

Epictus handbook

[Experience](#), [Meaning of Life](#)



In reading Epictus Handbook, I discover that Epictus never really states a point of options. I understand from his reading and works that he doesn't like to take a definite stand on anything he speaks on. He says our "opinions or perceptions are entirely up to us, and our impulses, desires, aversions". However I only agree with his statement to a degree, but the following statement "our bodies are not up to us, nor are our possessions, our reputations, or our public office, or, that is what is not our own doing". I strongly disagree with the statement, that our reputations are not our own doing. Reason being, is in my opinion, from book 1. Epictus is stating that whatever I think or feel about something or someone is all up to me and no one can change the thoughts, but he says what other's think or feel about me I can't do anything about it, which I agree on to an extent. As far as reputations is concerned I personally believe that one can control other's perceptions of you, meaning if one is living in accordance to what is deemed civil and proper in his or hers society; their peers can't say anything to tarnish that reputation being good or bad. However everyone is entitled to have his or her own opinions. So in short Epictus is saying everyone has opinion whether it is good or bad. Epictetus states in book 3. "In the case of everything attractive or useful or that you are found of, remember to say just what sort of thing it is, starting with the least things. "If you are found of a jug, "say I am fond of a jug", for then when it is broken you will not be upset. "If you kiss your child or your wife say that you are kissing a human being for when it dies you will not be upset". I understand his view above; it can also be reference to book 1 when he states that our bodies do not belong to us. In my opinion I feel that he is saying that don't admire worthy or non-

worthy goods because it ultimately does not belong to you and can be gone tomorrow. But I can't agree with the statement that if you repeat to yourself that you are only kissing a human being, that once it is no longer her you will not be upset, because you can not compare a human beings life to an object such as a jug. Epictetus views on what upsets people were interesting to me. I found it to be true that when people are faced with misfortunate situations you can't be upset at what happens, but the actions that you choose to make for that situation is then what you can be upset about. The example that he gives is: " death is nothing dreadful, but instead the judgment about death is what is dreadful". Meaning that a person has already have there own perceptions of what it may be like to be dead, even though they have not been faced with death. In reading book 8-12, Epictetus discusses about events that happen to you in life that are not predicted, but just happens, and how well you deal with the situation once it arises. He says, " Do not seek to have events happen as you want them to, but instead want them to happen as they do happen, and you life will go well". I agree with his statement above. Many people are always looking to find ways on predicting what their future may bring them. I'm a victim of that. His view are whatever misfortunate may come your way you will find the endurance, and patience to deal with the situation, rather than to seek a prediction in advance, because as human beings we were made to deal with certain capacity of hardship. In conclusion, Epictetus theories, and beliefs are that if you are a victim of circumstances you cannot blame anything or anyone for you actions.