

# Franckesche Stiftungen zu Halle

## Miscellanea Anglicana

Beuthner, Arnold Christian

Jena, 1713

VD18 11429089

### Einige Loca aus des Epicteti fůrtrefflichem Handbuche

---

#### Nutzungsbedingungen

Die Digitalisate des Francke-Portals sind urheberrechtlich geschůtzt. Sie důrfen fůr wissenschaftliche und private Zwecke heruntergeladen und ausgedruckt werden. Vorhandene Herkunftsbezeichnungen důrfen dabei nicht entfernt werden.

Eine kommerzielle oder institutionelle Nutzung oder Verőffentlichung dieser Inhalte ist ohne vorheriges schriftliches Einverstāndnis des Studienzentrums August Hermann Francke der Franckeschen Stiftungen nicht gestattet, das ggf. auf weitere Institutionen als Rechteinhaber verweist. Fůr die Verőffentlichung der Digitalisate kőnnen gemāő der Gebůhrenordnung der Franckeschen Stiftungen Entgelte erhoben werden.

Zur Erteilung einer Verőffentlichungsgenehmigung wenden Sie sich bitte an die Leiterin des Studienzentrums, Frau Dr. Britta Klosterberg, Franckeplatz 1, Haus 22-24, 06110 Halle ([studienzentrum@francke-halle.de](mailto:studienzentrum@francke-halle.de))

#### Terms of use

All digital documents of the Francke-Portal are protected by copyright. They may be downloaded and printed only for non-commercial educational, research and private purposes. Attached provenance marks may not be removed.

Commercial or institutional use or publication of these digital documents in printed or digital form is not allowed without obtaining prior written permission by the Study Center August Hermann Francke of the Francke Foundations which can refer to other institutions as right holders. If digital documents are published, the Study Center is entitled to charge a fee in accordance with the scale of charges of the Francke Foundations.

For reproduction requests and permissions, please contact the head of the Study Center, Frau Dr. Britta Klosterberg, Franckeplatz 1, Haus 22-24, 06110 Halle ([studienzentrum@francke-halle.de](mailto:studienzentrum@francke-halle.de))

[urn:nbn:de:hbz:ha33-1-229283](https://nbn-resolving.org/urn:nbn:de:hbz:ha33-1-229283)

*Some places taken out of the Enchiridion of Epictetus, the Philosopher.*

**S**INCE there are so many things, that you may desire, remember, that you be not too eagerly set upon them, but quite to cast aside some of them, and to defer your desire towards others for the present: But if you desire to be great and rich at the same time, perhaps you may miss of being, either, because of those other things, that you desired: howver, you shall assuredly miss of those things, vvherein happines and libertie consist. Desire not those things as happen to fall out, as you vvould have them; but desire such things as happen to come to pass even as they do; and you vvill be happy. A disease is a hinderance to the body, but not to the resolution of the mind, unless vve vvill make it so. Lameness is a hinderance to the foot, but not to the resolution of the mind. And this consider vvith your self upon every event, for you vvill find, that it is a hinderance to some other, but not to you.

In every thing, that shall happen, remember to turn to your self and enquire, vvhat vertue you have, vvich you must employ in use of that thing. If you shall see a beautifull man, or a beautifull vvoman, you vvill find the vertue against such things, is continency:

E 5

If



If you must labour hard, or suffer torment, the vertue, you vwill find against these is, patience: If you should be reproached and reviled, the vertue against this is suffering of evils; and thus external objects shall not surprize you or hurry you avway.

If you vwill make any progress in Philosophy, cast off all such thoughts, as these; If I shall neglect my business, I shall not have whereon to live: if I shall not punish my servant, he vwill be good for nothing; for it is better to perish vvith hunger griefless and fearless, then to live in abundance and plenty of all things, melancholy and troubled; and it is better that your servant shall be good for nothing, then you unhappy.

Begin from small matters; is thy oyl spilt, or thy vvine stolen avway, say to thy self, that, to be free from passion, vvill cost so much, and so much, not to be disturbed: and nothing is to be had for nought. And vvhen you shall call your servant, think, that he may not hear, and if he do hear, not do, vvhat you vvould, have him; and let it not be so vvell vvith him, as to be in his povver, to disturb you.

If you vvould profit in vv wisdom, bear it, in respect of outvvard things, to seem a fool and a silly fellow; and not to be vvilling, to know any thing; and if you seem to some men, to be

be somebody, distrust yourself : or knowv that is is not easy, to keep that resolution of mind, vvvhich is agreable to nature and to mind outvvard things: but it must needs be, that he, that vvill mind the one must neglect the other.

He is Lord of every thing, vvho hath power in those things, that are desired, or not desired by him, either to acquire them, or to deprive himself of them : vvhosoever therefore vvill be a freeman, let him neither covet, nor decline any thing, that is in anothers povver, othervvise he must necessarily be a slave.

When you see a man vveeping, either for ones death, or for his son, that vvas travelling, or for things, that he hath lost, let not that sight carry you, to think, that this man is in a sad condition, because of these outvvard things; but presently distinguish vvith yourself, and be ready to say, that it is not that vvvhich hath hapned, that troubleth this man, for it doth not trouble another; but his opinion concerning those things; and scruple not to help him, as far, as your vvords may serve; nay, and if occasion shall be, groan vvith him: but take heed, least invvvardly you groan vvith him.

You shall be invincible, if you never strive fore any prize, vvvhich is not in our ovvn povver to vvinn.

Remember, that he, that reproacheth, or beateth you, enjures you not, but your opinion  
con-



concerning such things , that they do injure you , vvhhen therefore any shall provoke you , knowv that your ovvn opinion hath provoked you : therefore in the first place , do your endeavour , not to be suddenly carryed avway with such objects , as you meet vvith , for if you but once get time and leasure , you vvill more easily be master of your self , or overcome your self.

Death and banishment and such things , as seem terrible , let them be daily before your eyes , but especially death , and you shall not have any lovv thoughts , nor eagerly long after any thing.

Do you desire , to underrake the study of vv wisdom ? prepare yourself forthvvith to be laughed at , and sneared at by many : to have men say , he is come to us suddenly a Philosopher , and vvhen this lofty look ? but you , do not you look loftily : but yet so hold those things , that appear best unto you , as if you vv were set by God in this station : and remember that if you continue in them , they that before laughed at you , vvill aftervvards admire you , but if you fail of them , you shall be doubly laughed at.

For the most part , keep silence , or speak things needfull , and in fevv vvords : and seldom and seasonably , let us come to speak , but not of trivial matters , not of duels , not of horse-races , not of vvraslers , not of meats

meats and drinks, things by every one talked of; and especially, if you can avoid it, not of men, either praising, or judging them. Laugh not much, nor for too many things, nor to loud.

If you can, vvholly avoid an oath at all times, if not, as much, as you can.

Make use of such things, as serve for the body, so far as they are usefull to the mind; as meat, drink, clothing, house, servants; but refuse, vvhatssoever is for ostentation or deliciousness.

In company of your acquaintance never make a long, or often commemoration of your ovvn doings or dangers, for others take not the same pleasure in hearing, vvhath hath befallen you, as you your self do vvillingly relate it.

The condition and character of a vulgar man is, that he never expects profit or hurt from himself, but from other things vvithout. But the condition and expresse character of a Philosopher is, that he expecteth all profit and hurt from himself.

The signs of a proficient are, that he praiseth no man, dispraiseth no man; accuseth no man; he saith nothing of himself, as if he vv ere some great man, or that knew any thing: vvhen he is hindered or prohibited in any business, then he accuseth himself. And though one should praise him, he laughed vvithin himself at him, that praiseth him, although he dispraised him, he makes no Apology.

Apology