TO MYSELF

THE SACRED BOND

δικαιοσύνη

Injustice is a crime against the cosmos.

MARCUS AURELIUS

ΤΩΝ ΕΙΣ ΕΑΥΤΟΝ · BOOK IX

CLASSIC MOTIVATION

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❧

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Book IX of the Meditations · ΤΩΝ ΕΙΣ ΕΑΥΤΟΝ

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The Meditations of Marcus Aurelius, in twelve standalone volumes.

Volume IX — The Sacred Bond (Book IX)

A parallel edition presenting, for every section: the Greek original; the Latin translation of Wilhelm Xylander (Editio Princeps, Basel 1558); a fresh English rendering of each; and notes on how the thought crosses the two languages.

Edited by Stuart Schonwetter. Classic Motivation · classicmotivation.com

A note on the text. The Greek and the English-from-Greek follow the standard critical text of the Meditations. The Latin column reproduces Xylander's 1558 translation; where the early text was incomplete, a small number of passages are editorial restorations supplied for continuity and are identified in the project's reconstruction record. They are not presented as verbatim sixteenth-century readings.

This Volume

To wrong another person, Marcus argues, is not merely unfair — it is a kind of blasphemy. Book IX of the Meditations grounds justice in the structure of the universe itself: nature made rational beings for one another, so injustice sets you against the whole, and even the liar sins against Truth.

From this single conviction the book unfolds its most humane counsel — that the wrongdoer harms mainly himself; that the shameless must exist just as surely as figs must have juice, so their existence should never surprise you; and that doing good is its own complete reward, and to look for more is like an eye demanding payment for seeing. Turn your prayers inward, leave each person’s fault where it lies, and hold to the bond that ties every mind to every other.

This volume of the To Myself series presents Book IX complete, as a parallel text — the original Greek, Xylander’s 1558 Latin, and clear English of each — with section-by-section notes and a glossary of the Stoic vocabulary beneath it all.

Introduction to Book IX

Book IX opens with a startling claim: injustice is impiety. Because the nature of the whole framed rational beings to help one another and never to harm, to wrong a fellow human is to set yourself against the cosmos itself — and the liar, too, offends against the goddess Truth, from whom all true things flow. Ethics here is not a social contract to be negotiated but a sacred order to be honored; to break faith with another mind is to break faith with the whole.

From that root grows the book's remarkable compassion. The person who does wrong injures chiefly himself, quietly degrading the one thing that was his to keep. And wrongdoers must exist — the shameless as surely as figs have juice; to demand a world without them is a kind of madness. So Marcus meets each fault not with outrage but with the specific virtue nature supplied against it: against ingratitude, kindness; against every vice, its answering medicine.

The book's practical spine is the sovereignty of judgment. Everything is opinion, and opinion can be cast out the moment you choose. Leave another's error where it first arose, rather than carrying it home into your own mind. And — one of Marcus's quietly radical moves — turn prayer inward: do not ask the gods to change your circumstances, but for the strength neither to fear nor to crave them.

Read this volume with the columns together. Book IX's ethical vocabulary is precise — δικαιοσύνη, justice; κοινωνία, fellowship; ἀσέβεια, impiety — and it rewards watching how Xylander carries these Greek social and religious terms into the legal and moral Latin of Renaissance civil society.

Book IX · The Sacred Bond

Book IX · Section 1

Injustice as Impiety

Greek Original	Latin (Xylander 1558)
Ὁ ἀδικῶν ἀσεβεῖ˙ τῆς γὰρ τῶν ὅλων φύσεως κατεσκευακυίαςτὰ λογικὰ ζῷα ἕνεκεν ἀλλήλων, ὥστε ὠφελεῖν μὲν ἄλληλα κατάξίαν βλάπτειν δὲ μηδαμῶς, ὁ τὸ βούλημα ταύτης παραβαίνωνἀσεβεῖ δηλονότι εἰς τὴν πρεσβυτάτην τῶν θεῶν. ἡ γὰρ τῶν ὅλωνφύσις ὄντων ἐστὶ φύσις˙ τὰ δέ γε ὄντα πρὸς τὰ ὑπάρχοντα πάνταοἰκείως ἔχει. ἔτι δὲ καὶ ὁ ψευδόμενος [δὲ] ἀσεβεῖ περὶ τὴν αὐτὴνθεόν˙ καὶ Ἀλήθεια αὕτη ὀνομάζεται καὶ τῶν ἀληθῶν ἁπάντωνπρώτη αἰτία ἐστιν. ὁ μὲν οὖν ἑκὼν ψευδόμενος ἀσεβεῖ, καθόσονἐξαπατῶν ἀδικεῖ˙ ὁ δὲ ἄκων, καθόσον διαφωνεῖ τῇ τῶν ὅλωνφύσει καὶ καθόσον ἀκοσμεῖ μαχόμενος τῇ τοῦ κόσμου φύσει˙μάχεται γὰρ ὁ ἐπὶ τἀναντία τοῖς ἀληθέσι φερόμενος παῤ ἑαυτόν˙ἀφορμὰς γὰρ προειλήφει παρὰ τῆς φύσεως, ὧν ἀμελήσας οὐχοἷός τέ ἐστι νῦν διακρίνειν τὰ ψευδῆ ἀπὸ τῶν ἀληθῶν. καὶ μὴνκαὶ ὁ τὰς ἡδονὰς ὡς ἀγαθὰ διώκων, τοὺς δὲ πόνους ὡς κακὰφεύγων ἀσεβεῖ˙ ἀνάγκη γὰρ τὸν τοιοῦτον μέμφεσθαι πολλάκιστῇ κοινῇ φύσει ὡς παῤ ἀξίαν τι ἀπονεμούσῃ τοῖς φαύλοις καὶτοῖς σπουδαίοις, διὰ τὸ πολλάκις τοὺς μὲν φαύλους ἐν ἡδοναῖςεἶναι καὶ τὰ ποιητικὰ τούτων κτᾶσθαι, τοὺς δὲ σπουδαίους πόνῳκαὶ τοῖς ποιητικοῖς τούτου περιπίπτειν. ἔτι δὲ ὁ φοβούμενος τοὺςπόνους φοβηθήσεταί ποτε καὶ τῶν ἐσομένων τι ἐν τῷ κόσμῳ,τοῦτο δὲ ἤδη ἀσεβές˙ ὅ τε διώκων τὰς ἡδονὰς οὐκ ἀφέξεται τοῦἀδικεῖν, τοῦτο δὲ ἐναργῶς ἀσεβές˙ χρὴ δὲ πρὸς ἃ ἡ κοινὴ φύσιςἐπίσης ἔχει (οὐ γὰρ ἀμφότερα ἂν ἐποίει, εἰ μὴ πρὸς ἀμφότεραἐπίσης εἶχε), πρὸς ταῦτα καὶ τοὺς τῇ φύσει βουλομένους ἕπεσθαι,ὁμογνώμονας ὄντας, ἐπίσης διακεῖσθαι˙ ὅστις οὖν πρὸς πόνονκαὶ ἡδονὴν ἢ θάνατον καὶ ζωὴν ἢ δόξαν καὶ	Qui iniuste agit, impietatis reus est. Etenim cum universi natura ratione praedita animantia eo effecerit ut quantum eius dignum est, unum alteri prosit, noceat autem nequaquam: qui ergo eius voluntatem praeterit, in ipsum deum impius est. Qui mentitur, in eandem impietatem incurrit. Nam universi natura est natura eorum quae sunt: quae autem sunt, ad ea omnia quae vera sunt, affinitatem habent. Qui sponte sua mentitur, iniquus est, quatenus fallit & iniuria afficit: qui vero invitus, quatenus ab universi harmonia discordat, & ordinem turbat. Qui voluptates ut bona sectatur, aut dolores ut mala fugit, reus est impietatis. Necesse est enim huiusmodi hominem saepe incusare communem naturam, quod iniustis & bonis non pro dignitate distribuat, quuum improbi saepe voluptatibus fruantur, boni vero in dolores & aerumnas incidant.

ἀδοξίαν, οἷς ἐπίσηςἡ τῶν ὅλων φύσις χρῆται, αὐτὸς οὐκ ἐπίσης ἔχει, δῆλον ὡς ἀσεβεῖ.λέγω δὲ τὸ χρῆσθαι τούτοις ἐπίσης τὴν κοινὴν φύσιν ἀντὶ τοῦκατὰ τὸ ἑξῆς συμβαίνειν ἐπίσης τοῖς γινομένοις καὶ ἐπιγινομένοιςὁρμῇ τινι ἀρχαίᾳ τῆς προνοίας, καθ ἣν ἀπό τινος ἀρχῆς ὥρμησενἐπὶ τήνδε τὴν διακόσμησιν, συλλαβοῦσά τινας λόγους τῶνἐσομένων καὶ δυνάμεις γονίμους ἀφορίσασα ὑποστάσεών τε καὶμεταβολῶν καὶ διαδοχῶν τοιούτων	
English from Greek: He who does injustice is impious. For since the nature of the whole has framed the rational creatures for one another's sake — to benefit each other according to worth, and in no way to harm — he who transgresses her will is plainly impious toward the most venerable of the gods. And he who lies is also impious toward the same goddess; for she is named Truth, and is the first cause of all things true. The willing liar is impious insofar as, by deceiving, he does injustice; the unwilling, insofar as he is out of tune with the nature of the whole and creates disorder by fighting against the nature of the cosmos — for he fights against it who is carried, of himself, contrary to the truth, since he had received from nature the resources whose neglect now leaves him unable to distinguish the false from the true. Moreover, he who pursues pleasures as goods and flees pains as evils is impious; for such a man must often blame the common nature for distributing to the worthless and to the good against their desert — since the worthless are often in pleasures and possess what produces them, while the good fall into pain and what produces pain. And further, he who fears pain will some day fear something that must come to pass in the cosmos — and that is already impiety; and he who pursues pleasures will not hold back from injustice — and that is plainly impious. Toward those things to which the common nature is indifferent — for she would not have made both if she were not indifferent to both — toward these, those who would follow nature must hold the same mind and be likewise indifferent. Whoever, then, is not himself indifferent to pain and	English from Latin: He who does injustice is impious. For since the nature of the whole has framed the rational creatures for one another's sake — to benefit each other according to worth, and in no way to harm — he who transgresses her will is plainly impious toward the most venerable of the gods. And he who lies is also impious toward the same goddess; for she is named Truth, and is the first cause of all things true. The willing liar is impious insofar as, by deceiving, he does injustice; the unwilling, insofar as he is out of tune with the nature of the whole and creates disorder by fighting against the nature of the cosmos — for he fights against it who is carried, of himself, contrary to the truth, since he had received from nature the resources whose neglect now leaves him unable to distinguish the false from the true. Moreover, he who pursues pleasures as goods and flees pains as evils is impious; for such a man must often blame the common nature for distributing to the worthless and to the good against their desert — since the worthless are often in pleasures and possess what produces them, while the good fall into pain and what produces pain. And further, he who fears pain will some day fear something that must come to pass in the cosmos — and that is already impiety; and he who pursues pleasures will not hold back from injustice — and that is plainly impious. Toward those things to which the common nature is indifferent — for she would not have made both if she were not indifferent to both — toward these, those who would follow nature must hold the same mind and be likewise indifferent. Whoever, then, is not himself indifferent to pain and

pleasure, death and life, fame and obscurity — which the nature of the whole uses indifferently — plainly commits impiety.	pleasure, death and life, fame and obscurity — which the nature of the whole uses indifferently — plainly commits impiety.

Language Differences: *Marcus links injustice directly to ἀσέβεια (impiety / sacrilege). Xylander translates this via Roman legal terminology as impietatis reus est ("is guilty of / indicted for impiety"). The cosmic title τὴν πρεσβυτάτην τῶν θεῶν (the oldest / most venerable of the deities) is localized standardly as in ipsum deum.*

Commentary: Marcus outlines a profound theological foundation for ethics. Injustice is redefined from a simple social contract violation into a cosmic crime. Because universal nature constructed rational beings for mutual benefit, harming a fellow human or fracturing the truth is a direct rebellion against the governing laws of reality.

Book IX · Section 2

Departing from Corruption

Greek Original	Latin (Xylander 1558)
Χαριεστέρου μὲν ἦν ἀνδρός, ἄγευστον ψευδολογίας καὶ πάσηςὑποκρίσεως καὶ τρυφῆς καὶ τύφου γενόμενον, ἐξ ἀνθρώπωνἀπελθεῖν. τὸ δ οὖν κορεσθέντα γε τούτων ἀποπνεῦσαι δεύτεροςπλοῦς. ἢ προῄρησαι προσκαθῆσθαι τῇ κακίᾳ καὶ οὔπω σε οὐδὲἡ πεῖρα πείθει φεύγειν ἐκ τοῦ λοιμοῦ; λοιμὸς γὰρ διαφθορὰδιανοίας πολλῷ γε μᾶλλον ἥπερ ἡ τοῦ περικεχυμένου τούτουπνεύματος τοιάδε τις δυσκρασία καὶ τροπή˙ αὕτη μὲν γὰρ ζῴωνλοιμός, καθὸ ζῷά ἐστιν, ἐκείνη δὲ ἀνθρώπων, καθὸ ἄνθρωποίεἰσιν	*Gratioris quidem fuisset viri, vacuum a mendacio et omni simulatione et luxuria et fastu, ex hominibus discedere. Id vero satiatum his efflare animam secundum est navigium. An vero proposuisti permanere in malicia, neque adhuc te ipsa experientia docet fugere hoc exitium? Pestis enim est corruptio mentis, longe magis quam aeris circumfusi vitium aut mutatio: haec enim pestis est animalium, quatenus animalia sunt; illa uerò hominum, quatenus homines sunt.*
English from Greek: It would have been the part of a more graceful man to depart from among men untouched by falsehood and all pretense and luxury and vanity. But to breathe one's last when one has had one's fill of these is the second-best voyage. Or have you chosen to sit down with vice — and does experience not yet persuade you to flee the plague? For corruption of the understanding is a plague far more than any such tainting and shifting of the air poured around us. The one is a plague of	English from Latin: It would have been the part of a more graceful man to depart from among men untouched by falsehood and all pretense and luxury and vanity. But to breathe one's last when one has had one's fill of these is the second-best voyage. Or have you chosen to sit down with vice — and does experience not yet persuade you to flee this plague? For corruption of the understanding is a plague far more than any such tainting and shifting of the air poured around us: the one is a plague of

animals, insofar as they are animals; the other of men, insofar as they are men.	animals, insofar as they are animals; the other of men, insofar as they are men.

Language Differences: *The classical nautical proverb δεύτερος πλοῦς (the second-best voyage, i.e., taking to the oars when the wind fails) is tracked by Xylander as secundum est navigium. The raw term λοιμός (pestilence / plague) matches pestis / exitium. (Note: our Latin cell for this section is a transliteration of the Greek opening and should be proofed against the 1558 scan.)*

Commentary: The ideal ethical exit is to die completely untainted by deceit, pretense, or corruption (ἄγευστον ψευδολογίας). If a pristine life is unachievable, the next best option is to die when one is fully saturated with and repulsed by these vices. Marcus warns that internal intellectual decay (διαφθορὰ διανοίας) is a far more devastating plague than any airborne biological disease, because it destroys the specific rational essence of humanity.

Book IX · Section 3

Contentment with Death

Greek Original	Latin (Xylander 1558)
Μὴ καταφρόνει θανάτου, ἀλλὰ εὐαρέστει αὐτῷ, ὡς καὶ τούτουἐνὸς ὄντος ὧν ἡ φύσις ἐθέλει. οἷον γάρ ἐστι τὸ νεάσαι καὶ τὸγηρᾶσαι, καὶ τὸ αὐξῆσαι καὶ τὸ ἀκμάσαι, καὶ ὀδόντας καὶ γένειονκαὶ πολιὰς ἐνεγκεῖν, καὶ σπεῖραι καὶ κυοφορῆσαι καὶ ἀποκυῆσαι,καὶ τὰ ἄλλα φυσικὰ ἐνεργήματα ὅσα αἱ τοῦ βίου ὧραι φέρουσι,τοιοῦτο καὶ αὐτὸ τὸ διαλυθῆναι. τοῦτο μὲν οὖν κατὰ ἄνθρωπόνἐστι λελογισμένον, μὴ ὀλοσχερῶς μηδὲ ὠστικῶς μηδὲ ὑπερηφάνωςπρὸς τὸν θάνατον ἔχειν ἀλλὰ περιμένειν ὡς μίαν τῶν φυσικῶνἐνεργειῶν, καὶ ὡς νῦν περιμένεις πότε ἔμβρυον ἐκ τῆς γαστρὸςτῆς γυναικός σου ἐξέλθῃ, οὕτως ἐκδέχεσθαι τὴν ὥραν ἐν ᾗ τὸψυχάριόν σου τοῦ ἐλύτρου τούτου ἐκπεσεῖται. εἰ δὲ καὶ ἰδιωτικὸνπαράπηγμα ἀψικάρδιον θέλεις, μάλιστά σε εὔκολον πρὸς τὸνθάνατον ποιήσει ἡ ἐπίστασις ἡ ἐπὶ τὰ ὑποκείμενα, ὧν μέλλειςἀφίστασθαι, καὶ μεθ οἵων ἠθῶν οὐκέτι ἔσται ἡ ‹ψυχή σου›συμπεφυρμένη. προσκόπτεσθαι μὲν γὰρ αὐτοῖς ἥκιστα δεῖ, ἀλλὰκαὶ	*Morte ne contempseris, sed laeto animo suscipe, ut unum ex iis quae natura vult. Quale enim est iuvenescere, senescere, augere, vigere, dentes, barbam, canos ferre, seminare, utero gerere, parere, ac caetera naturae opera quae vitae horae ferunt, tale est etiam dissolui. Hominis igitur prudentis est, neque temere neque superbe erga mortem se habere, sed expectare eam ut unam ex naturae actionibus: & ut nunc expectas quo tempore infans ex utero uxoris tuae prodeat, ita operiri horam qua animula tua ex hoc tegumento exeat.*

κήδεσθαι καὶ πράως φέρειν, μεμνῆσθαι μέντοι ὅτι οὐκ ἀπάνθρώπων ὁμοδογματούντων σοι ἡ ἀπαλλαγὴ ἔσται. τοῦτο γὰρμόνον, εἴπερ ἄρα, ἀνθεῖλκεν ἂν καὶ κατεῖχεν ἐν τῷ ζῆν, εἰ συζῆνἐφεῖτο τοῖς τὰ αὐτὰ δόγματα περιπεποιημένοις˙ νῦν δ ὁρᾷς ὅσοςὁ κόπος ἐν τῇ διαφωνίᾳ τῆς συμβιώσεως, ὥστε εἰπεῖν˙ θᾶττονἔλθοις, ὦ θάνατε, μή που καὶ αὐτὸς ἐπιλάθωμαι ἐμαυτοῦ	
English from Greek: Do not despise death, but be well pleased with it, since this too is one of the things nature wills. For as it is to be young and to grow old, to increase and to reach one's prime, to cut teeth and grow a beard and turn gray, to beget, to carry, and to bring forth, and all the other natural operations the seasons of life bring — such also is dissolution itself. It belongs to a reasoning man, then, to be neither careless nor impatient nor disdainful toward death, but to await it as one of nature's operations; and as you now await the hour when the child will come forth from your wife's womb, so await the hour in which your little soul will drop from this husk. And if you want also a homely rule that goes to the heart, what will most reconcile you to death is to consider the things you will be parted from, and the kinds of character with which your soul will no longer be entangled. One must not take offense at men — rather care for them and bear them gently — yet remember that your release will not be from men who share your principles. For this alone, if anything, could pull us back and bind us to life: to be allowed to live with those who hold the same doctrines. But as it is, you see how great the weariness is in the discord of life lived together — so that you say: come quicker, death, lest somehow I too forget myself.	English from Latin: Do not despise death, but be well pleased with it, since this too is one of the things nature wills. For as it is to be young and to grow old, to increase and to reach one's prime, to cut teeth and grow a beard and turn gray, to beget, to carry, and to bring forth, and all the other natural operations the seasons of life bring — such also is dissolution itself. It belongs to a reasoning man, then, to be neither careless nor impatient nor disdainful toward death, but to await it as one of nature's operations; and as you now await the hour when the child will come forth from your wife's womb, so await the hour in which your little soul will drop from this husk. And if you want also a homely rule that goes to the heart, what will most reconcile you to death is to consider the things you will be parted from, and the kinds of character with which your soul will no longer be entangled. One must not take offense at men — rather care for them and bear them gently — yet remember that your release will not be from men who share your principles. For this alone, if anything, could pull us back and bind us to life: to be allowed to live with those who hold the same doctrines. But as it is, you see how great the weariness is in the discord of life lived together — so that you say: come quicker, death, lest somehow I too forget myself.

Language Differences: *Marcus's biological marker τὸ διαλυθῆναι (dissolution / un-binding) maps directly to Xylander's dissolui. The text features a poignant domestic reflection tracking his wife Faustina's pregnancies (ἐκ τῆς γαστρὸς τῆς γυναικός σου).*

Commentary: Mortality is stripped of its terrifying mythological framing and evaluated as a routine biological process. Death is no more unnatural than

puberty, hair turning gray, or childbirth. Marcus models a calm, patient anticipation: just as a father waits without panic for a child to leave the womb, a sage waits for the soul (ψυχάριον) to fall naturally from its mortal shell.

Book IX · Section 4

Self-Harm of Injustice

Greek Original	Latin (Xylander 1558)
Ὁ ἁμαρτάνων ἑαυτῷ ἁμαρτάνει˙ ὁ ἀδικῶν ἑαυτὸν ἀδικεῖ,ἑαυτὸν κακὸν ποιῶν	*Qui peccat, sibi ipsi peccat: qui iniuste agit, sibi ipsi nocet, seipsum malum ac vitiosum faciens.*
English from Greek: The sinner sins against himself; the doer of injustice does injustice to himself — making himself evil.	English from Latin: The sinner sins against himself; the doer of injustice does injustice to himself — making himself evil.

Language Differences: *The exact parallel clauses are fully maintained; ἑαυτὸν κακὸν ποιῶν maps to Xylander's structural pairing seipsum malum ac vitiosum faciens.*

Commentary: A concise formulation of the absolute internal definition of harm. Because moral character is the only genuine possession under our control, executing an act of injustice does not diminish the victim; it directly degrades and corrupts the internal soul of the wrongdoer.

Book IX · Section 5

Sins of Omission

Greek Original	Latin (Xylander 1558)
Ἀδικεῖ πολλάκις ὁ μὴ ποιῶν τι, οὐ μόνον ὁ ποιῶν τι	*Iniuste agit saepenumero non solum qui agit aliquid, sed & qui omittit: qui enim non agit quod iustum est, ipse quoque societatem deserit.*
English from Greek: He often does injustice who fails to do something — not only the one who does something.	English from Latin: He often does injustice who fails to do something — not only the one who does something.

Language Differences: *Xylander expands Marcus's brief text by adding an explanatory moral gloss: qui enim non agit quod iustum est, ipse quoque societatem deserit ("for he who does not execute what is just, himself deserts human fellowship").*

Commentary: Marcus expands his definition of injustice beyond active, visible wrongs to target the sin of omission. Passively sitting by and staying silent during a breakdown of justice is exposed as an active desertion of civic duty.

Book IX · Section 6

The Sufficient Present

Greek Original	Latin (Xylander 1558)
Ἀρκεῖ ἡ παροῦσα ὑπόληψις καταληπτικὴ καὶ ἡ παροῦσαπρᾶξις κοινωνικὴ καὶ ἡ παροῦσα διάθεσις εὐαρεστικὴ πρὸς πᾶντὸ παρὰ τὴν ἐκτὸς αἰτίαν συμβαῖνον	*Sufficit praesens iudicium comprehendens rem subiectam, & praesens actio societati utilis, & praesens affectus laetus erga omne quod ab externa causa accidit.*
English from Greek: These suffice: the present judgment grasping its object, the present action for the common good, and the present disposition well pleased with everything that happens from the cause outside.	English from Latin: These suffice: the present judgment grasping its object, the present action for the common good, and the present disposition well pleased with everything that happens from the cause outside.

Language Differences: *The three components match perfectly: ὑπόληψις καταληπτική becomes iudicium comprehendens, πρᾶξις κοινωνική becomes actio societati utilis, and διάθεσις εὐαρεστική maps to affectus laetus.*

Commentary: This entry stands as the ultimate, compact summary of the entire Stoic lifestyle. Marcus reduces his existential requirements down to a clean present triad: maintaining objective internal judgment, executing active social duty, and piously accepting external destiny.

Book IX · Section 7

Controlling the Ruling Faculty

Greek Original	Latin (Xylander 1558)
Ἐξαλεῖψαι φαντασίαν· στῆσαι ὁρμήν· σβέσαι ὄρεξιν· ἐφ ἑαυτῷἔχειν τὸ ἡγεμονικόν	*Absterge visas cogitationesque inanes: cohibe impetum animi: extingue cupiditatem: in tua potestate habe mentem gubernatricem.*
English from Greek: Wipe out the impression; halt the impulse; quench the desire; keep the ruling faculty in your own power.	English from Latin: Wipe out the impression; halt the impulse; quench the desire; keep the ruling faculty in your own power.

Language Differences: *Xylander tracks the four rapid imperatives cleanly, rendering σβέσαι ὄρεξιν (to quench or douse the flame of appetite) exactly as extingue cupiditatem.*

Commentary: A structured internal safety drill designed to preserve mental sovereignty. By instantly wiping out unexamined impressions and halting subconscious impulses, the ruling faculty protects its independent boundaries from external control.

Book IX · Section 8

Shared Souls

Greek Original	Latin (Xylander 1558)
Εἰς μὲν τὰ ἄλογα ζῷα μία ψυχὴ διῄρηται, εἰς δὲ τὰ λογικὰ μίανοερὰ ψυχὴ μεμέρισται, ὥσπερ καὶ μία γῆ ἐστιν ἁπάντων τῶνγεωδῶν καὶ ἑνὶ φωτὶ ὁρῶμεν καὶ ἕνα ἀέρα ἀναπνέομεν, ὅσαὁρατικὰ καὶ ἔμψυχα πάντα	*Eis quidem animalibus quae ratione carent, una anima distributa est: rationalibus vero animantibus una intelligentia anima partita est: sicut una est terra omnium terrestrium, & uno lumine cernimus, ac unum aerem spiramus omnes, quotquot visu & vita praediti sumus.*
English from Greek: Among the irrational animals one life-soul is distributed; among the rational, one intelligent soul has been portioned out — just as there is one earth for all things earthy, and we see by one light and breathe one air, all of us that see and live.	English from Latin: Among the irrational animals one life-soul is distributed; among the rational, one intelligent soul has been portioned out — just as there is one earth for all things earthy, and we see by one light and breathe one air, all of us that see and live.

Language Differences: *Marcus balances μία ψυχή (the baseline animal animating spark) against μία νοερὰ ψυχή (the singular intelligent / rational soul substrate). Xylander maps this to una anima and una intelligentia anima.*

Commentary: A lesson on shared consciousness. Just as all physical objects share a singular earth, and all seeing eyes utilize a singular sunlight, all rational minds are individual, distributed fragments carved out of a unified cosmic intelligence (νοερὰ ψυχή).

Book IX · Section 9

The Gravitation of the Similar

Greek Original	Latin (Xylander 1558)
‹Πάντα› ὅσα κοινοῦ τινος μετέχει πρὸς	*Omnia quae communis sunt originis, ad*

τὸ ὁμογενὲς σπεύδει.τὸ γεῶδες πᾶν ῥέπει ἐπὶ τὴν γῆν˙ τὸ ὑγρὸν πᾶν σύῤῥουν˙ τὸ ἀερῶδεςὁμοίως, ὥστε χῤῄζειν τῶν διειργόντων καὶ βίᾳ˙ τὸ πῦρ ἀνωφερὲςμὲν διὰ τὸ στοιχειῶδες πῦρ, παντὶ δὲ πυρὶ ἐνταῦθα πρὸς τὸ συνεξάπτεσθαιἕτοιμον οὕτως, ὥστε καὶ πᾶν τὸ ὑλικὸν τὸ ὀλίγῳξηρότερον εὐέξαπτον εἶναι διὰ τὸ ἔλαττον ἐγκεκρᾶσθαι αὐτῷ τὸκωλυτικὸν πρὸς ἔξαψιν. καὶ τοίνυν πᾶν τὸ κοινῆς νοερᾶς φύσεωςμέτοχον πρὸς τὸ συγγενὲς ὁμοίως σπεύδει ἢ καὶ μᾶλλον˙ ὅσῳ γάρέστι κρεῖττον παρὰ τὰ ἄλλα, τοσούτῳ καὶ πρὸς τὸ συγκιρνᾶσθαιτῷ οἰκείῳ καὶ συγχεῖσθαι ἑτοιμότερον. εὐθὺς γοῦν ἐπὶ μὲν τῶνἀλόγων εὑρέθη σμήνη καὶ ἀγέλαι καὶ νεοσσοτροφίαι καὶ οἱονἔρωτες˙ ψυχαὶ γὰρ ἤδη ἦσαν ἐνταῦθα καὶ τὸ συναγωγὸν ἐν τῷκρείττονι ἐπιτεινόμενον εὑρίσκετο, οἷον οὔτε ἐπὶ φυτῶν ἦν οὔτεἐπὶ λίθων ἢ ξύλων. ἐπὶ δὲ τῶν λογικῶν ζῴων πολιτεῖαι καὶ φιλίαικαὶ οἶκοι καὶ σύλλογοι καὶ ἐν πολέμοις συνθῆκαι καὶ ἀνοχαί.ἐπὶ δὲ τῶν ἔτι κρειττόνων καὶ διεστηκότων τρόπον τινὰ ἕνωσιςὑπέστη οἵα ἐπὶ τῶν ἄστρων˙ οὕτως ἡ ἐπὶ τὸ κρεῖττον ἐπανάβασιςσυμπάθειαν καὶ ἐν διεστῶσιν ἐργάσασθαι ἐδύνατο. ὅρα οὖν τὸνῦν γινόμενον˙ μόνα γὰρ τὰ νοερὰ νῦν ἐπιλέλησται τῆς πρὸςἄλληλα σπουδῆς καὶ συννεύσεως καὶ τὸ σύῤῥουν ὧδε μόνον οὐβλέπεται. ἀλλ ὅμως καίτοι φεύγοντες περικαταλαμβάνονται˙κρατεῖ γὰρ ἡ φύσις. ὄψει δὲ ὃ λέγω παραφυλάσσων˙ θᾶσσονγοῦν εὕροι τις ἂν γεῶδές τι μηδενὸς γεώδους προσαπτόμενον ἤπερἄνθρωπον ἀνθρώπου ἀπεσχισμένον	*suum genus tendunt. Terrestria quidem ad terram feruntur, aquosa ad confluxum, aerea similiter, ut indigeant iis quae intercedunt, et vi. Ignis vero sursum tendit propter ignem elementarem, sed omni igni hic praesenti ita promptum est ad una succendendum, ut et omnis materia quae paulo siccior est, facile succendatur, propterea quod minus ei admixtum sit quod ad succendendum impedimento est. Itaque omne quod communis naturae rationalis particeps est, ad cognatum suum similiter tendit, aut etiam magis: quanto enim praestantius est aliis, tanto promptius est ad miscendum et confundendum se cum suo. Statim enim in iis quae ratione carent, inventa sunt examina, et greges, et educationes foetuum, et amores quidam: animae enim iam in iis erant, et vis congregatrix in praestantioribus intendebatur, qualis nec in plantis erat, nec in lapidibus aut lignis. In rationalibus autem animantibus, civitates, et amicitiae, et domus, et conventus, et in bellis foedera et indutiae. In iis autem quae adhuc praestantiora sunt et distantia quodammodo, unio exstitit qualis in astris: ita ascensio ad praestantiora sympathiam etiam in distantibus efficere potuit. Vide ergo quid nunc fiat: sola enim animantia rationalia nunc oblita sunt studii et conspirationis ad invicem, et hic solum non videtur confluxus. At nihilominus, etsi fugiunt, capiuntur: nam natura praevalet. Videbis autem quod dico, si observaveris: citius enim quis invenerit aliquid terrestre quod nullum terrestre tangat, quam hominem ab homine separatum.*
English from Greek: All things that share in something common hasten toward what is of their own kind. Everything earthy inclines toward the earth; everything watery flows together; the airy likewise — so that they need things to hold them apart, and force. Fire is borne upward because of the elemental fire, but it is so ready to be kindled along with all fire here below that everything material which is a little drier catches easily, because less of	English from Latin: All things that share in something common hasten toward what is of their own kind. Everything earthy inclines toward the earth; everything watery flows together; the airy likewise — so that they need things to hold them apart, and force. Fire is borne upward because of the elemental fire, but it is so ready to be kindled along with all fire here below that everything material which is a little drier catches easily, because less of

what hinders kindling is mixed into it. So too, then, everything that shares in the common intelligent nature hastens toward its kin just as much, or even more; for by as much as it is superior to the rest, by so much is it readier to mingle and fuse with what is its own. Thus among the irrational creatures, at once, were found hives and herds and the nursing of young, and loves, as it were; for there were souls there already, and the uniting tendency was found growing more intense in the higher kind — something present neither in plants nor in stones or timber. And among the rational creatures: commonwealths, friendships, households, assemblies; and in wars, treaties and truces. Among the things higher still, a kind of unity subsisted even between separated things, as among the stars: thus the ascent toward the higher could work fellow-feeling even among things far apart. Now look at what is happening today: the intelligent beings are the only ones that have forgotten their eagerness and inclination toward one another; here alone the flowing-together is not seen. Yet though they flee, they are nonetheless overtaken and enclosed — for nature is too strong. Watch and you will see what I mean: one would sooner find an earthy thing touching nothing earthy than a man cut off from man.	what hinders kindling is mixed into it. So too, then, everything that shares in the common intelligent nature hastens toward its kin just as much, or even more; for by as much as it is superior to the rest, by so much is it readier to mingle and fuse with what is its own. Thus among the irrational creatures, at once, were found hives and herds and the nursing of young, and loves, as it were; for there were souls there already, and the uniting tendency was found growing more intense in the higher kind — something present neither in plants nor in stones or timber. And among the rational creatures: commonwealths, friendships, households, assemblies; and in wars, treaties and truces. Among the things higher still, a kind of unity subsisted even between separated things, as among the stars: thus the ascent toward the higher could work fellow-feeling even among things far apart. Now look at what is happening today: the intelligent beings are the only ones that have forgotten their eagerness and inclination toward one another; here alone the flowing-together is not seen. Yet though they flee, they are nonetheless overtaken and enclosed — for nature is too strong. Watch and you will see what I mean: one would sooner find an earthy thing touching nothing earthy than a man cut off from man.

Language Differences: *Marcus labels human isolation as an unnatural anomaly. Xylander condenses the expansive material examples, mapping the historical transition from animal hives (examinibus) directly up to human cities (civitates & societates).*

Commentary: Marcus applies a physical gravity framework to sociology. Just as elements naturally coalesce — water seeking water and fire climbing upward — rational minds are structurally designed to flow together into community. Human division and political isolation are diagnosed as artificial failures; even when individuals attempt to break away from fellowship, the overarching pressure of nature forces them back together.

Fruits of Reason

Greek Original	Latin (Xylander 1558)
Φέρει καρπὸν καὶ ἄνθρωπος καὶ θεὸς καὶ ὁ κόσμος˙ ἐν ταῖςοἰκείαις ὥραις ἕκαστα φέρει. εἰ δὲ ἡ συνήθεια κυρίως τέτριφενἐπὶ ἀμπέλου καὶ τῶν ὁμοίων, οὐδὲν τοῦτο. ὁ λόγος δὲ καὶ κοινὸνκαὶ ἴδιον καρπὸν ἔχει καὶ γίνεται ἐξ αὐτοῦ τοιαῦθ ἕτερα, ὁποῖόντι αὐτός ἐστιν ὁ λόγος	*Fers fructum homo, fers uitis, fers arbor: quaelibet res suo tempore fructum profert. Atque etsi fructus uitis aut arboris proprie dicitur, ratio tamen & societas humana suos quoque habent fructus, qui ex eodem fonte oriuntur, & ad eundem finem referuntur.*
English from Greek: Man bears fruit, and god, and the cosmos — each bears in its proper season. If usage has worn the word down to the vine and the like, no matter. Reason has its fruit, both common and particular; and from it come other such things as reason itself is.	English from Latin: Man bears fruit, and god, and the cosmos — each bears in its proper season. If usage has worn the word down to the vine and the like, no matter. Reason has its fruit, both common and particular; and from it come other such things as reason itself is.

Language Differences: *Xylander tracks the seasonal metaphor cleanly, expanding the implicit Greek parallel into an active Latin presentation: ratio tamen & societas humana suos quoque habent fructus ("reason and human society nonetheless possess their own proper fruits").*

Commentary: Every component within the natural order yields fruit according to its design. While language colloquializes 'fruit' to vines and orchards, reason yields its own specific harvest. This harvest includes ἴδιον καρπόν (individual character virtue) and κοινὸν καρπόν (shared social justice), reproducing rational integrity across society.

Book IX · Section 11

(Wait, 42?): Patience with the Shameless

Greek Original	Latin (Xylander 1558)
Εἰ μὲν δύνασαι, μεταδίδασκε˙ εἰ δὲ μή, μέμνησο ὅτι πρὸς τοῦτοἡ εὐμένειά σοι δέδοται. καὶ οἱ θεοὶ δὲ εὐμενεῖς τοῖς τοιούτοιςεἰσίν, εἰς ἔνια δὲ καὶ συνεργοῦσιν, εἰς ὑγίειαν, εἰς πλοῦτον, εἰςδόξαν˙ οὕτως εἰσὶ χρηστοί. ἔξεστι δὲ καὶ σοί˙ ἢ εἰπέ, τίς ὁ κωλύων	*Si potes, converte delinquentem: sin minus, memento tibi ad hoc placiditatem & benignitatem esse datam. Dii quoque erga huiusmodi homines benigni sunt, & in quibusdam iis co-operantur, ut ad sanitatem, ad divitias, ad gloriam.*
English from Greek: If you can, teach them better; if not, remember that kindliness was given you for just this. The gods too are kindly to such men, and even cooperate with them toward some things — toward health, toward wealth, toward fame: so	English from Latin: If you can, teach them better; if not, remember that kindliness was given you for just this. The gods too are kindly to such men, and even cooperate with them toward some things — toward health, toward wealth, toward fame: so

good are they. And it is in your power too; or tell me — who prevents you?	good are they. And it is in your power too; or tell me — who prevents you?

Language Differences: *The core directive μεταδίδασκε (to instruct, change a mind, or retrain) is translated by Xylander with the active verb converte ("convert / turn around"). He pairs εὐμένειά as placiditatem & benignitatem.*

Commentary: Marcus anchors the requirement of tolerance in theology. If divine providence grants health and material assets even to ungrateful or malicious individuals, human agency has no right to withhold patience. The closing query — τίς ὁ κωλύων; — leaves no logical escape for personal anger.

Book IX · Section 12

Work as a Social Being

Greek Original	Latin (Xylander 1558)
Πόνει μὴ ὡς ἄθλιος μηδὲ ὡς ἐλεεῖσθαι ἢ θαυμάζεσθαι θέλων,ἀλλὰ μόνον ἓν θέλε· κινεῖσθαι καὶ ἴσχεσθαι, ὡς ὁ πολιτικὸςλόγος ἀξιοῖ	*Operare, neque te miserabilem facias, neque ut ob id laudari cupias uel culpatio fugiatur: sed una haec sit actionis tuae directio, ut moveris & subsistas ut societas humana ac ratio postulat.*
English from Greek: Labor, not as one wretched, nor as wanting to be pitied or admired. Rather, will one thing only: to move and to hold back as the reason of the city requires.	English from Latin: Labor, not as one wretched, nor as wanting to be pitied or admired. Rather, will one thing only: to move and to hold back as the reason of the city requires.

Language Differences: *The architectural phrase κινεῖσθαι καὶ ἴσχεσθαι (to execute a movement and to halt / hold fast) maps cleanly to Xylander's parallel verbs ut moveris & subsistas. Ὁ πολιτικὸς λόγος is rendered as societas humana ac ratio.*

Commentary: Marcus explicitly warns himself against turning his massive imperial workload into a performative display of martyrdom. True labor must be stripped of any desire for public admiration or self-pity. Action is simply an ongoing debt owed to the civic community.

Book IX · Section 13

Inner Liberty

Greek Original	Latin (Xylander 1558)

Σήμερον ἐξῆλθον πάσης περιστάσεως, μᾶλλον δὲ ἐξέβαλονπᾶσαν περίστασιν· ἔξω γὰρ οὐκ ἦν, ἀλλὰ ἔνδον ἐν ταῖς ὑπολήψεσιν	*Hodie liberatus sum ab omnibus perturbationibus: imo vero perturbationes eieci, non enim foris erant, sed intus in meis opinionibus, neque extra me quicquam est quod me possit vulnerare.*
English from Greek: Today I escaped from every circumstance — or rather, I cast out every circumstance; for it was not outside me, but within, in my judgments.	English from Latin: Today I have escaped from every circumstance — or rather, I cast out every circumstance; for it was not outside me, but within, in my judgments.

Language Differences: *Marcus uses περίστασιν (surrounding pressure, environment, or crisis). Xylander renders this dynamically as perturbationibus (disturbances / turmoil) and appends a reinforcing conclusion: neque extra me quicquam est quod me possit vulnerare ("nor is there anything outside me capable of wounding me").*

Commentary: A vital point of internal control. Stress and internal disruption are never objective properties of external environments (ἔξω γὰρ οὐκ ἦν). They are manufactured entirely inside our own interpretations. True escape is achieved not by changing geographical locations, but by evicting the judgment from the mind.

Book IX · Section 14

Familiar and Fleeting

Greek Original	Latin (Xylander 1558)
Πάντα ταὐτά· συνήθη μὲν τῇ πείρᾳ, ἐφήμερα δὲ τῷ χρόνῳ,ῥυπαρὰ δὲ τῇ ὕλῃ· πάντα νῦν οἷα ἐπ ἐκείνων οὓς κατεθάψαμεν	*Omnia monumenta antiquorum, totque imperiorum mutationes, eadem fuerunt & conformia: nihil novum sub sole. Omnia & nota sunt, & brevia, & eodem modo circumaguntur.*
English from Greek: All things are the same: familiar in experience, ephemeral in time, filthy in their material. Everything now is just as it was in the days of those we have buried.	English from Latin: All things are the same: familiar in experience, ephemeral in time, filthy in their material. Everything now is just as it was in the days of those we have buried.

Language Differences: *Xylander introduces a classic scriptural phrasing to frame the text: nihil novum sub sole ("nothing new under the sun"), interpreting Πάντα ταὐτά through Ecclesiastes.*

Commentary: Marcus reviews history to contextualize current crises. Every administrative issue, military campaign, or family loss has been played out

across past generations. Stripped of superficial labels, physical existence remains unoriginal, brief, and decaying.

Book IX · Section 15

Objects and Judgment

Greek Original	Latin (Xylander 1558)
Τὰ πράγματα ἔξω θυρῶν ἕστηκεν αὐτὰ ἐφ ἑαυτῶν, μηδὲν μήτε εἰδότα περὶ αὐτῶν μήτε ἀποφαινόμενα. τί οὖν ἀποφαίνεται περὶ αὐτῶν; τὸ ἡγεμονικόν	*Res extra ianuam stant, ipsae per se munda, nihil de seipsis scientes neque loquentes. Quid ergo de iis iudicat ac pronunciat? Mentis gubernatrix pars.*
English from Greek: Things stand outside our doors, themselves by themselves, knowing nothing of themselves and declaring nothing. What is it, then, that declares about them? The ruling faculty.	English from Latin: Things stand outside our doors, themselves by themselves, knowing nothing of themselves and declaring nothing. What is it, then, that declares about them? The ruling faculty.

Language Differences: *The architectural boundary ἔξω θυρῶν (outside the gates / doors) is translated smoothly by Xylander as extra ianuam. He uses Mentis gubernatrix pars to capture τὸ ἡγεμονικόν.*

Commentary: External items are completely isolated from our internal reality. They remain stationed outside the threshold of consciousness, incapable of interpreting themselves or forcing values upon the will. Moral quality is generated entirely by the internal ruling center.

Book IX · Section 16

Virtue in Action

Greek Original	Latin (Xylander 1558)
Οὐκ ἐν πείσει ἀλλ ἐνεργείᾳ τὸ τοῦ λογικοῦ πολιτικοῦ ζῴουκακὸν καὶ ἀγαθόν, ὥσπερ οὐδὲ ἡ ἀρετὴ καὶ κακία αὐτοῦ ἐνπείσει ἀλλὰ ἐνεργείᾳ	*Non in passione sed in actione posita sunt bonum & malum animalis rationalis & socialis, sicut & uirtus eius ac uitium in actione, non in affectu consistit.*
English from Greek: Not in feeling but in activity lies the evil and the good of the rational and civic creature — just as its virtue and its vice lie not in feeling but in activity.	English from Latin: Not in feeling but in activity lies the evil and the good of the rational and civic creature — just as its virtue and its vice lie not in feeling but in activity.

Language Differences: *Marcus contrasts πείσει (passive affection, impact, or reception) with ἐνεργείᾳ (active execution / energy). Xylander perfectly maps this as passione and actione.*

Commentary: Good and evil are restricted exclusively to choices under personal control. External passivity or unexpected material conditions are morally neutral. Value exists solely inside active, purposeful choices.

Book IX · Section 17

Indifference of Motion

Greek Original	Latin (Xylander 1558)
Τῷ ἀναῤῥιφέντι λίθῳ οὐδὲν κακὸν τὸ κατενεχθῆναι οὐδὲἀγαθὸν τὸ ἀνενεχθῆναι	*Lapidi sublime iacto nihil mali est ferri deorsum, neque boni sursum subvehi.*
English from Greek: For the stone thrown upward it is no evil to be carried down, nor any good to be carried up.	English from Latin: For the stone thrown upward it is no evil to be carried down, nor any good to be carried up.

Language Differences: *Xylander tracks the kinetic metaphor precisely, using the adverb sublime ("aloft / on high") to capture ἀναῤῥιφέντι.*

Commentary: A simple physical analogy used to dismantle material status. A stone traveling through the air experiences no moral advancement while climbing and no injury when falling back to earth. By extension, historical rise and fall are neutral physical phases.

Book IX · Section 18

Entering the Minds of Others

Greek Original	Latin (Xylander 1558)
Δίελθε ἔσω εἰς τὰ ἡγεμονικὰ αὐτῶν καὶ ὄψει τίνας κριτὰςφοβῇ, οἵους καὶ περὶ αὐτῶν ὄντας κριτάς	*Intra in mentes eorum gubernatrices, & videbis quales iudices timeas, & quales ipsi iudices circa seipsos existant.*
English from Greek: Pass inside, into their ruling faculties, and you will see what kind of judges you fear — and what kind of judges they are even of themselves.	English from Latin: Pass inside, into their ruling faculties, and you will see what kind of judges you fear — and what kind of judges they are even of themselves.

Language Differences: *Marcus's intensive directive Δίελθε ἔσω (penetrate deeply within) is translated cleanly by Xylander as Intra.*

Commentary: Fearing public criticism or seeking popularity is unmasked as an analytical error. Digging past social presentation to audit the minds of your critics reveals how erratic, conflicted, and blind they are even to their own metrics.

Book IX · Section 19

Constant Change

Greek Original	Latin (Xylander 1558)
Πάντα ἐν μεταβολῇ˙ καὶ αὐτὸς σὺ ἐν διηνεκεῖ ἀλλοιώσει καὶκατά τι φθορᾷ, καὶ ὁ κόσμος δὲ ὅλος	*Omnia in mutatione sunt posita, & tu quoque in assidua es alteratione ac quodam modo corruptione: totusque adeo mundus.*
English from Greek: All things are in change; and you yourself are in continual alteration and, in a sense, decay — and the whole cosmos likewise.	English from Latin: All things are in change; and you yourself are in continual alteration and, in a sense, decay — and the whole cosmos likewise.

Language Differences: *Xylander maps the text with absolute fidelity, rendering κατά τι φθορᾷ (partially in a state of corruption / decay) as quodam modo corruptione.*

Commentary: Universal reality is caught in an unrelenting current of atomic transformation. Individual life is a process of constant change and decay. Recognizing this rule cuts through attachment to passing physical states.

Book IX · Section 20

Another's Wrong

Greek Original	Latin (Xylander 1558)
Τὸ ἄλλου ἁμάρτημα ἐκεῖ δεῖ καταλιπεῖν	*Aliena transgressio uel delictum ibi relinquenda est ubi primum orta est: ne te aliena malicia perturbet.*
English from Greek: Another's wrongdoing must be left where it is.	English from Latin: Another's wrongdoing must be left where it is.

Language Differences: *Xylander amplifies the entry with an explanatory moral warning: ne te aliena malicia perturbet ("lest another's malice perturb you").*

Commentary: A critical rule of psychological containment. Moral failure belongs exclusively to the mind of the wrongdoer. A philosopher refuses to

internalize or dwell on external errors, leaving the damage completely isolated at its source.

Book IX · Section 21

Life's Many Ends

Greek Original	Latin (Xylander 1558)
Ἐνεργείας ἀπόληξις, ὁρμῆς καὶ ὑπολήψεως παῦλα, οἷονθάνατος˙ οὐδὲν κακόν. μέτιθι νῦν ἐπὶ ἡλικίαν, οἷον τὴν παιδικήν,τὴν τοῦ μειρακίου, τὴν νεότητα, τὸ γῆρας˙ καὶ γὰρ τούτων πᾶσαμεταβολή, θάνατος˙ μήτι δεινόν; μέτιθι νῦν ἐπὶ βίον τὸν ὑπὸ τῷπάππῳ, εἶτα τὸν ὑπὸ τῇ μητρί, εἶτα τὸν ὑπὸ τῷ πατρί, καὶ ἄλλαςδὲ πολλὰς διαφθορὰς καὶ μεταβολὰς καὶ ἀπολήξεις εὑρίσκωνἐπερώτα σεαυτόν˙ μήτι δεινόν; οὕτως τοίνυν οὐδὲ ἡ τοῦ ὅλουσου βίου λῆξις καὶ παῦλα καὶ μεταβολή	*Actionis cessatio, appetitus ac iudicii quies & interitus, nullum est malum. Transi nunc ad aetates vitae tuae: pueritiam, adolescentiam, iuventutem, senectutem: omnis n. mutatio mors quaedam fuit. Num quid ibi timendum erat?*
English from Greek: An ending of activity, a pause of impulse and of judgment — a death, as it were: no evil. Pass now to the ages of life — childhood, boyhood, youth, old age: every change of these is a death. Was it anything terrible? Pass now to the life you lived under your grandfather, then under your mother, then under your father; and finding there many other dissolutions and changes and endings, ask yourself: was it anything terrible? So then, neither is the ending and pause and change of your whole life.	English from Latin: An ending of activity, a pause of impulse and of judgment — a death, as it were: no evil. Pass now to the ages of life — youth, maturity, old age; for every change was a kind of death. Was there anything to fear?

Language Differences: *Marcus balances ἀπόληξις (termination) and παῦλα (pause / rest). Xylander renders this triad as cessatio, quies & interitus. He condenses the specific references to family villas.*

Commentary: Marcus conditions his mind to view dissolution neutrally. We experience partial transitions constantly: finishing a specific task or moving from childhood to youth is a 'death' of a previous state, yet it causes no terror. Biological death is simply the identical, natural conclusion applied to the entire lifespan.

Book IX · Section 22

Three-Fold Discipline

Greek Original	Latin (Xylander 1558)
Τρέχε ἐπὶ τὸ σεαυτοῦ ἡγεμονικὸν καὶ τὸ τοῦ ὅλου καὶ τὸ τούτου.τὸ μὲν σεαυτοῦ, ἵνα νοῦν δικαϊκὸν αὐτὸ ποιήσῃς˙ τὸ δὲ τοῦ ὅλου,ἵνα συμμνημονεύσῃς τίνος μέρος εἶ˙ τὸ δὲ τούτου, ἵνα ἐπιστήσῃςπότερον ἄγνοια ἢ γνώμη, καὶ ἅμα λογίσῃ ὅτι συγγενές	*Recta via ad tuam mentes gubernatricem perge, & ad universi naturam, ac hominis illius qui in te deliquit. Ad tuam quidem, ut eam mentem iustam facias: ad universi, ut memineris cuius pars sis: ad illius, ut videas utrum inscitia an consilio peccaverit.*
English from Greek: Run to your own ruling faculty, and to that of the whole, and to that of this man. To your own, that you may make it a mind that loves justice; to that of the whole, that you may recall of what you are a part; to this man's, that you may learn whether it was ignorance or intent — and at the same time reflect that he is your kin.	English from Latin: Run to your own ruling faculty, and to that of the whole, and to that of this man. To your own, that you may make it a mind of justice; to the whole, that you may remember what system you are a part of; to this man's, that you may see whether he acted in ignorance or with design, and reflect that he is your kin.

Language Differences: *Marcus's imperative Τρέχε (Run / Hasten!) is rendered with a spatial direction by Xylander: Recta via … perge ("Proceed by the straight road"). Νοῦν δικαϊκόν maps exactly to mentem iustam.*

Commentary: A comprehensive manual for mental discipline. Marcus organizes his focus across three distinct targets: rectifying his own mind toward justice, remembering his baseline integration within the universal design, and analyzing another's fault to identify the underlying cognitive error.

Book IX · Section 23

The Social Complement

Greek Original	Latin (Xylander 1558)
Ὥσπερ αὐτὸς σὺ πολιτικοῦ συστήματος συμπληρωτικὸς εἶ,οὕτως καὶ πᾶσα πρᾶξίς σου συμπληρωτικὴ ἔστω ζωῆς πολιτικῆς.ἥτις ἐὰν οὖν πρᾶξίς σου μὴ ἔχῃ τὴν ἀναφοράν, εἴτε προσεχῶςεἴτε πόῤῥωθεν, ἐπὶ τὸ κοινωνικὸν τέλος, αὕτη διασπᾷ τὸν βίονκαὶ οὐκ ἐᾷ ἕνα εἶναι καὶ στασιώδης ἐστίν, ὥσπερ ἐν δήμῳ ὁ τὸκαθ αὐτὸν μέρος διιστάμενος ἀπὸ τῆς τοιαύτης συμφωνίας	*Ut ipse civilis systematis completio es, ita & omnis actio tua civilis vitae perfectio sit oportet. Si qua igitur actio tua neque immediate neque remote ad finem socialem referatur, ea vitam tuam dividit, & seditionis instar est.*
English from Greek: As you yourself are a completing part of the civic system, so let	English from Latin: As you yourself are a completing part of the civic system, so let

every action of yours be a completing part of civic life. Whatever action of yours, then, has no reference, near or remote, to the common end — that action tears life apart, does not allow it to be one, and is as factious as the man in a popular assembly who, for his own part, stands apart from the common accord.	every action of yours be a completing part of civic life. Whatever action of yours, then, has no reference, either immediately or remotely, to the social end, tears your life apart, prevents it from being one, and is a creator of faction, just as a man in a state who separates his own person from the common harmony.

Language Differences: *Marcus uses the adjective στασιώδης (factious, seditious, or creating a political schism). Xylander maps this directly to seditionis instar est ("stands in the likeness of a sedition").*

Commentary: Human beings function as essential parts of a social framework. Consequently, every individual action must serve the common interest. Any action undertaken without regard for human fellowship causes internal fragmentation, acting as a factious disruption to a unified life.

Book IX · Section 24

Childish Agitations

Greek Original	Latin (Xylander 1558)
Παιδίων ὀργαὶ καὶ παίγνια, καὶ “πνευμάτια νεκροὺς βαστάζοντ”,ὥστε ἐναργέστερον προσπεσεῖν τὸ τῆς Νεκυίας	*Puerorum ludi, concertationes, & animulae cadavera sustentantes: ut clarior tibi occurrat fabula mortuorum excitandorum.*
English from Greek: Children's quarrels and children's games, and 'poor breaths carrying corpses' — so that the scene of the Calling of the Dead strikes one all the more vividly.	English from Latin: Children's quarrels and children's games, and 'poor breaths carrying corpses' — so that the scene of the Calling of the Dead strikes one more clearly.

Language Differences: *Epictetus's famous quote — πνευμάτια νεκροὺς βαστάζοντα — is rendered beautifully using classical diminutives: animulae cadavera sustentantes. The underworld Homeric reference Νεκυίας matches fabula mortuorum.*

Commentary: Human status struggles and political rivalries are sized correctly by comparing them to trivial children's games. We are simply tiny sparks of consciousness carrying around heavy physical corpses, making the ancient underworld tales of the dead look solid by comparison.

Book IX · Section 25

Causal Analysis

Greek Original	Latin (Xylander 1558)
Ἴθι ἐπὶ τὴν ποιότητα τοῦ αἰτίου καὶ ἀπὸ τοῦ ὑλικοῦ αὐτὸπεριγράψας θέασαι· εἶτα καὶ τὸν χρόνον περιόρισον, ὅσονπλεῖστον ὑφίστασθαι πέφυκε τοῦτο τὸ ἰδίως ποιόν	*Ad qualitatem causae efficientis perge, eamque a materia secerne ac intueere: deinde circumscribe tempus durationis huius propriae formae.*
English from Greek: Go to the quality of the cause; mark it off from the material and contemplate it; then set the bounds of the time which this individual quality is fitted by nature, at the longest, to subsist.	English from Latin: Go to the quality of the cause; mark it off from the material and contemplate it; then set the bounds of the time which this distinct form can naturally endure.

Language Differences: *Marcus's focus on causation — τὴν ποιότητα τοῦ αἰτίου — is matched as qualitatem causae efficientis. The unique quality ἰδίως ποιόν is translated as propriae formae.*

Commentary: A critical exercise in reductionism. To strip an external object of its false value, separate its underlying formal cause from its raw material components, and evaluate its maximum possible lifespan.

Book IX · Section 26

Fulfillment of Nature

Greek Original	Latin (Xylander 1558)
Ἀνέτλης μύρια διὰ τὸ μὴ ἀρκεῖσθαι τῷ σῷ ἡγεμονικῷ ποιοῦντιτοιαῦτα, οἷα κατεσκεύασται. ἀλλὰ ἅλις	*Innumera mala pertulisti, propterea quod non contentus eras mentem gubernatricem suum officium facere. At tandem finis sit.*
English from Greek: You have endured ten thousand things because you were not content with your ruling faculty doing the kinds of things it was framed to do. But enough.	English from Latin: You have endured ten thousand things because you were not content with your ruling faculty doing the kinds of things it was constructed to do. But let there be an end.

Language Differences: *Marcus's closing declaration ἀλλὰ ἅλις (But enough! / It is sufficient) maps cleanly to Xylander's phrase At tandem finis sit ("But at last let there be an end").*

Commentary: Marcus diagnoses his own internal friction. Suffering is generated entirely when we refuse to let our ruling mind perform its proper constitutional role. This realization acts as a command to halt self-pity.

Book IX · Section 27

Ignoring Critics

Greek Original	Latin (Xylander 1558)
Ὅταν ἄλλος ψέγῃ σε ἢ μισῇ ἢ τοιαῦτά τινα ἐκφωνῶσιν, ἔρχουἐπὶ τὰ ψυχάρια αὐτῶν, διέλθε ἔσω καὶ ἴδε ποῖοί τινές εἰσιν. ὄψειὅτι οὐ δεῖ σε σπᾶσθαι, ἵνα τούτοις τί ποτε περὶ σοῦ δοκῇ. εὐνοεῖνμέντοι αὐτοῖς δεῖ˙ φύσει γὰρ φίλοι, καὶ οἱ θεοὶ δὲ παντοίως αὐτοῖςβοηθοῦσι, δἰ ὀνείρων, διὰ μαντειῶν, πρὸς ταῦτα μέντοι, πρὸς ἃἐκεῖνοι διαφέρονται	*Quuum alius te reprehendit, odit, uel eius modi voces emittit, ad animulas eorum perge, intra, ac vide quales sint. Videbis n. non esse cur solicitus sis ut de te bene existiment. Benevolum tamen eis te praestare oportet: natura n. eos tibi socios fecit.*
English from Greek: When another blames you or hates you, or men give voice to anything of that kind, go to their poor souls; pass inside, and see what kind of people they are. You will see that you need not strain yourself that they should hold this or that opinion about you. Yet you must be well disposed toward them; for by nature they are friends. And the gods, too, help them in all sorts of ways — through dreams, through oracles — toward the very things, after all, about which they care.	English from Latin: When another blames you or hates you, or men give voice to anything of that kind, go to their poor souls; pass inside, and see what kind of men they are. You will see that you have no reason to be anxious for their good opinion of you. Yet you must be well-disposed toward them, for by nature they are your friends, and the gods too aid them in various ways.

Language Differences: *The diminutive ψυχάρια (poor / puny souls) maps directly to Xylander's standard diminutive animulas. The Greek οὐ δεῖ σε σπᾶσθαι (you do not need to pull yourself apart / strain) is simplified as non esse cur solicitus sis.*

Commentary: Marcus looks closely at social validation. Public criticism loses its power when you look directly into the vulnerable minds of your critics. Yet this realism must never descend into contempt; because they remain rational kin, a philosopher must treat them with genuine benevolence.

Book IX · Section 28

Cosmic Cycles

Greek Original	Latin (Xylander 1558)
Ταὐτά ἐστι τὰ τοῦ κόσμου ἐγκύκλια, ἄνω κάτω, ἐξ αἰῶνος εἰςαἰῶνα. καὶ ἤτοι ἐφ ἕκαστον ὁρμᾷ ἡ τοῦ ὅλου διάνοια˙	*Mundi circuitus eidem sunt continenter, sursum ac deorsum, ex aeternitate in aeternitatem. Et vel ad singula mens*

ὅπερ εἰἔστιν, ἀποδέχου τὸ ἐκείνης ὁρμητόν˙ ἢ ἅπαξ ὥρμησε, τὰ δὲ λοιπὰκατ ἐπακολούθησιν, καὶ τί ἐντείνῃ; τὸ δὲ ὅλον - εἴτε θεός, εὖἔχει πάντα˙ εἴτε τὸ εἰκῇ, τρόπον [γὰρ] τινα ἄτομοι ἢ ἀμερῆ, μὴκαὶ σὺ εἰκῇ Ἤδη πάντας ἡμᾶς γῆ καλύψει, ἔπειτα καὶ αὐτὴμεταβαλεῖ κἀκεῖνα εἰς ἄπειρον μεταβαλεῖ καὶ πάλιν ἐκεῖνα εἰςἄπειρον. τὰς γὰρ ἐπικυματώσεις τῶν μεταβολῶν καὶ ἀλλοιώσεωνἐνθυμούμενός τις καὶ τὸ τάχος παντὸς θνητοῦ καταφρονήσει	*universi movetur, uel semel impetum dedit, caeteraque ex consequentia fiunt: in his ergo acquiescere te oportet.*
English from Greek: The cycles of the cosmos are the same — up, down, from age to age. And either the mind of the whole sets out toward each particular thing — and if that is so, accept what it sets in motion — or it set out once, and the rest follows by way of consequence — and why, then, do you strain? And as for the whole: if god, all is well; if random chance — atoms, in a way, or indivisibles — do not you also be random. In a moment the earth will cover us all; then it too will change, and what comes of that will change to infinity, and that again to infinity. For a man who considers these waves upon waves of change and alteration, and their speed, will despise everything mortal.	English from Latin: The cycles of the cosmos are the same — up, down, from age to age. And either the mind of the whole sets out toward each individual event — in which case accept what it brings — or it gave the impulse once for all and the rest follows in sequence, one thing linked to another. In short, either there are atoms or there is fate. If there is a God, all is well; if things are random, do not you act at random too.

Language Differences: *Marcus's cosmic descriptor τὰ τοῦ κόσμου ἐγκύκλια (the orbital revolutions of the world) is translated as Mundi circuitus. The programmatic dilemma maps accurately across both columns.*

Commentary: The universe proceeds through eternal, recurring cycles. Whether events are directed by individual providential intent or flow sequentially from an initial creative setup, the structural directive remains identical: if design governs, trust it completely; if random atoms rule, refuse to let your own mind descend into chaos.

Book IX · Section 29

The Torrent of Causality

Greek Original	Latin (Xylander 1558)
Χειμάῤῥους ἡ τῶν ὅλων αἰτία˙ πάντα φέρει. ἄνθρωπε, τί ποτε;ποίησον ὃ νῦν ἡ	*Omnium rerum causa ut torrens hibernus est, omnia rapit & conuehit. O*

φύσις ἀπαιτεῖ, ὅρμησον, ἐὰν διδῶται, καὶ μὴπεριβλέπου εἴ τις εἴσεται. μὴ τὴν Πλάτωνος πολιτείαν ἔλπιζε,ἀλλὰ ἀρκοῦ, εἰ τὸ βραχύτατον πρόεισι, καὶ τούτου αὐτοῦ τὴνἔκβασιν ὡς οὐ μικρόν τί ἐστι διανοοῦ. ὡς εὐτελῆ δὲ καὶ τὰπολιτικὰ ταῦτα καί, ὡς οἴεται, φιλοσόφως πρακτικὰ ἀνθρώπια˙μυξῶν μεστά. δόγμα γὰρ αὐτῶν τίς μεταβαλεῖ; χωρὶς δὲ δογμάτωνμεταβολῆς τί ἄλλο ἢ δουλεία στενόντων καὶ πείθεσθαιπροσποιουμένων; ὕπαγε νῦν καὶ Ἀλέξανδρον καὶ Φίλιππον καὶΔημήτριον τὸν Φαληρέα μοι λέγε. ἕψομαι, εἰ εἶδον, τί ἡ κοινὴφύσις ἤθελε, καὶ ἑαυτοὺς ἐπαιδαγώγησαν˙ εἰ δὲ ἐτραγῴδησαν,οὐδείς με κατακέκρικε μιμεῖσθαι. ἁπλοῦν ἐστι καὶ αἰδῆμον τὸφιλοσοφίας ἔργον˙ μή με ἄπαγε ἐπὶ σεμνοτυφίαν	*homo, quid agis? Fac quod natura nunc postulat: exsequere officium, neque circumspicias an aliquis videat. Neque speres Platonis rempublicam, sed contentus esto vel minimo progressu.*
English from Greek: The cause of the whole is a winter torrent: it carries everything. Man, what then? Do what nature now demands; set out, if it is given you, and do not look around to see whether anyone will know. Do not hope for Plato's Republic — be content if the smallest thing goes forward, and consider the outcome of even this no small matter. For who can change their doctrines? And without a change of doctrines, what is there but the slavery of men groaning and pretending to obey? Go now and talk to me of Alexander and Philip and Demetrius of Phalerum. I will follow them if they saw what the common nature wills and schooled themselves; but if they merely strutted the tragic stage, no one has condemned me to imitate them. Simple and modest is the work of philosophy: do not lead me off into pomposity.	English from Latin: The cause of the whole is a winter torrent: it carries everything. Man, what then? Do what nature now demands; set out, if it is given to you, and do not look around to see if anyone will know. Do not hope for Plato's commonwealth, but be content if the smallest thing goes forward, and reflect that such an outcome is no small success.

Language Differences: *Marcus uses a crude, graphic descriptor: μυξῶν μεστά (chock-full of snot / mucus). Xylander omits this jarring anatomical phrase to optimize the high rhetorical tone for Renaissance readers.*

Commentary: Universal causality moves with the velocity of a winter torrent (Χειμάῤῥους). Marcus deconstructs the utopian vanity of political figures who pretend to act philosophically. True moral progress requires dropping dreams of an idealized state like Plato's Republic, choosing instead to execute the immediate task at hand with unpretentious simplicity.

Book IX · Section 30

Viewing from Above

Greek Original	Latin (Xylander 1558)
“Ἄνωθεν ἐπιθεωρεῖν” ἀγέλας μυρίας καὶ τελετὰς μυρίας καὶπλοῦν παντοῖον ἐν χειμῶσι καὶ γαλήναις καὶ διαφορὰς γινομένων,συγγινομένων, ἀπογινομένων. ἐπινοεῖν δὲ καὶ τὸν ὑπ ἄλλων πάλαιβεβιωμένον βίον καὶ τὸν μετὰ σὲ βιωθησόμενον καὶ τὸν νῦν ἐντοῖς βαρβάροις ἔθνεσι βιούμενον˙ καὶ ὅσοι μὲν οὐδὲ ὄνομά σουγινώσκουσιν, ὅσοι δὲ τάχιστα ἐπιλήσονται, ὅσοι δ ἐπαινοῦντεςἴσως νῦν σε τάχιστα ψέξουσι˙ καὶ ὡς οὔτε ἡ μνήμη ἀξιόλογόν γεοὔτε ἡ δόξα οὔτε ἄλλο τι τὸ σύμπαν	*Spectaculum desuper: innumerae greges, innumerae caeremoniae, navigationes in tempestate & tranquillitate, uarietas nascentium, coeuntium, morientium. Considera etiam uitam ab aliis olim cultam, & mox ab aliis colendum, totasque nationes barbaras: quam multi nomen tuum ne quidem noverunt.*
English from Greek: View from above: the countless herds, the countless rites, every kind of voyage in storm and calm, the diversity of beings coming into existence, joining together, passing away. Think also of the life lived by others long ago, and the life that will be lived after you, and the life now being lived among the barbarian nations; and how many do not even know your name, how many will most quickly forget it, how many who perhaps praise you now will most quickly blame you. And that neither memory is worth anything, nor fame, nor anything else whatsoever, taken all together.	English from Latin: View from above: the countless herds, the countless rites, every kind of voyage in storm and calm, the diversity of beings coming into existence, cooperating, and passing away. Reflect also on the life lived by others of old, and the life that will be lived after you, and the life lived now among barbarian nations; how many do not even know your name, and how many will quickly forget it!

Language Differences: *The classic phrase Ἄνωθεν ἐπιθεωρεῖν (examining from on high) is translated effectively by Xylander as Spectaculum desuper ("a spectacle from above").*

Commentary: A calculated exercise in shifting physical scale. By conceptually rising to a high watchtower, massive military movements and historical transitions are reduced to a collective pattern of animal life. This vast spatial perspective strips away any remaining public anxiety.

Book IX · Section 31

Two Freedoms

Greek Original	Latin (Xylander 1558)
Ἀταραξία μὲν περὶ τὰ ἀπὸ τῆς ἐκτὸς αἰτίας συμβαίνοντα,δικαιότης δὲ ἐν τοῖς παρὰ τὴν ἐκ σοῦ αἰτίαν ἐνεργουμένοις˙τουτέστιν, ὁρμὴ καὶ πρᾶξις καταλήγουσα ἐπ αὐτὸ τὸ κοινωνικῶςπρᾶξαι ὡς τοῦτό σοι κατὰ φύσιν ὄν	*Tranquillitas erga ea quae ab externa causa accidunt: iustitia in iis quae a te fieri oportet: hoc est, appetitus ac actiones societati humanae utiles praestare.*
English from Greek: Imperturbability with regard to what comes to pass from the cause outside; justice in what is done according to the cause within you. That is: impulse and action ending in the social act itself, because this for you is according to nature.	English from Latin: Imperturbability with regard to what comes to pass from the cause inside — that is, impulse and action completing themselves in the very performance of social deeds, as being according to your nature.

Language Differences: *Ἀταραξία (freedom from internal turmoil) maps cleanly to Xylander's choice of Tranquillitas. Δικαιότης is perfectly balanced as iustitia.*

Commentary: Marcus coordinates a clean division of labor for the soul. Outwardly, the mind maintains a state of unshakeable acceptance regarding chance events. Inwardly, the agent executes absolute, uncompromised justice, ensuring every choice serves human fellowship.

Book IX · Section 32

Removing the Unnecessary

Greek Original	Latin (Xylander 1558)
Πολλὰ περισσὰ περιελεῖν τῶν ἐνοχλούντων σοι δύνασαι ὅλαἐπὶ τῇ ὑπολήψει σου κείμενα, καὶ πολλὴν εὐρυχωρίαν περιποιήσειςἤδη σεαυτῷ ‹τῷ› τὸν ὅλον κόσμον περιειληφέναι τῇγνώμῃ καὶ τὸν ‹ἀ›ίδιον αἰῶνα περινοεῖν καὶ τὴν τῶν κατὰ μέροςἑκάστου πράγματος ταχεῖαν μεταβολὴν ἐπινοεῖν, ὡς βραχὺ μὲντὸ ἀπὸ γενέσεως μέχρι διαλύσεως, ἀχανὲς δὲ τὸ πρὸ τῆς γενέσεως,ὡς καὶ τὸ μετὰ τὴν διάλυσιν ὁμοίως ἄπειρον	*Multas superuacuas perturbationes tibi tollere licet, quae totae in opinione tua consistunt: amplumque tibi spatium animo facies, si totum mundum cogitatione complectaris, & aeternitatem mediteris, ac celerem uniuscuiusque rei mutationem.*
English from Greek: You can strip away many superfluous things that trouble you, since they rest entirely on your own judgment; and you will at once make wide room for yourself — by encompassing the	English from Latin: You can strip away many superfluous things that trouble you, since they rest entirely on your own judgment; and you will open up a wide room for yourself by grasping the whole

whole cosmos in your mind, by contemplating everlasting time, and by attending to the swift change of each particular thing: how short the span from birth to dissolution, how yawning the gulf before birth, and the gulf after dissolution likewise without bound.	cosmos in your thought, embracing boundless eternity, and reflecting on the swift transformation of every object.

Language Differences: *Marcus uses a beautiful spatial noun: εὐρυχωρίαν (wide, open room or vast internal pasture). Xylander maps this concept as amplumque tibi spatium animo facies ("you will make a wide space for your mind").*

Commentary: Mental claustrophobia is entirely self-induced. Because troubles reside inside our assumptions, we can instantly create vast internal space by expanding our awareness to look at cosmic time and infinite matter.

Book IX · Section 33

Universal Decay

Greek Original	Latin (Xylander 1558)
Πάντα ὅσα ὁρᾷς τάχιστα φθαρήσεται καὶ οἱ φθειρόμενα αὐτὰἐπιδόντες τάχιστα καὶ αὐτοὶ φθαρήσονται καὶ ὁ ἐσχατόγηρωςἀποθανὼν εἰς ἴσον καταστήσεται τῷ προώρῳ	*Omnia quae vides cito peribunt, & qui ea perire viderunt, ipse mox interibunt: & qui in senectute decessit, in eundem locum redigetur cum eo qui ante diem periit.*
English from Greek: All that you see will most quickly perish, and those who watched it perishing will themselves most quickly perish too; and the man who dies in extreme old age will be brought to the same state as the one who died before his time.	English from Latin: All that you see will most quickly perish, and those who watched it perishing will themselves most quickly perish too; and he who died in extreme old age will be brought to the same state as the child who met an untimely death.

Language Differences: *The specialized compound ἐσχατόγηρως (one reaching the absolute limits of old age) maps to in senectute decessit. The premature death τῷ προώρῳ becomes qui ante diem periit.*

Commentary: Measured against infinite time, all life spans shrink to an identical pinpoint. The person who survives to extreme old age and the infant pulled away prematurely are reduced to the exact same physical baseline of dissolution.

Book IX · Section 34

Analyzing Motivations

Greek Original	Latin (Xylander 1558)
Τίνα τὰ ἡγεμονικὰ τούτων καὶ περὶ οἷα ἐσπουδάκασι καὶ δἰοἷα φιλοῦσι καὶ τιμῶσι˙ γυμνὰ νόμιζε βλέπειν τὰ ψυχάρια αὐτῶν.ὅτε δοκοῦσι βλάπτειν ψέγοντες ἢ ὠφελεῖν ἐξυμνοῦντες, ὅση οἴησις	*Quales sunt horum hominum mentes mentes gubernatrices? in quibus rebus studium ponunt, quas ob causas laudem aut honorem sequuntur? Nudos mentes eorum te cernere existima, quuum putant se uel damno obesse uel laude profuisse: quanta arrogantia!*
English from Greek: What are the ruling faculties of these men — what kinds of things have they been earnest about, for what reasons do they love and honor? Imagine that you see their poor souls naked. When they think their blame harms or their praise profits — what conceit!	English from Latin: What are the ruling faculties of these men — what kinds of things have they been earnest about, for what reasons do they chase praise or honor? Train yourself to see their poor souls naked. When they imagine that their blame harms or their praise benefits, how deep their pride is!

Language Differences: *Marcus's descriptive noun οἴησις (arrogance, structural conceit, or unexamined assumption) is translated precisely by Xylander as arrogantia.*

Commentary: A diagnostic exposure of social feedback loops. By stripping away titles and looking directly into the naked minds of your contemporaries, you observe their systemic instability. Believing that their public praise can elevate character or their criticism can damage virtue is exposed as a deep error.

Book IX · Section 35

Loss is Change

Greek Original	Latin (Xylander 1558)
Ἡ ἀποβολὴ οὐδὲν ἄλλο ἐστὶν ἢ μεταβολή. τούτῳ δὲ χαίρει ἡτῶν ὅλων φύσις, καθ ἣν πάντα καλῶς γίνεται. ἐξ αἰῶνος ὁμοειδῶςἐγίνετο καὶ εἰς ἄπειρον τοιαῦθ ἕτερα ἔσται. τί οὖν λέγεις ὅτιἐγίνετό τε πάντα ‹ἀεὶ κακῶς› [ὃ] καὶ πάντα ἀεὶ κακῶς ἔσται καὶοὐδεμία ἄρα δύναμις ἐν τοσούτοις θεοῖς ἐξευρέθη ποτὲ ἠδιορθώσουσα ταῦτα, ἀλλὰ κατακέκριται ὁ κόσμος ἐν ἀδιαλείπτοιςκακοῖς συνέχεσθαι	*Amissio nihil aliud est quam mutatio: hac uerò universi natura laetatur, secundum quam omnia bene fiunt, & ab aeterno eodem modo gesta sunt, & in infinitum pariter fient. Quid ergo dicis, omnia mala esse, nec unquam inter tot deos remedium inveniri potuisse?*
English from Greek: Loss is nothing other	English from Latin: Loss is nothing other

than change. And in this the nature of the whole rejoices — the nature according to which all things come to pass well; from everlasting they came to pass in like form, and to infinity other such things will be. Why then do you say that all things came to pass badly, and that all things will always be bad — and that among so many gods, no power was ever found to set these things right, but the cosmos stands condemned to be held fast in unbroken evils?	than change. And in this the nature of the whole rejoices — the nature according to which all things have been accomplished excellently from eternity, and will continue to be performed similarly to infinity. Why then do you say that all things are bad, and that among so many gods no remedy could ever be found to correct this?

Language Differences: *Ἡ ἀποβολή (loss / deprivation) is translated as Amissio. Xylander accurately renders καλῶς γίνεται as bene fiunt.*

Commentary: Marcus reframes physical loss. Deprivation is simply material transformation (μεταβολή), which serves as the foundational mechanic driving the lifecycle of the cosmos. Believing that ongoing change is an uncorrected error means denying the rational planning of providence.

Book IX · Section 36

The Rottenness of Matter

Greek Original	Latin (Xylander 1558)
Τὸ σαπρὸν τῆς ἑκάστῳ ὑποκειμένης ὕλης˙ ὕδωρ, κόνις, ὀστάρια,γράσος, ἢ πάλιν˙ πῶροι γῆς τὰ μάρμαρα καὶ ὑποστάθμαι ὁ χρυσός,ὁ ἄργυρος, καὶ τριχία ἡ ἐσθὴς καὶ αἷμα ἡ πορφύρα, καὶ τὰ ἄλλαπάντα τοιαῦτα. καὶ τὸ πνευματικὸν δὲ ἄλλο τοιοῦτον καὶ ἐκτούτων εἰς ταῦτα μεταβάλλον	*Putredo materiae subiectae in singulis: aqua, pulvis, ossicula, foetor. Item marmor calli terrae sunt, aurum & argentum sordes, vestis capilli animalis purpura sanguine imbuti. Idem de spiritu ac reliquis intellege, continenter ex his in illa mutatis.*
English from Greek: The rottenness of the material underlying each thing: water, dust, little bones, stench. Or again: marble — calluses of the earth; gold and silver — sediments; clothing — hairs; purple — blood; and everything else of the same kind. And the breath, too, is another thing of this sort — changing out of these things into these.	English from Latin: The rottenness of the material underlying each thing: water, dust, little bones, stench. Or again: marble — calluses of the earth; gold and silver — sediments; clothing — sheep's hair; purple — the blood of a shellfish. Everything else is of the same cast, and the breath of life likewise, transforming from this into that perpetually.

Language Differences: *Marcus's descriptive noun ὑποστάθμαι (sediment, dregs, or chemical residues) is translated by Xylander as sordes (dirt / filth). Πῶροι γῆς (calluses / crusts of the soil) maps to calli terrae.*

Commentary: A reductionist evaluation of material goods. Prestige items are stripped of value: marble is identified simply as an earth callus, gold is sediment, and imperial purple dye is nothing but the biological fluid of a crushed shellfish. Even biological respiration is recognized as an identical shifting gas.

Book IX · Section 37

Enough of Wretchedness

Greek Original	Latin (Xylander 1558)
Ἅλις τοῦ ἀθλίου βίου καὶ γογγυσμοῦ καὶ πιθηκισμοῦ. - τίταράσσῃ; τί τούτων καινόν; τί σε ἐξίστησι; τὸ αἴτιον; ἴδε αὐτό.ἀλλ ἡ ὕλη; ἴδε αὐτήν. ἔξω δὲ τούτων οὐδέν ἐστιν˙ ἀλλὰ καὶπρὸς τοὺς θεοὺς ἤδη ποτὲ ἁπλούστερος καὶ χρηστότερος γενοῦ	*Satis est huius miserae vitae, murmurum, ac simulationum. Quid perturbaris? quid novi hic accidit? quid te agit? num causa efficientis? eam intuere. Num materia? eam excute. Extra haec vero nihil est. Apud deos tandem aliquando simplicior & bonus evade.*
English from Greek: Enough of this wretched life, this murmuring, this aping! Why are you disturbed? What is new in any of this? What drives you out of your senses? The cause? Look at it. The material, then? Look at it. Outside these there is nothing. But toward the gods — now at last become simpler and better.	English from Latin: Enough of this wretched life, this murmuring, this aping! Why are you disturbed? What is new in any of this? What drives you? Is it the cause? Look at it. Is it the material? Examine it. Outside of these, there is nothing. Strive at last to become simpler and better in the sight of the gods.

Language Differences: *Marcus uses the satirical noun πιθηκισμοῦ (monkey-play, mimicry, or mimic acting). Xylander updates this for early modern readers as simulationum (simulations / hypocrisies).*

Commentary: A sharp internal rebuke targeting administrative fatigue. Marcus commands himself to completely eliminate empty complaints and court posturing. Every crisis reduces down to basic material and form, leaving no logical justification for panic.

Book IX · Section 38

Equalizing History

Greek Original	Latin (Xylander 1558)
Ἴσον τὸ ἑκατὸν ἔτεσι καὶ τὸ τρισὶ ταῦτα ἱστορῆσαι	*Centum annis haec aspexisse, an tribus tantum, in idem redit: ea n. quae nota sunt, eodem modo sese habent.*

English from Greek: To have observed these things for a hundred years, or for three, comes to the same.	English from Latin: To have observed these things for a hundred years, or for three, comes to the same; for the facts remain identical.

Language Differences: *The short statement maps word-for-word across columns, with Xylander adding an explanatory clause: ea n. quae nota sunt, eodem modo sese habent ("for the known facts stay identical").*

Commentary: Because universal laws repeat systematically across time, duration is trivial. Witnessing the cyclical patterns of human existence for a century or for a weekend yields identical philosophical understanding.

Book IX · Section 39

The Part and the Whole

Greek Original	Latin (Xylander 1558)
Εἰ μὲν ἥμαρτεν, ἐκεῖ τὸ κακόν. τάχα δ οὐχ ἥμαρτεν. Ἤτοι ἀπὸ μιᾶς πηγῆς νοερᾶς πάντα ὡς ἐνὶ σώματι ἐπισυμβαίνεικαὶ οὐ δεῖ τὸ μέρος τοῖς ὑπὲρ τοῦ ὅλου γινομένοις μέμφεσθαι˙ ἢ ἄτομοι καὶ οὐδὲν ἄλλο ἢ κυκεὼν καὶ σκεδασμός˙ τί οὖνταράσσῃ; τῷ ἡγεμονικῷ λέγειν˙ τέθνηκας, ἔφθαρσαι, τεθηρίωσαι,ὑποκρίνῃ, συναγελάζῃ, βόσκῃ	*Si ille deliquit, ibi est malum cum ipso: at fortasse non deliquit. Aut omnia ab una intelligentia fonte proveniunt ut in uno corpore: aut atomi sunt, & nihil nisi confusio. Quid ergo sollicitus es? animo tuo dic: mortuus es, corruptus es, simulasti, gregum instar iuxta pasceris.*
English from Greek: If he did wrong, the evil is there, with him. But perhaps he did not do wrong. Either all things come upon us from one intelligent source, as in a single body, and the part must not blame what comes to pass for the sake of the whole — or there are atoms, and nothing but medley and dispersion. Why, then, are you disturbed? Say to your ruling faculty: are you dead, are you corrupted, have you turned beast, do you play a part, do you herd, do you graze with the flock?	English from Latin: If he did wrong, the evil is there, with him. But perhaps he did not do wrong. Either all things come upon us from one intelligent fountain as in a single body — in which case the part must not complain of the whole — or there are only atoms and confusion. Why then are you anxious? Say to your soul: 'You are dead, you are corrupted, you have played the hypocrite, you herd with the beasts.'

Language Differences: *Marcus uses his standard physics disjunction: πηγῆς νοερᾶς (intelligent source / wellspring) matched against κυκεὼν καὶ σκεδασμός (chaotic stew and scattering). Xylander translates the chaos as nihil nisi confusio.*

Commentary: A return to systemic boundaries. Moral error belongs exclusively to the wrongdoer's will. If providence rules the cosmos, local hardships are

structurally required for the welfare of the whole system; if random chance rules, allowing your mind to descend into bestial panic means you are breaking your own human standard.

Book IX · Section 40

Prayer for Internal Change

Greek Original	Latin (Xylander 1558)
Ἤτοι οὐδὲν δύνανται οἱ θεοὶ ἢ δύνανται. εἰ μὲν οὖν μὴδύνανται, τί εὔχῃ; εἰ δὲ δύνανται, διὰ τί οὐχὶ μᾶλλον εὔχῃ διδόναιαὐτοὺς τὸ μήτε φοβεῖσθαί τι τούτων μήτε ἐπιθυμεῖν τινος τούτωνμήτε λυπεῖσθαι ἐπί τινι τούτων, μᾶλλον ἤπερ τὸ μὴ παρεῖναί τιτούτων ἢ τὸ παρεῖναι; πάντως γάρ, εἰ δύνανται συνεργεῖνἀνθρώποις, καὶ εἰς ταῦτα δύνανται συνεργεῖν. ἀλλὰ ἴσως ἐρεῖςὅτι˙ ἐπ ἐμοὶ αὐτὰ οἱ θεοὶ ἐποίησαν. εἶτα οὐ κρεῖσσον χρῆσθαιτοῖς ἐπὶ σοὶ μετ ἐλευθερίας ἢ διαφέρεσθαι πρὸς τὰ μὴ ἐπὶ σοὶμετὰ δουλείας καὶ ταπεινότητος; τίς δέ σοι εἶπεν ὅτι οὐχὶ καὶ εἰςτὰ ἐφ ἡμῖν οἱ θεοὶ συλλαμβάνουσιν; ἄρξαι γοῦν περὶ τούτωνεὔχεσθαι καὶ ὄψει. οῬτος εὔχεται˙ πῶς κοιμηθῶ μετ ἐκείνης˙σύ˙ πῶς μὴ ἐπιθυμήσω τοῦ κοιμηθῆναι μετ ἐκείνης. ἄλλος˙ πῶςστερηθῶ ἐκείνου˙ σύ˙ πῶς μὴ χρῄζω τοῦ στερηθῆναι. ἄλλος˙πῶς μὴ ἀποβάλω τὸ τεκνίον˙ σύ˙ πῶς μὴ φοβηθῶ ἀποβαλεῖν.ὅλως ὧδε ἐπίστρεψον τὰς εὐχὰς καὶ θεώρει τί γίνεται	*Aut nihil possunt dii, aut possunt. Si nihil possunt, cur precaris? Si uerò possunt, cur non potius precaris ut tibi dent ne quid horum timeas uel cupias, potius quam ut abfuerit uel adfuerit aliquid? Omnino n. si homines adiuvare possunt, & in hoc adiuvare possunt.*
English from Greek: Either the gods have power or they have no power. If they have no power, why do you pray? But if they have power, why do you not rather pray that they grant you neither to fear any of these things, nor to desire any of them, nor to grieve over any of them — rather than that some one of them be absent or present? For surely, if they can cooperate with men at all, they can cooperate toward these things. But perhaps you will say: the gods have put these things in my own power. Then is it not better to use what is in your power as a free man, than to strain	English from Latin: Either the gods have power or they have no power. If they have no power, why do you pray? But if they have power, why do you not pray rather to be granted the strength not to fear or desire any of these things, rather than praying for them to be absent or present? For if they can help men at all, they can surely help them in this.

after what is not in your power like a slave and an abject? And who told you that the gods do not lend a hand even toward the things that are in our power? Begin, at any rate, to pray about these things, and you will see. One man prays: how may I sleep with that woman. You: how may I not desire to sleep with her. Another: how may I be rid of that man. You: how may I not need to be rid of him. Another: how may I not lose my little child. You: how may I not be afraid of losing him. Turn your prayers around altogether in this way — and observe what happens.	

Language Differences: *Xylander condenses the long domestic prayer examples, completely omitting Marcus's brilliant parallel catalog of sexual desires and parental fears to focus strictly on the core mechanical argument.*

Commentary: Marcus deconstructs transactional religion. Praying for the gods to alter physical environments or preserve material assets is an act of slavery. True prayer must be directed inward to calibrate our internal values. Instead of begging for a temptation to be removed, ask for the strength to drop the desire entirely.

Book IX · Section 41

Epicurus on Sickness

Greek Original	Latin (Xylander 1558)
Ὁ Ἐπίκουρος λέγει ὅτι˙ “ἐν τῇ νόσῳ οὐκ ἦσάν μοι αἱ ὁμιλίαιπερὶ τῶν τοῦ σωματίου παθῶν οὐδὲ πρὸς τοὺς εἰσιόντας τοιαῦτάτινα, φησίν, ἐλάλουν, ἀλλὰ τὰ προηγούμενα φυσιολογῶν διετέλουνκαὶ πρὸς αὐτῷ τούτῳ ὤν, πῶς ἡ διάνοια συμμεταλαμβάνουσατῶν ἐν τῷ σαρκιδίῳ τοιούτων κινήσεων ἀταρακτεῖ τὸ ἴδιονἀγαθὸν τηροῦσα. οὐδὲ τοῖς ἰατροῖς ἐμπαρεῖχον, φησί, καταφρυάττεσθαιὥς τι ποιοῦσιν, ἀλλὰ ὁ βίος ἤγετο εὖ καὶ καλῶς.” ταὐτὰοὖν ἐκείνῳ, ἐν νόσῳ, ἐὰν νοσῇς καὶ ἐν ἄλλῃ τινὶ περιστάσει˙ τὸγὰρ μὴ ἀφίστασθαι φιλοσοφίας ἐν οἵοις δήποτε τοῖς προσπίπτουσιμηδὲ ἰδιώτῃ καὶ ‹ἀ›φυσιολόγῳ συμφλυαρεῖν, πάσης αἱρέσεωςκοινόν. πρὸς μόνῳ τῷ νῦν	*Epicurus inquit: in morbo meo sermones mei non erant de doloribus corporis mei, neque de his quicquam familiaribus narrabam: sed de principiis naturae disserebam, ac de mentis constantia, quomodo ea, participans quidem carnis motuum, tranquilla tamen maneret, propriumque bonum conservaret. Neque medicis occasionem dabam ut gloriabantur quasi aliquid agerent, sed vita bene et honeste agebatur. Ita ergo tu fac, in sanitate et in infirmitate. Illud enim in omni secta commune est, ut non deseras philosophiam quibuscunque in rebus accidant, nec ineptias loquaris cum homine indocto et ignaro naturae. Ad id tantum quod agitur, et ad instrumentum quo agitur, attende.*

πρασσομένῳ εἶναι καὶ τῷ ὀργάνῳ, διοῤ πράσσεις	
English from Greek: Epicurus says: 'In my illness my conversations were not about the sufferings of my poor body, nor did I chatter of such things to those who visited me; rather I went on discussing the principal points of natural philosophy, dwelling on this very question — how the mind, while sharing in such motions of the flesh, remains untroubled, guarding its own proper good. Nor did I give the physicians occasion,' he says, 'to put on airs as if they were doing something great; but my life went on well and finely.' Do, then, as he did — in illness, if you are ill, and in any other circumstance; for it is common to every school not to desert philosophy amid whatever befalls, and not to join the babble of the layman ignorant of nature. Be wholly with the work now being done, and with the instrument by which you do it.	English from Latin: Epicurus says: 'In my illness my conversations were not about the sufferings of my poor body, nor did I chatter of such things to those who visited me; rather I went on discussing the principal points of natural philosophy, dwelling on this very question — how the mind, while sharing in such motions of the flesh, remains untroubled, guarding its own proper good. Nor did I give the physicians occasion,' he says, 'to put on airs as if they were doing something great; but my life went on well and finely.' Do, then, as he did — in illness, if you are ill, and in any other circumstance; for it is common to every school not to desert philosophy amid whatever befalls, and not to join the babble of the layman ignorant of nature. Be wholly with the work now being done, and with the instrument by which you do it.

Language Differences: *Xylander tracks this Epicurean fragment cleanly, rendering φυσιολογῶν διετέλουν as de principiis naturae disserebam ("I discoursed on the principles of nature").*

Commentary: Marcus references his philosophical rival Epicurus to reinforce physical autonomy. Even under severe illness, Epicurus refused to chatter about his bodily suffering with visitors, choosing instead to focus his mind on natural philosophy. Internal composure is maintained by preventing physical trauma from taking over our rational focus.

Book IX · Section 42

The Shameless Must Exist

Greek Original	Latin (Xylander 1558)
Ὅταν τινὸς ἀναισχυντίᾳ προσκόπτῃς, εὐθὺς πυνθάνου σεαυτοῦ˙ δύνανται οὖν ἐν τῷ κόσμῳ ἀναίσχυντοι μὴ εἶναι; οὐ δύνανται˙ μὴ οὖν ἀπαίτει τὸ ἀδύνατον˙ εἷς γὰρ καὶ οῤτός ἐστινἐκείνων τῶν ἀναισχύντων, οὓς ἀνάγκη ἐν τῷ κόσμῳ εἶναι. τὸ δαὐτὸ καὶ ἐπὶ τοῦ πανούργου καὶ ἐπὶ τοῦ ἀπίστου καὶ παντὸς τοῦὁτιοῦν ἁμαρτάνοντος ἔστω σοι	*Si cuius impudentia offenderis, statim percontare teipsum, an possit fieri, ut nulli sint in mundo impudentes? non potest autem hoc fieri: ne igitur postula id quod fieri nequit: alioquin ipse quoque unus eris ex impudentibus iis, quos esse in mundo oportet. Idem de versuto, infideli, omni denique quocunque modo vitioso in promptu sit tibi cogitare. Nam*

πρόχειρον˙ ἅμα γὰρ τῷ ὑπομνησθῆναιὅτι τὸ γένος τῶν τοιούτων ἀδύνατόν ἐστι μὴ ὑπάρχειν,εὐμενέστερος ἔσῃ πρὸς τοὺς καθ ἕνα. εὔχρηστον δὲ κἀκεῖνο εὐθὺςἐννοεῖν, τίνα ἔδωκεν ἡ φύσις τῷ ἀνθρώπῳ ἀρετὴν πρὸς τοῦτοτὸ ἁμάρτημα˙ ἔδωκε γὰρ ὡς ἀντιφάρμακον πρὸς μὲν τὸν ἀγνώμονατὴν πρᾳότητα, πρὸς δὲ ἄλλον ἄλλην τινὰ δύναμιν, ὅλως δὲ ἕξεστίσοι μεταδιδάσκειν τὸν πεπλανημένον˙ πᾶς δὲ ὁ ἁμαρτάνωνἀφαμαρτάνει τοῦ προκειμένου καὶ πεπλάνηται. τί δὲ καὶβέβλαψαι; εὑρήσεις γὰρ μηδένα τούτων, πρὸς οὓς παροξύνῃ,πεποιηκότα τι τοιοῦτον ἐξ οὗ ἡ διάνοιά σου χείρων ἔμελλεγενήσεσθαι˙ τὸ δὲ κακόν σου καὶ τὸ βλαβερὸν ἐνταῦθα πᾶσαντὴν ὑπόστασιν ἔχει. τί δαὶ κακὸν ἢ ξένον γέγονεν, εἰ ὁ ἀπαίδευτοςτὰ τοῦ ἀπαιδεύτου πράσσει; ὅρα μὴ σεαυτῷ μᾶλλον ἐγκαλεῖνόφείλῃς, ὅτι οὐ προσεδόκησας τοῦτον τοῦτο ἁμαρτήσεσθαι˙ σὺγὰρ καὶ ἀφορμὰς ἐκ τοῦ λόγου εἶχες πρὸς τὸ ἐνθυμηθῆναι ὅτιεἰκός ἐστι τοῦτον τοῦτο ἁμαρτήσεσθαι, καὶ ὅμως ἐπιλαθόμενοςθαυμάζεις εἰ ἡμάρτηκεν. μάλιστα δέ, ὅταν ὡς ἀπίστῳ ἢ ἀχαρίστῳμέμφῃ, εἰς ἑαυτὸν ἐπιστρέφου˙ προδήλως γὰρ σὸν τὸ ἁμάρτημα,εἴτε περὶ τοῦ τοιαύτην τὴν διάθεσιν ἔχοντος ἐπίστευσας ὅτι τὴνπίστιν φυλάξει, εἴτε τὴν χάριν διδοὺς μὴ καταληκτικῶς ἔδωκασμηδὲ ὥστε ἐξ αὐτῆς τῆς σῆς πράξεως εὐθὺς ἀπειληφέναι πάντατὸν καρπόν. τί γὰρ πλέον θέλεις εὖ ποιήσας, ἄνθρωπε; οὐκ ἀρκεῖτοῦτο, ὅτι κατὰ φύσιν τὴν σήν τι ἔπραξας, ἀλλὰ τούτου μισθὸνζητεῖς; ὡσεὶ ὁ ὀφθαλμὸς ἀμοιβὴν ἀπῄτει, ὅτι βλέπει, ἢ οἱ πόδες,ὅτι βαδίζουσιν. ὥσπερ γὰρ ταῦτα πρὸς τόδε τι γέγονεν, ὅπερκατὰ τὴν ἰδίαν κατασκευὴν ἐνεργοῦντα ἀπέχει τὸ ἴδιον, οὕτωςκαὶ ὁ ἄνθρωπος εὐεργετικὸς πεφυκώς, ὁπόταν τι εὐεργετικὸν ἢἄλλως εἰς τὰ μέσα συνεργητικὸν πράξῃ, πεποίηκε πρὸς ὃ κατεσκεύασται,καὶ ἔχει τὸ ἑαυτοῦ	si recorderis necessario id genus hominum esse, singulos aequiorem te praebebis. Id quoque utile est, statim cogitare, quam homini natura virtutem contra id peccatum dederit. Remedium enim tribuit, contra ingratos mansuetudinem, contra aliud vitium, aliud pharmacum. Omnino autem licet tibi in viam reducere eum qui erravit: nam omnis qui peccat, eo errat, quod a proposito aberrat. Denique quid inde tibi damni allatum est? invenies quidem nullum eorum quibus irasceris, tale quippiam fecisse, quo mens tua sit futura deterior: atqui in hoc unico situm erat, ut malum tibi atque damnum accideret. Quod vero malum aut novum accidit, si indoctus homo agit suo modo? vide ne tu tibi ipse potius sis reprehendendus, qui non praesenseris fore, ut is ita peccaret. Etenim ansam tibi omnino praebuit ratio ut cogitares, consentaneum esse ut is ita peccaret. Ac tamen eius oblitus, miraris eum deliquisse? Maxime vero si cui infidelitatis vel ingratitudinis causa succenses, intra te convertere. Proculdubio enim a te peccatum est, si eum ita affectum iudicavisti fidem servaturum: aut si beneficium conferens, non eo contentus fuisti quod dederis, neque fructum te ipsa ex actione capere cogitavisti. Quid enim aliud requiris, cum homini bene facis? non tibi satis est, te tuae naturae convenienter egisse, sed & mercedem insuper desideras, perinde ac si mercedem oculus poscat, quia viderit, aut pedes propter gressus. Quemadmodum enim haec ad certum finem facta sunt, ita ut secundum suam constitutionem atque naturam si egerint, suum finem adepta sciamus: ita homo ad beneficentiam natus, si quid beneficii contulerit, aut aliud quid egerit, quod societati humanae conducat, fecit id, cuius gratia est factus, consecutusque est id, quod ad eum pertinebat.
English from Greek: When you run against someone's shamelessness, ask yourself at	English from Latin: If you are offended by anyone's impudence, immediately ask

once: can it be, then, that there are no shameless men in the cosmos? It cannot. Do not, then, demand the impossible: this man is one of those shameless ones who must exist in the cosmos. Keep the same question at hand for the rogue, the faithless man, and every kind of wrongdoer; for the moment you remind yourself that the class of such men cannot fail to exist, you will be kindlier toward them one by one. It is useful also to consider at once what virtue nature has given man against this particular wrong; for she has given gentleness as an antidote against the unfeeling man, and against another some other power. And in general, it is in your power to teach the wanderer better — for everyone who does wrong misses his proper aim and has wandered astray. And what have you been harmed? You will find that none of these men at whom you grow exasperated has done anything by which your mind could be made worse — and your evil and your harm have their entire existence there. What is bad, or strange, in the uneducated man doing the deeds of the uneducated? Look out rather that you should not be blaming yourself, because you did not expect this man to commit this wrong: your reason gave you resources for supposing it likely that he would, and yet you forgot, and now wonder that he has done it. Above all, when you reproach a man as faithless or ungrateful, turn upon yourself; for the fault is plainly your own, whether you trusted a man with such a disposition to keep faith with you, or, when you granted a favor, did not grant it as a thing complete in itself, receiving the whole fruit at once from the very act. For what more do you want, having done a man good? Is it not enough that you have acted according to your nature — do you seek wages for it? As if the eye demanded a return for seeing, or the feet for walking! Just as these were made for a particular work, and by working according to their proper constitution have what is their own, so man, made by nature for doing good, whenever he does something good — or otherwise helpful toward things indifferent — has done what he was constituted for, and has what is his.	yourself: is it possible that there should be no impudent men in the world? It is not possible. Do not, therefore, demand what cannot happen; for this man is merely one of those impudent individuals who must necessarily exist in the world. Think the same of the crafty, the unfaithful, and indeed of everyone who is in any way vicious. For if you remember that it is necessary for this class of men to exist, you will show yourself more even-tempered toward each individual. It is also useful immediately to consider what virtue nature has given to man against that specific fault. For she has granted a remedy: against the ungrateful, mildness; against another vice, another medicine. In every way, moreover, it is within your power to bring back to the right path him who has wandered; for everyone who sins errs in that he wanders from his purpose. And finally, what loss has been brought upon you thereby? For you will find that none of those with whom you are angry has done anything by which your mind could be made worse; yet it was in this alone that an evil and a loss to you could reside. What is bad or strange, indeed, if an uninstructed man acts according to his own manner? See whether you ought not rather to blame yourself, for not having anticipated that he would commit this fault. For reason gave you every handle to consider that it was likely that he would so sin; yet you forgot it, and now marvel that he has erred? Above all, if you rage against someone on account of unfaithfulness or ingratitude, turn inward upon yourself. For without doubt the fault was committed by you, if you judged that a man with such a disposition would keep faith; or if, when bestowing a benefit, you were not content with the fact that you gave it, and did not consider that you receive the full fruit from the action itself. For what more do you require when you do good to a man? Is it not enough for you that you have acted in accordance with your own nature, but do you moreover desire a wage on top? Just as if the eye should demand a return because it has seen, or the feet on account of walking. For just as these were made for a certain end, so that if they act according to their own constitution and nature, we know they

	have attained their own end: so man, born for beneficence, whenever he bestows a benefit or does anything else that conduces to human society, has done that for the sake of which he was made, and has attained that which belonged to him.

Language Differences: *Xylander focuses on the initial 'census argument' block. He translates ἀναισχυντίᾳ (shamelessness / effrontery) precisely as impudentia. He curtails the long closing catalog of natural antidotes and internal rewards to keep his book closure concise.*

Commentary: The longest sustained argument in Book IX, functioning as its definitive summation. Marcus organizes his tolerance strategy across three movements. First, the census argument proving that shameless individuals are a statistical certainty within a large population; asking for their complete absence is a logical error. Second, the antidote strategy showing that nature has issued a specific corrective virtue against every vice — most notably gentleness. Third, the internal realization that doing good carries its own complete fulfillment; expecting a reciprocal reward is as absurd as an eye demanding wages for seeing.

Glossary

Greek terms, Stoic vocabulary, and notes on the Roman world

TO MYSELF

The Meditations of Marcus Aurelius

Stuart Schonwetter Edition

Classic Motivation

About this Glossary

Marcus wrote in Greek, not in Latin, and he wrote in the technical Greek of the Stoic schools — vocabulary that had been refined over four centuries by the time he picked it up. A handful of words do most of the work. They are repeated, deliberately, as a craftsman's hands return to the same tools. Translating them flattens out the music. Leaving them un-translated requires a key. This is the key.

After the Stoic vocabulary itself comes a smaller set of entries on the world Marcus moved through: Roman institutions, military phrases, the names of philosophical schools, and a few cultural touchstones that turn up repeatedly in the text. Where a date or name might help the reader place an idea, it is given; where the original Greek word is musical or surprising, it is included in its native characters.

For this parallel edition, each Stoic term below also records how Wilhelm Xylander rendered it in his 1558 Latin translation — the bridge between Marcus's Greek and the Latin column of the facing pages.

Stoic Vocabulary

ἡγεμονικόν *(hēgemonikón)*

The ruling part. Literally the leading or governing thing — the Stoic name for the rational center of the soul, the part of you that judges, assents, and commands. Marcus returns to it constantly. The whole project of his book is keeping this faculty undisturbed and in command of itself. When he tells himself to retreat into his own mind, this is the place he means.

Xylander's Latin: *principatus; also pars princeps, mens gubernatrix (the ruling/governing part).*

λόγος *(lógos)*

A famously elastic word. It means reason, but also speech, account, ratio, principle — the capacity for ordered thought and the order in things that thought tracks. For the Stoics, λόγος is also cosmic: the rational principle that organizes the universe, of which our individual reason is a small participating share. The early Christians, including the author of the Gospel of John, picked the word up partly because the Stoic version of it had already done the philosophical groundwork.

Xylander's Latin: *ratio (reason); rendered oratio / sermo where the sense is speech.*

προαίρεσις *(proaírēsis)*

Choice, but in the deepest sense — the part of you that elects, that says yes or no. Aristotle had used the word; Epictetus made it central. Your προαίρεσις is what is genuinely yours and genuinely free: not your body, not your reputation, not your possessions, but the inner act of selection itself. The Stoic claim is that no tyrant can touch this. Whether that is comforting or grim is up to the reader.

Xylander's Latin: *voluntas (will); often expanded as in nostra potestate — "what is in our power."*

αἰδώς *(aidṓs)*

Roughly self-respect or shame in a positive sense — the inner check that keeps you from doing something you know to be unworthy. It is one of the older Greek virtues, with a religious dimension. Hesiod listed it among the things that flee the earth at the end of the Iron Age. Marcus uses it for the felt resistance you experience before a base act, the wince that precedes the wrong word.

Xylander's Latin: *verecundia; also pudor (modesty, self-respect).*

οἰκείωσις *(oikeíōsis)*

Affiliation, kinship, recognizing-as-one's-own. A foundational Stoic concept. The school taught that nature plants in every animal, including us, an instinct of self-preservation that gradually expands outward — first to one's own body, then to family, friends, fellow citizens, and finally to all rational beings. The cosmopolitan ethics of the Stoics rest on this idea. To live well is to follow the expansion of οἰκείωσις all the way out, until even the stranger is felt as one's own.

Xylander's Latin: *no single word — rendered by affinitas / cognatio and the verb phrase habere affinitatem (to hold a kinship with).*

φαντασία *(phantasía)*

Impression, appearance, the way something strikes us. Not yet a judgment — just the raw perception. The Stoic discipline begins here: you receive a φαντασία (the man insulted me; the food is delicious; my fever is dangerous), and before you give it your assent, you examine it. Most of Stoic

ethics is the work of taking the φαντασία and refusing to add anything to it that wasn't there in the first place.

Xylander's Latin: *imaginatio; also cogitatio (thought) and visum / visa (what is seen, the impression).*

ὑπόληψις *(hypólēpsis)*
Opinion, supposition, what you take a thing to be. The judgment laid down on top of the φαντασία. "It is not things that disturb us, but our opinions about things" is among the most often-quoted lines in the Meditations, and ὑπόληψις is the word in question. Strike down a faulty ὑπόληψις, Marcus repeats, and the disturbance goes with it.

Xylander's Latin: *opinio; sometimes iudicium (judgment).*

συγκατάθεσις *(synkatáthesis)*
Assent. The act of agreeing with an impression, of saying yes, this is so. The Stoics insisted that we are responsible for our assents in a way we are not responsible for the impressions themselves. The wise person withholds συγκατάθεσις until the impression has been examined — and gives it freely once the impression has passed muster.

Xylander's Latin: *assensio (assent).*

ἀπάθεια *(apátheia)*
Often translated as freedom from passion, which makes it sound colder than it should. ἀπάθεια does not mean freedom from feeling — it means freedom from the pathē, the disturbances and over-readings that derail right action. A Stoic feels grief, fear, joy. What he has trained himself out of is the panic that says the world has just ended because something he wanted didn't happen. Apatheia is closer to composure than to numbness.

Xylander's Latin: *no fixed word — rendered by phrases such as affectibus vacuus / vacuitas perturbationum (free of disordered passions).*

εὐδαιμονία *(eudaimonía)*
Happiness, but in the Greek sense — flourishing, living well, the life that goes well as a whole. Literally good-spirited (from the εὐ- prefix and δαίμων, see below). For the Stoics, eudaimonia is the condition of the rational soul that is in agreement with itself and with nature; it is a state, not a feeling, and it is supposed to be reachable by any rational being who is willing to do the work.

Xylander's Latin: *felicitas (happiness, good fortune; cf. felix for εὔμοιρος).*

ἀρετή *(aretḗ)*
Excellence, virtue. The peak performance of any thing relative to its kind: a knife's ἀρετή is to cut, a horse's is to run, a human's is to reason and to act justly. For the Stoics, ἀρετή is the only true good and the only thing required for happiness. Health, money, status — all preferable, all useful, all loseable. Virtue alone, they argued, is what nobody and nothing can take away.

Xylander's Latin: *virtus.*

πρόνοια *(prónoia)*
Providence, foresight. The Stoic universe is governed by an intelligent λόγος, and that intelligence is called πρόνοια when it shows up in the ordering of events. Marcus wavers, in famous passages, between the πρόνοια interpretation ("or atoms?") and the alternative; but his practice is the same in either case — accept what happens as part of the arrangement, whatever the arranger turns out to be.

Xylander's Latin: *providentia.*

φύσις *(phýsis)*
Nature. Both small-n nature (the constitution of any particular thing) and big-N Nature (the cosmos as one ordered, intelligent whole). The Stoic imperative "to live according to nature" means in accord with both at once: the rational structure of the universe and the rational structure of yourself, each in its own register.

Xylander's Latin: *natura.*

κόσμος *(kósmos)*
World, ordered whole, cosmos. The universe seen as a single organized intelligent system. The Greek word originally meant arrangement or adornment — the same root as our cosmetic — and the Stoics chose it deliberately. The world is a beautiful arrangement, not a chaos. To live in agreement with the κόσμος is to recognize that you are inside that arrangement, not above it.

Xylander's Latin: *mundus; also universum (the ordered whole).*

δαίμων *(daímōn)*
Spirit, guardian, divine portion within. Long before the Christian word demon turned the term sinister, δαίμων simply meant a divine intermediary,

sometimes the rational principle that each person carries — "the god within." Marcus uses δαίμων for the highest part of his own mind: the part that has, on his account, been put inside him by the gods themselves. To go against your δαίμων is to go against the gift.

Xylander's Latin: *genius (the guardian spirit / divine portion within).*

πνεῦμα *(pneûma)*
Breath, spirit. In ordinary Greek, πνεῦμα is the breath you take. In Stoic physics, it is the active fine substance — a hot tensile breath — that pervades and organizes the cosmos and constitutes the rational soul of every living thing. The word later carried much of the theological weight of the New Testament, but its philosophical career began here.

Xylander's Latin: *spiritus; the diminutive πνευμάτιον becomes spiritulum.*

εἱμαρμένη *(heimarménē)*
Fate. The Stoic doctrine of necessity: the chain of causes by which the world unfolds. εἱμαρμένη is not blind luck and it is not a malevolent will. It is, on the Stoic account, the same thing as the cosmic λόγος seen from the side of inevitability rather than rationality. To consent to εἱμαρμένη is to assent to the order of things; to fight it is to demand that the universe rearrange itself for you, which it will not.

Xylander's Latin: *fatum (destiny, the chain of causes).*

ἀπροπτωσία *(aproptōsía)*
Non-rashness. The technical Stoic virtue of refusing hasty assent — keeping your συγκατάθεσις in reserve until the φαντασία has been examined. It is the discipline of the careful judge: not skepticism, just patience. Most of the bad ethical decisions in the world, on this view, are decisions made before the impression had finished arriving.

Xylander's Latin: *no single word — rendered by phrases for refusing rash assent, e.g. ne temere assentiri (not to assent hastily).*

μεταβολή *(metabolḗ)*
Change, transformation. The universe for Marcus is ceaseless μεταβολή. Earth becomes water, water becomes air, air becomes fire, then back the other way (the line is from Heraclitus). To fight change is to fight the very condition of being alive. To love change is to love being part of the world rather than a guest in it.

Xylander's Latin: *mutatio (change); the related τροπαί appears as mutationes.*

καθῆκον *(kathêkon)*
Appropriate action; duty in its specific, contextual sense. Cicero translated the word into Latin as officium, and that is the route by which the Stoic concept reached the modern Western tradition under the name duty. A καθῆκον is what is fitting for someone in your particular circumstance — a parent's καθῆκον is not a soldier's. Marcus uses the word less often than Epictetus, but his book is, on every page, a working out of his own.

Xylander's Latin: *officium (Cicero's own rendering — appropriate action, duty).*

ἀδιάφορα *(adiáphora)*
Indifferent things. The Stoics divided the world into three categories: virtue (the only good), vice (the only evil), and everything else (the indifferents). Money, health, reputation, even life and death are ἀδιάφορα — preferable or dispreferable but not, properly speaking, good or bad. The category is the source of half the misunderstandings of Stoicism. The Stoics do not say these things don't matter; they say they don't make you good or bad. There is a difference.

Xylander's Latin: *indifferentia; rendered res mediae and res neque bonae neque malae (things neither good nor bad).*

ψυχή *(psychḗ)*
Soul. For the Stoics, the soul is material — a portion of πνεῦμα, the cosmic breath — but it is the part of us that thinks, feels, and chooses. After death the Stoics differed on whether the soul persisted briefly, scattered immediately, or was reabsorbed at the next cosmic conflagration. Marcus is comfortable not knowing.

Xylander's Latin: *anima; the diminutive ψυχάριον becomes animula.*

ὁρμή *(hormḗ)*
Impulse, the movement toward action. The Stoic action sequence runs: φαντασία (impression) → συγκατάθεσις (assent) → ὁρμή (impulse) → πρᾶξις (action). The impulse is what carries the agreement into the body. To control your ὁρμή is to keep the engine of action coupled to the steering of judgment.

Xylander's Latin: *impetus; also appetitio / appetitus (the movement toward action).*

The Roman World

Princeps *(first citizen)*
The official self-description of the emperor. Augustus, the first emperor, deliberately avoided the title king and used princeps instead — first among equals, in theory. By Marcus's day the pretense was thin, but the language survived; an emperor who took the language seriously, as Marcus did, treated the senate as a deliberative body and not as decoration. He still held all the power. He just declined to act like it.

Caesar / Augustus *(imperial titles)*
Caesar, originally the family name of Julius Caesar, became a hereditary title for the emperor. Augustus, originally an honorific granted to Octavian by the senate in 27 BCE, became the title of the senior emperor when there was more than one. Marcus and Lucius were both Augusti. The pair of titles eventually outlasted the empire — Caesar surviving in Russian Czar and German Kaiser, Augustus in the month of August, which Marcus and his subjects, every year, simply called August.

Senatus *(the senate)*
By Marcus's time the Roman senate had been, for two centuries, an aristocratic body whose powers were almost entirely advisory. The emperor controlled the army, the treasury, and the law. But a good emperor, on the late-Republican script that Marcus admired, treated the senate with conspicuous respect — attended its sessions, took its votes seriously, called its members friends. Marcus did all of this. It was part of the performance, but it was also, in his case, sincere.

Consul *(chief magistrate)*
Originally the highest elected office of the Roman Republic, held in pairs for one-year terms. By the imperial period the consulship was largely ceremonial, but it remained the great prize of a senatorial career. Marcus's grandfather had been consul three times, which by then required imperial favor as well as merit. The dignity of the title is hard to overstate; the actual job was light.

Stoa Poikile *(the Painted Porch)*
A colonnade in the agora of Athens, decorated with murals by the great fifth-century painter Polygnotus. Zeno of Citium taught his philosophy there

around 300 BCE, and his school took its name from the location: οἱ ἀπὸ τῆς στοᾶς, the men of the Stoa. Five centuries later a Roman emperor, on the Danube frontier, was still working out the implications of what some Athenians had said in front of a wall painting.

Lyceum, Academy *(Aristotle, Plato)*
The two other great philosophical schools of the Greek world. The Academy was Plato's school, founded around 387 BCE; the Lyceum was Aristotle's, founded about a generation later. The names refer to their original neighborhoods in Athens. By Marcus's day both schools had had their late-classical and Hellenistic heydays and were quieter institutions, but both still produced teachers whose work crossed Marcus's desk. Sextus, on his mother's side, was Plutarchian — a member of the late Platonist tradition.

Carnuntum *(Roman frontier city)*
A legionary base on the Danube, in what is now Austria near the Slovakian border, where Marcus spent long stretches of the Marcomannic Wars. Several books of the Meditations are believed, on internal evidence, to have been written there or in nearby camps. The site has been excavated; visitors can still walk among the foundations of the buildings inside which a Roman emperor scribbled to himself in Greek about how not to be angry.

Vindobona *(modern Vienna)*
Another Danube fortress, downriver from Carnuntum. Marcus died there in 180 CE, in winter quarters, probably of plague. The site is now buried under central Vienna; an inscription marks the approximate place of his death, although the scholarship is uncertain. He is one of the few Roman emperors whose final days were not spent in a palace or a battlefield camp but in a working frontier garrison — a fact that suits him.

Antonine Plague *(pandemic)*
An epidemic, almost certainly smallpox, that arrived in Rome with the legions returning from the Parthian war in 165 CE and recurred for the next fifteen years. Modern estimates put its mortality at five to ten percent of the empire's population, with much higher rates in the legions and the cities. The plague defines the second half of Marcus's reign; many of the Meditations passages on death and the sweeping-away of the things human beings care about read very differently against the backdrop of a pandemic

that almost certainly killed Lucius Verus and that Marcus himself probably died of.

Marcomannic Wars *(Danube frontier wars)*
A long, exhausting series of campaigns against Germanic and Sarmatian tribes pressing across the Danube — the Marcomanni, Quadi, Iazyges, and others — that occupied Marcus from about 166 CE until his death. The wars were inconclusive in the harshest sense: Marcus held the line, but the line had to keep being held, year after year, in winter quarters along a frozen river. The famous "Rain Miracle" — a sudden storm that saved a beleaguered legion — comes from this war, and is depicted on the column of Marcus Aurelius that still stands in Rome.

Pater Familias *(head of household)*
The senior male of a Roman household — by law, the holder of patria potestas, fatherly power, which extended in theory to life and death over wife, children, and slaves. By Marcus's time the harsher applications of the doctrine were obsolete, but the cultural authority remained. The Roman ideal pater familias was firm, fair, hardworking, and slow to anger — a description that doubled, in Marcus's hands, as the description of a good emperor. The household was the model for the state, and the state for the cosmos.

Toga praetexta, toga virilis *(the rites of growing up)*
The toga praetexta, edged with a purple stripe, was worn by senatorial-class boys until around age fifteen, at which point they exchanged it ceremonially for the plain toga virilis — the toga of manhood — and were enrolled as adult citizens. The change of toga was a household event with religious and legal weight. Marcus would have made it around 136 CE, two years before Hadrian's adoption arrangement turned his life over.

A Closing Note

No glossary can carry an author's whole vocabulary; this one is an aid to reading, not a substitute for it. Where a Greek term recurs in the Meditations and the reader senses that something is being meant more precisely than the English suggests, look here first. And where a word is missing from this list — there are several — take it as an invitation to look

up the next layer for yourself. Marcus, of all readers, would approve of the habit.