The works of Epictetus, consisting of his discourses, in four books, the Enchiridion, and fragments

Epictetus Epictetus
Title: The works of Epictetus, consisting of his discourses, in four books, the Enchiridion, and fragments

Author: Epictetus Epictetus

This is an exact replica of a book. The book reprint was manually improved by a team of professionals, as opposed to automatic/OCR processes used by some companies. However, the book may still have imperfections such as missing pages, poor pictures, errant marks, etc. that were a part of the original text. We appreciate your understanding of the imperfections which can not be improved, and hope you will enjoy reading this book.
ALL THE WORKS OF EPICTETUS, WHICH ARE NOW EXTANT;
CONSISTING OF HIS DISCOURSES, PRESERVED BY ARRRIAN,
IN FOUR BOOKS,
THE ENCHIRIDION, AND FRAGMENTS.
TRANSLATED FROM THE ORIGINAL GREEK,
BY ELIZABETH CARTER.
WITH AN INTRODUCTION, AND NOTES, BY THE TRANSLATOR.

DUBLIN:
PRINTED FOR HULTON BRADLEY, BOOKSELLER, AT THE KING'S ARMS AND TWO BIBLES IN DAME-STREET.
MDCC LIX.
The Translator of Epictetus owes the Permission of inserting the following ODE entirely to the Friendship of the Writer of it, who, when she favoured her with it, had no Thought of its ever appearing in Print.

An Irregular ODE.

To E. C. who had recommended to me the Stoic Philosophy, as productive of Fortitude, and who is going to publish a Translation of Epictetus.

I.

COME, Epictetus! Arm my Breast
With thy impenetrable Steel,
No more the Wounds of Grief to feel,
Nor mourn by others' Woes deprest.
Oh teach my trembling Heart
To scorn Affliction's Dart;
Teach me to mock the Tyrant Pain!
For see around me stand
A dreadful murd'rous Band,
I fly their cruel Power in vain!
Here lurks Dis'temper's horrid Train,
And There the Passions lift their flaming Brands;
These with fell Rage my helpless Body tear,
While Those with daring Hands
Against the immortal Soul their impious Weapons rear.

A
II.

Where-e'er I turn, fresh Evils meet my Eyes;
   Sin, Sorrow, and Disgrace,
Pursue the Human Race!
There on the Bed of Sickness Virtue lies!
See Friendship bleeding by the Sword
   Of base ingratitude!
See baleful jealousy intrude,
And poison all the Bliss that Love had foster'd!
Oh! seal my Ears against the piteous Cry
   Of innocence distress!
Nor let me shrink, when Fancy's Eye
Beholds the guilty Wretch's Breast
Beneath the torturing Pincers heave:
Nor for the num'rous Wants of Mis'ry grieve,
Which all-disposing Heav'n denies me to relieve!

III.

No longer let my fleeting Joys depend
   On social, or domestic Ties!
Superior let my Spirit rise,
   Nor in the gentle Counsels of a Friend,
Nor in the Smiles of Love, expect Delight:
But teach me in myself to find
   Whate'er can please or fill my Mind.
Let inward Beauty charm the mental Sight;
   Let Godlike Reason, beaming bright,
Chace far away each gloomy Shade,
   'Till Virtue's heav'nly Form display'd
   Alone shall captivate my Soul,
And her divinest Love possess me whole!

IV.

But, ah! what means this impious Pride,
   Which heav'nly Hosts deride!
Within myself does Virtue dwell?
Is all serene, and beauteous there?
What mean these chilling Damps of Fear?
   Tell me, Philosophy! Thou Boaster! Tell:
This God-like all-sufficient Mind,
Which, in its own Perfection blest,
Defies the Woes, or Malice of Mankind
   To shake its self-possession Rest,
An Irregular Ode.

Is it not foul, weak, ignorant, and blind?
Oh Man! from conscious Virtue’s Praise
Fall’n, fall’n! —— what Refuge can’t thou find!
What pitting Hand again will raise
From native Earth thy groveling Frame!
Ah, who will cleanse thy Heart from Spot of sinful Blame?

V.

But, See! what sudden Glories from the Sky
To my benighted Soul appear;
And all the gloomy Prospect cheer?
What awful Form approaches nigh?
Awful: Yet mild as is the southern Wind
That gently bids the Forest nod.
Hark! Thunder breaks the Air, and Angels speak!

"Behold the Saviour of the World! Behold the Lamb of
Ye Sons of Pride, behold his Aspect meek! [God!"
The Tear of Pity on his Cheek!
See in his Train appear
Humility and Patience sweet,
Repentance, prostrate at His sacred Feet,
Bedews with Tears, and wipes them with her flowing Hair!

VI.

What Scenes now meet my wond’ring Eyes!
What hallow’d Grave,
By mourning Maids attended round,
Attracts the Saviour’s Steps? What heart-felt Wound
His spotless Bosom heaves with tender Sighs?
Why weeps the Son belov’d, Omnipotent to save?
But, lo! He waves his awful Hand!
The sleeping Clay obeys His dread Command.

Ob Lazarus! come forth! —— “Come forth and see
The dear Effects of wond’rous Love!
“He, at whose Word the Seas and Rocks remove,
“My Friend, thy Lord, thy Maker, weeps for Thee!”

VII.

Thy Walls, Jerusalem, have seen thy King,
In Meekness clad, lament thy hapless Fate!
Unquench’d His Love, though paid with ruthless Hate!
O loft, relentless Sion! Didst Thou know
Who thus vouchsafes thy Courts to tread,
What loud Halleluia wouldst thou sing!
How eager crown his honour’d Head!

Nor
AN IRREGULAR ODE.

Nor see unmov'd His kind paternal Woe!
Nor force His Tears, His precious Blood, for thee to flow!

VIII.

No more repine, my coward Soul!
The Sorrows of Mankind to share,
Which He, who could the World controul,
Did not disdain to bear!

Check not the Flow of sweet fraternal Love,
By Heav'n's high King in Bounty given,
Thy stubborn Heart to soften and improve,
Thy earth-clad Spirit to refine,
And gradual raise to Love divine:
And wing its soaring Flight to Heaven!

IX.

Nor Thou, ELIZA, who from early Youth
By Genius led, by Virtue train'd,
Haft sought the Fountain of eternal Truth,
And each fair Spring of Knowledge train'd;
Nor Thou, with fond Chimeras vain,
With Stoic Pride, and fancied Scorn
Of human Feelings, human Pain,
My feeble Soul sustain!

Far nobler Precepts should thy Page adorn.
O rather guide me to the sacred Source
Of real Wisdom, real Force,
Thy Life's unerring Rule!
To Thee, fair Truth her radiant Form unshrouds,
Though, wrapp'd in thick impenetrable Clouds,
She mock'd the Labours of the Grecian School.

M. H.
HE Stoic Sect was founded by Zeno, about three hundred Years before the Christian Era: and flourished in great Reputation, till the Declension of the Roman Empire. A complete History of this Philosophy would be the Work of a large Volume: and nothing further is intended here, than such a summar'y View of it, as may be of Use to give a clearer Notion of those Passages in Epictetus, a strict Professor of it, which allude to some of its peculiar Doctrines.

§ 2. That the End of Man is to live conformably to Nature, was universally agreed on amongst all the Philosophers: but, in what that Conformity to Nature consists, was the Point in Dispute. The Epicureans maintained, that it consisted in Pleasure; of which they constituted Sense the Judge (a). The Stoics, on the contrary, placed it in an absolute

(a) Sensibus ipsa judicari voluptatis. Cic. de Fin. L II. By Pleasure the Epicureans sometimes explained themselves to mean, only Freedom from Uneasiness: but the Philosophers of other Sects in general, as well as Cicero, insist, producing their own Expressions for it, that they meant Sensual Delights. This, indeed, was more explicitly the Doctrine of Aristippus, the Father of the Cyrenaei: a Sect, however, which sunk into the Epicureans: whose Notions plainly led to the Dissoluteness so remarkable in the Lives of most of them.
INTRODUCTION.

Perfection of the Soul. Neither of them seem to have understood Man in his mixed Capacity; but while the first debased him to a mere Animal, the last exalted him to a pure Intelligence; and both considered him as independent, uncorrupted and sufficient, either by Height of Virtue or by well-regulated Indulgence, to his own Happiness. The Stoical Excess was more useful to the Public, as it often produced great and noble Efforts towards that Perfection, to which it was supposed possible for human Nature to arrive. Yet, at the same time, by flattering Man with false and presumptuous Ideas of his own Power and Excellence, it tempted even the best to Pride: a Vice not only dreadfully mischievous in human Society, but, perhaps of all others, the most insuperable Bar to real inward Improvement.

§ 3. Epictetus often mentions Three Topics, or Clauses, under which the whole of Moral Philosophy is comprehended. These are, the Desires and Aversions, the Pursuits and Avoidances, or the Exercise of the active Powers, and the Affections of the Understanding.

§ 4. The Desires and Aversions were considered as simple Affections of the Mind, arising from the Apprehension, that anything was conducive to Happiness, or the contrary. The first Care of a Proficient in Philosophy was, to regulate these in such a manner, as never to be disappointed of the one, or incur the other: a Point no otherwise attainable, than by regarding all Externals as absolutely indifferent. Good must always be the Object of Desire, and Evil of Aversion. The Person then, who considers Life, Health, Ease, Friends, Reputation, &c. as Good; and their Contraries as Evil, must necessarily desire the one, and be averse to the other: and, consequently, must often find his Desire disappointed, and his Aversion incurred. The Stoics, therefore, restrained Good and
and Evil to Virtue and Vice alone: and excluded all Externals from any Share in human Happinesfs, which they made entirely dependent on a right Choice. From this Regulation of the Desires and Aversions follows that Freedom from Perturbation, Grief, Anger, Pity, &c. and in short, that universal Apathy, which they every-where strongly inculcate.

§. 5. The next Step to Stoical Perfection was, the Clas of Pursuits and Avoidances (b). As the Desires and Aversions are simple Affections, the Pursuits and Avoidances are Exer-
tions of the active Powers towards the procuring or declining any thing. Under this Head was comprehended the whole System of moral Duties, according to their incomplete Ideas of them: and a due Regard to it was supposed to ensure a proper Behaviour in all the social Relations. The constant Performance of what these point out, naturally followed from a Regulation of the Desires and Aversions in the first Topic: for where the Inclinations are exerted and restrained as they ought, there will be nothing to mislead us in Action.

§. 6. The last Topic, and the Completion of the Stoic Character, was that of the Affents (c). As the

(b) The Stoics define these Terms: the one, a Motion, by which we are carried toward some Object; the other, a Motion, by which we strive to shun it. The original Words, by a Happinesfs in the Greek Language, are properly oppos'd to each other; which the English will not admit. I have chosen the best I could find, and wish they were better.

(c) It seems strange, that the Stoics generally put the Affents last: since both the Affections and Will should be governed by the Understanding; which, therefore, should be rectified, in order to do its Office well. Epictetus seems to be of this Opinion in B. I. c. 17. But, perhaps, they thought common Sense, or natural Logic, sufficient for this Purpose; and artificial Logic, which they meant, but did not express clearly, by the Word Affents, necessary as a Guard only against Sophistry. Yet their mentioning it, as a Guard also against being misled, when they were in Drink, and even in their Dreams, leaves but little Room for this Conjecture.
the second was to produce a Security from Failure in Practice, this was to secure an Infallibility in Judgment, and to guard the Mind from ever either admitting a Falshood, or dissenting from Truth. A wise Man, in the Stoic Scheme, was never to be mistaken, or to form any Opinion. Where Evidence could not be obtained, he was to continue in Suspence. His Understanding was never to be misled, even in Sleep, or under the Influence of Wine, or in a Delirium. In this last Particular, however, there is not a perfect Agreement: and some Authors are so very reasonable, as to admit it possible for a Philosopher to be mistaken in his Judgment, after he hath loft his Senses (d).

§ 7. The Subjects of these several Classxes of philosophic Exercise are, the Appearances of Things (e). By these Appearances the Stoics understood the Impressions (f) made on the Soul, by any Objects, presented either to the Senses, or to the Understanding. Thus a House, an Estate, Life, Death, Pain, Reputation, &c. (considered in the View, under which they are presented to the perceptive Faculties) in the Stoical Sense are, Appearances. The Use of Appearances is common to Brutes, and Men; an intelligent Use of them belongs only to the latter: a Distinction, which is carefully to be observed in reading these Discourses.

§ 8.

(d) Και μην την αρετην Χρυσιττος αποθετην, Κλασιλης δε αναποθετην, και μεθο τω και μελανχολιαν δε, απαθετην, δια ειδοτης καταληψεις. Diog. Laert. in Zeno.

Nam si argumentaberis, sapientem multo vino inebriari, et retinere rectum tenorem, etiam si temulentus sit: licet colligas, nec veneno pote moriturum, &c. Sen. Epist. 83.

(e) The original Word is of peculiar Signification among the Stoics: and I with it could have been rendered into English, in a manner less ambiguous, and more expressive of its Meaning. But the Stoic Language perished with the Stoic Sect: and scarcely any of its technical Terms can now be rendered intelligible, except by a Paraphrase, or a Definition.

(f) Τυπεσων η φηγη. Diog. Laert. L. VII. § 45.