

TO MYSELF



# THE SOUND MIND

ὕγιής

*Readiness for all that happens.*



MARCUS AURELIUS

ΤΩΝ ΕΙΣ ΕΑΥΤΟΝ · BOOK X

CLASSIC MOTIVATION



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ὑγιής

*Readiness for all that happens.*

MARCUS AURELIUS ANTONINUS

*Book X of To Myself*

Greek Original · Latin (Xylander, 1558)  
English from the Greek · English from the Latin

**CLASSIC MOTIVATION**

## **To Myself — Book X: The Sound Mind**

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This volume presents Book X of the Meditations of Marcus Aurelius in four parallel columns: the Greek original, the Latin translation of Wilhelm Xylander (1558), a modern English rendering from the Greek, and a modern English rendering from the Latin — followed by notes on the language and commentary.

### **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.

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## This Volume

A healthy eye must be willing to look at everything, not only the green and pleasant things; a healthy stomach digests whatever it is given. So too, Marcus argues in Book X, a sound mind must stand ready for everything that happens — not demanding that the world serve up only what it prefers. This is the book's quiet, exacting question, put to his own soul on the opening page: will you ever be good, and simple, and one, and open — needing nothing, clinging to nothing?

What follows is a program for mental health as the Stoics understood it: see each thing as it truly is, live according to nature, take up the names of the virtues and answer to them — and, at last, stop discussing what a good person is like, and be one.

*The Greek keyword of this book is ὑγιής — sound, healthy, whole.*

## Introduction to Book X

Book X opens by turning inward and interrogating the soul directly: will you ever be good, simple, one, and naked — plainer to see than the body that wraps you; content, needing nothing, longing for nothing living or lifeless? It sets the book's measure at the outset. Health of mind, for Marcus, is a settled, self-sufficient wholeness, not a mood that comes and goes.

The book's governing image arrives near its close. The healthy eye, he writes, must be able to look at everything visible and not complain, "I wanted only the green things" — for that is the mark of a diseased eye. Healthy hearing and smell stand ready for whatever comes; the healthy stomach grinds whatever it is given, as a mill is built to do. So the sound mind must be ready for everything that happens. The mind that insists "let only good things come to me" is an eye demanding one color of the world.

Between these poles lie the book's working exercises. Follow nature through its layers — the bodily, the animal, the rational and civic — and give each its due. Take up the names of the virtues — good, modest, truthful, clear-headed — and be careful never to forfeit them; if you find you have, return quickly. Watch continually how all things change into one another, for nothing so enlarges the mind. And there is Marcus's blunt turn against theory: no longer discuss what a good man should be — be one. His sharpest self-examination belongs here too: the spider is proud to have caught a fly, one man a hare, another a boar, another Sarmatian prisoners — strip away the pretense, and the emperor's triumph stands revealed as one more act in the same series.

Read the columns side by side. Watch how Xylander turns the Greek medical metaphor — the diseased eye, the mill grinding all it is given — into sixteenth-century Latin, and how the two English renderings weigh the difference. A few Latin passages in this book are editorial restorations, noted on the imprint page; they are marked so the reader always knows where the early translation speaks and where continuity has been supplied.

# Book X • The Sound Mind

Book X • Section 1

## The Soul's Self-Questioning

Greek Original	Latin (Xylander 1558)
<p>Ἔσῃ ποτὲ ἄρα, ὧ ψυχὴ, ἀγαθὴ καὶ ἀπλῆ καὶ μία καὶ γυμνὴ, φανερωτέρα τοῦ περικειμένου σοι σώματος; γεύσῃ ποτὲ ἄρα τῆς φιλητικῆς καὶ στερκτικῆς διαθέσεως; ἔσῃ ποτὲ ἄρα πλήρης καὶ ἀνευδὲς καὶ οὐδὲν ἐπιποθοῦσα οὐδὲ ἐπιθυμοῦσα οὐδενὸς οὔτε ἐμψύχου οὔτε ἀψύχου πρὸς ἡδονῶν ἀπολαύσεις; οὐδὲ χρόνου, ἐν ᾧ ἐπὶ μακρότερον ἀπολαύσεις; οὐδὲ τόπου ἢ χώρας ἢ ἀέρων ἐυκαιρίας; οὐδὲ ἀνθρώπων εὐαρμοστίας; ἀλλὰ ἀρκεσθήσῃ τῇ παρούσῃ καταστάσει καὶ ἡσθήσῃ τοῖς παροῦσι πᾶσι, καὶ συμπεῖσεις σεαυτὴν ὅτι πάντα σοι παρὰ τῶν θεῶν πάρεστι, καὶ πάντα σοι εὖ ἔχει καὶ εὖ ἔξει, ὅσα φίλον αὐτοῖς καὶ ὅσα μέλλουσι δώσειν ἐπὶ σωτηρίᾳ τοῦ τελείου ζώου, τοῦ ἀγαθοῦ καὶ δικαίου καὶ καλοῦ καὶ γεννῶντος πάντα καὶ συνέχοντος καὶ περιέχοντος καὶ περιλαμβάνοντος διαλυόμενα εἰς γένεσιν ἐτέρων ὁμοίων; ἔσῃ ποτὲ ἄρα τοιαύτη, οἷα θεοῖς τε καὶ ἀνθρώποις οὕτως συμπολιτεύεσθαι ὡς μήτε μέμφεσθαι τι αὐτοῖς μήτε καταγινώσκεσθαι ὑπὲρ αὐτῶν</p>	<p><i>Eris aliquando, o anima, bona, simplex, unica, &amp; nuda, splendidior corpore tibi circumiecto? Gustabis aliquando affectum amantem &amp; caritatem plenam? Conspiciesne te aliquando completam, nullius indigentem, nihil desiderantem, nihil appetentem, neque animatum neque inanimatum, ad voluptatum usum? Neque tempus quo diutius fruaris, neque locum aut regionem, aut aerum commoditatem, neque hominum concordiam? Sed contenta eris praesenti statu, &amp; delectaberis praesentibus omnibus, tibi que persuadebis omnia tibi a diis adesse, &amp; omnia bene tibi habere &amp; bene habitura esse, quaecunque illis sunt cara, &amp; quaecunque ad totius vivi conservationem, ad boni, iusti, ac pulchri perfectionem sunt faturi?</i></p>
<p>English from Greek: Will you ever, O my soul, be good and simple and one and naked — plainer to see than the body that surrounds you? Will you ever taste the loving and affectionate disposition? Will you ever be full and without want, longing for nothing, desiring nothing, animate or inanimate, for the enjoyment of pleasures? Nor time, in which to enjoy them longer? Nor place or country or pleasant climate? Nor congenial company? Will you instead be content with your present condition, and pleased with all that is present — persuading yourself that all things are yours from the gods, and that all is well and will be well with you which is dear to them, and which they are going to give for the preservation of the perfect living being:</p>	<p>English from Latin: Will you ever, O my soul, be good and simple and one and naked — plainer to see than the body that surrounds you? Will you ever taste the loving and affectionate disposition? Will you ever be full and without want, longing for nothing, desiring nothing, animate or inanimate, for the enjoyment of pleasures? Nor time, in which to enjoy them longer? Nor place or country or pleasant climate? Nor congenial company? Will you instead be content with your present condition, and pleased with all that is present — persuading yourself that all things are yours from the gods, and that all is well and will be well with you which is dear to them, and which they are going to give for the preservation of the perfect living being:</p>

the good and just and beautiful, which begets all things and holds them together and embraces and gathers in the things dissolved for the generation of others like them? Will you ever be such as to dwell as a fellow citizen with gods and men — neither finding any fault with them, nor incurring their condemnation?	the good and just and beautiful, which begets all things and holds them together and embraces and gathers in the things dissolved for the generation of others like them? Will you ever be such as to dwell as a fellow citizen with gods and men — neither finding any fault with them, nor incurring their condemnation?
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**Language Differences:** *Xylander tracks Marcus's foundational adjectives — ἀγαθὴ καὶ ἀπλὴ καὶ μία καὶ γυμνὴ — precisely as bona, simplex, unica, & nuda. He translates τῆς φιλητικῆς καὶ στερκτικῆς διαθέσεως (the loving and affectionate disposition) as affectum amantem & caritatem plenam. (This reading restores Xylander's future participle futuri over the corrupt faturi found in some copies.)*

**Commentary:** Book X opens as a searching interior address to his own consciousness. Marcus yearns for a state of total, unmasked vulnerability (γυμνή — naked, unshielded by material variables) where the moral will is entirely self-contained and needs nothing from external circumstances. True happiness is defined as a total, peaceful contentment with the present, accepting the allocations of fate as necessary parts of the cosmic lifecycle.

Book X · Section 2

## Following Nature

Greek Original	Latin (Xylander 1558)
<p>Παρατήρει τί σου ἡ φύσις ἐπιζητεῖ ὡς ὑπὸ φύσεως μόνονδιοικουμένου· εἶτα ποίει αὐτὸ καὶ προσίεσο, εἰ μὴ χεῖρον μέλλειδιατίθεσθαί σου ἢ ὡς ζῶου φύσις. ἔξῃς δὲ παρατηρητέον τί ἐπιζητεῖ σου ἢ ὡς ζῶου φύσις, καὶ πᾶν τοῦτο παραληπτέον, εἰμὴ χεῖρον μέλλει διατίθεσθαι ἢ ὡς ζῶου λογικοῦ φύσις· ἔστι δὲ τὸ λογικὸν εὐθὺς καὶ πολιτικόν. τούτοις δὴ κανόσι χρώμενοςμηδὲν περιεργάζου</p>	<p><i>Observe quid natura tua a te postulet, quatenus sola natura regeris: deinde id fac &amp; admitte, nisi si natura tua ut animalis peior sit futura. Deinde considerandum est quid natura tua ut animalis postulet, &amp; hoc omne accipiendum est, nisi si natura tua ut animalis rationalis peior sit futura: est autem rationale statim &amp; civile. His igitur regulis utere, neque te aliis negotiis implica.</i></p>
<p>English from Greek: Observe what your nature seeks, insofar as you are governed by mere nature; then do it and accept it, unless your nature as an animal will thereby be made worse. Next observe what your nature as an animal seeks, and take all of this, unless your nature as a rational animal will thereby be made worse. And the rational is at once also civic. Use these</p>	<p>English from Latin: Observe what your nature seeks, insofar as you are governed by mere nature; then do it and accept it, unless your nature as an animal will thereby be made worse. Next observe what your nature as an animal seeks, and take all of this, unless your nature as a rational animal will thereby be made worse. And the rational is at once also civic. Use these</p>

rules, then, and do not busy yourself with anything further.	rules, then, and do not busy yourself with anything further.
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**Language Differences:** Marcus writes ἔστι δὲ τὸ λογικὸν εὐθὺς καὶ πολιτικόν (the rational is immediately and by definition social / civic). Xylander mirrors this perfectly: *est autem rationale statim & civile*. The final phrase μηδὲν περιεργάζου (do nothing superfluous) is translated as *neque te aliis negotiis implica* ("do not implicate yourself in other affairs").

**Commentary:** Marcus maps out the hierarchical layers of human nature. An individual must satisfy their duties sequentially: first as a basic biological organism, then as a sentient animal, and finally as a rational, civic being. If a lower animal impulse (like physical comfort) conflicts with the higher requirements of social reason, the higher standard must always prevail.

Book X · Section 3

## Endurance and Interpretation

Greek Original	Latin (Xylander 1558)
<p>Πᾶν τὸ συμβαῖνον ἦτοι οὕτω συμβαίνει ὡς πέφυκας αὐτὸφέρειν ἢ ὡς οὐ πέφυκας αὐτὸ φέρειν. εἰ μὲν οὖν συμβαίνει σοιῶς πέφυκας φέρειν, μὴ δυσχέλαινε, ἀλλ ὡς πέφυκας &lt;φέρειν&gt; φέρε. εἰ δὲ ὡς μὴ πέφυκας φέρειν, μὴ δυσχέλαινε· φθῆσεται γὰρ σε ἀπαναλώσαν. μέμνησο μέντοι ὅτι πέφυκας φέρειν πᾶν, περὶ ὁρῆπι τῆ ὑπολήψει ἐστὶ τῆ σῆ φορητὸν καὶ ἀνεκτὸν αὐτὸ ποιῆσαι κατὰ φαντασίαν τοῦ συμφέρειν ἢ καθήκειν σε αὐτῷ τοῦτο ποιεῖν</p>	<p><i>Quicquid accidit, aut ita accidit ut ferre illud adsuetus sis, aut ut ferre non possis. Si igitur accidit ut ferre possis, ne indigneris, sed ut ferre adsuetus es, fer. Sin ut ferre non possis, ne indigneris: prius n. te consumpserit. Memento tamen te innata facultate praeditum esse ad ferendum omne illud, quod per opinionem tuam tolerabile &amp; ferendum facere in tua potestate est, quum id tibi utile aut officium esse cogitas.</i></p>
<p>English from Greek: Everything that happens either happens in such a way that you are framed by nature to bear it, or in such a way that you are not. If, then, it happens as you are framed to bear it, do not complain — bear it as you were framed to. But if as you are not framed to bear it, do not complain — for it will finish you off first. Remember, however, that you are framed by nature to bear everything which it lies with your own judgment to make bearable and enduring, by representing to yourself that doing so is to your advantage or your duty.</p>	<p>English from Latin: Everything that happens either happens in such a way that you are framed by nature to bear it, or in such a way that you are not. If, then, it happens as you are framed to bear it, do not complain — bear it as you were framed to. But if as you are not framed to bear it, do not complain — for it will finish you off first. Remember, however, that you are framed by nature to bear everything which it lies with your own judgment to make bearable and enduring, by representing to yourself that doing so is to your advantage or your duty.</p>

**Language Differences:** *Xylander translates ἐπὶ τῇ ὑπολήψει ἐστὶ τῇ σῆ (rests inside your own value judgment) precisely as per opinionem tuam ... in tua potestate est. He renders κατὰ φαντασίαν (by representing to yourself via mental impression) as quuum ... cogitas.*

**Commentary:** A logical deconstruction of suffering. External events cannot crush the soul without its permission. If an injury is physically destructive, it terminates the body, ending the framework required for pain. If it does not kill the body, the event is endurable, and any remaining distress is generated entirely by the internal value judgment (ὑπολήψει) applied to it.

Book X · Section 4

## Gentle Correction

Greek Original	Latin (Xylander 1558)
<i>Εἰ μὲν σφάλλεται, διδάσκειν εὐμενῶς καὶ τὸ παρορώμενονδεικνύναι. εἰ δὲ ἀδυνατεῖς, σεαυτὸν αἰτιᾶσθαι ἢ μηδὲ σεαυτόν</i>	<i>Si quis aberrat, docendus est comiter, &amp; id quod neglexit ei demonstrandum. Si uerò id nequeas, teipsum incusa, aut ne teipsum quidem.</i>
English from Greek: If he is going astray, teach him kindly, and show him what he has overlooked. If you cannot — blame yourself, or not even yourself.	English from Latin: If he is going astray, teach him kindly, and show him what he has overlooked. If you cannot — blame yourself, or not even yourself.

**Language Differences:** *Εὐμενῶς (gently / kindly) is translated by Xylander as comiter (courteously / politely). The Greek παρορώμενον (the thing misseen or overlooked) becomes quod neglexit ("what he has neglected").*

**Commentary:** Marcus outlines his baseline rule of instructional diplomacy. When others commit a moral error, a philosopher uses calm logic to demonstrate where their perspective became distorted. If they refuse to listen, finding fault with them is useless; you must examine your own expectations, or drop blame entirely.

Book X · Section 5

## Eternal Entanglement

Greek Original	Latin (Xylander 1558)
<i>Ὅτι ἂν σοι συμβαίῃ, τοῦτό σοι ἐξ αἰῶνος προκατεσκευάζετοκαὶ ἡ ἐπιπλοκὴ τῶν αἰτίων συνέκλωθε τήν τε σὴν ὑπόστασιν ἐξαιδίου καὶ τήν τούτου</i>	<i>Quicquid tibi evenit, id omne ab aeterno tibi destinatum erat, causarumque nexu ab aeternitate conuolutum erat, cum tua substantia &amp; hoc eventu.</i>

σύμβασις	
English from Greek: Whatever happens to you was prepared for you from eternity beforehand; and the interweaving of causes spun together, from everlasting, both your own subsistence and this event's befalling.	English from Latin: Whatever happens to you was prepared for you from eternity beforehand; and the interweaving of causes spun together, from everlasting, both your own subsistence and this event's befalling.

**Language Differences:** The magnificent Greek verb συνέκλωθε (*spun together, as the Fates spin thread*) is rendered by Xylander as *convolutum erat* ("was rolled up / entwined together"). *ὑπόστασις* (*subsistence / substance*) is matched as *substantia*.

**Commentary:** Every circumstance is viewed through absolute Stoic determinism. Your individual life and the external variables that hit it are not random, disconnected accidents; they were woven together into a single causal fabric from the very beginning of time.

Book X · Section 6

## Part of the Whole

Greek Original	Latin (Xylander 1558)
<p>Εἴτε ἄτομοι εἴτε φύσις, πρῶτον κείσθω ὅτι μέρος εἰμὶ τοῦ ὅλου· ὑπὸ φύσεως διοικουμένου· ἔπειτα, ὅτι ἔχω πως οἰκείως πρὸς τὰ ὁμογενῆ μέρη. τούτων γὰρ μεμνημένος, καθότι μὲν μέρος εἰμὶ, οὐδενὶ δυσαρεστήσω τῶν ἐκ τοῦ ὅλου ἀπονεμομένων· οὐδὲν γὰρ βλαβερόν τῷ μέρει ὃ τῷ ὅλῳ συμφέρει. οὐ γὰρ ἔχει τι τὸ ὅλον ὁμῆ συμφέρει ἑαυτῷ, πασῶν μὲν φύσεων κοινὸν ἔχουσῶν τοῦτο, τῆς δὲ τοῦ κόσμου προσειληφνείας τὸ μηδὲ ὑπὸ τινος ἕξωθεν αἰτίας ἀναγκάζεσθαι βλαβερόν τι ἑαυτῇ γεννᾶν. κατὰ μὲν δὴ τὸ μεμνησθαι ὅτι μέρος εἰμὶ ὅλου τοῦ τοιοῦτου, εὐαρεστήσω παντὶ τῷ ἀποβαίνοντι, καθόσον δὲ ἔχω πως οἰκείως πρὸς τὰ ὁμογενῆ μέρη, οὐδὲν πράξω ἀκοινωνήτον, μᾶλλον δὲ στοχάσομαι τῶν ὁμογενῶν καὶ πρὸς τὸ κοινῆ συμφέρον πᾶσαν ὁρμὴν ἑμαυτοῦ ἄξω καὶ ἀπὸ τούναντίου ἀπάξω. τούτων δὲ οὕτως περαινομένων ἀνάγκη τὸν βίον εὐροεῖν, ὡς ἂν καὶ πολίτου βίου εὐρουν ἐπινοήσεως προίοντος διὰ πράξεων τοῖς πολίταις λυσιτελῶν</p>	<p><i>Sive atomi sint sive natura, primum ponatur me partem esse totius quod natura regitur: deinde, me habere affinitatem cum partibus eiusdem generis. Horum enim memor, quatenus pars sum, nihil mihi displicebit eorum quae a toto mihi tribuuntur: nihil enim parti nocet quod toto est utile. Totum n. nihil habet quod sibi non prosit: &amp; mundi natura hoc praeterea habet, ut a nulla re externa cogi possit damnum sibi ferre.</i></p>

<p>καὶ ὅπερ ἂν ἡ πόλις ἀπονέμη, τοῦτο ἀσπαζομένου</p>	
<p>English from Greek: Whether atoms or nature, let this stand first: I am a part of the whole, which is governed by nature; and next: I stand in a close relation to the parts that are of my own kind. For remembering these things — insofar as I am a part, I shall be discontent with nothing assigned out of the whole; for nothing is harmful to the part which is advantageous to the whole. The whole contains nothing that does not advantage itself: all natures have this in common, and the nature of the cosmos has this besides, that no cause from outside can compel it to generate anything harmful to itself. By remembering, then, that I am a part of such a whole, I shall be well pleased with everything that comes of it. And insofar as I stand in close relation to the parts of my own kind, I will do nothing unsocial; rather I will aim at my own kind, direct every impulse toward the common advantage, and draw it away from the contrary. With these things accomplished so, life must flow well — just as you would conceive the life of a citizen flowing well who goes forward through acts that profit his fellow citizens, and welcomes whatever the city assigns.</p>	<p>English from Latin: Whether atoms or nature, let this stand first: I am a part of the whole, which is governed by nature; and next: I stand in a close relation to the parts that are of my own kind. For remembering these things — insofar as I am a part, I shall be discontent with nothing assigned out of the whole; for nothing is harmful to the part which is advantageous to the whole. The whole contains nothing that does not advantage itself: all natures have this in common, and the nature of the cosmos has this besides, that no cause from outside can compel it to generate anything harmful to itself. By remembering, then, that I am a part of such a whole, I shall be well pleased with everything that comes of it. And insofar as I stand in close relation to the parts of my own kind, I will do nothing unsocial; rather I will aim at my own kind, direct every impulse toward the common advantage, and draw it away from the contrary. With these things accomplished so, life must flow well — just as you would conceive the life of a citizen flowing well who goes forward through acts that profit his fellow citizens, and welcomes whatever the city assigns.</p>

**Language Differences:** *Xylander tracks the Greek layout precisely, translating ἔχω πως οἰκείως (possessing a native kinship / relation) as me habere affinitatem ("that I possess an affinity"). He condenses the long closing civic parallel regarding legal actions.*

**Commentary:** Marcus reviews his baseline cosmic coordinates. Because the individual is a structural component of a larger system, what is required to preserve the whole cannot be an injury to the part. This realization eliminates self-pity, transforming every external event into a neutral requirement of fate.

Book X · Section 7

## Dissolution as Change

Greek Original	Latin (Xylander 1558)
<p>Τοῖς μέρεσι τοῦ ὅλου, ὅσα φύσει</p>	<p><i>Partibus totius, quaecunque natura in</i></p>

<p>περιέχεται ὑπὸ τοῦ κόσμου, ἀνάγκη φθείρεσθαι ἢ λεγέσθω δὲ τοῦτο σημαντικῶς τοῦ ἀλλοιοῦσθαι. εἰ δὲ φύσει κακόν τε καὶ ἀναγκαῖόν ἐστι τοῦτο αὐτοῖς, οὐκ ἂν τὸ ὅλον καλῶς διεξάγοιτο τῶν μερῶν εἰς ἀλλοίωσιν ἰόντων καὶ πρὸς τὸ φθείρεσθαι διαφόρως κατεσκευασμένων. (πότερον γὰρ ἐπεχείρησεν ἢ φύσις αὐτὴ τὰ ἑαυτῆς μέρη κακοῦν καὶ περιπτωτικὰ τῷ κακῷ καὶ ἐξ ἀνάγκης ἔμπροσθα εἰς τὸ κακὸν ποιεῖν, ἢ ἔλαθεν αὐτὴν τοιάδε τινα γινόμενα; ἀμφοτέρω γὰρ ἀπίθανον.) εἰ δὲ τις καὶ ἀφέντος τῆς φύσεως κατὰ τὸ πεφυκέναι ταῦτα ἐξηγοῖτο, καὶ ὡς γελοῖον ἅμα μὲν φάναι πεφυκέναι τὰ μέρη τοῦ ὅλου μεταβάλλειν, ἅμα δὲ ὡς ἐπὶ τινι τῶν παρὰ φύσιν συμβαίνοντι θαυμάζειν ἢ δυσχεραίνειν, ἄλλως τε καὶ τῆς διαλύσεως εἰς ταῦτα γινομένης, ἐξ ὧν ἕκαστον συνίσταται. ἦτοι γὰρ σκεδασμὸς στοιχείων, ἐξ ὧν συνεκρίθη, ἢ τροπὴ τοῦ μὲν στερεομένου εἰς τὸ γεῶδες, τοῦ δὲ πνευματικοῦ εἰς τὸ ἀερῶδες, ὥστε καὶ ταῦτα ἀναληφθῆναι εἰς τὸν τοῦ ὅλου λόγον, εἴτε κατὰ περίοδον ἐκπυρρουμενοῦ εἴτε ἀιδίοις ἀμοιβαῖς ἀνανεουμένου. καὶ τὸ στερεομένιον δὲ καὶ τὸ πνευματικὸν μὴ φαντάζου τὸ ἀπὸ τῆς πρώτης γενέσεως ἅπαν γὰρ τοῦτο ἐχθρὸν καὶ τρίτην ἡμέραν ἐκ τῶν σιτίων καὶ τοῦ ἐλκομένου ἀέρος τὴν ἐπιρροὴν ἔλαβεν ἢ τοῦτο οὖν ὃ ἔλαβε μεταβάλλει, οὐχ ὃ ἢ μήτηρ ἔτεκεν. ὑπόθεσις δὲ ὅτι ἐκεῖνό σε λίσαν προσπλέκει τῷ ἰδίῳ ποιῶ, οὐδὲν &lt;τῷ&gt; ὄντι οἴμαι πρὸς τὸ νῦν λεγόμενον</p>	<p><i>mundo continentur, necesse est interire: dicatur autem hoc pro mutari. Quod si natura hoc eis malum &amp; necessarium esset, non posset totum bene administrari, quum partes ad mutationem ferantur, &amp; ad interitum varie sint comparatae. Sive enim natura ipsa partibus suis malum inferre voluit, sive fefellit eam haec alteratio, utrumque est incredibile. Quod si citra naturam hoc ex propria constitutione fieret, absurdum est dicere partes ad mutandum esse natas, &amp; simul mirari uel indigne ferre quicquam contra naturam accidere, praesertim quum resolutio in ea fiat ex quibus unumquodque compactum est.</i></p>
<p>English from Greek: The parts of the whole — all that the cosmos naturally contains — must perish; let this be said in the sense of being altered. Now if perishing were by nature an evil for them as well as necessary, the whole could not go on well, with its parts forever passing into alteration, framed as they are to perish in their different ways. (Did nature herself undertake to do evil to her own parts, making them both exposed to evil and bound by necessity to fall into it — or did such things come to pass without her noticing? Either is incredible.) But even if a man should set 'nature' aside and explain</p>	<p>English from Latin: The parts of the whole — all that the cosmos naturally contains — must perish; let this be said in the sense of being altered. Now if perishing were by nature an evil for them as well as necessary, the whole could not go on well, with its parts forever passing into alteration, framed as they are to perish in their different ways. (Did nature herself undertake to do evil to her own parts, making them both exposed to evil and bound by necessity to fall into it — or did such things come to pass without her noticing? Either is incredible.) But even if a man should set 'nature' aside and explain</p>

<p>these things by saying 'it is so constituted,' even then how absurd it is to say in the same breath that the parts of the whole are constituted to change, and yet to wonder at or resent any of it as if it happened contrary to nature — especially since the dissolution of each thing is into the very elements out of which it is composed. For it is either a scattering of the elements out of which it was compounded, or a turning — of the solid into the earthy and of the breath-like into the airy — so that these too are taken back into the reason of the whole, whether the whole is periodically turned to fire or renewed by everlasting exchanges. And do not imagine that the solid and the airy in you are those of your first birth; all this took in its influx only yesterday and the day before, from food and from the air drawn in. What changes, then, is what was taken in — not what your mother bore. And even suppose that the first part binds you ever so closely to the individual self: that, I think, is nothing against what has been said.</p>	<p>these things by saying 'it is so constituted,' even then how absurd it is to say in the same breath that the parts of the whole are constituted to change, and yet to wonder at or resent any of it as if it happened contrary to nature — especially since the dissolution of each thing is into the very elements out of which it is composed. For it is either a scattering of the elements out of which it was compounded, or a turning — of the solid into the earthy and of the breath-like into the airy — so that these too are taken back into the reason of the whole, whether the whole is periodically turned to fire or renewed by everlasting exchanges. And do not imagine that the solid and the airy in you are those of your first birth; all this took in its influx only yesterday and the day before, from food and from the air drawn in. What changes, then, is what was taken in — not what your mother bore. And even suppose that the first part binds you ever so closely to the individual self: that, I think, is nothing against what has been said.</p>
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**Language Differences:** *Marcus redefines death through the verb ἀλλοιοῦσθαι (to alter / assume a different state). Xylander matches this precisely with pro mutari ("in place of being changed"). He condenses Marcus's concluding biological discussion on metabolic influx.*

**Commentary:** Material decay is stripped of its tragic tone and analyzed as simple transformation. Universal nature could never construct elements that are inherently subject to harm; therefore, physical dissolution must be an advantageous process required to keep the universe fresh and dynamic.

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Book X • Section 8

## Adopting Virtuous Names

Greek Original	Latin (Xylander 1558)
<p>Ὀνόματα θέμενος ἑαυτῷ ταῦτα ἄγαθός, αἰδήμων, ἀληθής, ἔμφρων, σύμφρων, ὑπέρφρων, πρόσεχε μήποτε μετονομάζη, κἀνάπολλύης ταῦτα τὰ ὀνόματα, [καὶ] ταχέως ἐπάνιθι ἐπ' αὐτά. μέμνησο δὲ ὅτι τὸ μὲν ἔμφρων ἐβούλετό σοι σημαίνειν τὴν ἐφέκαστα διαληπτικὴν ἐπίστασιν καὶ τὸ ἀπαρενθύμητον ἰ τὸ δὲ σύμφρων</p>	<p><i>Having given yourself these names — good, self-respecting, true, sane-minded, fellow-minded, high-minded — see that you are never renamed; and if you forfeit these names, return to them quickly. Memor esto quod prudentem te significare uoluit accurata cognitio singularum rerum: &amp; concordem,</i></p>

τὴν ἐκούσιον ἀπόδεξι τῶν ὑπὸ τῆς κοινῆς φύσεως ἀπονεμομένων· τὸ δὲ ὑπέρφρων τὴν ὑπέρτασιν τοῦ φρονούντος μορίου ὑπὲρ λείαν ἢ τραχεῖαν κίνησιν τῆς σαρκὸς καὶ τὸ δοξάριον καὶ τὸν θάνατον καὶ ὅσα τοιαῦτα. ἔὰν οὖν διατηρῆς ἑαυτὸν ἐντούτοις τοῖς ὀνόμασι μὴ γλιχόμενος τοῦ ὑπ' ἄλλων κατὰ ταῦτα ὀνομάζεσθαι, ἔσῃ ἕτερος καὶ εἰς βίον εἰσελεύσῃ ἕτερον. τὸ γὰρ ἔτι τοιοῦτον εἶναι οἷος μέχρι νῦν γέγονας, καὶ ἐν βίῳ τοιούτω σπαράσσεσθαι καὶ μολύνεσθαι, λείαν ἐστὶν ἀναισθήτου καὶ φιλοψύχου καὶ ὁμοίου τοῖς ἡμιβρώτοις θηριομάχοις, οἵτινες μεστοὶ τραυμάτων καὶ λύθρου παρακαλοῦσιν ὅμως εἰς τὴν αὔριον φυλαχθῆναι, παραβληθησόμενοι τοιοῦτοι τοῖς αὐτοῖς ὄνυξι καὶ δῆγμασιν. ἐμβίβασον οὖν ἑαυτὸν εἰς τὰ ὀλίγα ταῦτα ὀνόματα, κὰν μὲν ἐπ' αὐτῶν μένειν δύνη, μένε ὡσπερ εἰς μακάρων τινὰς νήσους μετ' ὀκισμένος· ἔὰν δὲ αἴσθη ὅτι ἐκπίπτεις καὶ οὐπερικρατεῖς, ἄπιθι θαρρῶν εἰς γωνίαν τινά, ὅπου κρατήσεις, ἢ καὶ παντάπασιν ἔξιθι τοῦ βίου, μὴ ὀργιζόμενος, ἀλλὰ ἀπλῶς καὶ ἐλευθέρως καὶ αἰδημόνως, ἐν γε τοῦτο μόνον πράξας ἐν τῷ βίῳ τὸ οὕτως ἐξελεῖν. πρὸς μέντοι τὸ μεμνηῆσθαι τῶν ὀνομάτων μεγάλως συλλήψεται σοὶ τὸ μεμνηῆσθαι θεῶν καὶ ὅτι περ οὐκολακεύεσθαι οἷοι θέλουσιν, ἀλλὰ ἐξομοιοῦσθαι ἑαυτοῖς τὰ λογικὰ πάντα καὶ εἶναι τὴν μὲν συκῆν τὰ συκῆς ποιοῦσαν, τὸν δὲ κύνα τὰ κυνός, τὴν δὲ μέλισσαν τὰ μελίσης, τὸν δὲ ἄνθρωπον τὰ ἀνθρώπου

*voluntariam acceptationem eorum quae a communi natura tribuuntur: & sublimem, erectionem rationalis partis supra carnis motus leviores aut grauiiores, supra gloriam, supra mortem, ac caetera omnia.*

English from Greek: Having given yourself these names — good, self-respecting, true, sane-minded, fellow-minded, high-minded — see that you are never renamed; and if you forfeit these names, return to them quickly. And remember that 'sane-minded' was meant to signify a discerning attention to each thing, and freedom from carelessness; 'fellow-minded,' a willing acceptance of what the common nature assigns; and 'high-minded,' the rising of the thinking part above the smooth or rough movement of the flesh, above the scrap of fame, above death, and all such

English from Latin: Having given yourself these names — good, self-respecting, true, sane-minded, fellow-minded, high-minded — see that you are never renamed; and if you forfeit these names, return to them quickly. And remember that 'sane-minded' was meant to signify a discerning attention to each thing, and freedom from carelessness; 'fellow-minded,' a willing acceptance of what the common nature assigns; and 'high-minded,' the rising of the thinking part above the smooth or rough movement of the flesh, above the scrap of fame, above death, and all such

<p>things. If, then, you keep yourself in possession of these names, not craving to be called by them by others, you will be a new man, and you will enter a new life. For to remain such as you have been until now, to be torn and soiled in such a life, is to be like the half-devoured beast-fighters, who — covered with wounds and gore — beg nonetheless to be kept until tomorrow, only to be thrown, in that state, to the same claws and teeth. Embark yourself, then, on these few names; and if you are able to remain in them, remain as one who has migrated to some Islands of the Blessed. But if you perceive that you are falling away and losing your hold, go bravely off into some corner where you will hold fast — or even depart from life altogether, not in anger, but simply, freely, and with self-respect, having done at least this one thing well in your life: to have made such an exit from it.</p>	<p>things. If, then, you keep yourself in possession of these names, not craving to be called by them by others, you will be a new man, and you will enter a new life. For to remain such as you have been until now, to be torn and soiled in such a life, is to be like the half-devoured beast-fighters, who — covered with wounds and gore — beg nonetheless to be kept until tomorrow, only to be thrown, in that state, to the same claws and teeth. Embark yourself, then, on these few names; and if you are able to remain in them, remain as one who has migrated to some Islands of the Blessed. But if you perceive that you are falling away and losing your hold, go bravely off into some corner where you will hold fast — or even depart from life altogether, not in anger, but simply, freely, and with self-respect, having done at least this one thing well in your life: to have made such an exit from it.</p>
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**Language Differences:** *Xylander tracks Marcus's catalog of philosophical traits cleanly: ἔμφρων becomes prudentem, σύμφρων maps to concordem, and ὑπέρφρων becomes sublimem. The phrase διαληπτικὴν ἐπίστασιν (analytical attention) is rendered as accurata cognitio singularum rerum.*

**Commentary:** Marcus logs a structural checklist of moral titles. These names are not labels to be displayed for public praise, but objective internal requirements for character. Failing to stay aligned with these titles degrades the mind, turning the individual into a creature no better than a wounded gladiator (θηριομάχος) who begs to survive just to face the same beasts the next morning.

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Book X • Section 9

## The Daily Erasure of Doctrines

Greek Original	Latin (Xylander 1558)
<p>Μῖμος, πόλεμος, πτοία, νάρκα, δουλεία. καθ ἡμέραν ἀπαλείψεταιίσου τὰ ἱερά ἐκεῖνα δόγματα, ὅποσα ἀφυσιολογήτως φαντάζη καὶ παραπέμπεις. δεῖ δὲ πᾶν οὕτω βλέπειν καὶ πράσσειν ὥστε καὶ τὸ περιστατικὸν ἅμα συντελεῖσθαι καὶ ἅμα τὸ θεωρητικὸν ἐνεργεῖσθαι καὶ τὸ ἐκ τῆς</p>	<p><i>Mimus, militia, pavor, torpor, servitus! Quotidie sacra illa dogmata delebuntur, quaecunque citra naturae contemplationem animo concipis ac remittis. Oportet autem omnia ita intueri ac agere, ut &amp; necessitas praesentis status compleatur, &amp; contemplativa facultas exerceatur, fiduciaque ex</i></p>

<p>περὶ ἐκάστων ἐπιστήμησαῦθαδες σώζεσθαι λανθάνου, οὐχὶ κρυπτόμενον. πότε γὰράπλότητος ἀπολαύσεις; πότε δὲ σεμνότητος; πότε δὲ τῆς ἐφέκάστου γνωρίσεως, τί τε ἐστὶ κατ οὐσίαν καὶ τίνα χώραν ἔχειέν τῷ κόσμῳ καὶ ἐπὶ πόσον πέφυκεν ὑφίστασθαι καὶ ἐκ τίνωνσυγκέκριται καὶ τίσι δύναται ὑπάρχειν καὶ τίνες δύνανται αὐτοδιδόναι τε καὶ ἀφαιρεῖσθαι</p>	<p><i>scientia singularum rerum nata conservetur, tecta quidem, non autem occultata. Quando enim simplicitate frueris? Quando gravitate? Quando uniuscuiusque cognitione?</i></p>
<p>English from Greek: Farce, war, flutter, torpor, slavery! Day by day those sacred doctrines of yours will be wiped out, whenever you imagine things without studying nature, and let them pass. You must rather see and do everything in such a way that at one and the same time the demand of circumstance is completed, the contemplative power is exercised, and the confidence that comes from knowledge of each thing is preserved — quiet, but not concealed. For when will you enjoy simplicity? When dignity? When the knowledge of each thing — what it is in essence, what place it holds in the cosmos, how long it is naturally fitted to subsist, of what it is compounded, to whom it can belong, and who can give it and take it away?</p>	<p>English from Latin: Farce, war, flutter, torpor, slavery! Day by day those sacred doctrines of yours will be wiped out, whenever you imagine things without studying nature, and let them pass. You must rather see and do everything in such a way that at one and the same time the demand of circumstance is completed, the contemplative power is exercised, and the confidence that comes from knowledge of each thing is preserved — quiet, but not concealed. For when will you enjoy simplicity? When dignity? When the knowledge of each thing — what it is in essence, what place it holds in the cosmos, how long it is naturally fitted to subsist, of what it is compounded, to whom it can belong, and who can give it and take it away?</p>

**Language Differences:** Marcus opens with a rhythmic, heavy list of everyday distractions: Μῖμος, πόλεμος, πτοία, νάρκα, δουλεία. Xylander matches this flawlessly with an exclamation of classical Latin terms: Mimus, militia, pavor, torpor, servitus! The Greek αὔθαδες (stubborn, self-assured confidence) becomes fiducia.

**Commentary:** Daily administrative routines, political posturing, and palace conflicts operate like a silent solvent, eroding our core philosophical principles. To defend against this, Marcus uses a double perspective: treat every scenario as an immediate, practical duty to handle while simultaneously using it as a direct exercise for the rational mind.

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Book X • Section 10

## Vain Pursuits

Greek Original	Latin (Xylander 1558)
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<p>Ἀράχνιον μυῖαν θηρᾶσαν μέγα φρονεῖ, ἄνθρωπος δὲ λαγίδιον, ἄλλος δὲ ὑποχῆ ἄφύην, ἄλλος δὲ σιδία, ἄλλος δὲ ἄρκτους, ἄλλος Σαρμάτας. οἷοι γὰρ οὐ λησταί, ἐὰν τὰ δόγματα ἐξετάζης</p>	<p><i>Aranea superba est quuum muscam cepit: alius quuum cuniculum, alius quuum pisciculum in rete, alius quuum apros, alius quuum Sarmatas. Nonne omnes hi praedones sunt, si eorum principia excutias?</i></p>
<p>English from Greek: A spider is proud when it has caught a fly; one man, when he has caught a poor hare; another, a sprat in a net; another, piglets; another, bears; another, Sarmatians. Are these not bandits, if you examine their doctrines?</p>	<p>English from Latin: A spider is proud when it has caught a fly; one man, when he has caught a poor hare; another, a sprat in a net; another, boars; another, Sarmatians. If you examine their principles, are they not all robbers alike?</p>

**Language Differences:** Xylander tracks the step-by-step ladder perfectly, translating λησταί (bandits / thieves) as praedones. The Greek noun ὑποχῆ (a small landing net) becomes in rete.

**Commentary:** This entry contains an exceptionally sharp piece of self-examination. Marcus lists a ladder of predation that starts with a spider trapping a fly and finishes with an Emperor capturing Sarmatian prisoners during his northern campaigns. Measured by objective reasoning, imperial triumphs are stripped of glory and exposed as the same acts of basic predation, differing only in scale.

Book X · Section 11

## The Method of Magnanimity

Greek Original	Latin (Xylander 1558)
<p>Πῶς εἰς ἄλληλα πάντα μεταβάλλει, θεωρητικὴν μέθοδον κτῆσαι καὶ διηλεκτικῶς πρόσεχε καὶ συγγυμνάσθητι περὶ τοῦτο τὸ μέρος· οὐδὲν γὰρ οὕτως μεγαλοφροσύνης ποιητικόν. ἐξεδύσατο τὸ σῶμα καὶ ἐννοήσας ὅτι ὅσον οὐδέπω πάντα ταῦτα καταλιπεῖν ἀπὸντα ἐξ ἀνθρώπων δεήσει, ἀνῆκεν ὅλον ἑαυτὸν δικαιοσύνη μὲν εἰς τὰ ὑφ' ἑαυτοῦ ἐνεργούμενα, ἐν δὲ τοῖς ἄλλως συμβαίνουσι τῶν ὄλων φύσει. τί δ' ἐρεῖ τις ἢ ὑπολήπεται περὶ αὐτοῦ ἠπράξει κατ' αὐτοῦ, οὐδ' εἰς νοῦν βάλλεται, δύο τούτοις ἀρκούμενος, εἰ αὐτὸς δικαιοπραγεῖ τὸ νῦν πρασσόμενον καὶ φιλεῖ τὸν νῦν ἀπονεμόμενον ἑαυτῷ· ἀσχολίας δὲ πάσας καὶ σπουδὰς ἀφήκε καὶ οὐδὲν ἄλλο βούλεται ἢ εὐθεΐαν</p>	<p><i>Methodum acquire meditandi quomodo omnia in se invicem mutantur: huic continenter adesse te oportet, ac te ipsum in ea exercere: nihil enim tantum affert magnanimitatis. Exiit enim corpus, et cogitans quod mox haec omnia relinquere debeat et ex hominibus discedere, totum se iustitiae dedit in iis quae ipse agit, et universi naturae in ceteris quae accidunt. Quid autem aliquis de eo dicat aut suspicetur, ne in mentem quidem admittit, duobus his contentus: iuste agere quod nunc agitur, et amare quod nunc ei distribuitur.</i></p>

<p>περαίνειν διὰ τοῦ νόμου καὶ εὐθεΐαν περαίνοντι ἔπεσθαι τῷ θεῷ</p>	
<p>English from Greek: Acquire a method of contemplating how all things change into one another; attend to it continually, and exercise yourself thoroughly in this part of philosophy — for nothing is so productive of greatness of mind. Such a man has put off the body; and recognizing that in almost no time he must leave all these things behind and depart from among men, he has given himself up wholly to justice in what is done by himself, and to the nature of the whole in everything else that happens. What anyone will say or suppose about him, or do against him — on this he does not spend a thought, being content with these two things: to act justly in what is now being done, and to love what is now assigned to him. He has laid aside all busyness and all striving, and he wishes nothing else than to go the straight way through the law and, going the straight way, to follow god.</p>	<p>English from Latin: Acquire a method of contemplating how all things change into one another; attend to it continually, and exercise yourself thoroughly in this part of philosophy — for nothing is so productive of greatness of mind. Such a man has put off the body; and recognizing that in almost no time he must leave all these things behind and depart from among men, he has given himself up wholly to justice in what is done by himself, and to the nature of the whole in everything else that happens. What anyone will say or suppose about him, or do against him — on this he does not spend a thought, being content with these two things: to act justly in what is now being done, and to love what is now assigned to him.</p>

**Language Differences:** μεγαλοφροσύνης (*greatness of spirit / high-mindedness*) maps directly to Xylander's classical noun *magnanimitatis*. He condenses the long secondary description of the sage who has put off the body.

**Commentary:** Continually observing how elements transform into new shapes is an essential Stoic exercise. Recognizing this fluid material cycle removes any defensive cling to passing configurations of matter, generating an unshakeable perspective (μεγαλοφροσύνη).

Book X · Section 12

## No Room for Suspicion

Greek Original	Latin (Xylander 1558)
<p>Τίς ὑπονοίας χρεία παρὸν σκοπεῖν τί δεῖ πραχθῆναι, κἂν μὲν συνορᾶς, εὐμενῶς, ἀμεταστρεπτι ταύτη χωρεῖν· ἐὰν δὲ μὴ συνορᾶς, ἐπέχειν καὶ συμβούλοις τοῖς ἀρίστοις χρῆσθαι· ἐὰν δὲ ἕτερατίνα πρὸς ταῦτα ἀντιβαίῃ, προίεναι κατὰ τὰς παρούσας ἀφορμὰς λελογισμένως, ἐχόμενον τοῦ φαινομένου δικαίου; ἄριστον γὰρ κατατυγχάνειν τούτου, ἐπεὶ</p>	<p><i>Quid opus est suspicione uel dubitatione, quuum in tua potestate sit considerare quid agendum sit? Et siquidem viam perspicis, ea incede citra conversionem: sin minus, subsiste, ac optimis quibusque consiliariis utere.</i></p>

<p>τοι ἢ γε ἀπόπτωσις ἀπὸ τούτου ἐστίν.σχολαῖόν τι καὶ ἅμα εὐκίνητόν ἐστι καὶ φαιδρὸν ἅμα καὶσυνεστηκὸς ὁ τῷ λόγῳ κατὰ πᾶν ἐπόμενος</p>	
<p>English from Greek: What need of suspicion at all, when it is in your power to consider what ought to be done? If you see your way clearly, go along it kindly, without turning back; if you do not see it, hold back and use the best counselors. And if other things obstruct these counsels, go forward according to the resources you now have, reasoning it out, holding fast to what appears just. For it is best to attain that — since failure, at least, should be failure of that aim. The man who follows reason in everything is at once at leisure and quick to act, at once cheerful and composed.</p>	<p>English from Latin: What need of suspicion at all, when it is in your power to consider what ought to be done? If you see your way clearly, go forward along it without turning aside; but if you do not, stay your steps and use the best advisers.</p>

**Language Differences:** The exact Greek adverb ἀμεταστρεπτί (without turning around) is translated as *citra conversionem* ("without conversion / turning aside").

**Commentary:** Speculating about other people's motives or second-guessing destiny is a waste of time. The core task is to identify what needs to be done now. If the path is clear, execute it; if it is obstructed, use reliable counselors and proceed calmly using whatever options remain open.

Book X • Section 13

## Indifference to Blame

Greek Original	Latin (Xylander 1558)
<p>Πυνθάνεσθαι ἑαυτοῦ εὐθὺς ἐξ ὕπνου γενόμενον· μήτι διοίσεισι, ἐὰν ὑπὸ ἄλλου ψέγηται τὰ δίκαια καὶ καλῶς ἔχοντα; οὐδιοίσει. μήτι ἐπιλέησαι ὅτι οἷοι οἱ ἐν τοῖς περὶ ἄλλων ἐπαίνοισκαὶ ψόγοις φρουαττόμενοι τοιοῦτοι μὲν ἐπὶ τῆς κλίνης εἰσί, τοιοῦτοιδὲ ἐπὶ τῆς τραπέζης, οἷα δὲ ποιοῦσιν, οἷα δὲ φεύγουσιν, οἷα δὲ διώκουσιν, οἷα δὲ κλέπτουσιν, οἷα δὲ ἀρπάζουσιν, οὐ χερσὶ καίποσιν, ἀλλὰ τῷ τιμιωτάτῳ ἑαυτῶν μέρει, ᾧ γίνεται, ὅταν θέλη,πίστις, αἰδώς, ἀλήθεια, νόμος, ἀγαθὸς δαίμων</p>	<p><i>Mox quuum a somno surgis, teipsum interroga: num quid interest tua, utrum iustas ac pulcras actiones alius vituperet? Non interest. Oblitusne es quales sint illi qui in iudiciis &amp; sermonibus de aliis triumphant?</i></p>
<p>English from Greek: Ask yourself, the</p>	<p>English from Latin: Ask yourself, the</p>

<p>moment you wake from sleep: will it make any difference to you if what is just and fine is blamed by another? It will not. Have you forgotten what these men, who swagger in their praising and blaming of others, are like in bed and at table; what things they do, what they avoid, what they pursue; what they steal, what they seize — not with hands and feet, but with the most honorable part of themselves, in which, whenever it wills, there comes to be faith, self-respect, truth, law, a good guiding spirit?</p>	<p>moment you wake from sleep: will it make any difference to you if what is just and fine is blamed by another? It will make no difference. Have you forgotten what those men are like who lord it over others in their praise and blame?</p>
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**Language Differences:** *Marcus describes critics who swagger or snort with pride (φρναττόμενοι). Xylander interprets this via governance vocabulary: de aliis triumphant ("who triumph over others").*

**Commentary:** Remind yourself upon waking that public blame cannot damage a just choice. The critics who pass judgment on your administration are themselves unstable, flawed individuals. Their evaluation has no validity.

Book X · Section 14

## Obedience to Nature

Greek Original	Latin (Xylander 1558)
<p>Τῇ πάντα διδούση καὶ ἀπολαμβάνουσα φύσει ὁ πεπαιδευμένος καὶ αἰδήμων λέγει ὁ δὲ θελεῖς ἀπόλαβε ὁ θελεῖς. λέγει δὲ τοῦτο οὐ καταθρασυρόμενος, ἀλλὰ πειθαρχῶν μόνον καὶ εὐνοῶναυτῇ</p>	<p><i>Naturae omnia danti &amp; auferenti, vir doctus &amp; pudicus dicit: Da quod vis, aufer quod vis. Loquitur autem hoc non ex superbia uel pertinacia, sed ex sola obedientia &amp; benevolentia erga eam.</i></p>
<p>English from Greek: To nature, who gives all things and takes them back, the educated and self-respecting man says: give what you will; take back what you will. And he says it without bravado — in obedience only, and in good will toward her.</p>	<p>English from Latin: To nature, who gives all things and takes them back, the educated and self-respecting man says: give what you will; take back what you will. And he says this not in a spirit of defiance, but out of pure obedience and goodwill toward her.</p>

**Language Differences:** *καταθρασυρόμενος (acting with insolence, hubris, or hollow bravado) is rendered by Xylander as ex superbia uel pertinacia ("out of pride or stubbornness").*

**Commentary:** An expression of pure amor fati. A mature character addresses universal nature with calm, un-deceptive submission, acknowledging her right to distribute or reclaim material assets without seeing her choices as an injury.

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Book X · Section 15

## Live as on a Mountain

Greek Original	Latin (Xylander 1558)
<p>Ὀλίγον ἐστὶ τὸ ὑπολειπόμενον τοῦτο. ζῆσον ὡς ἐν ὄρει· οὐδὲν γὰρ διαφέρει ἐκεῖ ἢ ὧδε, εἰ τις πανταχοῦ ὡς ἐν πόλει τῷ κόσμῳ. ἰδέτωσαν, ἱστορησάτωσαν οἱ ἄνθρωποι ἄνθρωπον ἀληθινὸν κατὰ φύσιν ζῶντα. εἰ μὴ φέρουσιν, ἀποκτεινάτωσαν· κρεῖττον γὰρ ἢ οὕτως ζῆν</p>	<p><i>Parvum est quod superest vitae spatium. Vive ut in monte: nihil enim interest utrum ibi an hic, si ubique mundum ut civitatem intuearis. Videant homines &amp; cognoscant virum uerè secundum naturam viventem.</i></p>
<p>English from Greek: Small is this remnant of life. Live as on a mountain; for it makes no difference whether there or here, if everywhere a man lives in the cosmos as in a city. Let men see, let them observe, a true man living according to nature. If they cannot bear him, let them kill him — for that is better than to live as they do.</p>	<p>English from Latin: Small is this remnant of life. Live as on a mountain; for it makes no difference whether there or here, if everywhere a man lives as a citizen of the world-city. Let men see and observe a true man living according to nature.</p>

**Language Differences:** Xylander translates ὡς ἐν πόλει τῷ κόσμῳ (in the cosmos as in a city) using his classic cosmopolitan phrase *mundum ut civitatem intuearis* ("if you look at the world as a city"). He leaves off the final line about execution.

**Commentary:** Physical location is completely indifferent; whether standing in a secluded valley or in a crowded capital, an individual must live with the transparent dignity of a man on a mountaintop (ὡς ἐν ὄρει). If the surrounding crowd cannot tolerate uncompromised virtue, let them execute him; dying is superior to mimicking their confusion.

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Book X · Section 16

## Be the Good Man

Greek Original	Latin (Xylander 1558)
<p>Μηκέθ ὅλως περὶ τοῦ οἴον τινα εἶναι τὸν ἀγαθὸν ἀνδραδιαλέγεσθαι, ἀλλὰ εἶναι τοιούτον</p>	<p><i>Non amplius philosophandum est de eo, qualis debeat esse uir bonus: sed oportet esse talem.</i></p>
<p>English from Greek: No longer talk at all about what kind of man the good man is — but be one.</p>	<p>English from Latin: No longer talk at all about what kind of man the good man is — but be one.</p>

**Language Differences:** *Xylander renders Marcus's sharp verb διαλέγεσθαι (arguing / disputing) through his specialized vocabulary choice: philosophandum est ("there must be no more philosophizing").*

**Commentary:** The ultimate diagnostic command of the entire diary. Marcus cuts away any remaining temptation toward abstract, theoretical debate. The definition of virtue is settled; the only remaining task is its immediate execution.

Book X • Section 17

## Infinite Time and Substance

Greek Original	Latin (Xylander 1558)
<p>Τοῦ ὅλου αἰῶνος καὶ τῆς ὅλης οὐσίας συνεχῶς φαντασία &lt;ἔστω&gt;καὶ ὅτι πάντα τὰ κατὰ μέρος, ὡς μὲν πρὸς οὐσίαν, κεγχραμῖς, ὡςδὲ πρὸς χρόνον, τρυπάνου περιστροφῇ</p>	<p><i>Continenter totum aevum &amp; totam substantiam animo complectere: &amp; videas omnia singularia iuxta haec vasta spacia ut punctum &amp; granum vilescere.</i></p>
<p>English from Greek: Continually picture to yourself the whole of time and the whole of substance — and that all particular things, against substance, are a fig-seed; against time, the turn of a drill.</p>	<p>English from Latin: Continently picture to yourself the whole of time and the whole of substance — and that all particular things, against such vast spaces, are as a mere pinpoint and a grain of dust.</p>

**Language Differences:** *Marcus uses specialized technical nouns: κεγχραμῖς (a single tiny millet / fig seed) and τρυπάνου περιστροφῇ (one rapid spin of a drill or auger). Xylander generalizes these concrete items as punctum & granum ("a point and a grain").*

**Commentary:** A powerful spatial and historical reduction. When matched against the scale of universal matter and infinite time, individual achievements are reduced to a microscopic pinpoint, making personal vanity entirely illogical.

Book X • Section 18

## Everything is Dissolving

Greek Original	Latin (Xylander 1558)
<p>Εἰς ἕκαστον τῶν ὑποκειμένων ἐφιστάντα ἐπινοεῖν αὐτὸ ἤδηδιαλυόμενον καὶ ἐν μεταβολῇ καὶ οἶον σήψει ἢ σκεδάσει γινόμενον ἢ καθότι ἕκαστον πέφυκεν ὡσπερ θνήσκειν</p>	<p><i>Omnia quae subiecta sunt cernens, ea iam dissolui, mutari, ac quasi putrescere uel dissipari cogita: &amp; quemadmodum ad interitum omnia sunt nata.</i></p>

English from Greek: Pausing at each thing that exists, conceive of it as already dissolving, in change, in a kind of rotting or scattering — each thing dying in the way of its own nature.	English from Latin: Pausing at each thing that exists, conceive of it as already dissolving, in change, in a kind of rotting or scattering — and that all things are born to die, as it were.
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**Language Differences:** *σήπει ἢ σκεδάσει (rotting or scattering) maps perfectly to Xylander's text: putrescere vel dissipari.*

**Commentary:** Marcus applies his deconstructive gaze to his physical surroundings. To see objects clearly as they are means recognizing that they are already in the structural process of breaking down and returning to their elements.

Book X • Section 19

## The Human Animal

Greek Original	Latin (Xylander 1558)
<p>Οἳοί εἰσιν ἐσθίοντες, καθεύδοντες, ὀχεύοντες, ἀποπατοῦντες, τὰ ἄλλα ἔϊτα οἳοί ἀνδρονομούμενοι καὶ γαυρούμενοι ἢ χαλεπαίνοντες καὶ ἐξ ὑπεροχῆς ἐπιπλήττοντες, πρὸ ὀλίγου δὲ ἐδούλευον πόσοις καὶ δι' οἷα καὶ μετ' ὀλίγον ἐν τοιοῦτοις ἔσσονται</p>	<p><i>Quales sunt quuum edunt, dormiunt, coeunt, purgant, ac caetera faciant! Deinde quuales quuum superbiunt, imperant, aut irascuntur pro sua dignitate! At paulo ante quibus dominis serviebant, &amp; in quas res mox deducuntur?</i></p>
<p>English from Greek: What they are like eating, sleeping, coupling, relieving themselves, and the rest! Then what they are like lording it over men, preening themselves, or raging and rebuking from on high. A moment ago they were slaves to how many men, and for what ends — and in a moment they will be in such hands again.</p>	<p>English from Latin: What they are like eating, sleeping, coupling, relieving themselves, and the rest! Then what they are like lording it over others, full of pride, or venting their anger from their high station! And yet a little while ago, to how many masters were they in slavery, and into what state will they shortly be brought?</p>

**Language Differences:** *The coarse Greek verb ὀχεύοντες (mating / mounting) becomes coeunt, and ἀποπατοῦντες (defecating) becomes purgant. Xylander accurately tracks the dynamic comparison between elite pride and basic biology.*

**Commentary:** Marcus looks past the superficial pomp of the aristocracy. High-ranking leaders who shout and rebuke others from a position of power are reduced down to their basic animal functions. Just a short time ago they were psychological slaves to their own passions, and they will soon return to the ground.

## Beneficial Timing

Greek Original	Latin (Xylander 1558)
<i>Συμφέρει ἐκάστῳ ὃ φέρει ἐκάστῳ ἢ τῶν ὅλων φύσις, καὶ τότε συμφέρει ὅτε ἐκείνη φέρει</i>	<i>Quod natura universi cuique attulit, id cuique expedit: &amp; eo ipso tempore maximè expedit quo illa id adduxit.</i>
English from Greek: What the nature of the whole brings to each is of advantage to each; and it is of advantage at just the time she brings it.	English from Latin: What the nature of the whole brings to each is of advantage to each; and it is of advantage at just the time she brings it.

**Language Differences:** *The text is perfectly identical across columns, with τότε ... ὅτε mapped exactly to eo ipso tempore maxime ... quo.*

**Commentary:** Every event delivered by universal providence is structurally optimized for the component. Crises or transformations arrive exactly when they are required for the framework of the whole, meaning resistance is a basic error.

## Loving What Happens

Greek Original	Latin (Xylander 1558)
<i>Ἐρᾶ μὲν ὄμβρου γαῖα, ἐρᾶ δὲ ὁ σεμνὸς αἰθήρ, ἐρᾶ δὲ ὁ κόσμος ποιῆσαι ὃ ἂν μέλλῃ γίνεσθαι. λέγω οὖν τῷ κόσμῳ ὅτι σοὶ συνερῶ. μήτι δὲ οὕτω κάκεῖνο λέγεται, ὅτι φιλεῖ τοῦτο γίνεσθαι</i>	<i>Amat terra pluviam, amat &amp; sanctus aether descendere: ipse etiam mundus amat facere quicquid futurum est. Mundo igitur dico: amo ego quoque quicquid tu amas. Nonne &amp; communis consuetudo hoc significat?</i>
English from Greek: 'The earth loves the rain'; and 'the holy aether loves' to fall. The cosmos, too, loves to make whatever is going to be. To the cosmos, then, I say: I love along with you. Is not this also the sense of the common phrase, 'this loves to happen'?	English from Latin: 'The earth loves the rain'; and 'the holy aether loves' to fall. The cosmos, too, loves to make whatever is going to be. I say to the cosmos, then: I love what you love. Is this not what common usage means when it says 'it fits naturally'?

**Language Differences:** *Marcus cites a fragment from Euripides on natural connectivity. Xylander captures the structural phrase σοὶ συνερῶ perfectly as amo ego quoque quicquid tu amas ("I love also whatever you love").*

**Commentary:** A poetic formulation of amor fati. Just as physical nature drives rain to blend with the soil, the universe actively intends everything that unfolds. A philosopher aligns his will directly with this design, declaring: I love what you love.

Book X · Section 22

## Live with Courage

Greek Original	Latin (Xylander 1558)
Ἦτοι ἐνταῦθα ζῆς καὶ ἤδη εἴθικας· ἢ ἔξω ὑπάγεις καὶ τοῦτοῦ ἠθέλες· ἢ ἀποθνήσκεις καὶ ἀπελειτούργησας. παρὰ δὲ ταῦτα οὐδέν. οὐκοῦν εὐθύμει	<i>Aut hic uivis, ac iam adsuetus es: aut alio migras, idque uoluntate tua: aut moreris, ac ministerio tuo defunctus es. Extra haec uerò nihil est: quare laeto animo esto.</i>
English from Greek: Either you live on here, and you are already accustomed to it; or you go elsewhere, and this you willed yourself; or you die, and your service is discharged. Beyond these there is nothing. Therefore — be of good heart.	English from Latin: Either you live on here, and you are already accustomed to it; or you go elsewhere, and this you willed yourself; or you die, and your service is accomplished. Outside of these, there is nothing; therefore, be of good cheer.

**Language Differences:** Marcus uses ἀπελειτούργησας (your public liturgy / systematic service is completely discharged). Xylander translates this via classic duty vocabulary: ministerio tuo defunctus es ("you are discharged from your ministry").

**Commentary:** A sharp look at existential realities. Life maps to a three-part split: continue living, choose exile, or meet dissolution. Because all options fall cleanly within the jurisdiction of nature, anxiety is rendered completely illogical.

Book X · Section 23

## The Country is Within

Greek Original	Latin (Xylander 1558)
Ἐναργές ἔστω ἀεὶ τὸ ὅτι τοιοῦτο ἐκεῖνος ὁ ἀγρός ἐστι καὶ πῶς πάντα ἐστὶ τὰ αὐτὰ ἐνθάδε τοῖς ἐν ἄκρῳ τῷ ὄρει ἢ ἐπὶ τοῦ αἰγιαλοῦ ἢ ὅπου θέλεις. ἀντικρυσ γὰρ εὐρήσεις τὰ τοῦ Πλάτωνος· “σηκόνέν ὄρει, φησί, περιβαλλόμενος καὶ βδάλλων βληχήματα	<i>Semper tibi planum sit, rura nihil differre ab iis quae hic sunt, &amp; quomodo omnia eodem modo in fastigio montium ac littoribus habentur. Ut Plato inquit, sicut pastor in monte mulgendo saepem circumdatur, ita &amp; tu in civitate recedere potes.</i>
English from Greek: Let it be always plain	English from Latin: Let it be always plain

to you that the countryside is just this; and how all things here are the same as on a mountaintop, or at the seashore, or wherever you please. You will come straight upon Plato's words: 'walling himself round with a fold on the mountain,' he says, 'and milking the bleating flocks.'	to you that the countryside is just this; and how all things here are the same as on a mountaintop or the seashore, or wherever you choose. For you will find within you exactly what Plato meant when he spoke of the shepherd on his mountain, penned inside his fold.
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**Language Differences:** Marcus references Plato's *Theaetetus* (σηκὸν ἐν ὄρει — a sheepfold on a mountain). Xylander interprets this visually as *sicut pastor in monte mulgendo saepem circumdatur* ("just as a shepherd milking on a mountain is enclosed by a fence").

**Commentary:** Physical retreats are an illusion. The peace people seek in the country or on seashores can be accessed instantly inside the city by retreating into the soul's independent rationality.

Book X • Section 24

## State of the Governing Faculty

Greek Original	Latin (Xylander 1558)
<p>Τί ἐστὶ μοι τὸ ἡγεμονικόν μου καὶ ποῖόν τι αὐτὸ ἐγὼ ποιῶ νῦν καὶ πρὸς τί ποτε αὐτῷ νῦν χρῶμαι; μήτι κενὸν νοῦ ἐστὶ; μήτι ἀπόλυτον καὶ ἀπεσπασμένον κοινωνίας; μήτι προστετηκὸς καὶ ἀνακεκραμένον τῷ σαρκιδίῳ, ὥστε τούτῳ συντρέπεσθαι</p>	<p><i>Quid est mihi mentes gubernatrix pars? &amp; qualem eam nunc efficio? ad quem finem nunc ea utor? Num pueri est, num adolescentis, num mulierculae, num tyranni, num iumentis, num ferae?</i></p>
<p>English from Greek: What is my ruling faculty to me? And what kind of thing am I making of it now? And to what end am I using it now? Is it empty of mind? Is it loosed and torn away from fellowship? Is it melted into and mixed up with the poor flesh, so that it shifts along with it?</p>	<p>English from Latin: What is my ruling faculty to me? And what kind of thing am I making of it now? And to what end am I using it now? Is it void of understanding, detached and torn away from society, or so fused and blended with the flesh that it is swayed by its movements?</p>

**Language Differences:** Marcus uses *προστετηκὸς* (melted down, liquefied, or structurally welded into). Xylander simplifies this to match his Section 11 text layout: *num pueri est, num adolescentis...*

**Commentary:** A critical performance check for the soul. Marcus tracks whether his governing consciousness has become compromised or structurally fused (ἀνακεκραμένον) with bodily pain and physical impulses.

## The Deserter

Greek Original	Latin (Xylander 1558)
<p>Ὁ τὸν κύριον φεύγων δραπέτης· κύριος δὲ ὁ νόμος καὶ ὀπαρανομῶν ἄρα &gt; δραπέτης. ἅμα καὶ ὁ λυπούμενος ἢ ὀργιζόμενος ἢ φοβούμενος οὐ βούλεται τι γεγονέναι ἢ γίνεσθαι ἢ γενήσεσθαι τῶν ὑπὸ τοῦ τὰ πάντα διοικοῦντος τεταγμένων, ὅς ἐστι νόμος, νέμων ὅσα ἐκάστῳ ἐπιβάλλει. ὁ ἄρα φοβούμενος ἢ λυπούμενος ἢ ὀργιζόμενος δραπέτης</p>	<p><i>Qui dominum suum fugit, fugitivus est. Lex uerò dominus est, ergo qui legem praeterit, fugitivus est. Similiter &amp; qui dolet, irascitur aut timet, uult aliquid non fieri eorum quae fiunt uel futura sunt ab eo qui omnia gubernat: est autem hic lex, unicuique distribuens sortem suam. Qui ergo timet aut dolet uel irascitur, fugitivus est.</i></p>
<p>English from Greek: He who flees his master is a runaway. Now the law is master, and so the transgressor of law is a runaway. So likewise he who grieves or is angry or afraid is wishing that something which has come to pass, or is coming, or is to come, were not among the things ordained by that which governs all — and that is law, apportioning to each what falls to him. He, then, who fears or grieves or is angry — is a runaway.</p>	<p>English from Latin: He who flees his master is a runaway. Now the law is master, and so the transgressor of law is a runaway. So likewise he who grieves or is angry or fears wishes that something should not be or have been or be going to be of the things ordained by that which governs all — which is law, distributing to each what belongs to him. Whosoever, then, fears or grieves or is angry is a runaway.</p>

**Language Differences:** *δραπέτης* (a fugitive slave or runaway) is matched perfectly across columns by Xylander's choice of *fugitivus*.

**Commentary:** Universal nature is defined as the absolute lawgiver (νόμος). Resenting an experience or fearing a future event is unmasked as an act of desertion. An individual who is angry or anxious is logically trying to escape their cosmic post, acting like a runaway slave.

## The Miracle of Creation

Greek Original	Latin (Xylander 1558)
<p>Σπέρμα εἰς μήτραν ἀφείς ἀπεχώρησε καὶ λοιπὸν ἄλλη αἰτία παραλαβοῦσα ἐργάζεται καὶ ἀποτελεῖ βρέφος· ἐξ οἴου οἴου; πάλιν τροφήν διὰ φάρυγγος ἀφῆκε καὶ λοιπὸν ἄλλη αἰτία παραλαβοῦσα αἴσθησιν καὶ ὄρμην καὶ τὸ ὅλον ζῶην καὶ ῥώμην καὶ ἄλλα, ὅσα καὶ οἶα, ποιεῖ. ταῦτα οὖν ἐν τοιαύτῃ ἐγκαλύψει γινόμενα θεωρεῖν καὶ τὴν</p>	<p><i>Semen in uterum proiecit homo, ac discessit: deinde alia causa id accepit, &amp; operata est, infantemque perfecit. Ex quali re quale perfectum est! Deinde cibi potusque per fauces defluxit, ac mox alia causa sensum, motum, &amp; vitam dedit. Haec intenta mente intuere, ac uim hanc paratricem occultam cognosce.</i></p>

<p>δύναμιν οὕτως ὀράν, ὡς καὶ τὴν βρίθουσιν καὶ τὴνάνωφερῆ ὀρώμεν, οὐχὶ τοῖς ὀφθαλμοῖς, ἀλλ οὐχ ἥττον ἐναργῶς</p>	
<p>English from Greek: A man drops seed into a womb and goes away; and thereafter another cause takes it over and works upon it, and completes an infant. Out of what a beginning, what a result! Again: he lets food down through the throat; and thereafter another cause takes it over and makes sensation and impulse — in sum, life and strength and other things how many and how strange. Contemplate, then, these things that come to pass in such concealment; and see the power as we see the power that pulls downward and the power that tends upward — not with the eyes, but no less clearly.</p>	<p>English from Latin: A man drops seed into a womb and goes away; and thereafter another cause takes it over and works upon it, and completes the child. From such a fluid beginning, what a completion! Again, another swallows food down his throat, and thereafter another cause takes it over and creates sensation and impulse, life and strength, and all the rest. Contemplate these things done in darkness, and see the creative power, just as we see the power that carries things down and lifts them up — not with the eyes, but with the mind.</p>

**Language Differences:** Marcus uses ἐγκαλύψει (veils or protective coverings). Xylander maps this to occultam ("hidden / secret"). He translates τὴν δύναμιν as vim hanc paratricem ("this creative / building force").

**Commentary:** Marcus examines the unseen, automated processes of biology. The transformation of an embryo into a child or food into sensory impulses occurs completely hidden from human sight. Yet to a rational mind, these internal transformations are as undeniable and obvious as gravity.

Book X • Section 27

## Historical Cycles

Greek Original	Latin (Xylander 1558)
<p>Συνεχῶς ἐπινοεῖν πῶς πάντα τοιαῦτα, ὁποῖα νῦν γίνεται, καὶ πρόσθεν ἐγένετο, καὶ ἐπινοεῖν γενησόμενα ἅ καὶ ὅλα δράματα καὶ σκηνὰς ὁμοειδεῖς, ὅσα ἐκ πεύρας τῆς σῆς ἢ τῆς πρεσβυτέραις ιστορίας ἔγνωσ, πρὸ ὀμμάτων τίθεσθαι, οἷον αὐτὴν ὄλην Ἀδριανοῦ καὶ αὐτὴν ὄλην Ἀντωνίνου καὶ αὐτὴν ὄλην Φιλίππου, Ἀλεξάνδρου, Κροίσου ἅ πάντα γὰρ ἐκεῖνα τοιαῦτα ἦν, μόνον διέτερον</p>	<p><i>Assidue cogita, quomodo omnia talia qualia nunc fiunt, antea etiam facta sint: &amp; mox rursus fient. Tota dramata &amp; fabulas conformes ante oculos pone, quaecunque ex experientia tua aut antiquis historiis cognovisti, ut aula Hadriani, Antonini, Philippi, Alexandri: omnia n. eadem fuerunt, tantum histriones diuersi.</i></p>
<p>English from Greek: Consider continually how all things such as are happening now happened before as well; and consider that</p>	<p>English from Latin: Consider continually how all things such as are happening now happened before as well; and consider that</p>

they will happen again. Set before your eyes whole dramas and scenes all of one kind, whatever you have known from your own experience or from older history — the whole court of Hadrian, the whole court of Antoninus, the whole court of Philip, of Alexander, of Croesus. All those were the same as now — only with different actors.	they will happen hereafter. Put before your eyes whole dramas and stages with similar settings, such as you have known from your own experience or ancient history — the court of Hadrian, the court of Antoninus, the court of Philip, of Alexander, of Croesus; for all these pageants were the same, only the actors were different.
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**Language Differences:** Marcus uses *δράματα καὶ σκηναὶς* (dramas and theatrical stages). Xylander maps this exactly to *dramata & fabulas conformes*. He adds the classical insight *tantum histriones diversi* ("only the actors are different").

**Commentary:** A lesson in historical pattern recognition. Every palace intrigue, political crisis, or cultural conflict has been executed repeatedly across past generations. The structural setting of the play stays completely identical; only the names of the actors change.

Book X • Section 28

## The Squealing Pig

Greek Original	Latin (Xylander 1558)
<p>Φαντάζου πάντα τὸν ἐφ ᾧτινιοῦν λυπούμενον ἢ δυσαρεστοῦνταῶμοιον τῷ θυομένῳ χοιριδίῳ καὶ ἀπολακτίζοντι καὶ κεκραγότι ὅμοιος καὶ ὁ οἰμώζων ἐπὶ τοῦ κλινιδίου μόνος σιωπῆ. τὴν ἔνδεσινῆμῶν, καὶ ὅτι μόνῳ τῷ λογικῷ ζῴῳ δέδοται τὸ ἐκουσίως ἔπεσθαι τοῖς γινομένοις, τὸ δὲ ἔπεσθαι ψιλὸν πᾶσιν ἀναγκαῖον</p>	<p><i>Mente concipere oportet omnem hominem qui dolet uel indignatur ob aliquem casum, similem esse porco in sacrificiis, qui recalcitrat &amp; grunnit. Similis est &amp; qui in lectulo decumbens placide &amp; silentio fati nexum deplorat. In hoc solo conceditur homini, uoluntarium se praestare fati decretis: obedire n. omnibus est necessarium.</i></p>
<p>English from Greek: Picture every man who grieves or is discontented at anything as like the pig at the sacrifice, kicking and squealing. Like it, too, is the man who groans on his little bed alone, in silence. Think of the chain we are bound by — and that to the rational creature alone has it been given to follow what happens willingly, while merely to follow is necessity for all.</p>	<p>English from Latin: Picture every man who grieves or is discontented at anything as like the pig at the sacrifice, kicking and squealing. Like him also is the man who laments on his couch in silence. To the rational creature alone is it granted to follow willingly what happens; to follow it blindly is necessary for all.</p>

**Language Differences:** Marcus uses the vivid diminutive *χοιριδίῳ κεκραγότι* (squealing piglet). Xylander matches this with *porco ... qui recalcitrat & grunnit* ("a

pig that kicks and grunts"). The abstract Greek τὸ ἔπεισθαι ψιλὸν (bare / forced following) becomes obedire (to obey).

**Commentary:** An uncompromising look at internal attitude. Resenting our external circumstances is compared directly to a sacrificial pig kicking and squealing on the altar. Because the chain of material necessity binds every part of nature, the unique privilege of a rational human being is the capacity to align with destiny willingly (ἐκουσίως).

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Book X • Section 29

## Is Death a Loss?

Greek Original	Latin (Xylander 1558)
<i>Κατὰ μέρος ἐφ' ἐκάστου ὧν ποιεῖς ἐφιστάνων ἐπερώτα σεαυτὸν εἰ ὁ θάνατος δεινὸν διὰ τὸ τούτου στέρεσθαι</i>	<i>In singulis actionibus quas facis, subsiste, ac teipsum interroga: num mors terribilis est propterea quod hoc me privat?</i>
English from Greek: Pausing at each particular thing you do, ask yourself whether death is terrible because it deprives you of this.	English from Latin: Pausing at each particular thing you do, ask yourself whether death is terrible because it deprives you of this.

**Language Differences:** Κατὰ μέρος (part by part / granularly) maps to *In singulis actionibus*. The key question εἰ ὁ θάνατος δεινὸν maps cleanly to *num mors terribilis est*.

**Commentary:** Marcus applies his deconstructive framework to his daily lifestyle. By separating existence down into its separate, mundane activities — like writing, eating, or filing administrative reports — and asking whether losing this specific task makes death terrible, the collective fear of mortality disappears.

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Book X • Section 30

## Reflect on Your Own Flaws

Greek Original	Latin (Xylander 1558)
<i>Ὅταν προσκόπτης ἐπί τινος ἀμαρτία, εὐθὺς μεταβάς ἐπιλογίζουτί παρόμοιον ἀμαρτάνεις· οἷον, ἀργύριον ἀγαθὸν εἶναι κρίνων· ἢ τὴν ἡδονὴν ἢ τὸ δοξάριον καὶ κατ' εἶδος. τούτῳ γὰρ ἐπιβάλλωνταχέως ἐπιλήση τῆς ὀργῆς,</i>	<i>Quuò alicuius impudentia aut delicto offendis, statim tecum reputa: quaenam est similis transgressio uel error quem ipse commisisti? Num divitias uel uoluptatem aut gloriam in bonis ducens peccasti? Hoc n. perspecto, cito ira</i>

<p>συμ&lt;προς&gt;πίπτουτος τοῦ ὅτι βιάζεται ἴ τί γὰρ ποιήσει; ἢ, εἰ δύνασαι, ἄφελε αὐτοῦ τὸ βιαζόμενον</p>	<p><i>evanuerit, quuum cogites eum cogi uel impelli ab errore suo: aut tolle causam impellentem si potes.</i></p>
<p>English from Greek: When you take offense at someone's wrongdoing, pass over at once and reckon up what similar wrong you yourself commit — such as judging money to be a good, or pleasure, or the scrap of fame, and so by kinds. For attending to this, you will quickly forget your anger — the thought striking you that he is compelled. For what else can he do? Or, if you can, remove what compels him.</p>	<p>English from Latin: When you take offense at someone's wrongdoing, pass over at once and reckon up what similar wrong you yourself commit — for instance, by holding money or pleasure or a bit of fame to be goods. For by focusing on this you will quickly forget your anger, especially when it occurs to you that he is driven by necessity — for what else can he do? Or, if you can, take away that which drives him.</p>

**Language Differences:** ἀργύριον (silver / money) is Romanized by Xylander as divitias (riches / wealth). The Greek ὅτι βιάζεται (that he is under constraint / compelled) matches eum cogi uel impelli.

**Commentary:** When annoyed by another person's moral failure, look directly at your own errors. If you still value wealth, fame, or pleasure as true goods, you operate under the same delusion as the offender. This realization shifts your perspective from anger to shared accountability.

Book X · Section 31

## Where are They Now?

Greek Original	Latin (Xylander 1558)
<p>Σατυρίωνα ἰδὼν Σωκρατικὸν φαντάζου ἢ Εὐτύχην ἢ Ὑμένα, καὶ Εὐφράτην ἰδὼν Εὐτυχίωνα ἢ Σιλουανὸν φαντάζου, καὶ Ἀλκίφρονα Τροπαιοφόρον φαντάζου, καὶ Σευῆρον ἰδὼν Κρίτωνα ἢ Ξενοφῶντα φαντάζου, καὶ εἰς ἑαυτὸν ἀπιδὼν τῶν Καισάρωντινὰ φαντάζου, καὶ ἐφ' ἑκάστου τὸ ἀνάλογον. εἶτα συμπροσπιπέτωσοι· ποῦ οὖν ἐκεῖνοι; οὐδαμοῦ ἢ ὀπουδῆ. οὕτως γὰρ συρνεχῶς θεάσῃ τὰ ἀνθρώπινα καπνὸν καὶ τὸ μηδέν, μάλιστα ἂν συμνημονεύσης ὅτι τὸ ἅπαξ μεταβαλὸν οὐκέτι ἔσται ἐν τῷ ἀπέιρῳ χρόνῳ. τί οὖν ἐντείνῃ; τί δ' οὐκ ἄρκεῖ σοι τὸ βραχὺ τοῦτο κοσμίως διαπερᾶσαι</p>	<p><i>Quuum Satyrionem Socraticum vides, Eutychem aut Hymenum animo finge: quuum Euphratem, Eutychonem uel Siluanum: quuum Alciphronem, Trophaeophorum: quuum Xenophontem, Critonem aut Apollodorum. Ita &amp; in unoquoque eorum qui tecum uiuunt, similem aliquem antiquorum ante oculos pone: ut videas omnia eodem modo circumagi, &amp; cito in cinerem ac nihilum redigi.</i></p>
<p>English from Greek: When you see Satyrion the Socratic, picture Eutyches or Hymen; when you see Euphrates, picture</p>	<p>English from Latin: When you see Satyrion the Socratic, picture Eutyches or Hymen; when you see Euphrates, picture Eutychon</p>

<p>Eutychion or Silvanus; when you see Alciphron, picture Tropaeophorus; when you see Severus, Crito or Xenophon; and when you look at yourself, picture one of the Caesars — and so for each man, his counterpart. Then let the thought strike you: where are they now? Nowhere — or no one knows where. For in this way you will continually see human things as smoke and as nothing — especially if you remember at the same time that what has once changed will never be again in infinite time. Why, then, do you strain? Why is it not enough for you to pass through this brief span in good order?</p>	<p>or Silvanus; when you see Alciphron, picture Tropaeophorus; and when you see Xenophon, picture Crito or Apollodorus. And apply the same method to yourself, matching your contemporaries against the ancients. Then let this thought arise: where are they all now? Nowhere, or anywhere. For in this way you will constantly see human affairs as vapor and nothingness — especially if you remember that what has once changed will never exist again through all eternity.</p>
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**Language Differences:** *Xylander tracks the historical roll-call cleanly. He condenses the specific closing instruction to pass through this brief life with good order, summarizing it via the physical fact & cito in cinerem ac nihilum redigi ("and quickly reduced to ash and nothingness").*

**Commentary:** An exercise in historical benchmarking. For every contemporary official or companion, Marcus summons their long-dead predecessor, pairing himself directly against a vanished Caesar. This technique exposes the transient nature of our identity, proving that every living generation is simply re-enacting an old script.

Book X • Section 32

## Life as an Exercise

Greek Original	Latin (Xylander 1558)
<p>Οἷαν ὕλην καὶ ὑπόθεσιν φεύγεις· τί γάρ ἐστι πάντα ταῦτα ἄλλο πλὴν γυμνάσματα λόγου ἑωρακότος ἀκριβῶς καὶ φυσιολόγως τὰ ἐν τῷ βίῳ; μένε οὖν, μέχρι ἐξοικειώσης σεαυτῷ καὶ ταῦτα, ὡς ὁ ἐρῶμενος στόμαχος πάντα ἐξοικειοῖ, ὡς τὸ λαμπρὸν πῦρ, ὃ τι ἂν &lt;ἐμ&gt;βάλῃς, φλόγα ἐξ αὐτοῦ καὶ αὐγὴν ποιεῖ</p>	<p><i>Quam brevem materiam uel occasionem fugis? Quid enim sunt haec omnia nisi uirtutis &amp; rationis exercitia, quum res ipsas accurate ac secundum naturam examinat? Mane ergo donec haec omnia in tuam substantiam mutaveris, sicut stomachus ualidus cibos omnes in suum usum vertit, uel lucerna lucens flammam ex iis quae iniiciuntur, excitat.</i></p>
<p>English from Greek: What material, what an opportunity you are fleeing! For what are all these things but exercises for reason — reason that has looked precisely, and as a student of nature, at the things in life? Stay, then, until you have made these things too your own — as the strong</p>	<p>English from Latin: What material, what an opportunity you are fleeing! For what are all these things but exercises for reason — reason that has looked accurately and according to nature into the facts of life? Persevere, then, until you have made these things your own, just as a strong stomach</p>

stomach makes all food its own, as the bright fire turns whatever you throw into it to flame and light.	turns all food into its own substance, or a bright fire converts whatever you throw into it into flame and light.
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**Language Differences:** γυμνάσματα λόγου (*exercises of reason*) maps directly to *virtutis & rationis exercitia*. Xylander accurately renders ἐξοικειώσης (*to domesticate, internalize, or make native to yourself*) as *in tuam substantiam mutaveris* ("turned into your own substance").

**Commentary:** Difficult administrative or military crises are reframed as raw material (ύλην) and training grounds for character. A philosopher avoids running away from hardships, choosing instead to handle them until they are digested and converted into fuel for virtue, like a healthy stomach processing food.

Book X · Section 33

## Be Simple and Good

Greek Original	Latin (Xylander 1558)
<p>Μηδενὶ ἐξέστω εἰπεῖν ἀληθεύοντι περὶ σοῦ ὅτι οὐχ ἀπλοῦς ἦῶτι οὐκ ἀγαθός, ἀλλὰ ψευδέσθω, ὅστις τοῦτων τι περὶ σοῦ ὑπολήψεται. πᾶν δὲ τοῦτο ἐπὶ σοί· τίς γὰρ ὁ κωλύων ἀγαθὸν εἶναί σε καὶ ἀπλοῦν; σὺ μόνον κρῖνον μηκέτι ζῆν, εἰ μὴ τοιοῦτος ἔσῃ· οὐδὲ γὰρ αἰρεῖ λόγος μὴ τοιοῦτον ὄντα</p>	<p><i>In nemine sit situm, ut de te uerè dicat te simplicem non esse, aut te bonum non esse: sed fallatur quisquis de te ita senserit. Hoc autem totum in tua situm est potestate: quis enim te impedit quo minus simplex &amp; bonus sis? Statuatur n. tibi mori potius, quam talem non esse: non n. hoc ratio patitur si non talis sis.</i></p>
<p>English from Greek: Let it be in no one's power to say truthfully of you that you are not simple, or that you are not good; let anyone who supposes either of these things about you be a liar. And all this rests with you — for who prevents you from being good and simple? Only judge that you will no longer live if you are not such a man; for reason, too, does not require the living of one who is not.</p>	<p>English from Latin: Let it be in no one's power to say truthfully of you that you are not simple, or that you are not good; let anyone who supposes anything of the kind be a liar. And this lies entirely with you — for who prevents you from being good and simple? Resolve only to live no longer if you cannot be such a man; for in that case, reason does not command that you should remain.</p>

**Language Differences:** Μηδενὶ ἐξέστω (*let it be permitted to no one*) matches *In nemine sit situm*. The ultimate conditional statement οὐδὲ γὰρ αἰρεῖ λόγος is translated as *non n. hoc ratio patitur* ("for reason does not allow this").

**Commentary:** Marcus targets his reputational boundary. Your character must be so consistently aligned with goodness and simplicity that anyone who criticizes you is automatically exposed as a liar. If maintaining this baseline

integrity becomes completely impossible, reason itself dictates that exiting life is superior to living in compromise.

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Book X • Section 34

## The Best Use of Material

Greek Original	Latin (Xylander 1558)
<p>Τί ἐστὶ τὸ ἐπὶ ταύτης τῆς ὕλης δυνάμενον κατὰ τὸ ὑγιέστατονπραχθῆναι ἢ ῥηθῆναι; ὃ τι γὰρ ἂν τοῦτο ᾗ, ἔξεστιν αὐτὸ πράξαιῆ εἰπεῖν καὶ μὴ προφασίζου ὡς κωλυόμενος</p>	<p><i>In hac subiecta materia, quid parari aut dici potest quod iustissimum ac rectissimum sit? Quidquid enim hoc sit, in tua potestate est id agere uel loqui: neque te excuses impedimento obiecto. Non cessabis gemere priusquam id sentias, te ita se habere, ut in data materia humanum officium peragas, sicut uoluptuosi uoluptatibus fruuntur.</i></p>
<p>English from Greek: What, upon this given material, can be done or said in the soundest way? Whatever it is, it is in your power to do it or to say it — and make no excuse that you are prevented.</p>	<p>English from Latin: What, upon this given material, can be done or said in the soundest way? Whatever it is, it is in your power to do it or say it — and do not pretend that you are prevented. You will not cease groaning before you feel this: that what luxury is to the pleasure-lovers, doing the things proper to the constitution of man upon the material presented to him is to you a delight.</p>

**Language Differences:** Xylander tracks the deconstructive layout cleanly, rendering κατὰ τὸ ὑγιέστατον (in the healthiest / soundest manner) as quod iustissimum ac rectissimum sit ("what is most just and right"). He runs the opening of the next section (Non cessabis gemere...) directly on from this sentence block.

**Commentary:** In any given crisis, the single task is to identify the most rational action possible using the current historical variables (ὕλης). Pleading that you are blocked by external forces is rejected as a hollow excuse; the mind can always choose to apply virtue to the situation.

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Book X • Section 35

## The Joy of Human Nature

Greek Original	Latin (Xylander 1558)
<p>Οὐ πρότερον παύσηστένων πρὶν ἢ τοῦτο πάθης, ὅτι οἶόν ἐστι τοῖς ἡδυπαθοῦσιν</p>	<p><i>Non cessabis gemere priusquam id sentias, te ita se habere, ut in omni data</i></p>

ἡτρυφή, τοιοῦτό σοι τὸ ἐπὶ τῆς ὑποβαλλομένης καὶ ὑποπιπτούσης ὅλης ποιεῖν τὰ οἰκεία τῇ τοῦ ἀνθρώπου κατασκευῇ· ἀπόλαυσιν γὰρ δεῖ ὑπολαμβάνειν πᾶν ὃ ἕξεστί κατὰ τὴν ἰδίαν φύσιν ἐνεργεῖν. πανταχοῦ δὲ ἕξεστί. τῷ μὲν οὖν κυλίνδρῳ οὐ πανταχοῦ δίδεται φέρεσθαι τὴν ἰδίαν κίνησιν οὐδὲ τῷ ὕδατι οὐδὲ πυρὶ οὐδὲ τοῖς ἄλλοις ὅσα ὑπὸ φύσεως ἢ ψυχῆς ἀλόγου διοικεῖται· τὰ γὰρ διείργοντα καὶ ἐνιστάμενα πολλά· νοῦς δὲ καὶ λόγος διὰ παντὸς τοῦ ἀντιπίπτοντος οὕτως πορεύεσθαι δύναται ὡς πέφυκε καὶ ὡς θέλει. ταύτην τὴν ῥαστώνην πρὸ ὀμμάτων τιθέμενος, καθ' ἣν ἐνεχθήσεται ὁ λόγος διὰ πάντων (ὡς πῦρ ἄνω, ὡς λίθος κάτω, ὡς κύλινδρος κατὰ πρᾶνοῦς), μηκέτι μηδὲν ἐπιζητεῖ· τὰ γὰρ λοιπὰ ἐγκόμματα ἦτοι τοῦ σωματίου ἐστὶ τοῦ νεκροῦ, ἢ χωρὶς ἐπιλήψεως καὶ τῆς αὐτοῦ τοῦ λόγου ἐνδόσεως οὐ θραύει οὐδὲ ποιεῖ κακὸν οὐδ' ὀτιοῦν. ἐπεὶ τοι καὶ ὁ πάσχων αὐτὸς κακὸς ἀνεύθους ἐγένετο· ἐπὶ γοῦν τῶν ἄλλων κατασκευασμάτων πάντων, ὅτι ἂν κακόν τι αὐτῶν συμβῆ, παρὰ τοῦτο χεῖρον γίνεται αὐτὸ τὸ πάσχον· ἐνταῦθα δέ, εἰ δεῖ εἰπεῖν, καὶ κρείττων γίνεται ὁ ἄνθρωπος καὶ ἐπαινετώτερος, ὀρθῶς χρώμενος τοῖς προσπίπτουσιν. ὅλως δὲ μέμνησο ὅτι τὸν φύσει πολίτην οὐδὲν βλάπτει ὁ πόλις οὐ βλάπτει, οὐδέ γε πόλις βλάπτει ὁ νόμος οὐ βλάπτει· τούτων δὲ τῶν καλουμένων ἀκκληρημάτων οὐδὲν βλάπτει νόμος. ὁ τοίνυν νόμος οὐ βλάπτει, οὔτε πόλις οὔτε πολίτην

*materia humanum officium peragas, sicut uoluptuosi uoluptatibus fruuntur. Voluptas enim homini iudicanda est omnis actio quae secundum eius naturam explicatur: ubique autem hoc tibi licet. Cylindro enim non ubique datur moveri suo motu, nec aquae, nec igni, nec ceteris quae a natura vel anima irrationali gubernantur: multa enim sunt quae intercedunt et resistunt. Mens autem et ratio per omne id quod obstat ita procedere potest ut nata est et vult.*

English from Greek: You will not cease groaning before you feel this: that what luxury is to the pleasure-lovers, doing the things proper to man's constitution, upon the material put before you and falling in your way, is for you. For one must conceive as enjoyment everything one is able to do according to one's own nature — and everywhere it is possible. Now the cylinder is not everywhere granted to move with its own motion, nor is water, nor fire, nor the other things governed by mere nature or by an irrational soul — for the things that bar and obstruct them are many. But mind and reason are able to go through

English from Latin: You will not cease groaning before you feel this: that what luxury is to the pleasure-lovers, doing the things proper to man's constitution, upon the material put before you and falling in your way, is for you. For one must conceive as enjoyment everything one is able to do according to one's own nature — and everywhere it is possible. Now the cylinder is not everywhere granted to move with its own motion, nor is water, nor fire, nor the other things governed by mere nature or by an irrational soul — for the things that bar and obstruct them are many. But mind and reason are able to go through

<p>everything that opposes them in the way their nature and their will determine. Setting before your eyes this ease — that reason will be carried through all things, as fire upward, as a stone downward, as a cylinder down a slope — seek nothing further. For the remaining blockages are either of the body, that corpse; or else, without judgment and the yielding of reason itself, they do not crush or do any evil whatsoever. Otherwise the man affected would at once become bad. In all other constructions, indeed, whatever evil happens to any of them, the thing affected becomes worse for it; but here, if one may say so, the man becomes better and more praiseworthy by using rightly what befalls him. In sum, remember that nothing harms the citizen by nature that does not harm the city; and nothing harms the city that does not harm the law.</p>	<p>everything that opposes them in the way their nature and their will determine.</p>
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**Language Differences:** *Marcus's phrase Οὐ πρότερον παύση στένων (you will not cease groaning until...) is rendered by Xylander as Non cessabis gemere priusquam. He translates ἀπόλαυσιν (enjoyment / delight) through the resonant noun Voluptas, equating right action with the truest pleasure: Voluptas enim homini iudicanda est omnis actio quae secundum naturam explicatur.*

**Commentary:** Marcus reframes duty as the highest form of pleasure. He will keep groaning under his burdens only until he internalizes one fact: that performing the actions proper to human nature upon whatever material fate supplies is, for him, exactly what indulgence is to the pleasure-lover. Virtue is not grim endurance but the soul's native delight.

Book X • Section 36

## Infinitesimal Leaves

Greek Original	Latin (Xylander 1558)
<p>Τῷ δεδηγμένῳ ὑπὸ τῶν ἀληθῶν δογμάτων ἀρκεῖ καὶ τὸ βραχύτατον καὶ ἐν μέσῳ κείμενον εἰς ὑπόμνησιν ἀλυπίας καὶ ἀφοβίας, οἷον ἑ φύλλα τὰ μὲν τ ἄνεμος χαμάδις χέει ὡς ἀνδρῶν γενεή. φυλλάρια δὲ καὶ τὰ τεκνία σου, φυλλάρια δὲ καὶ ταῦτα ἐπιβοῶντα ἀξιοπίστως καὶ ἐπευφημοῦντα ἢ ἐκ τῶν ἐναντίων καταρῶμενα ἢ ἡσυχῇ ψέγοντα</p>	<p><i>Hominibus verbi rationis peritis, uel brevissimum &amp; tritum dictum sufficiat ad recordationem deponendi luctus &amp; timoris: ut illud Homeri: Folia alia uentus spargit in terram. Ita &amp; folia sunt liberi tui, folia sunt illi qui plausum aut laudem emittunt, aut contra execrationem uel vituperationem vertunt, aut in occulto detrhunt ac rident: folia etiam sunt ii</i></p>

<p>καὶ χλευάζοντα, φυλλάρια δεόμοίως καὶ τὰ διαδεξόμενα τὴν ὑστεροφημίαν. πάντα γὰρ ταῦτα“ἔαρος ἐπιγίγνεται ὥρ”· εἶτα ἄνεμος καταβέβληκεν· ἔπειθ ὑλῆετρα ἀντὶ τούτων φύει. τὸ δὲ ὀλιγοχρόνιον κοινὸν πᾶσιν, ἀλλὰσὺ πάντα ὡς αἰώνια ἐσόμενα φεύγεις καὶ διώκεις. μικρὸν καὶκαταμύσεις, τὸν δὲ ἐξενεγκόντα σε ἤδη ἄλλος θρηγήσει</p>	<p><i>qui posteritatem accepturi sunt. Omnia enim haec "veris tempore proveniunt": deinde ventus ea dejicit: deinde silva alia pro his procreat. Brevitas autem rerum omnium communis est: tu vero omnia tanquam aeterna futura fugis et consecaris. Paulum erit et oculos clausuris: is autem qui te effert, mox ab alio lugebitur.</i></p>
<p>English from Greek: For the man bitten by true doctrines, even the briefest and most familiar saying is reminder enough against grief and fear — such as: 'Leaves — some the wind scatters to the ground; such is the generation of men.' Little leaves are your children too; little leaves these men who shout so credibly and applaud — or, on the contrary, curse, or quietly blame and mock; little leaves likewise those who will receive and pass on the fame that comes after. For all of them 'come forth in the season of spring'; then the wind has thrown them down, and the forest grows others in their place. Brief life is common to all — yet you flee and pursue all things as though they were to be eternal. A little while and you will close your eyes; and the one who carries you out will presently be mourned by another.</p>	<p>English from Latin: For the man bitten by true doctrines, even the briefest and most familiar saying is reminder enough against grief and fear — for instance: 'Leaves, some the wind scatters on the ground, such is the generation of men.' And leaves, too, are your children; leaves are those who cry out their applause or praise, or turn their words into curses and blame in secret, or mock you in private; leaves likewise those who will receive and pass on the fame that comes after. For all these 'come forth in the season of spring'; then the wind has thrown them down, and the forest grows others in their place. Brief life is common to all — yet you flee and pursue all things as though they were to be eternal. A little while and you will close your eyes; and the one who carries you out will presently be mourned by another.</p>

**Language Differences:** *Marcus uses the specialized metaphor Τῷ δεδηγμένῳ (for him bitten / stung by true dogmas). Xylander renders this smoothly as Hominibus verbi rationis peritis ("for men skilled in the word of reason"). He tracks the long quotation from Homer's Iliad VI with structural accuracy.*

**Commentary:** Marcus applies Homeric imagery to human relationships. Not only is our mortal lifecycle as temporary as falling forest leaves, but everything dependent on public opinion is equally fragile. Your children, your vocal critics, and your future historians are all classified simply as transient leaves destined to be swept away by the next seasonal wind.

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Book X • Section 37

## The Healthy Mind

Greek Original	Latin (Xylander 1558)
<p>Τὸν ὑγιαίνοντα ὀφθαλμὸν πάντα ὀρᾶν δεῖ τὰ ὀρατὰ καὶ μὴλέγειν· τὰ χλωρὰ</p>	<p><i>Sanum intellectum id praestare oportet, quod oculus facit uisis, qui quaevis</i></p>

θέλω· τοῦτο γὰρ ὀφθαλμιῶντός ἐστιν. καὶ τὴν ὑγιαίνουσαν ἀκοὴν καὶ ὄσφρησιν εἰς πάντα δεῖ τὰ ἀκουστὰ καὶ ὀσφραντὰ ἐτοιμὴν εἶναι, καὶ τὸν ὑγιαίνοντα στόμαχον πρὸς πάντα τὰ τρόφιμα ὁμοίως ἔχειν ὡς μύλην πρὸς πάντα ὅσα ἀλέσουσα κατασκεύασται. καὶ τοίνυν τὴν ὑγιαίνουσαν διάνοιαν πρὸς πάντα δεῖ τὰ συμβαίνοντα ἐτοιμὴν εἶναι, ἢ δὲ λέγουσα· τὰ τεκνία σφζέσθω, καὶ πάντες ὅτι ἂν πράξω ἐπαινεῖτωσαν, ὀφθαλμός ἐστι τὰ χλωρὰ ζητῶν ἢ ὀδόντες τὰ ἀπαλά. Οὐδεὶς ἐστὶν οὕτως εὐποτμος ᾧ ἀποθνήσκοντι οὐ παρεστήξονταί τινες ἀσπαζόμενοι τὸ συμβαῖνον κακόν. σπουδαῖος καὶ σοφὸς ἦν· μὴ τὸ πανύστατον ἔσται τις ὁ καθ' αὐτὸν λέγων· ἀναπνεύσομέν ποτε ἀπὸ τούτου τοῦ παιδαγωγοῦ; χαλεπὸς μὲν οὐδενὶ ἡμῶν ἦν, ἀλλὰ ἠσθανόμην ὅτι ἡσυχῇ καταγινώσκει ἡμῶν. ταῦτα μὲν οὖν ἐπὶ τοῦ σπουδαίου, ἔφ' ἡμῶν δὲ πόσα ἄλλα ἐστὶ, δι' ἃ πολὺς ὁ ἀπαλλακτικῶν ἡμῶν. τοῦτο οὖν ἐννοήσεις ἀποθνήσκων καὶ εὐκολώτερον ἐξελεύσει, λογιζόμενος· ἐκ τοιούτου βίου ἀπέρχομαι, ἐν ᾧ αὐτοὶ οἱ κοινωνοί, ὑπὲρ ὧν τὰ τσαῦτα ἠγωνισάμην, ἠὺξάμην, ἐφρόντισα, αὐτοὶ ἐκεῖνοι θέλουσίν με ὑπάγειν, ἄλλην τινὰ τυχόν ἐκ τούτου ῥαστώνην ἐλπίζοντες. τί ἂν οὖν τις ἀντέχοιτο τῆς ἐνταῦθα μακροτέρας διατριβῆς; μὴ μέντοι διὰ τοῦτο ἔλαττον εὐμενῆς αὐτοῖς ἄπιθι, ἀλλὰ τὸ ἴδιον ἔθος διασώζων, φίλος καὶ εὖνους καὶ ἴλεως· καὶ μὴ πάλιν ὡς ἀποσπώμενος, ἀλλ' ὡς περ ἐπὶ τοῦ εὐθανατοῦντος εὐκόλως τὸ ψυχάριον ἀπὸ τοῦ σώματος ἐξειλεῖται, τοιαύτην καὶ τὴν ἀπὸ τούτων ἀποχώρησιν δεῖ γίνεσθαι· καὶ γὰρ τούτοις ἡ φύσις συνῆψε <σε> καὶ συνέκρινεν, ἀλλὰ νῦν διαλύει. διαλύομαι ὡς ἀπὸ οἰκείων μὲν, οὐ μὴ ἀνθελκόμενος ἀλλ' ἀβιάστως· ἐν γὰρ καὶ τοῦτο τῶν κατὰ φύσιν

*videre uult, neque virentia tantum exigit, hoc n. est laborantis oculo. Et ut auditor audita quaevis accipit, ac stomachus cibos omnes, ita & mens quaevis accipere debet quae accidunt, neque dicit, utinam liberi mei vivant, aut utinam omnes me laudent: hoc n. est oculo virentia tantum quaerentis. Nemo tam felix est ut ei morienti non assistant aliqui gaudentes de malo quod accidit. Probus et sapiens erat: num aliquis in fine dicet de eo, Respirabimus tandem ab hoc paedagogo? Gravis quidem nemini nostrum erat, sed sentiebam quod tacite nos damnabat.*

English from Greek: The healthy eye must look at everything visible, and not say 'I want the green things' — for that is the mark of a diseased eye. And healthy hearing and smell must be ready for everything audible and smellable; and the healthy stomach must stand toward all

English from Latin: The healthy eye must look at everything visible, and not say 'I want the green things' — for that is the mark of a diseased eye. And healthy hearing and smell must be ready for everything audible and smellable; and the healthy stomach must stand toward all

nourishment as the mill toward everything it was built to grind. So then the healthy mind must be ready for everything that happens; and the mind that says, 'let my children be kept safe,' or 'let everyone praise whatever I do,' is an eye that demands the green things, or teeth that demand the tender. No one is so fortunate that there will not stand around his deathbed some who welcome the evil that is befalling him. Was he earnest and wise? Even so, will there not be someone at the very end to say of him: 'we shall breathe freely at last, rid of this schoolmaster; he was hard on none of us, but I felt that he silently condemned us'? So much for the earnest man. But in our own case, how many other reasons there are for which a crowd would gladly be rid of us! Think of this, then, as you die, and you will depart more easily, reckoning: I am leaving a life in which my very companions — for whom I strove so hard, prayed, and cared — even they wish me to go, hoping perhaps for some relief from it. Why, then, should anyone cling to a longer stay here? Do not, however, on this account go away less kindly toward them; preserve your own character — friendly, well-disposed, gracious — and not, again, as if being torn away, but as the easy death should be, with soul slipping readily from the body. For nature, which bound and fused you to them, now releases you. I am released, as from kinsmen — not dragged, but unresisting; for this too is one of the things according to nature.

nourishment as the mill toward everything it was built to grind. So then the healthy mind must be ready for everything that happens; and the mind that says, 'let my children be kept safe,' or 'let everyone praise whatever I do,' is an eye that demands the green things, or teeth that demand the tender. No one is so fortunate that there will not stand around his deathbed some who welcome the evil that is befalling him. Was he earnest and wise? Even so, will there not be someone at the very end to say of him: 'we shall breathe freely at last, rid of this schoolmaster; he was hard on none of us, but I felt that he silently condemned us'?

**Language Differences:** *The Greek medical term ὀφθαλμιῶντος (one suffering from ophthalmia / diseased eyes) is translated perfectly by Xylander as laborantis oculo. Xylander truncates the long second half of this entry, leaving out Marcus's reflections on his own imperial deathbed and his final call for gentle release.*

**Commentary:** A pristine character must maintain unconditional readiness. Demanding that the world provide only pleasant experiences or total safety for your family indicates an internal sickness, as flawed as a diseased eye that refuses to look at anything but green things (τὰ χλωρὰ ζητῶν). True health means operating like a mill, processing whatever material fate delivers with absolute stability.

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## The Source of Motion

Greek Original	Latin (Xylander 1558)
<p>Ἔθισον ἐπὶ παντός, ὡς οἶόν τε, τοῦ πρασσομένου ὑπὸ τινος ἐπιζητεῖν κατὰ σαυτὸν ὄρθος τοῦτο ἐπὶ τί ἀναφέρει; ἄρχου δὲ ἀπὸ σαυτοῦ καὶ σαυτὸν πρῶτον ἐξετάζε. Μέννησο ὅτι τὸ νευροσπαστοῦν ἐστὶν ἐκεῖνο τὸ ἔνδον ἐγκεκρυμμένον ἐκεῖνο ἐνέργεια, ἐκεῖνο ζῶή, ἐκεῖνο, εἰ δεῖ εἰπεῖν, ἄνθρωπος. μηδέποτε συμπεριφαντάζου τὸ περικείμενον ἀγγειῶδες καὶ τὰ ὄργανια ταῦτα τὰ περιπεπλασμένα ὅμοια γάρ ἐστισκεπάρνω, μόνον διαφέροντα, καθότι προσφυῆ ἐστὶν. ἐπεὶ τοιοῦ μᾶλλον τι τούτων ὄφελός ἐστι τῶν μορίων χωρὶς τῆς κινούσης καὶ ἰσχύσης αὐτὰ αἰτίας, ἢ τῆς κερκίδος τῇ ὑφαντρία καὶ τοῦ καλάμου τῷ γράφοντι καὶ τοῦ μαστιγίου τῷ ἠνιόχῳ</p>	<p><i>Adfuefac te in omnibus actionibus quas facis, ut intra teipsum quaeras: ad quem finem homo hic hoc refert? Atque ab teipso primum initium facias, teque ipsum primum examina. Memento id quod te intra vellicat &amp; movet, occultam quandam esse vim, eamque esse ipsam rationem, eam uitam, eam (ut ita dicam) hominem ipsum.</i></p>
<p>English from Greek: Make it your habit, at everything done by anyone, so far as possible to inquire within yourself: to what does this man refer this act? But begin with yourself, and examine yourself first. Remember that what pulls the strings is that which is hidden within: that is persuasion, that is life — that, if one may say so, is the man. Never include in your imagining the vessel that surrounds it and these little organs molded round it; they are like the workman's adze, differing only in being attached and grown to us. Since indeed these parts are of no more use without the cause that moves them and holds them still than the shuttle to the weaver, the pen to the writer, or the whip to the charioteer.</p>	<p>English from Latin: Make it your habit, at everything done by anyone, so far as possible to inquire within yourself: to what does this man refer this act? But begin with yourself, and examine yourself first. Remember that what pulls the strings is that which is hidden within: that is persuasion, that is life — that, if one may say so, is the real man. Never imagine it to be the vessel that surrounds it or these limbs molded around it; for they are like an awl, differing only because they are grown onto the body. For without the cause that moves and holds them back, these parts are of no more use than the shuttle to the weaver or the pen to the writer.</p>

**Language Differences:** Marcus uses the precise, descriptive verb τὸ νευροσπαστοῦν (the thing pulling the strings / sinews like a puppet master). Xylander renders this internal dynamic using the elegant phrasing *id quod te intra vellicat & movet* ("that which twitches and moves you from within").

**Commentary:** Book X concludes by separating the true self from its material container. The physical limbs, muscles, and organs are categorized simply as passive machinery — tools (ὄργανια) no more inherently alive than a writer's pen or a weaver's shuttle. True consciousness and humanity reside exclusively

within the hidden internal driver (τὸ ἔνδον ἐγκεκρυμμένον) that filters impressions and directs volition.

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# 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** (*proaíresis*)

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** (*aidós*)

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).*

**ὕπόληψις** (*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 εὖ- 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 εὖμοιρος).

**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.*

**εἰμαρμένη** (*heimarménē*)

Fate. The Stoic doctrine of necessity: the chain of causes by which the world unfolds. εἰμαρμένη 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 εἰμαρμένη 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** (*metabolé*)

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** (*psyché*)

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.*

### **ὄρμη** (*hormé*)

Impulse, the movement toward action. The Stoic action sequence runs: φαντασία (impression) → συγκατάθεσις (assent) → ὄρμη (impulse) → πράξις (action). The impulse is what carries the agreement into the body. To control your ὄρμη 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.