ripe, dried; everything changes, not into nothing, but into what did not exist before (11.35).
- 4.45 Things in present are intimately related to before & after.
- 5.8 Individual evils contribute to total good. (5.22). What's bad for the hive isn't good for the bee (6.54)
- 5.13 I was formed out of various elements, will be dissolved into the same. (7.10)
- 5.19 Things can't touch the soul; it affects itself.
- 5.27 Dwell with the gods.
- 6.28 Death is a rest.
- 6.36 The world a point in the universe. The present a point in eternity.
- 6.44 Either the gods plan for us & their plans are good, or if they don't, I can plan for myself. **As Antonius, I'm a citizen of Rome, as a man, of the world.**
- 7.13 Rational beings should love each other. Are related.
- 7.75 The nature of the whole has an impulse to create universe.
- 8.13 Ethics, logic (dialectic), & physics.
- 8.41 A hindrance to senses & to desire is evil to animal nature, hindrance to intelligence is evil to rational nature. Soul is a **sphere** (8.41). Soul keeps its shape when it doesn't extend toward something or collapse. Illuminated from within (11.12). You're composed of three parts: **body (σώματιον), spirit (πνευμάτιον), & mind (νοῦς)**. Must care for the 1st two, but the third part is yours alone. Make it your independent round sphere (12.3).
- 9.28 Revolutions of the cosmos. Earth soon covers us, & it is dissolved.
- 9.40 **Prayer.** Pray not to be afraid rather than for this or that. Pray for courage rather than for child to get well (9.40). To ask that all praise me is like the eye that needs soft colors or the teeth that need soft food (10.35).
- 10.24 Does directing mind change with body?
- 10.26 Invisible forces form sperm into baby, food into body.
- 10.28 A dissatisfied man is like a squealing pig.
- 10.20 Your breath of life (πνευμάτιον) & fiery part (πυρῶδες) are mingled & stationed with lower elements. Don't rebel & leave post.

### LOGIC IN MARCUS

- 3.9 Revere your faculty of thought.
- 3.11 Study what a thing is in its essential nature & its relation to the whole.
- 4.13 If you're endowed with reason, why don't you use it?
- 4.16 Reason will change you from an ape to a god.
- 5.14 Reason sufficient unto itself.
- 5.21 Honor the best thing in the universe & in yourself--reason.
- 7.53 Men & gods have reason in common (contra idea of gods as natural forces.) **Word was God**
- 9.22 Hasten to your directing mind, your neighbor's mind, & the Whole.
- 10.38 The body is an instrument of the mind, the way an ax is an instrument (10.38).
- 11.1 The rational soul shapes itself & is always prepared for death. It loves, is truthful, honors itself.
- 12.28 We see the gods in the sky (gods = sun, stars, etc.)
- 12.30 Sunlight is one despite being broken up by clouds & mountains. Unity of animal-soul ( $\psi\upsilon\chi\eta$ ). Life-breath is **not** one.

### ETHICS IN MARCUS

- 2.1 How to greet the day (2.1). When you wake up, ask if it matters when you get blame. Doesn't (10.13).
- 2.2, 2.3 Don't long for what you can't have (leisure to read)
- 2.4 Come to the light while you can.
- 2.5 Act like a Roman & a man. Get rid of emotional opposition to reason.
- 2.6 You shame yourself when you let your happiness depend on others.
- 2.7 Don't be distracted by external circumstances.
- 2.8 Attend to the disturbances in your soul, not those in the souls of others.
- 2.9 Keep self in tune w/whole. Be in accord w/nature.
- 2.10 Sin from desire worse than a sin from pain.

- 2.13 Don't study everything else in the world; study self (**anti-scientific**).
- 2.16 fundamental evil is being out of tune w/ universe. 4 more evils.
- 2.17 How philosophy helps us live.
- 3.1 carpe diem. Senility & death await.
- 3.2 **Evil** is part of larger beauty, like cracks in bread or figs (3.2). Why are there bitter cucumbers? Why does carpenter produce sawdust? (8.50). (An ethic of good vs bad, not good vs evil)
- 3.3 How to face death. Depart either to better life or to nothingness w/ neither pleasure or pain.
- 3.4 Don't worry about others. You can only control your own actions.
- 3.5 How to act. Better to be right than to be put right.
- 3.6 Mind should be contented with itself. Control emotion, submit to gods.
- 3.7 Nothing is good that compels you to break faith.
- 3.10 simplify life. You'll die soon.
- 3.12 How to lead the good life.
- 4.1 Balanced attitude is flexible.
- 4.3 Retreat within self rather than to mountain resort. Don't seek **fame**, which is fleeting. 1). all disturbances come from within 2). Things change even as you look @ them (4.35). You'll soon forget everything. Everything will soon forget you (7.21). Fame is like a sand dune (7.34).
- 4.6 Their nature required them to act this way. Like "by their fruits ye shall know them." (**rather fatalistic. perhaps irresponsible?**) (4.6). You'd be surprised if a fig tree didn't produce figs (8.15).
- 4.7 Anger. Not a **VICTIM**. **Discard the thought & the words "I have been injured" are gone; discard the words "I have been injured" and the injury is gone"** (4.7). I don't regard what happens to me as evil, therefore it isn't (7.14). No longer blame palace life (8.9). Folly to blame gods or atoms (8.17). Pain is not evil (8.28). When you're angry @ another, think how you do the same things yourself (10.30). Don't let opponent divert you, but don't be angry. Is as weak as quitting through fear (11.9). "Someone is angry. That is his concern." My concern is did I do something to deserve his hate. Don't hate in response (11.13). Everything is as you think it, and thinking is under your control. Change your perception, & you achieve calm (12.22).
- 4.11 Don't be misled by evil man.
- 4.12 1). Do only what reason dictates will benefit mankind.



- 2). Change mind when convinced that is the better course. Will change mind when persuaded (6.21). Is rational to be tractable (8.16).
- 4.17 *carpe diem*. Be good while you can.
- 4.18 Look @ your own life, not @ others.
- 4.19 Don't seek **fame** (advise he's famous for). Why neglect virtue while pursuing somebody else's approval. **If they jumped off a bridge, . . . ?** Don't live for posthumous fame (6.18). Those who were famous are forgotten (7.6).
- 4.20 Beauty is in the thing itself; praise of it is irrelevant.
- 4.22 Don't wander like a cow in a pasture. Don't seek fulfillment in groping.
- 4.24 Do what is necessary. Don't be Epicurean.
- 4.26 Be sober & relaxed. Somebody who wrongs me really wrongs himself.
- 4.30 Can practice philosophy regardless of circumstances.
- 4.31 Be neither despot nor slave.
- 4.33 **sic transit gloria**
- 4.34 Be simple, undisturbed, unsuspecting, gracious, righteous (4.34). No one can keep you from being simple & honest.
- 4.39 YOU must judge what's good & bad FOR YOU.
- 4.47 If a god told you you'd die in 1 or 2 days, the difference wouldn't seem great. Neither is it great between the last possible year & tomorrow (4.47).
- 4.49 Face hardship calmly.
- 5.1 Get up in the morning & go to work. Don't lie in bed (5.1). We share sleep with animals. Wake up (8.12).
- 5.2 Be calm.
- 5.3 Do & say what's right regardless of what others say (5.3). Regardless of what others say or do, I must do what's right (7.15).
- 5.5 Even if you're not clever, virtues are within your reach. Can be free even if you're not a scientist (7.67).
- 5.6 Do right w/o wanting gratitude (5.6). If you do good & somebody benefits, why look for more? (7.73).
- 5.9 Be patient when you fail; try again.

- 5.11 What kind of soul have I developed.
- 5.12 True riches are internal. "You have so much there's no place to relieve yourself."
- 5.16 Your mind is **dyed** by your thoughts.
- 5.17 Inferior men must do inferior things.
- 5.18 Nothing happens you can't endure.
- 5.20 How people are close & not. They can affect our actions, not our attitude.
- 5.25 Another's man wrong doesn't hurt me.
- 5.26 Directing mind must care for animal needs without being overwhelmed by them.
- 5.28 Don't be angry when another has b.o., or acts badly. Reason with him, don't be angry. (6.27). Examine p.o.v. of sinner. Will help you forgive him (7.26). **Leave the wrong done by another at the point where it was done** (7.29). Try to teach them better. Be tolerant if it doesn't work (9.11). The wrong done by another you must leave with him (9.20). How to handle **hate** (9.27). If he did wrong, the wrong is his. Perhaps he did no wrong (9.38). How to deal with shameless conduct (9.41). If you can't teach them better, don't blame yourself or them (10.3).
- 5.29 **The room is smoky and I leave (5.29)**. Don't be distressed. If things get too rough, can leave life (8.47).
- 5.31 Do no evil, speak no evil.
- 5.33 What's imp.? Not fame. Honor gods, do good to men, be patient.
- 5.36 Don't be overwhelmed by another's **grief**.
- 6.2 Being cold or hot are indifferent. Doing what is fitting matters.
- 6.6 Best Defense is not to become like enemy.
- 6.7 Find pleasure in doing good.
- 6.12 The palace is his step-mother, philosophy is his mother.
- 6.13 See a roast as a dead cow, etc. Keeps you from wanting things (6.13). A bath is made of oil, dirt, scummy water (8.24). Clothes are hairs, dye is fishblood, marble is chalk (9.36).
- 6.14 wise man is one who admires wisdom above olives, flocks, etc.
- 6.16 What is truly of value? To act in accordance with our nature.
- 6.19 Don't think something's impossible because it's hard.

- 6.22 **I do my duty; nothing else disturbs me** (6.22).
- 6.26 Do all things as calmly as you spell your name.
- 6.33 Painful labor isn't foreign to my nature & therefore not evil.
- 6.41 Don't look @ things outside my control as good & evil. Then won't have to blame the gods or others for my situation.
- 6.50 If someone prevents you by **force** from your action, change course. You set forth conditionally to start with.
- 6.51 The glory-lover finds good in someone else's actions. Pleasure-lover finds good in passive reception (**couch potato**). Wise man finds good in own actions.
- 6.58 Nobody can keep you from living according to reason.
- 7.3 Your worth depends on the worth of your pursuits. Triumphal parades, scurrying mice.
- 7.6 You may have tasks you can't do well but which you can't turn over to others either. Do best you can.
- 7.7 Accept help from others; no shame in it.
- 7.8 Don't fear the future; you'll face it the same way you face the present.
- 7.16 **Imagination** sometimes runs away with me. Banish it (7.16). Get rid of imaginings & passion (7.29). Avoid wild rejoicing or sorrow (7.43). Be unperturbed (8.5). Get rid of imagination & be unperturbed (8.29).
- 7.20 Only fear is that he'll act in conflict w/ his nature.
- 7.28 Be **self-sufficient**.
- 7.31 Find joy in simplicity & self-respect. Be indifferent to what is neither virtue nor vice (7.31). Rejoice if directing mind is healthy (8.43).
- 7.36 **A king's privilege to do good & be spoken ill of.**
- 7.44-46 Worry more about right & wrong than life & death. Stay @ your post & do your duty. Nobility ≠ saving life. Don't try to lengthen life but to ennoble it (7.44-46). View death as a part of life; like youth & adulthood. Await it as you await a child's birth (9.3). What a small part of infinite time has been allotted us. Act in accord with nature, endure what nature allots you (12.32). At end of life, don't say "I've only played three acts, not five." Your play is only three acts long. Did you play well? **Depart graciously, for he who dismisses you is gracious** (12. 36).
- 7.52 He may be a better wrestler, but he's not a better man.
- 7.54 You can **always** revere gods, act justly, & attend to impressions.

- 7.55 Don't pay attention to others' directing minds. 1). Duty 2). resist flesh 3). Be free from haste & deceit.
- 7.57 Love your fate; what's better suited to you?
- 7.58 Your actions are imp., your circumstances aren't.
- 7.61 Life more like wrestling than dancing.
- 7.64 Pain neither eternal nor unbearable.
- 7.66 Examine Socrates by his soul, not his fame.
- 7.68 Don't let others threaten you. Do right even if they kill you.
- 7.71 You can't escape others' vices, can escape your own.
- 8.4 **They will do the same things no less even if you burst**
- 8.7 Our nature to be happy when we're on our allotted road.
- 8.19 Is my purpose just to have pleasure?
- 8.20 No worse to die than to be born.
- 8.26 Especially human to be gracious.
- 8.27 3 attitudes: toward gods, toward others, toward circumstances.
- 8.32 "build your life deed by deed"
- 8.39 Oppose pleasure with self-control.
- 8.42 I don't deserve to hurt myself. Like **Stuart Smalley, "I refuse to beat myself up"**
- 8.48 Directing spirit is invincible when self-sufficient.
- 9.1 Wrongdoing is impious. We're fashioned for each other & shouldn't hurt each other. Lying is impious to goddess Truth. One who seeks pleasure or fears pain also impious.
- 9.2 Mental corruption worse than physical illness.
- 9.4-5 The sinner sins against himself. Can sin by omission & commission.
- 9.6 What we need. 1). Grasp reality 2). beneficial action 3). acceptance of external events (9.6). Be imperturbable, act righteously, be socially beneficial (9.31).
- 9.9 Like attracts like. Herds.
- 9.29 Don't expect Plato's republic or to be Alexander. **Pragmatic.**

- 9.37 Enough of my wretched life, of monkey tricks.
- 9.41 Epicurus an example for persevering
- 10.1 Will you ever, my soul, be good, simple, unified. . . ?
- 10.3 Bear anything without complaining.
- 10.8 Definitions of virtue: "reasonableness," "co-operativeness," "high-mindedness."
- 10.9 Don't be **distracted by vulgar comedies, wars, etc.** Be simple.
- 10.10 All men are **bandits**, hunting fish or Sarmatians.
- 10.11 High-minded man puts off restraints of body, doesn't care what others think, considers the nature of the whole.
- 10.12 Do **duty in kindly but uncompromising manner.**
- 10.15 Let people see a true man living in accord with nature.
- 10.16 Don't just talk about what makes a man good. Be good.
- 10.19 We're **slaves to bodily functions.**
- 10.25 The one who disobeys the law is a runaway slave.
- 10.33 Do what's best in these circumstances. Don't be hindered, but overcome obstacles with reason.
- 10.34 Remember the generations are like leaves (Iliad 6). We'll all die soon.
- 10.36 No matter how good you are, some will rejoice @ your funeral.
- 11.2 Don't be overwhelmed by singing, dance, wrestling, boxing. Break into component parts & despise them--are indifferent.
- 11.3 Make a **dignified exit, unlike CHRISTIANS.** Contemptuous dismissal of Xn's emotional ecstasy.
- 11.4 It's your vocation to be a good man. Takes philosophy to do that.
- 11.6 Hierarchy of drama: tragedy, Old Comedy, Middle Comedy, & New Comedy (best to worst).
- 11.15 **Calculated simplicity is like a dagger. Nothing is uglier than wolfish friendship (11.15).**
- 11.16 Live the good life to the end. The power is in the soul; externals are indifferent.

- 11.18 Gifts of the 9 Muses. Gentleness is more manly than anger. Avoid flattery & anger.
1. My relations to others; ram protecting flock
  2. What kind of people they are
  3. Don't be vexed. They want to do right. Nobody likes being called unjust.
  4. You err yourself.
  5. You aren't sure they do wrong.
  6. When angry, remember life is but a moment.
  7. **It is not their actions that annoy us, but our own conception of them.**  
(Anger is a demand)
  8. The consequences of my anger are harder to bear than the original wrong.
  9. Genuine kindness is invincible.
  10. It is madness to expect inferior men to do no wrong.
- 11.19 Mistakes. Is a mistake to think you have no feelings. A mistake to let body rule you.
- 11.21 "The man who does not have one single . . . aim in life cannot . . . remain the same man."
- 11.23 Most beliefs are bogey-men (Λαμία) to frighten children.
- 11.24 Spartans gave guests seats in shade, sat in sun themselves.
- 11.29 You must be a pupil before you can be a teacher.
- 11.36 No one can rob you of your freedom of choice.
- 11.37 Epictetus said, must have assent, must indulge impulses only conditionally, do social good, be free from desire.
- 12.1 Cease to think of the past, leave the future to Providence, focus on present.  
"Sufficient unto the day is the evil thereof" (Mt 6:34) Piety & justice. Don't let others hinder you. Don't be surprised. Don't depend on this & that.
- 12.4 Strange that you love self above all others yet care what they think about you more than about what you think about yourself.
- 12.6 Practice until you get better; left hand learns to hold reins better than right because of practice.
- 12.16 Don't condemn. He may not have done wrong, & if he did, he condemns himself.
- 12.17 If it is not the right thing, don't do it; if it is not true, don't say it.
- 12.19 Rule passions; don't let them make you a puppet.
- 12.31 What do you require? Life? Pleasure? Ability to speak? To think? Let them be unimp. Follow reason & the god.