

Shaftesbury · Standard Edition

ANTHONY ASHLEY COOPER,
THIRD EARL OF
SHAFTESBURY

STANDARD EDITION

Complete Works, Correspondence and
Posthumous Writings

Edited with German Translations

and a Commentary by

Wolfram Benda, Christine Jackson-Holzberg,

Patrick Müller & Friedrich A. Uehlein

Advising Coeditors:

Rudolf Freiburg, Karl-Josef Hölzgen (†) &

Erwin Wolff (†)

frommann-holzboog

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Sämtliche Werke, Briefe und
nachgelassene Schriften

Herausgegeben, übersetzt und
kommentiert von

Wolfram Benda, Christine Jackson-Holzberg,

Patrick Müller & Friedrich A. Uehlein

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Rudolf Freiburg, Karl-Josef Höltgen (†) &

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In memoriam

Erwin Wolff (1924–2007)

Karl-Josef Höltgen (1927–2011)

II,6

ASKÊMATA

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INTRODUCTION

The report compiled in 1871 on the Shaftesbury Papers – a collection which had been presented that same year to the Public Record Office in London by the seventh Earl – listed the contents of two notebooks found there as “essays or reflections on the Deity, Life, Natural Affections, Human Affairs, Shame, Passions, Philosophy, Self, Nature, and other subjects, *all in the handwriting of the author of Characteristics*.”¹ These and the numerous other items described as papers relating to the third Earl² attracted the attention of the Oxford logician Thomas Fowler. He appears not to have taken a closer look at the two notebooks himself, but he did remark, in his book on Shaftesbury, that the philosopher’s papers would all “repay a more careful investigation than that which I have been able to give them”.³ Thus prompted, the Harvard scholar Benjamin Rand duly investigated, and the published results of his research would become nothing less than a landmark for modern readers of the Earl’s work. His edition of the texts which Shaftesbury had united in the notebooks – their collective title there *Ἀσκήματα* (*Askēmata*, “Exercises”) – presented them in somewhat altered form as “The Philosophical Regimen”. They constituted, wrote Rand, “one of the most remarkable unpublished contributions of modern times in the domain of philosophic thought.”⁴

The fascination which these two manuscripts held for their editor is palpable in his introduction. They were “a revelation both of the inmost purpose and of the outward procedure of [the Earl’s] life”, a documentation of his quest for “a law and a code of life” and “one of the most consistent

1 Noel Sainsbury, “Report on the Shaftesbury Papers”, in *The Thirty-Third Annual Report of the Deputy Keeper of the Public Records* (London, 1872), 211–57 (here 238).

2 Rather than differentiating in this volume between (pre-1699) Lord Ashley and (post-1699) Shaftesbury, we shall simply be using the name and the title inherited by him on his father’s death.

3 Thomas Fowler, *Shaftesbury and Hutcheson* (London, 1882), 2.

4 *The Life, Unpublished Letters, and Philosophical Regimen of Anthony, Earl of Shaftesbury*, ed. B. Rand (London and New York, 1900), v (text 1–272). Rand chose this particular title because “the term regimen is frequently used by [the Earl] in reference to the reflections, and also because it best reflects their true meaning and character” (x).

and thorough-going attempts ever made to transform a philosophy into a life.” Shaftesbury, “intoxicated with the idea of virtue”, had created “a new and brilliant presentation” of the foundation for his own philosophy – the Stoicism of Epictetus and Marcus Aurelius – and shown himself to be “the greatest Stoic of modern times [...] The Greek slave, the Roman emperor, and the English nobleman must abide the three great exponents of stoical philosophy.”⁵

Rand’s reading in a sense both determined and foreshadowed the approaches that would be taken over the next hundred years and more. Efforts to define the precise nature of the “Philosophical Regimen” and to examine its relationship to the treatises which Shaftesbury had published during his own lifetime answered the call for “a renewed and critical study” of his *Characteristicks* “from the stoical standpoint”.⁶ While the exposure in print of the thoughts and principles discussed by Shaftesbury in his *Askêmata* may not have resulted in the “Sport or Pitty” (318,23) he himself would perhaps have expected,⁷ it was indeed the case that the frequent “too home-Truth, a plain Word, or a strong Light” (318,22), the starkness and at times bleak austerity jarred. The puzzling disparity in content between many of these texts and those brought together to form *Characteristicks* needed to be explained. How was the connection between Shaftesbury’s published work and private reflections to be gauged? Which

5 Rand, x–xii.

6 Rand, xii. His suggestion became easier to follow in the same year as it was made: John M. Robertson published his new edition of *Characteristicks*, the first complete (English) text to be printed since 1790, in 1900 (London, 2 vols). For our references here to the individual treatises as found in the Standard Edition (SE) see 49f. below.

7 Not that all early reactions were necessarily positive. Ernest Albee, in his appraisal of Rand’s edition (*The Philosophical Review* 12 [1903], 451–4), saw *Askêmata* as “an imitation and not a creation [...] essentially exotic, and not an important continuation and development of stoicism [...] principally interesting because Shaftesbury wrote it, and not because it is a real contribution to ethics”; the texts threw “very little light on Shaftesbury’s own system”, and Rand was labouring “under a serious misapprehension” as to their nature and importance (453). Albee made a point of reiterating this criticism in his review of Shaftesbury, *Second Characters*, ed. B. Rand (Cambridge, 1914), in *The Philosophical Review* 25 (1916), 182–7. Robertson (“to be quite frank”) found the texts “not particularly readable”, and many of them “in a literary sense, unfitted for publication”: *Pioneer Humanists* (London, 1907), 228.

of the two provided the true key to his thought? Was he really, as Rand believed, the greatest modern Stoic? The answers and the approaches have varied, so much so that a survey of the interpretations given to date would be impossible within the bounds of this introduction. The following very brief account of reactions to the last of the above questions – perhaps the most provocative of Rand’s conclusions – must suffice as example.

The greatest modern Stoic?

While for one early reader of “The Philosophical Regimen” the thinking of a “stoic-pantheistic order”, the “inward stoicism” and “esoteric faith” which he saw in *Characteristicks* were confirmed there,⁸ Ernest Albee stressed that Shaftesbury had been “far too catholic in his general attitude toward the problems of ethics to learn from one school.”⁹ John M. Robertson found that, even if the private reflections do “thoroughly fulfil the promise of the published doctrine [...] in respect of their high and constant concern for the good, the just, the true, the morally beautiful”, Stoicism was “hardly the purport of the *Characteristics*, which, after all, must remain the measure of Shaftesbury’s thought”; where the Earl “failed to live up to his optimism, he fell short as a Stoic.”¹⁰ Both *Characteristicks* and *Askémata* clearly demonstrated, for another scholar writing in the first decade after the publication of Rand’s book, that many of the Earl’s ideas, as well as their spirit and expression, were “either a literal reproduction or a refined modification” of Stoic teachings.¹¹

8 Melancthon F. Libby, “Influence of the Ideas of Æsthetic Proportion on the Ethics of Shaftesbury”, in *The American Journal of Psychology* 12 (1901), 458–91 (here 469 n. and 473 n.). Fowler, for example, had already noted “the similarity of much of Shaftesbury’s teaching to that of the Stoics”: 98 and 112.

9 And, as we saw above, that the *Askémata* were in any case imitative: Albee (1903), 453.

10 Robertson, 228–9. Robertson did concede that he could not “finally demur to Dr. Rand’s panegyric”, since it placed Shaftesbury in admirable company and any differences between him and the two Stoics merely added to “their common stock of thought and merit” (229).

11 Alexander Lyons, “Shaftesbury’s Ethical Principle of Adaptation to Universal Harmony” (unpublished Ph.D. thesis, New York University, 1909), 44.

Even when no longer restricted in scope by the influence of *Quellenforschung*, the conclusions reached have remained divergent. For Esther Tiffany “Stoic philosophy is the foundation not only of Shaftesbury’s private thought, but of his popular teaching,” and “the *Characteristics* – particularly its three fundamental problems; the beautiful, ethical taste, and natural affection – can be fully understood only on comparison with his *Philosophical Regimen*.”¹² Perceived inconsistencies can be explained as “the ideal of severity with self but indulgence to others”; the “harsh terms, the uncompromising rigidity of discipline of self by self” in his private notebooks would have been seen by Shaftesbury as “incivility, unpleasantness, and ostentation” if suggested in the same form to readers of his published work: “Ease and pleasantness, then, in matter and manner, the smile, the fable, must usher into the drawing-room what he considered too austere or too formidable to be acceptable in its primary state.”¹³ Robert Voitle reaches a similar conclusion: the differences between *Characteristics* and *Askêmata* (that, to name one instance, natural affection for mankind, in the *Inquiry* the foundation of morality, appears reduced in the notebooks to a ‘vulgar notion’) “can be reconciled in terms of function.”¹⁴ However, the *Inquiry*, stresses Voitle, is by no means “essentially Stoic”, and Shaftesbury only a Stoic within the confines of a specific objective (“achieving tranquillity and self-sufficiency for himself”): “the difficulties he would encounter were he to enter into other regions of philosophy which interested the Stoics are masked.”¹⁵

Laurent Jaffro sees a “relation fonctionnelle de préparation entre l’exercice privé et la doctrine publiée.”¹⁶ While Stoic themes feature prominently in *Characteristics*, “ils ne déterminent pas univoquement le sens”;

12 Esther A. Tiffany, “Shaftesbury as Stoic”, in *Publications of the Modern Language Association* 38 (1923), 642–84 (here 684).

13 *Ibid.*, 653–4.

14 Robert Voitle, *The Third Earl of Shaftesbury, 1671–1713* (Baton Rouge and London, 1984), 160–1.

15 *Ibid.*, 162–3.

16 Laurent Jaffro, “Les Exercices de Shaftesbury: un stoïcisme crépusculaire”, in *Cahiers de philosophie politique et juridique* 25 (1994), 205–17. Cited here: the reprint in P.-F. Moreau (ed.), *Le Stoïcisme au XVI^e et au XVII^e Siècle [Le retour des philosophies antiques à l’Âge classique, vol. 1]* (Paris, 1999), 340–54 (here 340–3).

the *Askémata*, in turn, are “une mise en pratique” of Stoicism, not compiled, however, for the sake of singling out this one ancient doctrine over others, but rather using it to represent “la conception antique de la philosophie [...] la pointe la plus aigüe de l’esprit de l’Antiquité.”¹⁷ The distance between the private Shaftesbury of the notebooks and the public author is as great as the gulf between his own time and antiquity, but “le philosophe écrivain, l’auteur des *Caractéristiques*, s’appuie sur une vertu qu’il sait enfouie dans le secret de la préparation, c’est-à-dire des *Exercices*.”¹⁸ For Mark-Georg Dehrmann the private notebooks provide us with the key, the Stoic ‘source context’ to a philosophy which published writings, addressing an age which (Shaftesbury believes) can no longer understand such principles, must disguise and render unobtrusive. The Stoicism around which the manuscript texts revolve is a practical ‘philosophy of self and care of self’. The asceticism prescribed represents a ‘massive programme’ designed by the Earl as a concrete, rather than speculative alternative to the Christian doctrines which he rejected; man can only counteract ‘the destructive potential of his empirical nature’ by taking on the kind of responsibility for himself which the exercises attempt to develop; the intensity of the required asceticism ‘shows how problematic human nature ultimately appeared to Shaftesbury’: the optimism so often assigned to him is ‘built on a substratum of suffering and endangerment’.¹⁹

Our own verdict here is an open one. Shaftesbury could once quite simply be described as an ‘excellent writer’ in whom one could trace links to Plato, to Stoic ethics, and to the Aristotelian doctrine of the mean – who had, then, clearly addressed ‘every good and profound thought ever expressed in moral philosophy.’²⁰ And it would, as Thomas Fowler remarked, “have been strange indeed, had the tastes of an author so devoted to the study of classical literature as Shaftesbury not been reflected in his

17 “Le cynisme ferait aussi bien l’affaire” (ibid., 343).

18 Ibid., 344 and 350.

19 Mark-Georg Dehrmann, “Humanismus und Stoa: Shaftesburys *Characteristics* und die *Askémata*”, in H. Cancik and M. Vöhler (eds), *Humanismus und Antikerezeption im 18. Jahrhundert*, vol. 1: *Genese und Profil des europäischen Humanismus* (Heidelberg, 2009), 35–55 (here 48–9).

20 Immanuel Hermann Fichte, *Die philosophische Lehre von Recht, Staat und Sitte in Deutschland, Frankreich und England* (Leipzig, 1850), 820.

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Translation

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¹ Showing our page numbers. For Shaftesbury's own commonplace-style indices see 58 and 463f. below.

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¹ → 38 above on the indexing in Shaftesbury's notebooks.

ΑΣΚΗΜΑΤΑ

Ἄρρ: Ἐπ: βίβ: γ'. Κεφ: ιβ'. Περὶ ἀσκήσεως.¹

Ἔσα τῶ σώματι προσάγεται ὑπὸ τῶν γυμναζόντων αὐτό, ἂν μὲν ᾧδέ
που ῥέπη πρὸς ὄρεξιν καὶ ἔκκλισιν, εἴη ἂν καὶ αὐτὰ ἀσκητικά· ἂν δὲ
5 πρὸς ἐπίδειξιν, ἕξω νενευκότης ἐστί, καὶ ἄλλο τι θηρωμένου.²

Therefore, remember ... ΣΕΑΥΤΩΙ, ΚΑΙ ΜΗ ΤΟΙΣ ΕΞΩ. Ἐγχ. 70. &
in y^c Words following the Passage before, of the Commentaries. L. 3. C.
12.³

And so in y^c following Chapter, concluding: after those Words, ἀλλ'
10 οὐχὶ τῶ φθισικῶ.

Μελέτησόν ποτε διαγωγὴν ὡς ἄρρωστος, ἵνα ποθ' ὡς ὑγιαίνων διαγά-
γῃς. ἀσίτησον, ὑδροπότησον· ἀπόσχου ποτὲ παντάπασιν Ὀρέξεως, ἵνα
ποτὲ καὶ εὐλόγως ὄρεχθῆς. εἰ δ' εὐλόγως, ὅταν ἔχῃς τι ἐν σεαυτῶ ἀγαθόν,
εὖ ὄρεχθήσῃ. οὐ, ἀλλ' εὐθέως ὡς σοφοὶ διάγειν ἐθέλομεν, καὶ ὠφελεῖν
15 ἀνθρώπους. ποῖαν ὠφέλειαν; τί ποεῖς; σεαυτὸν γὰρ ὠφέλησας; ἀλλὰ
προτρέψαι αὐτοὺς θέλεις. σὺ γὰρ προτέτρεψαι· θέλεις αὐτοὺς ὠφελῆσαι;
δεῖξον αὐτοῖς ἐπὶ σεαυτοῦ οἷους ποιεῖ φιλοσοφία, καὶ μὴ φλυᾶρει. ἐσθίων,
τοὺς συνεσθιοντάς ὠφέλει. πίνων, τοὺς πίνοντάς· εἴκων πᾶσι παραχωρῶν,

¹ “Arr. Ep; B: 3. Chap: 12. On training”; Shaftesbury’s own name for *Disc.* 3,12: “The Ascetick” (TNA: PRO 30/24/21/240, fol. 406^r). *Askēsis* is the term commonly used by Epictetus for the prescribed self-discipline and training, but the plural noun *askēmata* occurs once: all “discourses, readings, *exercises*” must tend towards conquering the fear of death, and “then you will know that in this way alone are men made free” (*Disc.* 3,26,39). Pages 1–9 of the first notebook form an introductory compendium of rules and guidelines, one apparently written during or after Shaftesbury’s journey back to England in 1699; → 39. Writing in the summer of 1704, he refers to this section as the “former Preface” dating from his “First Return. 1699” (→ 475,8).

² *Disc.* 3,12,16: “Whatever means are applied to the body by those who are exercising it, may also be valuable for training, if in some way they aim towards desire and aversion; but if their aim is mere display, these are the traits of a man who has turned to externals, and is hunting after something other.”

³ *Ench.* 47: “Do it for your own sake, and not for the world”. *Disc.* 3,12,17: “If you have a mind to train for your own benefit, take a little cold water in your mouth when you are thirsty in hot weather, and spit it out again, and tell nobody.” → 69,7; 456,2.

inf. p. 154.
→ 243,22

ἀνεχόμενος. οὕτως αὐτοὺς ὠφέλαι, καὶ μὴ κατεξέρα αὐτῶν τὸ σαυτοῦ
Φλέγμα.¹ Thus alone, thus with Company. Thus talking. thus WRITING.
and thus thou mayst hope.

Again, L: 3. C: 16: after *Wax in the Sun* (εἶ τινα ἐν τῇ σχολῇ ἐγγράφετε)
Καὶ ὑμεῖς ἀντεισαγάγετε ἄλλα ἔθη. πῆξατε ὑμῶν τὰς ὑπολήψεις, καὶ
ἐναθλείτε αὐταῖς.²

L: 3. C. 24.

Ταῦτα νυκτός, ταῦτα ἡμέρας πρόχειρα ἔστω. ταῦτα ΓΡΑΦΕΙΝ, ταῦτα
ἀναγιγνώσκειν.³

And in y^c last Chap^f of B. 3 in y^c End. ἐναυῖθα νευέτωσαν οἱ λόγοι
πάντες, τὰ ΑΣΚΗΜΑΤΑ &c:⁴

See also y^c Beginnings of Chap^f: 2^d & 3^d of B. 3.⁵ [1]

¹ *Disc.* 3,13,21–3, following “but not for a consumptive” in 20 (59,9 “those Words”, because a lacuna in the Greek has left the sense unclear at this point; for Shaftesbury’s reading → 100,3 ff.): “Practise living as an invalid at one time, so that you may live like a healthy man at another. Abstain from food; keep to water; abstain from desire altogether for the present, to exercise it later, in accordance with reason. And if you do so in accordance with reason, whenever you have some good in you, you will direct your desire aright. ‘No, we want to live as wise men at this moment, and bring benefit to mankind.’ What kind of benefit? What do you mean? Why, have you brought any benefit to yourself? But you want to exhort other men. Exhort yourself first! Do you want to be of benefit to them? Show them, by your own example, what kind of men philosophy produces, and refrain from empty talk. When you eat, be of benefit to those who eat with you, when you drink, to those who drink with you; be of benefit to them, by giving way to all, yielding to them, bearing with them; and not by voiding your *phlegm* upon them.”

² As long as the proper judgements are not securely fixed, “if you write anything down in the lecture-room,” it will simply melt away like “*Wax in the Sun*” (see *Disc.* 3,16,9–10). *Ibid.* 3,16,13: “You should adopt different habits. Fix your opinions, and exercise yourself in them.”

³ *Disc.* 3,24,103: “Have these reflections at hand by night and day. *Write them down*, read them.”

⁴ *Disc.* 3,26,39: “To this let all your discourses, *exercises* tend.” → 59, n. 1; 313,13.

⁵ *Disc.* 3,2,1–2 names the three principal areas of ‘training’ for those who wish to become “good and noble”: desires and aversions; “appropriate action”; “freedom from deception and hasty judgement, and, in general, whatever is connected with assent.” *Ibid.* 3,3,1: the “good and noble” man must train “his own governing faculty” and “deal with his impressions in accordance with nature.”

... Ἀνθρώποις ἐντυγχάνων.¹

[Τάξον τινὰ ἥδη Χαρακτῆρα σαυτῶ, καὶ Τύπον ὃν φυλάξεις ἐπί τε σεαυτοῦ ὦν, καὶ ἀνθρώποις ἐντυγχάνων.] ΕΓΧΕΙΡ· § 40.²

Νόμ· α' ³

5 *Καὶ ΣΙΩΠΗ τὸ πολὺ ἔστω, ἢ Λαλεῖσθω τὰ ἀναγκαῖα καὶ δι' ὀλίγων ... μὴ περὶ μονομαχιῶν ...[†] μάλιστα δε μὴ περὶ ἀνθρώπων, φέγοντες ἢ ἐπαινοῦντες, ἢ συγκρίνοντες. — §. 41.⁵

* τὸ βέλτιστον φαινόμενον ἔστω σοι Νόμος ἀπαράβατος. §. 75.⁴
[†] μὴ περὶ τῶν γενομένων (viz: in Theatro) § 49.

1. Ὅρκον παραίτησαι, εἰ μὲν οἶόν τε εἰς ἅπαν· εἰ δὲ μὴ, ἐκ τῶν ἐνόητων. §. 44.⁶

10 2. Ἐὰν τίς σοι ἀπαγγείλῃ ὅτι ὁ δεῖνά σε κακῶς λέγει, μὴ ἀπολογοῦ πρὸς τὰ λεχθέντα· ἀλλ' &c: §. 48.⁷

Ἐάν τις σε κακῶς ποιῇ, ἢ κακῶς σε λέγῃ μέμνησο ὅτι καθήκειν αὐτῶ οἰόμενος ποιεῖ ἢ λέγει ... [καὶ] πρῶτως ἔξεις πρὸς τὸν λοιδοροῦντα· ἐπιφθέγγου γὰρ ἐφ' ἐκάστω ὅτι “Ἐδοξεν αὐτῶ.” §. 64.⁸

¹ “With people”, i.e. “in company” (see next note).

² *Ench.* 33,1: “Lay down from this moment a certain character and pattern of behaviour for yourself, which you will preserve *when you are alone* and also when you are *in company*” (→ 191,13; 208 margin). In the 1704 “Parchment” (→ 475,4) this quotation forms the general heading for the preliminaries to both sets of “Laws”, not just for the ‘company’ ones; Shaftesbury may have added the square brackets here during or after his compilation of the later version.

³ “Law 1.” → 443 f.

⁴ *Ench.* 51,2: “Let whatever appears to be best be *an inviolable law* to you.”

⁵ *Ench.* 33,2: “And be for the most part *silent*, or speak merely what is necessary, and in few words ... [say] nothing about the gladiators ... and above all, nothing about people, neither blaming, nor praising, nor comparing them.” (Line 6f: φέγοντες, ἐπαινοῦντες, συγκρίνοντες are variants used by Wolf, but now usually in the critical apparatus.) Margin: *Ench.* 33,10, “[Do not talk a great deal] about what took place (to wit, at a public show).”

⁶ *Ench.* 33,5: “Avoid oaths, if possible, altogether; if not, as far as you are able.”

⁷ *Ench.* 33,9: “If someone tells you that So-and-so is speaking ill of you, do not defend yourself against what has been said, but [answer: ‘He did not know my other faults, for otherwise he would not have mentioned only these’].”

⁸ *Ench.* 42 (the *and* Shaftesbury’s): “When someone acts badly towards you, or speaks badly of you, remember that he is acting or speaking in that way because he thinks it is

3. Ἐν ταῖς ὁμιλίαις ἀπέστω τὸ τινὰ τῶν ἑαυτοῦ ἔργων ἢ κινδύνων ἐπὶ πολὺ καὶ ἀμέτρως μεμνηῖσθαι. §. 53.¹

4. Ἐπισφαλὲς δὲ καὶ τὸ εἰς αἰσχρολογίαὶν προελθεῖν. §. 55.²

5. Λούεται τις ταχέως; μὴ εἴπῃς ὅτι κακῶς, ἀλλ' ὅτι ταχέως. πίνει τις &c: §. 67.³

6. Μηδαμοῦ σεαυτὸν εἴποις φιλόσοφον, μηδὲ λάλει τὸ πολὺ ἐν ἰδιώταις περὶ τῶν θεωρημάτων ... Ὡστε κἂν περὶ θεωρήματός τινος &c: σιώπα τὸ πολὺ. μέγας γὰρ ὁ κίνδυνος εὐθὺς ἐξεμέσαι ὃ οὐκ ἔπεφας. καὶ ὅταν εἴπῃ σοὶ τις ὅτι Οὐδὲν οἶσθα, καὶ σὺ μὴ δηχθῆς, τότε ἴσθι ὅτι ἄρχῃ τοῦ ἔργου. ἐπεὶ καὶ τὰ πρόβατα &c: §. 68 & 69.⁴

7. Σημεῖα προκόπτοντος· οὐδένα φέγει, οὐδένα ἐπαινεῖ, οὐδένα μέμφεται, οὐδενὶ ἐγκαλεῖ, οὐδὲν περὶ ἑαυτοῦ λέγει &c: περιεῖσι δὲ καθάπερ οἱ ἄρρωστοὶ &c: §. 72.⁵

appropriate for him to do so ... and you will be gentle with a person who reviles you; for you will say on each occasion, 'It seemed so to him.'

¹ *Ench.* 33,14: "In your conversation, avoid frequent and excessive mention of your own actions and the dangers you have faced."

² *Ench.* 33,16: "Lapses into foul language are likewise dangerous."

³ *Ench.* 45: "Does someone take his bath quickly? Do not say that he does it badly, but that he does it quickly. Does any one drink [a great quantity of wine? Do not say that he drinks badly, ...]."

⁴ *Ench.* 46,1-2: "Would that you never call yourself a philosopher, and do not talk a great deal amongst laymen about your philosophical principles. [...] And thus if talk should arise on some philosophical principle [amongst laymen], remain, for the most part, silent. For there is a considerable danger that you will immediately vomit up what you have not yet digested. And when someone tells you that you know nothing and you are not nettled by it, then you may be sure that you are setting to work at your task. For sheep [do not bring their fodder to the shepherds to show how much they have eaten, but digest their food internally, ...]. Line 6: Shaftesbury (following Wolf) retains the optative εἴποις; modern texts prefer the subjunctive εἴπῃς, but the sense is virtually the same."

⁵ *Ench.* 48,2: "The signs of one making progress are that he censures no one, praises no one, blames no one, accuses no one, never speaks of himself [as being anybody, or knowing anything] ... But he goes about like an invalid [taking care not to disturb any part of him that is healing before it is perfectly fixed]."

Καὶ τοῦτο.

Ἀνάγκη τὸν συγκαθιέντα τισὶν ἐπιπλέον ἢ εἰς λαλιάν &c: L. 3. C: 16.¹ [2]

Appendix

Upon the whole: remember that of M:⁵ *ΜΗ ΣΠΩ, ΜΗΔΕ ΚΑΤΕΝ-
5 ΤΕΙΝΟΥ.² And this. *ΜΗΤΕ ΕΝ ΤΑΙΣ ΟΜΙΛΙΑΣ ΦΥΡΕΙΝ.³ Argument }
Debate } Dispute } Exhort. Praise Dispraise.

*L ... § ...

*L 8. § 51.

And Remember y^t in any of these Cases it is by far more difficult *to*
correct than *to prevent & anticipate*: and that the Cheif thing is to keep right
the Ἐκκλησις⁴ & preserve that Allay of Temper; that restrained & weand
10 Affection w^{ch} diminishes the Objects & brings to view the Viler but Truer
Side of things. And on this Account remember Νομ. β'. y^t follows,⁵ and
all y^t is said of that sort of Joy. inf. p. 74 &c: → 244,12

inf: 171. → 251,11

(I.) And first as to COUNTENANCE: y^t this be suitable. and remember
how much depends on it; how instantly a Chang here is followd by an
15 absolute Chang of the Mind. And hence it is y^t Mimickry & Imitation in
speech is at all times so very dangerous ολισθηρός ὁ τόπος εἰς ἰδιωτισμὸν.
§. 54.⁶

How monstrouse all this, when even the *τὸ Φαιδρόν⁷ as yet befits thee
not? See (instead of that) w^t Countenance befits thee at present (inf. 170

*καὶ Φαιδρὸν ἅμα
καὶ συνεστηρός.
M. L: 10. §....

¹ “And this,” *Disc.* 3,16,1: “He who frequently associates with others, for *talk* [or parties, or simple sociability, must necessarily either become like them himself, or bring them over to his own way of behaving].”

² MA 4,3,9: “Do not distress or overstrain yourself” (remembering always that life is mere opinion: 4,3 end).

³ MA 8,51, literally “Do not mix in your conversation”. Casaubon: “Not to be [...] contentious, and troublesome in thy conversation” (marked by Shaftesbury in his copy). → 485,3: “Heat, Fancy, Ebullition, Flux” should be avoided, sovereign and calm balance retained.

⁴ The exercise of “aversion”: → 79,26 and 253,3.

⁵ → 66 (the second “Law”).

⁶ *Ench.* 33,15: “This is a situation [τόπος] that tends to slip into vulgarity.” Modern texts show τρόπος (“habit, way of behaving”), but Wolf remarks in a note (p. 106) that he prefers τόπος.

⁷ “The Joyous”. MA 10,12,2: “*Joyous*, yet self-composed [is one who follows reason in all things].”

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