

The Little Book of Stoicism

by Jonas Salzgeber

> “If it is not right, do not do it, if it is not true, do not say it.”

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> someone who wants to be good at living, therefore, must have good knowledge of how to

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> someone who wants to be good at living,

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> someone who wants to be good at living, therefore, must have good knowledge of how to live.

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> Promise #1: Eudaimonia “Dig within. Within is the wellspring of Good; and it is always ready to bubble up,

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> “Dig within. Within is the wellspring of Good; and it is always ready to bubble up, if you just dig.”

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> For the Stoics and all other schools of ancient philosophy, the ultimate goal of life was eudaimonia, to become good (eu) with your inner daimon.

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> action—you can only be good with your daimon when your moment-to-moment actions are in harmony with your ideal self.

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> Eudaimonia refers more to the overall quality of someone’s life rather than a temporary mood such as happiness.

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> “To bear trials with a calm mind robs misfortune of its strength and burden.”

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> just because life slaps, kicks, spits, and knocks us out doesn’t mean we should give up and leave, it means we should get back up and keep on getting better. Such is life—it’s like our boxing ring, punches and kicks are what we’ve signed up for, this is our discipline.

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> just because life slaps, kicks, spits, and knocks us out doesn't mean we should give up and leave, it means we should get back up and keep on getting better. Such is life—it's like our boxing ring, punches and kicks are what we've signed up for, this is our discipline.

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> "Unharmful prosperity cannot endure a single blow," says Seneca, but a man who has gone through countless misfortunes "acquires a skin calloused by suffering."

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> strong emotions as our ultimate weakness; especially when we let them dictate our behavior.

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> what makes insults hurtful isn't their content, but our interpretation of those insults.

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> They acknowledged that desires and emotions are part of nature, but we have it within our power to rise above them and not get (too) disturbed by them.

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> "A brave man isn't someone who doesn't experience any trace of fear whatsoever but someone who acts courageously

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> "A brave man isn't someone who doesn't experience any trace of fear whatsoever but someone who acts courageously despite feeling anxiety."

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> euthymia, which gets translated as tranquility, is all about knowing your path and walking that path.

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> "Since every man dies, it is better to die with distinction than to live long."

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> "It never ceases to amaze me: we all love ourselves more than other people, but care more about their opinion than our own."

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> "The blazing fire makes flames and brightness out of everything thrown into

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> "The blazing fire makes flames and brightness out of everything thrown into it."

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> Live with Areté: Express your highest self in every moment.

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> At all times, we need to focus on the things we control, and take the rest as it happens.

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> What's important for our flourishing is what we choose to do with the given external circumstances.

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> "A good character is the only guarantee of everlasting, carefree happiness."

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> the philosopher behind the website optimize.me, translates areté:

"Expressing the highest version of yourself moment to moment to moment."

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> "Expressing the highest version of yourself moment to moment to moment."

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> Living with areté is about trying to reach the higher line and express what you're capable of in this very moment.

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> Think of areté or virtue as a form of wisdom or strength that helps you do the appropriate thing at all times,

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> virtue is about trying to be the best you can be in every moment. And if you're able to do that, then you'll have a good relationship with your highest self and will live a happy and smoothly flowing life. If you're unable to express the highest version of yourself,

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> virtue is about trying to be the best you can be in every moment. And if you're able to do that, then you'll have a good relationship with your

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> virtue is about trying to be the best you can be in every moment. And if you're able to do that, then you'll have a good relationship with

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> virtue is about trying to be the best you can be in every moment. And if you're able to do that, then you'll have a good relationship with your highest self and will live a happy and smoothly flowing life.

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> If you're unable to express the highest version of yourself, this will create space for regret and anxiety to crawl out of the darkness and spread misery.

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> If you're unable to express the highest version of yourself, this will create space for regret and anxiety to crawl out of the darkness and spread misery.

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> a person's virtue depends on their excellence as a human being, on how well they perform their natural potential.

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> Your natural potential lies in your highest version of yourself.

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> We negate our very humanity and fall to the state of a sheep when we let our actions become impulsive and inconsiderate.

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> we don't need to be perfect for the Stoics, but we can at least try to be as good as possible.

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> Wisdom is about understanding how to act and feel appropriately.

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> Justice is about knowing how to act and feel well in our relationships with others.

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> Courage is about knowing how to act and feel correctly when facing fearful situations.

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> Self-Discipline (or temperance) is about knowing how to act and feel right, despite emotions such as strong desire, inner resistance, or lust.

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> virtue is essentially one form of practical wisdom: to know what's the appropriate thing to do, and to actually

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> virtue is essentially one form of practical wisdom: to know what's the appropriate thing to do, and to actually do it.

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> nobody will ever be perfect in all their actions and, as long as we're trying our best, this doesn't matter.

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> The world isn't black and white, we can't always tell what the right thing to do is, but we can always try to act with our best intention.

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> for the Stoics, it's always the whole package that counts. Virtue is an all-or-nothing package.

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> focused attention and continuous self-observation is necessary if we actively want to align our actions with virtue,

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> As we let our thoughts drift away, our actions become mindless, we stumble into folly, and give away our best chance for eudaimonia as we're far off from being our best in this very moment.

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> Being a person of virtue really means to excel at one's character and always trying to do your best and what's generally honorable and praiseworthy.

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> it's important that these positive feelings should not be the primary motives of our virtuous actions. The positive feelings should be looked at as added bonuses.

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> You should act virtuously because it's the right thing to do and not because it will benefit you in some way or another.

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> "just as the vine passes on to bear grapes again in due season." It's in our nature to do good to others, and we should do it for its own sake.

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> we couldn't exist without the help of others. Therefore, when we do good to others, we actually benefit ourselves.

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> Benefiting others is a form of virtue, and it ultimately benefits ourselves as virtue is its own reward.

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> Marcus Aurelius beautifully reminds himself that a lamp shines until its fuel is fully spent. So why shouldn't his truth, justice, and self-control shine until he's extinguished?

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> let's light our lamps of virtue and let them shine by expressing our highest versions for as long as we may exist.

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> "What is it then to be properly educated? It is learning to apply our natural preconceptions to the right things according to Nature, and beyond that to separate the things that lie within our power from those that don't." - Epictetus

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> “make the best use of what is in our power, and take the rest as it happens.” This idea is the cornerstone of Stoic philosophy, and therefore
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> “make the best use of what is in our power, and take the rest as it happens.”
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> Isn’t that exactly what many people do by worrying about stuff outside their own control?
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> that’s the root cause of emotional suffering, to worry about outside events.
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> Stoics would tell us to take that imaginary voodoo doll back into our own hands, and let ourselves decide when to get kicked around and not.
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> three levels of influence
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> independence, simplicity, discretion, magnanimity.” We
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> It’s within our power to prevent viciousness, curb our arrogance, stop lusting after fame, and control our temper.
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> It’s within our power to choose our behavior, even if everything else is not or only partially within our control.
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> For it is futile and therefore foolish, said Epictetus, to worry about things that are not up to us.
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> pain they have caused for themselves and others. But they can accept the past and try to change the
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> accept the past and try to change the now and the future by focusing on the choices they’re making right now.
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> process focus—to focus on the process (under our control), instead of the desired outcome (not under our control).
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> Success, then, is defined by our effort to do everything that's within our power.

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> The Stoic archer succeeds in the process and is ready to take any outcome with equanimity and calm confidence, knowing they've tried their very best.

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> anxiety and inner disturbance come from wanting things out of our control.

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> the root cause of emotional suffering comes from worrying about things outside our control.

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> Way of the Peaceful Warrior. Events can give us physical pain, but suffering and inner disturbance only come from resisting what is, from fighting with reality.

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> suffering and inner disturbance only come from resisting what is, from fighting with reality.

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> The Stoics want us to cultivate acceptance to whatever happens because most events happen without us having a say in the matter.

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> there are many things in our lives we can't control. Either

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> there are many things in our lives we can't control. Either we accept the situation and try to make the best with it, or we fight it like a stubborn baby and end up crying and feeling miserable. It's our choice.

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> "Seek not for events to happen as you wish but rather wish for events to happen as they do and your life will go smoothly."

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> Events do not happen as they do regardless of your actions, but rather depending on your actions.

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> Crucially, only the things which are up to us can be either good or bad, and all those that aren't up to us get classified as indifferent.

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> we should learn to be indifferent toward indifferent things,

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> preferred indifferents. If we could choose, we'd always take the better options.

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> "Love conquers all" might be romantic and make good films, but it's precisely the opposite of the Stoic priorities—not even love should be traded if the price is the compromising of your character.

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> seek friendship, as long as it doesn't need you to break with virtue. It's better to endure loneliness, sickness, and poverty in an honorable

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> seek friendship, as long as it doesn't need you to break with virtue. It's better to endure loneliness, sickness, and poverty in an honorable manner than to seek friendship, health, and wealth in a shameful one.

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> The ultimate goal is eudaimonia—a happy and smoothly flowing life.

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> While the outcome can be prevented by external events, the process and our intentions are completed in the present moment and cannot be prevented by anything outside our control.

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> "The wise man looks to the purpose of all actions, not their consequences; beginnings are in our power but Fortune judges the outcome, and I do not grant her a verdict upon

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> "The wise man looks to the purpose of all actions, not their consequences; beginnings are in our power but Fortune judges the outcome, and I do not grant her a verdict upon me."

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> What Epictetus describes here is exactly what we today call conditional happiness—binding happiness to some future event. I'll be happy after my exams. I'll be happy when I get that new Porsche 911. I'll be happy when I finally earn six figures. It's like the horizon—you

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miles and miles but won't get any closer.

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> is never possible to make happiness consistent with a longing after what is not present. For true happiness implies the possession of all which is desired, as in case of satiety with food; there must be no thirst, no hunger."

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> "There are three things in your composition: body, breath, and mind,"

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> "The first two are yours to the extent that you must take care for them, but only the third is in the full sense your own." Only the mind is truly yours. Only the mind is within the Stoic

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> "The first two are yours to the extent that you must take care for them, but only the third is in the full sense your own." Only the mind is truly yours.

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> "Everything can be taken from a man but one thing; the last of the human freedoms—to choose one's attitude in any given set of circumstances."

Something happens (stimulus) and then we react to it (response).

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> Viktor Frankl, who says in his book A Man's Search for Meaning, "Everything can be taken from a man but one thing; the last of the human freedoms—to

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> "Everything can be taken from a man but one thing; the last of the human freedoms—to choose one's attitude in any given set of circumstances."

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> Awareness, mindfulness, or attention as the Stoics call it, is necessary for you to be able to step in between stimulus and response.

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> If we generally go with our default reactions, we'll always be dependent on what happens around us;

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> The freedom of choice, or how the Stoics call it, reasoned choice, is really about actively choosing our response rather than

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> The freedom of choice, or how the Stoics call it, reasoned choice, is really about actively choosing our response rather than reactively going with the default response.

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> happiness depends more on what we make of what happens rather than what happens in the first place.

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> and no matter what challenge you're facing (dog shit or \$10 bill), your

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> your freedom of choice will always be available to you; you just need to spot your first impression, avoid shitting a brick, take a step back instead, evaluate the situation, and choose your wisest response.

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> No matter where you are (prison or palace), and no matter what challenge you're facing (dog shit or \$10 bill), your freedom of choice will always be available to you; you just need to spot your first impression, avoid shitting a brick, take a step back instead, evaluate the situation, and choose your wisest response.

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> We must recognize the fact that we're response-able to choose how to respond to situations.

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> there are automatic reactions we don't control. These are reflex-like emotional reactions to some impressions such as blushing, sweating, tension, tears, or startling.

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> Even if you don't control these immediate reflexive reactions, you have the power to control what comes next: go along with the impression or step back, evaluate the situation, and choose a response consistent with your values.

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> Disturbed or Invincible: That's Up to You "Men

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> "Men are disturbed not by the things which happen, but by the opinions about the things."

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> words are an important take-away from what we've just learned: External

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> External events are not within our power but they offer an area we control; we have the power to choose what these events mean to us, and it's our choices that matter, not the events.

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> The situation itself (exile) does not make us unhappy, it may cause physical pain in certain situations, but it's the story about the situation (it's terrible) that causes the trouble.

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> Good or bad can only be found in your judgments and actions, not in external events. The troubled mind comes from judging an

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> Good or bad can only be found in your judgments and actions, not in external events.

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> The exact same event can be interpreted in so many different ways and arouse complete opposite feelings.

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> A broken glass is a broken glass. It's your judgment ("Duh, I'm so clumsy") that makes you feel like a loser.

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> Don't blame the event, blame your reactive self for feeling how you feel. The cause lies in your judgment.

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> Only your judgment can harm you. No matter what uncontrollable challenges you're facing in life, you have the power to decide what these events mean to you, only you have the freedom to choose your best reaction. Your reaction will either delight or harm you.

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> Only your judgment can harm you. No matter what uncontrollable challenges you're facing in life, you have the power to decide what these events mean to you, only you have the freedom to choose your best reaction.

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> there is nothing good or bad unless we choose to make it so,

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> we shouldn't try to lead events but follow them.

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> we shouldn't try to lead events but follow them. Resistance is futile, take things as they come, and make the best of what's in your power.

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> "Once [anger] begins to carry us away, it is hard to get back again into a healthy condition, because reason goes for nothing once passion has been admitted to the mind

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> once the enemy has entered the mind, reason is gone. It's one or the other, reason or passion; when passion is at the

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> once the enemy has entered the mind, reason is gone. It's one or the other, reason or passion; when passion is at the steering wheel, reason is tied up and gagged in the trunk.

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> with the emotion in the driver's seat, and with something inside feeling bad, our number one priority (unconsciously) becomes to feel better, and we automatically seek relief of the pain we're feeling.

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> The negative emotion orders us to do what makes us feel better and relieve the pain in the present moment, regardless of our values and long-term goals.

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> The problem with these emotions is not that they exist, but that they overwhelm us so that we end up doing the opposite of what we ought to do.

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> our rational actions are at the root of our happiness, therefore we can't live a happy life when we let strong emotional disturbances dictate our actions.

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> Because of our evolution, we see obstacles much better than opportunities.

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> "Passion is produced no otherwise than by a disappointment of one's desires."

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> We desire and fear external things beyond our direct control; we naively judge indifferent things such as health, wealth, and reputation as good and even necessary for the happy life, and we also judge sickness, poverty, and ridicule as bad and hindering to the happy

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> We desire and fear external things beyond our direct control; we naively judge indifferent things such as health, wealth, and reputation as good and even necessary for the happy life, and we also judge sickness, poverty, and ridicule as bad and hindering to the happy life.

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> "The majority of ordinary people lack fulfillment and peace of mind because their values are confused and internally conflicted.

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> as long as we're afraid of not getting what we want and feel bad about not getting it—we're only a puppet to our emotions,

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> doing the right thing is enough, it's a reward in itself,

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> unawareness is so dangerous: While being unaware, we can't observe and recognize our first impressions and would mindlessly follow along.

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> being aware will reduce the times we get taken over by negative emotions.

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> Epictetus' advice to endure and renounce in everyday situations: We should endure what we irrationally fear and dislike with courage and perseverance. We should renounce (or abstain from) what we irrationally crave through discretion and self-discipline.

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> Awareness might not be enough to always act accordingly to our values, but it surely buys you time and delay, so you see the situation clearly and can at least try to make the rational decision.

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> "What would have become of Hercules, do you think, if there had been no lion, hydra, stag or boar - and no savage criminals to rid the world of? What would he have done in the absence of such challenges?"

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> him, and fits him for his own service." All the adversities you're facing in your life, these are tests. It's mere training.

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> All the adversities you're facing in your life, these are tests. It's mere training.

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> the most important prerequisite is to be aware of what's going on. Because Stoic philosophy is a lot about how we react to what happens in the world around us.

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> "A consciousness of wrongdoing is the first step to salvation," Seneca says. "You have to catch yourself doing it before you can correct

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> "A consciousness of wrongdoing is the first step to salvation," Seneca says. "You

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> "A consciousness of wrongdoing is the first step to salvation," Seneca says. "You have to catch yourself doing it before you can correct it."

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> It's up to us. Either we're willing to invest and reap the benefits, or we're not and risk wasting our lives.

Page No. 88 | Saturday, October 1, 2022 1:44:34 PM

> self-discipline is like a muscle. The more you use it, the stronger it will get.

Page No. 89 | Saturday, October 1, 2022 1:45:07 PM

> if friends do mock you for trying to improve yourself you might want to rethink those friendships.

Page No. 89 | Saturday, October 1, 2022 1:45:47 PM

> Don't mention that you're into Stoicism, just live by it.

Page No. 89 | Saturday, October 1, 2022 1:46:17 PM

> If we resist reality, if we think things are going against us, if we fight with what is, then we will suffer.

Page No. 91 | Saturday, October 1, 2022 1:48:22 PM

> "If this is the will of nature, then so be it." That's a maxim the Stoics lived by. Today, we have the similar

Page No. 91 | Saturday, October 1, 2022 1:48:37 PM

> "If this is the will of nature, then so be it."

Page No. 91 | Saturday, October 1, 2022 1:48:40 PM

> If we resist what happens, then we get dragged behind just like that dog. That's called suffering.

Page No. 91 | Saturday, October 1, 2022 1:49:31 PM

> Don't fight with reality, but bring your will into harmony with it, and focus on where your power lies.

Page No. 92 | Saturday, October 1, 2022 1:51:21 PM

> Just like you take some medicine when a doctor tells you to, we should take external events as they are, because they're like the medicine there to help us.

Page No. 93 | Saturday, October 1, 2022 1:52:34 PM

> The reserve clause implies two points: Do your very best to succeed and simultaneously know and accept that the outcome is beyond your direct control.

Page No. 94 | Saturday, October 1, 2022 1:55:11 PM

> Know that sometimes things will not go your way even if you do your best, and regardless of whether you deserved it or not.

Page No. 95 | Saturday, October 1, 2022 1:55:44 PM

> What Stands in the Way Becomes the Way

Page No. 95 | Saturday, October 1, 2022 1:55:53 PM

> In every challenge lies an opportunity for growth.

Page No. 95 | Saturday, October 1, 2022 1:58:17 PM

> Whenever something gets in the way, use that obstacle to practice your most important goal—to live with areté, to express the highest version of yourself.

Page No. 96 | Saturday, October 1, 2022 1:59:40 PM

> you from doing this. You will continue to make progress, and there will always be new obstacles, ahem, opportunities presenting themselves.

Page No. 96 | Saturday, October 1, 2022 1:59:51 PM

> there will always be new obstacles, ahem, opportunities presenting themselves. It's within your control to use them as fuel and practice your skills.

Page No. 96 | Saturday, October 1, 2022 2:00:02 PM

> Ultimately, it's never the challenges that matter, but how you perceive them.

Page No. 96 | Saturday, October 1, 2022 2:00:20 PM

> You can always try to turn obstacles upside down and find a way to respond with virtue.

Page No. 96 | Saturday, October 1, 2022 2:01:26 PM

> This is just showing that you always have a choice. Either you bury your head in the sand when things seem to turn against you, or you keep your head up and look for an opportunity to grow.

Page No. 97 | Saturday, October 1, 2022 2:01:39 PM

> This is just showing that you always have a choice. Either you bury your head in the sand when things seem to turn against you, or you keep your head up and look for an opportunity to grow.

Page No. 97 | Saturday, October 1, 2022 2:01:42 PM

> Either you bury your head in the sand when things seem to turn against you, or you keep your head up and look for an opportunity to grow.

Page No. 97 | Saturday, October 1, 2022 2:01:46 PM

> "When giving your child or wife a kiss, repeat to yourself, 'I am kissing a mortal.'"

Page No. 97 | Saturday, October 1, 2022 2:02:02 PM

> Remind Yourself of the Impermanence of Things

Page No. 97 | Saturday, October 1, 2022 2:02:12 PM

> Things are changing constantly. Life is ephemeral—people we care about

may be snatched from us in a snap, without warning.

Page No. 97 | Saturday, October 1, 2022 2:04:59 PM

> Life is ephemeral—people we care about may be snatched from us in a snap, without warning.

Page No. 97 | Saturday, October 1, 2022 2:05:07 PM

> Things are in constant change, they flow past—new things come and flow past.

Page No. 97 | Saturday, October 1, 2022 2:07:00 PM

> Let's appreciate what we have now because it might be gone tomorrow. Life is impermanent.

Page No. 97 | Saturday, October 1, 2022 2:07:08 PM

> Learn to enjoy stuff and people without feeling entitled to them, without clinging.

Page No. 98 | Saturday, October 1, 2022 2:07:30 PM

> Knowing that nothing lasts makes you less attached and it becomes easier to accept when things change or when you lose what you love.

Page No. 98 | Saturday, October 1, 2022 2:08:08 PM

> Many things that happen to us we cannot change. But we can adopt a noble spirit to bear up bravely with all the changes nature sends our way, and bring our will into harmony with reality.

Page No. 98 | Saturday, October 1, 2022 2:09:27 PM

> Things come and go. Nothing lasts.

Page No. 99 | Saturday, October 1, 2022 2:09:46 PM

> "I am not eternal, but a human being; a part of the whole, as an hour is of the day. Like an hour I must come and, like an hour, pass

Page No. 99 | Saturday, October 1, 2022 2:09:56 PM

> "I am not eternal, but a human being; a part of the whole, as an hour is of the day. Like an hour I must come and, like an hour, pass away."

Page No. 99 | Saturday, October 1, 2022 2:10:00 PM

> "you have lived your life. Now take what's left and live properly." Living as if it's our last day is not about living a frivolous lifestyle with drugs, blackjack, and hookers. It's about periodically reflecting on the fact that you will not live forever, you're mortal, and you might not wake up the next morning.

Page No. 99 | Saturday, October 1, 2022 2:11:10 PM

> We're not prepared to deal with such losses. We think we own those things and only realize we don't once they're gone.

Page No. 101 | Saturday, October 1, 2022 2:15:15 PM

> we can't handle such losses because we're unaware of the possibility to lose those things in the first place.

Page No. 101 | Saturday, October 1, 2022 2:15:31 PM

> “it is a sorry debtor who abuses his creditor.”

Page No. 101 | Saturday, October 1, 2022 2:16:25 PM

> If you would not have a man flinch when the crisis comes, train him before it comes.”

Page No. 102 | Saturday, October 1, 2022 2:17:49 PM

> Negative Visualization: Foreseeing Bad Stuff

Page No. 102 | Saturday, October 1, 2022 2:17:52 PM

> “It is precisely in times of immunity from care that the soul should toughen itself beforehand for occasions of greater stress,

Page No. 102 | Saturday, October 1, 2022 2:18:01 PM

> Negative visualization is an imagination exercise in which you foresee bad stuff.

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> The Stoics used negative visualization to train themselves to maintain equanimity and cope well even in challenging situations.

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> Think of this thought training as foresight. Before you go out and do something, ask yourself: What could go wrong? What obstacle could pop up? Where could I face difficulties?

Page No. 102 | Saturday, October 1, 2022 2:19:09 PM

> “Devastation—that feeling that we’re absolutely crushed and shocked by an event—is a factor of how unlikely we considered that event in the first

Page No. 103 | Saturday, October 1, 2022 2:19:30 PM

> “Devastation—that feeling that we’re absolutely crushed and shocked by an event—is a factor

Page No. 103 | Saturday, October 1, 2022 2:19:33 PM

> “Devastation—that feeling that we’re absolutely crushed and shocked by an event—is a factor of how unlikely we considered that event in the first place.”

Page No. 103 | Saturday, October 1, 2022 2:19:42 PM

> practice—no external misfortune can truly be bad because it’s outside our control. Only our reaction to it can be good or bad,

Page No. 103 | Saturday, October 1, 2022 2:20:30 PM

> Reminding yourself of the impermanence of things, of your own mortality, and that everything you have is only borrowed, are all forms of negative visualization.

Page No. 103 | Saturday, October 1, 2022 2:20:46 PM

> “Fortune falls heavily on those for whom she’s unexpected. The one

always on the lookout easily endures.”

Page No. 103 | Saturday, October 1, 2022 2:20:51 PM

> three forms of voluntary discomfort:

Page No. 104 | Saturday, October 1, 2022 2:21:36 PM

> Temporary Poverty: Seneca recommends spending a few days a month to live as if impoverished,

Page No. 104 | Saturday, October 1, 2022 2:22:05 PM

> “If it ain’t raining, it ain’t training.” Go for a toughness run because it’s raining. 3. Purposefully Forgo Pleasure: Instead of getting

Page No. 105 | Saturday, October 1, 2022 2:22:57 PM

> “If it ain’t raining, it ain’t training.” Go for a toughness

Page No. 105 | Saturday, October 1, 2022 2:23:02 PM

> “If it ain’t raining, it ain’t training.” Go for a toughness run because it’s raining.

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> put himself on a rationed diet. You can do such things, too. For example, underdress for cold weather while knowing that you’ll feel uncomfortably cold. Pretend your bed is full of spiders and sleep a night on the floor.

Imagine there’s no hot water and take a cold shower.

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> Get Yourself in Uncomfortable Situations:

Page No. 104 | Saturday, October 1, 2022 2:23:30 PM

> Instead of getting in uncomfortable situations, just forgo pleasures.

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> This may sound anti-pleasure but it’s actually training you to become the person who can do what others dread doing and resist doing what others can’t resist doing. Remember what Epictetus says, that you must

Page No. 105 | Saturday, October 1, 2022 2:24:43 PM

> you must undergo hard winter training to become who you want to be.

Page No. 105 | Saturday, October 1, 2022 2:24:49 PM

> Train now when it’s still easy, and you’ll be prepared for when it gets tough.

Page No. 105 | Saturday, October 1, 2022 2:24:54 PM

> this isn’t about punishing yourself; it’s about expanding your comfort zone, getting more comfortable in uncomfortable situations, and improving your self-discipline, resilience, and confidence.

Page No. 105 | Saturday, October 1, 2022 2:25:07 PM

> You train yourself to do the things that are tough. And you train

Page No. 105 | Saturday, October 1, 2022 2:25:15 PM

> You train yourself to do the things that are tough. And you train yourself to say no to the things that are hard to say no to.

Page No. 105 | Saturday, October 1, 2022 2:25:18 PM

> Keep all the comfort you want—a cozy bed, delicious food, hot showers, warm clothes—just go without those things sometimes.

Page No. 105 | Saturday, October 1, 2022 2:25:29 PM

> At daybreak, we should ask ourselves a few questions: What do I still lack in order to achieve freedom from negative emotions? What do I need to achieve tranquility? What am I? A rational being.

Page No. 106 | Saturday, October 1, 2022 2:26:50 PM

> “Mortal have you been born, to mortals you have given birth. Reckon on everything, expect everything.”

Page No. 108 | Saturday, October 1, 2022 2:29:27 PM

> Rehearse your day in the morning, review your progress in the evening.

Page No. 108 | Saturday, October 1, 2022 2:30:22 PM

> The nightly self-analysis will help you gain control over your negative emotions because you subconsciously know you’ll be judged by night.

Page No. 109 | Saturday, October 1, 2022 2:31:28 PM

> the good, better, best exercise. I ask myself three simple questions: Good: What did I do well today? Better: How could I improve? What could I do better? Best: What do I need to do if I want to be the best version of myself?

Page No. 109 | Saturday, October 1, 2022 2:32:43 PM

> Always stay kind and forgiving to yourself.

Page No. 110 | Saturday, October 1, 2022 2:32:47 PM

> Aspiring Stoics are ambitious people and want to express their highest self at all times.

Page No. 110 | Saturday, October 1, 2022 2:33:44 PM

> One strategy we can use is to contemplate a role model and measure ourselves against

Page No. 110 | Saturday, October 1, 2022 2:33:50 PM

> One strategy we can use is to contemplate a role model and measure ourselves against it.

Page No. 110 | Saturday, October 1, 2022 2:33:53 PM

> “Choose someone whose way of life as well as words . . . have won your approval. Be always pointing him out to yourself either as your guardian or as your model.

Page No. 111 | Saturday, October 1, 2022 2:34:36 PM

> in succinct statements. We’ve encountered some of them in this

Page No. 112 | Saturday, October 1, 2022 2:48:39 PM

> thoughts dye our character.

Page No. 112 | Saturday, October 1, 2022 2:49:00 PM

> to act the role that is given to you well. To select the role is up to someone else.” – Epictetus

Page No. 113 | Saturday, October 1, 2022 2:52:00 PM

> Fulfill your duties as a daughter even if your father doesn’t fulfill his duties as a father to you. That’s ultimately his loss, not yours.

Page No. 114 | Saturday, October 1, 2022 2:53:06 PM

> The loss of character is not accompanied by sickness or loss of possessions.

Page No. 115 | Saturday, October 1, 2022 2:53:28 PM

> The loss of character is not accompanied by sickness or loss of possessions. You don’t realize what you’ve lost—your gentle, patient, and dignified character.

Page No. 115 | Saturday, October 1, 2022 2:53:35 PM

> “Most of what we say and do is not essential.

Page No. 115 | Saturday, October 1, 2022 2:54:03 PM

> we need to eliminate unnecessary assumptions as well. To eliminate the unnecessary actions that follow.”

Page No. 115 | Saturday, October 1, 2022 2:54:14 PM

> we must choose our actions wisely, spending our grains of sand on what’s important—and stop wasting our lives on trivial matters.

Page No. 116 | Saturday, October 1, 2022 2:54:54 PM

> “If you seek tranquility, do less . . . do what’s essential.”

Page No. 116 | Saturday, October 1, 2022 2:55:11 PM

> Until their memory, passed from one to another like a candle flame, gutters and goes out.”

Page No. 116 | Saturday, October 1, 2022 2:58:17 PM

> “People who are excited by posthumous fame forget that the people who remember them will soon die too. And those after them in turn. Until their memory, passed from one to another like a candle flame, gutters and goes out.”

Page No. 116 | Saturday, October 1, 2022 2:58:22 PM

> Things almost change as you look at them, and then they will be forgotten.

Page No. 118 | Saturday, October 1, 2022 2:59:35 PM

> Let’s be indifferent to what others think of us. Let’s be as dismissive of their approval as we are of their disapproval.

Page No. 118 | Saturday, October 1, 2022 2:59:43 PM

> Doing the right thing is its own reward. Let's find satisfaction in that.
Page No. 118 | Saturday, October 1, 2022 2:59:51 PM

> "Is it not madness and the wildest lunacy to desire so much when you can hold so little?" – Seneca
Page No. 118 | Saturday, October 1, 2022 3:00:02 PM

> "It is essential for you to remember that the attention you give to any action should be in due proportion to its worth, for then you won't tire and give up, if you aren't busying yourself with lesser things beyond what should be allowed."
Page No. 120 | Saturday, October 1, 2022 3:02:41 PM

> Time cannot be brought back. Once the grain of sand trickles down our life-glass, it's gone forever.
Page No. 120 | Saturday, October 1, 2022 3:02:55 PM

> "There is only one way to happiness," says Epictetus, "and that is to cease worrying about things which are beyond the power of our will." News is all about worrying about stuff outside our control.
Page No. 121 | Saturday, October 1, 2022 3:04:28 PM

> "There is only one way to happiness," says Epictetus, "and that is to cease worrying about things which are beyond the power of our will."
Page No. 121 | Saturday, October 1, 2022 3:04:32 PM

> you wish to improve, be content to appear clueless or stupid in extraneous matters—don't wish to seem knowledgeable."
Page No. 121 | Saturday, October 1, 2022 3:04:47 PM

> "If you wish to improve, be content to appear clueless or stupid in extraneous matters—don't wish to seem knowledgeable."
Page No. 121 | Saturday, October 1, 2022 3:04:52 PM

> "It is not that we have a short time to live, but that we waste a lot of it. Life is long enough, and a sufficiently generous amount has been given to us for the highest achievements if it were all well invested.
Page No. 121 | Saturday, October 1, 2022 3:05:22 PM

> Focus on the things that matter and stop wasting time on things that don't.
Page No. 122 | Saturday, October 1, 2022 3:06:02 PM

> "Even if you had a large part of your life remaining before you, you would have to organize it very economically to have enough for all the things that are necessary; as things are, isn't it the height of folly to learn inessential things when time's so desperately short!"
Page No. 122 | Saturday, October 1, 2022 3:06:17 PM

> There's nothing harder to learn than how to live, says Seneca. It's about time to get started.

Page No. 123 | Saturday, October 1, 2022 3:07:45 PM

> more—your insight into happiness and meaning, or that you followed breaking political news every day for thirty

Page No. 123 | Saturday, October 1, 2022 3:08:00 PM

> more—your insight into happiness and meaning, or that you

Page No. 123 | Saturday, October 1, 2022 3:08:03 PM

> insight into happiness and meaning, or that you followed breaking political news every day for thirty years?"

Page No. 123 | Saturday, October 1, 2022 3:08:16 PM

> more—your insight into happiness and meaning, or that you followed breaking political news every day for thirty years?"

Page No. 123 | Saturday, October 1, 2022 3:08:19 PM

> Don't envy the colleagues who shine bright at the office, as their success comes at the cost of

Page No. 123 | Saturday, October 1, 2022 3:08:47 PM

> Don't envy the colleagues who shine bright at the office, as their success comes at the cost of life.

Page No. 123 | Saturday, October 1, 2022 3:08:50 PM

> Successful is a broad term. This father might have been employee of the last three months, but in this time he never listened to his wife, never saw his son's soccer games, and he was cranky due to his sleep deprivation. Again, what's the point of winning at a career

Page No. 123 | Saturday, October 1, 2022 3:09:03 PM

> Successful is a broad term. This father might have been employee of the last three months, but in this time he never listened to his wife, never saw his son's soccer games, and he was cranky due to his sleep deprivation.

Page No. 123 | Saturday, October 1, 2022 3:09:07 PM

> Your most valuable asset is your character. It will help you win at what matters.

Page No. 124 | Saturday, October 1, 2022 3:09:26 PM

> "Leisure without study is death—a tomb for the living person." – Seneca

Page No. 124 | Saturday, October 1, 2022 3:09:34 PM

> "Make sure you enjoy your relaxation like a poet—not idly but actively, observing the world around you, taking it all in, better understanding your place in the universe,"

Page No. 125 | Saturday, October 1, 2022 3:14:02 PM

> "Take a day off from work every now and then, but not a day off from learning."

Page No. 125 | Saturday, October 1, 2022 3:14:09 PM

> Be humble: As Epictetus teaches us, "It is impossible to learn that which one thinks one already knows."

Page No. 125 | Saturday, October 1, 2022 3:14:53 PM

> as time passes we forget and end up doing the opposite." As warriors of the mind, we must go out and actually live out what we've learned.

Page No. 125 | Saturday, October 1, 2022 3:15:12 PM

> You act like mortals in all that you fear, and like immortals in all that you desire."

Page No. 126 | Saturday, October 1, 2022 3:16:02 PM

> Are we going to be the person not ready to die when it's time?

Page No. 127 | Saturday, October 1, 2022 3:17:00 PM

> I want to make sure that I can look back and say: "Yes,

Page No. 127 | Saturday, October 1, 2022 3:17:28 PM

> I want to make sure that I can look back and say: "Yes, I made the most of it. I lived well. I savored every drop of my life."

Page No. 127 | Saturday, October 1, 2022 3:17:31 PM

> "It's possible," Seneca adds, "for a person who has had a long life to have lived too little."

Page No. 127 | Saturday, October 1, 2022 3:18:11 PM

> It's time to get up and do what we must. We won't live forever, as Seneca reminds us: "How late it is to begin really to live just when life must end!"

Page No. 128 | Saturday, October 1, 2022 3:19:57 PM

> "Everybody has a plan until they get punched in the face."

Page No. 130 | Saturday, October 1, 2022 3:22:08 PM

> As Mike Tyson said, "Everybody

Page No. 130 | Saturday, October 1, 2022 3:22:13 PM

> As Mike Tyson said,

Page No. 130 | Saturday, October 1, 2022 3:22:20 PM

> As Mike Tyson said, "Everybody has a plan until they get punched in the face."

Page No. 130 | Saturday, October 1, 2022 3:22:30 PM

> it's not what happens to us, but our reactions to it that matter.

Page No. 130 | Saturday, October 1, 2022 3:22:39 PM

> it's not what happens to us, but our reactions to it that matter. We get disturbed not by the event itself, but by our interpretation of the event.

Page No. 130 | Saturday, October 1, 2022 3:22:42 PM

> it's not what happens to us, but our reactions to it that matter. We get disturbed not by the event itself, but by our interpretation of the event.

Page No. 130 | Saturday, October 1, 2022 3:22:48 PM

> “If you are pained by any external thing, it is not this thing that disturbs you, but your own judgment about it. And it is in your power to wipe out this judgment now.”

Page No. 130 | Saturday, October 1, 2022 3:23:24 PM

> “It’s better to conquer grief than to deceive it.”

Page No. 132 | Tuesday, October 4, 2022 6:25:32 AM

> to understand, but I’ve overcome the grief that accompanied

Page No. 132 | Tuesday, October 4, 2022 6:25:51 AM

> Stoics are stereotyped as suppressing their emotions, but that’s mistaken. Their philosophy intends to deal with emotions immediately rather than running away from

Page No. 132 | Tuesday, October 4, 2022 6:25:54 AM

> Stoics are stereotyped as suppressing their emotions, but that’s mistaken. Their philosophy intends to deal with emotions immediately rather than running away from them.

Page No. 132 | Tuesday, October 4, 2022 6:25:58 AM

> Proper grief according to Seneca is when our reason “will maintain a mean which will copy neither indifference nor madness, and will keep us in the state

Page No. 132 | Tuesday, October 4, 2022 6:26:32 AM

> Proper grief according to Seneca is when our reason “will maintain a mean which will copy neither indifference nor madness, and will keep us in the state that is the mark of an affectionate, and not an unbalanced, mind.”

Page No. 132 | Tuesday, October 4, 2022 6:26:35 AM

> the person you grieve over, would she have wanted you to be tortured with tears? If yes, then she’s not worthy of your tears and you should stop crying. If no, and if you love and respect her, then you should stop crying.

Page No. 133 | Tuesday, October 4, 2022 6:27:42 AM

> on—it isn’t manly to be enraged.

Page No. 134 | Tuesday, October 4, 2022 6:29:57 AM

> A real man doesn’t give way to anger and discontent, and such a person has strength, courage, and endurance—unlike the angry and complaining.

Page No. 134 | Tuesday, October 4, 2022 6:30:14 AM

> anger does not therefore come to assist courage, but to take its place.”

Page No. 135 | Tuesday, October 4, 2022 6:32:14 AM

> Instead of being led by dangerous and unpredictable anger, we’re motivated by intrinsic

Page No. 135 | Tuesday, October 4, 2022 6:32:28 AM

> Things don't happen against us, they just happen.
Page No. 136 | Tuesday, October 4, 2022 6:33:23 AM

> "We are more often frightened than hurt; and we suffer more from imagination than from reality."
Page No. 137 | Tuesday, October 4, 2022 6:35:20 AM

> our imaginary fear has real consequences. We're held back by our fears, we're paralyzed by what isn't real.
Page No. 137 | Tuesday, October 4, 2022 6:37:16 AM

> The actual damage of what we fear pales in comparison to the damage done by ourselves as we're blindly trying to prevent what we fear.
Page No. 137 | Wednesday, October 5, 2022 6:03:42 PM

> It's a projection to the future about something we
Page No. 137 | Wednesday, October 5, 2022 6:03:58 PM

> It's a projection to the future about something we don't control that causes a dangerous amount of worry.
Page No. 137 | Wednesday, October 5, 2022 6:04:02 PM

> We must stop attaching ourselves to external things and desires which are not under our control. Because a lack of control leads to fear.
Page No. 137 | Wednesday, October 5, 2022 6:05:23 PM

> "The man who has anticipated the coming of troubles takes away their power when they arrive," says Seneca. That's why it's so important to prepare for challenging situations to arise.
Page No. 138 | Wednesday, October 5, 2022 6:05:45 PM

> What you fear is often a product of your imagination, not reality.
Page No. 138 | Wednesday, October 5, 2022 6:07:13 PM

> You're afraid of something not because the reality of it is bad, but because you think reality would be
Page No. 138 | Wednesday, October 5, 2022 6:07:17 PM

> You're afraid of something not because the reality of it is bad, but because you think reality would be bad.
Page No. 138 | Wednesday, October 5, 2022 6:07:20 PM

> We fear in imagination. It's like a dream. Instead of going along mindlessly, we must stop and ask rationally: "Does this make any sense?"
Page No. 138 | Wednesday, October 5, 2022 6:07:41 PM

> We're creating nightmares for ourselves. That's why we must wake up and stop this madness.
Page No. 138 | Wednesday, October 5, 2022 6:07:47 PM

> We get angry, sad, or disappointed because reality doesn't meet our expectations. We get surprised because things are not as wished.

Page No. 139 | Thursday, October 6, 2022 6:02:31 PM

> The wise person, says Seneca, “will ensure that none of what happens will come unexpectedly.”

Page No. 140 | Thursday, October 6, 2022 6:03:38 PM

> “What stands in the way becomes the way,”

Page No. 141 | Thursday, October 6, 2022 6:06:55 PM

> Every challenging situation is a chance for perseverance and hard-work.

Page No. 142 | Thursday, October 6, 2022 6:08:30 PM

> Don’t be knocked out any longer than necessary. Get a hold on yourself and get back up! Return to balance.

Page No. 143 | Thursday, October 6, 2022 6:09:40 PM

> What matters is to get back on track as soon as possible.

Page No. 143 | Thursday, October 6, 2022 6:09:43 PM

> Modern philosopher Brian Johnson calls this the “equanimity game.”

Page No. 143 | Thursday, October 6, 2022 6:11:53 PM

> (1) notice when you’re off-balance, for example, when you start to lose your patience with the traffic, your spouse, or a colleague, then (2) see how fast you can catch yourself and correct yourself—bringing yourself back to equanimity. He says equanimity

Page No. 143 | Thursday, October 6, 2022 6:12:07 PM

> (1) notice when you’re off-balance, for example, when you start to lose your patience with the traffic, your spouse, or a colleague, then (2) see how fast you can catch yourself and correct yourself—bringing yourself back to equanimity.

Page No. 143 | Thursday, October 6, 2022 6:12:10 PM

> The wind fuels a fire and extinguishes a candle. The wind is the obstacle; it extinguishes you if your commitment and perseverance are weak, but it fuels you when you accept the challenge and don’t give up with the first difficulties.

Page No. 144 | Thursday, October 6, 2022 9:07:08 PM

> “If a person gave away your body to some passersby, you’d be furious. Yet you hand over your mind to anyone who comes along, so they may abuse you, leaving it disturbed and troubled—have you no shame in that?”

Page No. 144 | Sunday, October 9, 2022 7:27:44 AM

> We’re a mature human being and won’t be enslaved by outside events and other people any longer.

Page No. 145 | Sunday, October 9, 2022 7:29:45 AM

> First, don’t get upset. Second, do the right thing. That’s it.

Page No. 146 | Sunday, October 9, 2022 7:30:10 AM

> Don't wish for life to be hard, but neither
Page No. 147 | Sunday, October 9, 2022 10:08:57 AM

> no one has a better challenge than yours, if only you would use it like an athlete would
Page No. 146 | Sunday, October 9, 2022 1:31:54 PM

> "Difficulties show a person's character. So when a challenge confronts you, remember that God is matching you with a younger sparring partner,
Page No. 146 | Sunday, October 9, 2022 1:32:02 PM

> "I judge you unfortunate because you have never lived through misfortune.
Page No. 147 | Sunday, October 9, 2022 1:34:53 PM

> Seneca: "I judge you unfortunate because you have never lived through misfortune.
Page No. 147 | Sunday, October 9, 2022 1:34:57 PM

> Seneca: "I judge you unfortunate because you have never lived through misfortune. You have passed through life without an opponent—no one can ever know what you are capable of, not even you."
Page No. 147 | Sunday, October 9, 2022 1:35:05 PM

> So when it gets tough, remind yourself it's what you're here for. It'll make you stronger.
Page No. 148 | Sunday, October 9, 2022 1:38:53 PM

> If you're able to focus on the present moment, and look at it in an isolated way, then these challenging moments will suddenly become easier to endure and deal with.
Page No. 149 | Sunday, October 9, 2022 1:49:00 PM

> "Don't set your mind on things you don't possess as if they were yours, but count the blessings you actually possess and think how much you would desire them if they weren't already yours.
Page No. 150 | Sunday, October 9, 2022 3:43:05 PM

> "Don't set your mind on things you don't possess as if they were yours, but count the blessings you actually possess and think how much you would desire them if they weren't already yours. But watch yourself, that you don't value these things to the point of being troubled if you should lose them."
Page No. 150 | Sunday, October 9, 2022 3:44:32 PM

> Material things are not important, don't gather and hoard that stuff. Be grateful for all you have. Be careful not to get attached to those things.
Page No. 151 | Sunday, October 9, 2022 3:44:50 PM

> the divine law? To keep a man's own, not to claim that which belongs to others, but to use what is given, and when it is not given, not to desire it; and when a thing is taken away, to give it up readily and immediately, and to be thankful for the time that a man has had the use of it."

Page No. 151 | Sunday, October 9, 2022 3:45:26 PM

> Add that to your morning routine when you say Marcus' words: "When you arise in the morning, think of what a precious privilege it is to be alive—to breathe, to think, to enjoy, to love."

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> when somebody's wife or child dies, to a man we all routinely say, 'Well, that's part of life.' But if one of our own family is involved, then right away it's 'Poor, poor me!'"

Page No. 153 | Monday, October 10, 2022 3:58:31 PM

> So, when some inconvenience happens to you, think about the reaction you'd show if it happened to someone else. This will help you maintain your balanced mind.

Page No. 153 | Monday, October 10, 2022 4:06:05 PM

> recognize the bigger picture, and stay indifferent to external things others mistakenly value—like wealth, looks, or social status.

Page No. 155 | Monday, October 10, 2022 4:12:12 PM

> gone. Sorry to tell you, but you're not so special. What happens to you is not so special. How you behave is not so special.

Page No. 156 | Monday, October 10, 2022 4:18:17 PM

> Sorry to tell you, but you're not so special. What happens to you is not so special. How you behave is not so

Page No. 156 | Monday, October 10, 2022 4:18:20 PM

> remind yourself that things that happen to you are not special. Hundreds have experienced it before you, and hundreds

Page No. 156 | Monday, October 10, 2022 4:18:28 PM

> remind yourself that things that happen to you are not special. Hundreds have experienced it before you, and hundreds more will once you're gone.

Page No. 156 | Monday, October 10, 2022 4:18:32 PM

> The Stoics advise to look at an object or a situation as objectively as possible. Stick to the facts and describe an event as value-free and as close to reality as possible.

Page No. 157 | Monday, October 10, 2022 4:19:43 PM

> ask, 'Is this something that is, or is not, in my control?'

Page No. 158 | Wednesday, October 12, 2022 6:40:12 AM

> ask, 'Is this something that is, or is not, in my control?' And if it's not one of the things that you control, be ready with the reaction, "Then it's none of my concern."

Page No. 158 | Wednesday, October 12, 2022 6:40:17 AM

> two steps: First, spot our impressions and make sure we don't get carried away immediately. Second, examine the impressions and calmly decide what

to do next.

Page No. 159 | Wednesday, October 12, 2022 6:42:14 AM

> you want to be. Don't be the guy who shouts from the rooftops when done a just act. "Simply move on to

Page No. 162 | Wednesday, October 12, 2022 6:46:11 AM

> Don't be the guy who shouts from the rooftops when done a just act.

"Simply move on to the next deed just like the vine produces another bunch of grapes in the right season."

Page No. 162 | Wednesday, October 12, 2022 6:46:16 AM

> It's childish behavior to tell what good you've done.

Page No. 162 | Wednesday, October 12, 2022 6:46:27 AM

> honor. "Do now what nature demands of you. Get right to it if that's in your power. Don't

Page No. 162 | Wednesday, October 12, 2022 6:47:02 AM

> what nature demands of you. Get right to it if that's in your power. Don't look around to see if people will know about it."

Page No. 162 | Wednesday, October 12, 2022 6:47:05 AM

> "What brings no benefit to the hive brings none to the bee."

Page No. 165 | Wednesday, October 12, 2022 6:51:35 AM

> People do what seems right to them. If they do wrong, it's because that's what seems true to them.

Page No. 165 | Wednesday, October 12, 2022 6:52:00 AM

> "Whenever you take offense at someone's wrongdoing, immediately turn to your own similar failings, such as seeing money as good, or pleasure, or a little fame—whatever form it takes.

Page No. 167 | Wednesday, October 12, 2022 6:56:00 AM

> "When you are offended at any man's fault," Epictetus tells us, "turn to yourself and study your own failings. Then you will forget your anger."

Page No. 167 | Wednesday, October 12, 2022 6:56:47 AM

> when we judge others for their misbehavior,

Page No. 167 | Wednesday, October 12, 2022 6:56:56 AM

> when we judge others for their misbehavior,

Page No. 167 | Wednesday, October 12, 2022 6:57:00 AM

> when we judge others for their misbehavior, we're actually not better at all. We just like to think we are.

Page No. 167 | Wednesday, October 12, 2022 6:57:06 AM

> To err is human; to forgive, divine.

Page No. 168 | Wednesday, October 12, 2022 6:58:07 AM

> “to love even those who stumble.” He reminds himself of four things: (1) that the stumbling people are relatives, (2) they do wrong involuntarily, (3) we will all be dead soon anyway, and (4) we can only be harmed if we choose so.

Page No. 169 | Wednesday, October 12, 2022 6:58:52 AM

> “Bestow pardon for many things; seek pardon for none.”

Page No. 169 | Wednesday, October 12, 2022 6:59:04 AM

> It’s in your power to be kind to people. It’s in your power to stay true to your path and respond to evildoers with compassion, forgiveness, and kindness.

Page No. 171 | Thursday, October 13, 2022 6:01:46 AM

> pause and ask whether what’s been said is true. “Why is it an insult,” Seneca asks, “to be told what is self-evident?”

Page No. 173 | Thursday, October 13, 2022 6:05:09 AM

> let’s ask who insulted us? If it’s someone we respect, then we value her opinion and accept it as something we can actually improve on. If we don’t respect the source, then why bother? Seneca advises

Page No. 173 | Thursday, October 13, 2022 6:05:22 AM

> let’s ask who insulted us? If it’s someone we respect, then we value her opinion and accept it as something we can actually improve on. If we don’t respect the source, then why bother?

Page No. 173 | Thursday, October 13, 2022 6:05:25 AM

> if a person insults us, we can be certain this person has a flawed and immature character.

Page No. 173 | Thursday, October 13, 2022 6:05:55 AM

> “The best revenge is to be unlike him who performed the injury.” The best revenge is to let it go and be a better example.

Page No. 173 | Thursday, October 13, 2022 6:06:17 AM

> the art of acquiescence: we want to accept everything as it happens. Because it’s not under our control

Page No. 174 | Thursday, October 13, 2022 6:06:39 AM

> the art of acquiescence: we want to accept everything as it happens. Because it’s not under our control and we can’t change it once it happened. Reality is as it is.

Page No. 174 | Thursday, October 13, 2022 6:06:42 AM

> It can be hard to find the right words, right? So the better

Page No. 174 | Thursday, October 13, 2022 6:07:09 AM

> “Who then is invincible? The one who cannot be upset by anything outside their reasoned choice.”

Page No. 175 | Thursday, October 13, 2022 6:09:03 AM

> milk is fine to leave in the bottle. "The art of living is more like wrestling than dancing," as encountered in Chapter 1, "because an artful life requires being prepared to meet and withstand sudden and unexpected attacks."
Page No. 176 | Thursday, October 13, 2022 8:17:35 AM

> getting angry is also a weakness, just as much as abandoning the task or surrendering under panic.

Page No. 177 | Thursday, October 13, 2022 8:21:45 AM

> "people will stand in your way." When you're installing new habits and try to make progress, others might not be as quick or even willing to follow along. Now it's our challenge not to abandon our new path and, at the same time, not to abandon our friends and family.

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> "you must not abandon those other folks either. Don't simply write them off or leave them in the dust. Don't get mad or fight with them. After all, they're at the same place you were not long ago." Just because you read Wheat Belly and from

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> "you must not abandon those other folks either. Don't simply write them off or leave them in the dust. Don't get mad or fight with them. After all, they're at the same place you were not long ago."

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> Find ways to stick to your new path. Don't bend your values.

Page No. 179 | Saturday, October 15, 2022 5:22:34 PM

> Before you react to whatever arouses anger within, say to yourself: "I buy tranquility instead." Then smile, do what needs to get done, and move on with your life.

Page No. 179 | Saturday, October 15, 2022 5:26:54 PM

> the small things that usually irritate you are not worth the hassle.

Page No. 179 | Saturday, October 15, 2022 5:27:04 PM

> We're often quick to judge.

Page No. 180 | Saturday, October 15, 2022 5:30:25 PM

> For the Stoics, it's more important to love than to be loved.

Page No. 181 | Saturday, October 15, 2022 5:31:01 PM

> We judge people but don't know the situation they're

Page No. 182 | Saturday, October 15, 2022 5:33:35 PM

> We judge people but don't know the situation they're

Page No. 182 | Saturday, October 15, 2022 5:33:36 PM

> We judge people but don't know the situation they're in.

Page No. 182 | Saturday, October 15, 2022 5:33:40 PM

> Let's take the Stoics' advice by heart and always take a second before we judge others.

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> peer pressure 101—we do things we usually wouldn't do. We suddenly behave contrary to our values.

Page No. 182 | Saturday, October 15, 2022 5:39:20 PM

> "Associate with people who are likely to improve you."

Page No. 183 | Saturday, October 15, 2022 5:39:47 PM

> "The key is to keep company only with people who uplift you, whose presence calls forth your best."

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> the idea to choose your company well is not only about the people you spend the lion's share of your time with, but also about not wasting your precious time. Temptation and timewasters are lurking around the corner,

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> the idea to choose your company well is not only about the people you spend the lion's share of your time with, but also about not wasting your precious time.

Page No. 184 | Saturday, October 15, 2022 5:41:33 PM

> Until you know their reasons, how do you know that their actions are vicious?

Page No. 184 | Saturday, October 15, 2022 5:42:04 PM

> Remember, you are only free if you can look at external events with indifference.

Page No. 185 | Saturday, October 15, 2022 5:42:58 PM

> "Let philosophy scrape off your own faults, rather than be a way to rail against the faults of others." Seneca reminds us here of what philosophy

Page No. 185 | Saturday, October 15, 2022 5:46:07 PM

> "Let philosophy scrape off your own faults,

Page No. 185 | Saturday, October 15, 2022 5:46:10 PM

> "Let philosophy scrape off your own faults, rather than be a way to rail against the faults of others."

Page No. 185 | Saturday, October 15, 2022 5:46:14 PM

> "Often injustice lies in what you aren't doing, not only in what you are doing."

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> It's when good citizens decline to get involved when evil will triumph.

Page No. 186 | Saturday, October 15, 2022 5:47:56 PM

> "The only thing necessary for the triumph of evil is for good men to do

nothing.”

Page No. 186 | Saturday, October 15, 2022 5:48:01 PM

> It’s not enough to just not do evil. We must be a force for the good in the world, even in minor situations.

Page No. 188 | Saturday, October 15, 2022 5:54:35 PM

> “Let silence be your goal for the most part; say only what is necessary, and be brief about it.

Page No. 188 | Saturday, October 15, 2022 5:54:42 PM

> banalities

Page No. 188 | Saturday, October 15, 2022 5:54:54 PM

> never about banalities

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> We like to talk about ourselves. So we don’t really listen to what’s being said, but we prepare for when it’s our turn.

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> And if we speak about others, then it’s most certainly about something they don’t do well. We gossip.

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> Nobody wants to hear your exaggerated high school, sports, and party stories. It’s annoying and self-absorbed.

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> speak only what you think is just, and always do so with kindness, modesty, and sincerity.

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> The point is: Speak only when you’re certain that what you’ll say isn’t better left unsaid.

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> Go into a conversation with the intention to listen for the most part.

Page No. 189 | Saturday, October 15, 2022 5:57:18 PM

> Connect with people. Don’t perform for them. Let them do most of the talking. Enjoy listening.

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> “Acquire the habit of attending carefully to what is being said by another, and of entering, so far as possible, into the mind of the speaker.”

Page No. 190 | Saturday, October 15, 2022 5:58:20 PM

> Resist the urge to speak. Accept that something within you always wants to respond immediately.

Page No. 190 | Sunday, October 16, 2022 9:26:18 AM

> "The reason why we have two ears and only one mouth is so we might listen more and talk less."

Page No. 190 | Sunday, October 16, 2022 9:27:53 AM

> "Better to trip with the feet than with the tongue."

Page No. 191 | Sunday, October 16, 2022 9:29:27 AM

> "Waste no more time arguing about what a good man should be. Be one."

Page No. 191 | Sunday, October 16, 2022 9:31:01 AM

> There's great danger, he says, to talk about what you've learned. Because you might vomit up what's not yet digested.

Page No. 191 | Sunday, October 16, 2022 9:31:25 AM

> Show, don't tell, what you've learned.

Page No. 191 | Sunday, October 16, 2022 9:31:47 AM

> we shouldn't talk about what isn't yet fully digested, but show the acts which come from digesting the theory. Show, don't tell, what you've learned.

Page No. 191 | Sunday, October 16, 2022 9:31:52 AM

> Ask yourself: "Who do I want to be in the world out there?" And then live by

Page No. 192 | Sunday, October 16, 2022 9:34:09 AM

> Ask yourself: "Who do I want to be in the world out there?" And then live by it.

Page No. 192 | Sunday, October 16, 2022 9:34:12 AM

> If you live by your beliefs and standards you'll be in a harmony called cognitive consonance.

Page No. 192 | Sunday, October 16, 2022 10:30:18 PM

> "If it is not right, do not do it, if it is not true, do not say it."

Page No. 17 | Friday, September 23, 2022 5:43:51 AM

> someone who wants to be good at living, therefore, must have good knowledge of how to

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> someone who wants to be good at living,

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> someone who wants to be good at living, therefore, must have good knowledge of how to live.

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> Promise #1: Eudaimonia "Dig within. Within is the wellspring of Good; and it is always ready to bubble up,

Page No. 20 | Friday, September 23, 2022 5:49:42 AM

> “Dig within. Within is the wellspring of Good; and it is always ready to bubble up, if you just dig.”

Page No. 20 | Friday, September 23, 2022 5:49:46 AM

> For the Stoics and all other schools of ancient philosophy, the ultimate goal of life was eudaimonia, to become good (eu) with your inner daimon.

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> action—you can only be good with your daimon when your moment-to-moment actions are in harmony with your ideal self.

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> Eudaimonia refers more to the overall quality of someone’s life rather than a temporary mood such as happiness.

Page No. 21 | Friday, September 23, 2022 5:52:43 AM

> “To bear trials with a calm mind robs misfortune of its strength and burden.”

Page No. 21 | Friday, September 23, 2022 5:53:43 AM

> just because life slaps, kicks, spits, and knocks us out doesn’t mean we should give up and leave, it means we should get back up and keep on getting better. Such is life—it’s like our boxing ring, punches and kicks are what we’ve signed up for, this is our discipline.

Page No. 22 | Friday, September 23, 2022 5:54:38 AM

> just because life slaps, kicks, spits, and knocks us out doesn’t mean we should give up and leave, it means we should get back up and keep on getting better. Such is life—it’s like our boxing ring, punches and kicks are what we’ve signed up for, this is our discipline.

Page No. 22 | Friday, September 23, 2022 5:54:42 AM

> “Unharmful prosperity cannot endure a single blow,” says Seneca, but a man who has gone through countless misfortunes “acquires a skin calloused by suffering.”

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> strong emotions as our ultimate weakness; especially when we let them dictate our behavior.

Page No. 23 | Friday, September 23, 2022 5:57:29 AM

> what makes insults hurtful isn’t their content, but our interpretation of those insults.

Page No. 24 | Friday, September 23, 2022 5:58:42 AM

> They acknowledged that desires and emotions are part of nature, but we have it within our power to rise above them and not get (too) disturbed by them.

Page No. 26 | Friday, September 23, 2022 6:02:24 AM

> “A brave man isn’t someone who doesn’t experience any trace of fear whatsoever but someone who acts courageously

Page No. 26 | Friday, September 23, 2022 6:02:46 AM

> “A brave man isn’t someone who doesn’t experience any trace of fear whatsoever but someone who acts courageously despite feeling anxiety.”

Page No. 26 | Friday, September 23, 2022 6:02:49 AM

> euthymia, which gets translated as tranquility, is all about knowing your path and walking that path.

Page No. 27 | Friday, September 23, 2022 3:56:53 PM

> “Since every man dies, it is better to die with distinction than to live long.”

Page No. 33 | Friday, September 23, 2022 4:06:22 PM

> “It never ceases to amaze me: we all love ourselves more than other people, but care more about their opinion than our own.”

Page No. 35 | Friday, September 23, 2022 4:09:25 PM

> “The blazing fire makes flames and brightness out of everything thrown into

Page No. 36 | Friday, September 23, 2022 6:14:11 PM

> “The blazing fire makes flames and brightness out of everything thrown into it.”

Page No. 36 | Friday, September 23, 2022 6:14:16 PM

> Live with Areté: Express your highest self in every moment.

Page No. 37 | Friday, September 23, 2022 6:34:17 PM

> At all times, we need to focus on the things we control, and take the rest as it happens.

Page No. 37 | Friday, September 23, 2022 6:41:56 PM

> What’s important for our flourishing is what we choose to do with the given external circumstances.

Page No. 37 | Friday, September 23, 2022 6:43:00 PM

> “A good character is the only guarantee of everlasting, carefree happiness.”

Page No. 38 | Friday, September 23, 2022 6:44:26 PM

> the philosopher behind the website optimize.me, translates areté:

“Expressing the highest version of yourself moment to moment to moment.”

Page No. 39 | Friday, September 23, 2022 6:44:45 PM

> “Expressing the highest version of yourself moment to moment to moment.”

Page No. 39 | Friday, September 23, 2022 6:44:50 PM

> Living with areté is about trying to reach the higher line and express what you’re capable of in this very moment.

Page No. 39 | Friday, September 23, 2022 6:45:37 PM

> Think of areté or virtue as a form of wisdom or strength that helps you do the appropriate thing at all times,

Page No. 39 | Friday, September 23, 2022 6:46:51 PM

> virtue is about trying to be the best you can be in every moment. And if you're able to do that, then you'll have a good relationship with your highest self and will live a happy and smoothly flowing life. If you're unable to express the highest version of yourself,

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> virtue is about trying to be the best you can be in every moment. And if you're able to do that, then you'll have a good relationship with your

Page No. 40 | Friday, September 23, 2022 6:50:22 PM

> virtue is about trying to be the best you can be in every moment. And if you're able to do that, then you'll have a good relationship with

Page No. 40 | Friday, September 23, 2022 6:50:27 PM

> virtue is about trying to be the best you can be in every moment. And if you're able to do that, then you'll have a good relationship with your highest self and will live a happy and smoothly flowing life.

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> If you're unable to express the highest version of yourself, this will create space for regret and anxiety to crawl out of the darkness and spread misery.

Page No. 40 | Friday, September 23, 2022 6:54:52 PM

> If you're unable to express the highest version of yourself, this will create space for regret and anxiety to crawl out of the darkness and spread misery.

Page No. 40 | Friday, September 23, 2022 6:54:55 PM

> a person's virtue depends on their excellence as a human being, on how well they perform their natural potential.

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> Your natural potential lies in your highest version of yourself.

Page No. 41 | Saturday, September 24, 2022 5:21:59 AM

> We negate our very humanity and fall to the state of a sheep when we let our actions become impulsive and inconsiderate.

Page No. 41 | Saturday, September 24, 2022 5:22:28 AM

> we don't need to be perfect for the Stoics, but we can at least try to be as good as possible.

Page No. 43 | Saturday, September 24, 2022 5:24:40 AM

> Wisdom is about understanding how to act and feel appropriately.

Page No. 44 | Saturday, September 24, 2022 5:25:50 AM

> Justice is about knowing how to act and feel well in our relationships with others.

Page No. 44 | Saturday, September 24, 2022 5:26:09 AM

> Courage is about knowing how to act and feel correctly when facing fearful situations.

Page No. 44 | Saturday, September 24, 2022 5:26:16 AM

> Self-Discipline (or temperance) is about knowing how to act and feel right, despite emotions such as strong desire, inner resistance, or lust.

Page No. 44 | Saturday, September 24, 2022 5:26:30 AM

> virtue is essentially one form of practical wisdom: to know what's the appropriate thing to do, and to actually

Page No. 45 | Saturday, September 24, 2022 5:27:49 AM

> virtue is essentially one form of practical wisdom: to know what's the appropriate thing to do, and to actually do it.

Page No. 45 | Saturday, September 24, 2022 5:27:53 AM

> nobody will ever be perfect in all their actions and, as long as we're trying our best, this doesn't matter.

Page No. 46 | Saturday, September 24, 2022 5:29:53 AM

> The world isn't black and white, we can't always tell what the right thing to do is, but we can always try to act with our best intention.

Page No. 46 | Saturday, September 24, 2022 5:29:59 AM

> for the Stoics, it's always the whole package that counts. Virtue is an all-or-nothing package.

Page No. 45 | Saturday, September 24, 2022 5:30:50 AM

> focused attention and continuous self-observation is necessary if we actively want to align our actions with virtue,

Page No. 46 | Saturday, September 24, 2022 5:33:32 AM

> As we let our thoughts drift away, our actions become mindless, we stumble into folly, and give away our best chance for eudaimonia as we're far off from being our best in this very moment.

Page No. 46 | Saturday, September 24, 2022 5:33:43 AM

> Being a person of virtue really means to excel at one's character and always trying to do your best and what's generally honorable and praiseworthy.

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> it's important that these positive feelings should not be the primary motives of our virtuous actions. The positive feelings should be looked at as added bonuses.

Page No. 48 | Saturday, September 24, 2022 5:36:11 AM

> You should act virtuously because it's the right thing to do and not because it will benefit you in some way or another.

Page No. 48 | Saturday, September 24, 2022 5:36:36 AM

> “just as the vine passes on to bear grapes again in due season.” It’s in our nature to do good to others, and we should do it for its own sake.

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> we couldn’t exist without the help of others. Therefore, when we do good to others, we actually benefit ourselves.

Page No. 50 | Sunday, September 25, 2022 11:55:30 AM

> Benefiting others is a form of virtue, and it ultimately benefits ourselves as virtue is its own reward.

Page No. 50 | Sunday, September 25, 2022 11:55:36 AM

> Marcus Aurelius beautifully reminds himself that a lamp shines until its fuel is fully spent. So why shouldn’t his truth, justice, and self-control shine until he’s extinguished?

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> let’s light our lamps of virtue and let them shine by expressing our highest versions for as long as we may exist.

Page No. 51 | Sunday, September 25, 2022 11:57:27 AM

> “What is it then to be properly educated? It is learning to apply our natural preconceptions to the right things according to Nature, and beyond that to separate the things that lie within our power from those that don’t.” – Epictetus

Page No. 51 | Sunday, September 25, 2022 11:57:59 AM

> “make the best use of what is in our power, and take the rest as it happens.” This idea is the cornerstone of Stoic philosophy, and therefore

Page No. 52 | Sunday, September 25, 2022 11:59:52 AM

> “make the best use of what is in our power, and take the rest as it happens.”

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> Isn’t that exactly what many people do by worrying about stuff outside their own control?

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> that’s the root cause of emotional suffering, to worry about outside events.

Page No. 52 | Sunday, September 25, 2022 12:00:48 PM

> Stoics would tell us to take that imaginary voodoo doll back into our own hands, and let ourselves decide when to get kicked around and not.

Page No. 52 | Sunday, September 25, 2022 12:01:01 PM

> three levels of influence

Page No. 53 | Sunday, September 25, 2022 12:02:33 PM

> independence, simplicity, discretion, magnanimity.” We

Page No. 53 | Sunday, September 25, 2022 12:03:21 PM

> It's within our power to prevent viciousness, curb our arrogance, stop lusting after fame, and control our temper.

Page No. 53 | Sunday, September 25, 2022 12:03:26 PM

> It's within our power to choose our behavior, even if everything else is not or only partially within our control.

Page No. 53 | Sunday, September 25, 2022 12:04:21 PM

> For it is futile and therefore foolish, said Epictetus, to worry about things that are not up to us.

Page No. 54 | Tuesday, September 27, 2022 4:55:53 AM

> pain they have caused for themselves and others. But they can accept the past and try to change the

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> accept the past and try to change the now and the future by focusing on the choices they're making right now.

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> process focus—to focus on the process (under our control), instead of the desired outcome (not under our control).

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> Success, then, is defined by our effort to do everything that's within our power.

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> The Stoic archer succeeds in the process and is ready to take any outcome with equanimity and calm confidence, knowing they've tried their very best.

Page No. 56 | Tuesday, September 27, 2022 4:59:58 AM

> anxiety and inner disturbance come from wanting things out of our control.

Page No. 56 | Tuesday, September 27, 2022 5:01:39 AM

> the root cause of emotional suffering comes from worrying about things outside our control.

Page No. 56 | Tuesday, September 27, 2022 5:01:51 AM

> Way of the Peaceful Warrior. Events can give us physical pain, but suffering and inner disturbance only come from resisting what is, from fighting with reality.

Page No. 57 | Tuesday, September 27, 2022 5:02:58 AM

> suffering and inner disturbance only come from resisting what is, from fighting with reality.

Page No. 57 | Tuesday, September 27, 2022 5:03:01 AM

> The Stoics want us to cultivate acceptance to whatever happens because

most events happen without us having a say in the matter.

Page No. 58 | Tuesday, September 27, 2022 5:05:36 AM

> there are many things in our lives we can't control. Either

Page No. 58 | Tuesday, September 27, 2022 5:06:10 AM

> there are many things in our lives we can't control. Either we accept the situation and try to make the best with it, or we fight it like a stubborn baby and end up crying and feeling miserable. It's our choice.

Page No. 58 | Tuesday, September 27, 2022 5:06:13 AM

> "Seek not for events to happen as you wish but rather wish for events to happen as they do and your life will go smoothly."

Page No. 58 | Tuesday, September 27, 2022 5:06:48 AM

> Events do not happen as they do regardless of your actions, but rather depending on your actions.

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> Crucially, only the things which are up to us can be either good or bad, and all those that aren't up to us get classified as indifferent.

Page No. 60 | Tuesday, September 27, 2022 5:10:14 AM

> we should learn to be indifferent toward indifferent things,

Page No. 61 | Tuesday, September 27, 2022 5:12:49 AM

> preferred indifferents. If we could choose, we'd always take the better options.

Page No. 62 | Tuesday, September 27, 2022 5:13:22 AM

> "Love conquers all" might be romantic and make good films, but it's precisely the opposite of the Stoic priorities—not even love should be traded if the price is the compromising of your character.

Page No. 62 | Tuesday, September 27, 2022 5:15:25 AM

> seek friendship, as long as it doesn't need you to break with virtue. It's better to endure loneliness, sickness, and poverty in an honorable

Page No. 62 | Tuesday, September 27, 2022 5:15:38 AM

> seek friendship, as long as it doesn't need you to break with virtue. It's better to endure loneliness, sickness, and poverty in an honorable manner than to seek friendship, health, and wealth in a shameful one.

Page No. 62 | Tuesday, September 27, 2022 5:15:43 AM

> The ultimate goal is eudaimonia—a happy and smoothly flowing life.

Page No. 65 | Wednesday, September 28, 2022 8:23:18 AM

> While the outcome can be prevented by external events, the process and our intentions are completed in the present moment and cannot be prevented by anything outside our control.

Page No. 65 | Wednesday, September 28, 2022 8:24:06 AM

> “The wise man looks to the purpose of all actions, not their consequences; beginnings are in our power but Fortune judges the outcome, and I do not grant her a verdict upon

Page No. 65 | Wednesday, September 28, 2022 8:25:07 AM

> “The wise man looks to the purpose of all actions, not their consequences; beginnings are in our power but Fortune judges the outcome, and I do not grant her a verdict upon me.”

Page No. 65 | Wednesday, September 28, 2022 8:25:12 AM

> What Epictetus describes here is exactly what we today call conditional happiness—binding happiness to some future event. I’ll be happy after my exams. I’ll be happy when I get that new Porsche 911. I’ll be happy when I finally earn six figures. It’s like the horizon—you

Page No. 66 | Wednesday, September 28, 2022 8:26:46 AM

> What Epictetus describes here is exactly what we today call conditional happiness—binding happiness to some future event. I’ll be happy after my exams. I’ll be happy when I get that new Porsche 911. I’ll be happy when I finally earn six figures. It’s like the horizon—you can walk for miles and miles but won’t get any closer.

Page No. 66 | Wednesday, September 28, 2022 8:26:49 AM

> conditional happiness—binding happiness to some future event. I’ll be happy after my exams. I’ll be happy when I get that new Porsche 911. I’ll be happy when I finally earn six figures. It’s like the horizon—you can walk for miles and miles but won’t get any closer.

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> is never possible to make happiness consistent with a longing after what is not present. For true happiness implies the possession of all which is desired, as in case of satiety with food; there must be no thirst, no hunger.”

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> “There are three things in your composition: body, breath, and mind,”

Page No. 67 | Wednesday, September 28, 2022 8:31:01 AM

> “The first two are yours to the extent that you must take care for them, but only the third is in the full sense your own.” Only the mind is truly yours. Only the mind is within the Stoic

Page No. 67 | Wednesday, September 28, 2022 8:31:06 AM

> “The first two are yours to the extent that you must take care for them, but only the third is in the full sense your own.” Only the mind is truly yours.

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> “Everything can be taken from a man but one thing; the last of the human freedoms—to choose one’s attitude in any given set of circumstances.” Something happens (stimulus) and then we react to it (response).

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> Viktor Frankl, who says in his book *A Man's Search for Meaning*, "Everything can be taken from a man but one thing; the last of the human freedoms—to

Page No. 68 | Wednesday, September 28, 2022 8:34:17 AM

> "Everything can be taken from a man but one thing; the last of the human freedoms—to choose one's attitude in any given set of circumstances."

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> Awareness, mindfulness, or attention as the Stoics call it, is necessary for you to be able to step in between stimulus and response.

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> If we generally go with our default reactions, we'll always be dependent on what happens around us;

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> The freedom of choice, or how the Stoics call it, reasoned choice, is really about actively choosing our response rather than

Page No. 70 | Wednesday, September 28, 2022 8:39:12 AM

> The freedom of choice, or how the Stoics call it, reasoned choice, is really about actively choosing our response rather than reactively going with the default response.

Page No. 70 | Wednesday, September 28, 2022 8:39:26 AM

> happiness depends more on what we make of what happens rather than what happens in the first place.

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> and no matter what challenge you're facing (dog shit or \$10 bill), your

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> your freedom of choice will always be available to you; you just need to spot your first impression, avoid shitting a brick, take a step back instead, evaluate the situation, and choose your wisest response.

Page No. 71 | Wednesday, September 28, 2022 8:41:59 AM

> No matter where you are (prison or palace), and no matter what challenge you're facing (dog shit or \$10 bill), your freedom of choice will always be available to you; you just need to spot your first impression, avoid shitting a brick, take a step back instead, evaluate the situation, and choose your wisest response.

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> We must recognize the fact that we're response-able to choose how to respond to situations.

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> there are automatic reactions we don't control. These are reflex-like emotional reactions to some impressions such as blushing, sweating, tension, tears, or startling.

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> Even if you don't control these immediate reflexive reactions, you have the power to control what comes next: go along with the impression or step back, evaluate the situation, and choose a response consistent with your values.

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> Disturbed or Invincible: That's Up to You "Men

Page No. 72 | Wednesday, September 28, 2022 8:44:40 AM

> "Men are disturbed not by the things which happen, but by the opinions about the things."

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> words are an important take-away from what we've just learned: External

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> External events are not within our power but they offer an area we control; we have the power to choose what these events mean to us, and it's our choices that matter, not the events.

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> The situation itself (exile) does not make us unhappy, it may cause physical pain in certain situations, but it's the story about the situation (it's terrible) that causes the trouble.

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> Good or bad can only be found in your judgments and actions, not in external events. The troubled mind comes from judging an

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> Good or bad can only be found in your judgments and actions, not in external events.

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> The exact same event can be interpreted in so many different ways and arouse complete opposite feelings.

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> A broken glass is a broken glass. It's your judgment ("Duh, I'm so clumsy") that makes you feel like a loser.

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> Don't blame the event, blame your reactive self for feeling how you feel. The cause lies in your judgment.

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> Only your judgment can harm you. No matter what uncontrollable challenges you're facing in life, you have the power to decide what these events mean to you, only you have the freedom to choose your best reaction. Your reaction will either delight or harm you.

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> Only your judgment can harm you. No matter what uncontrollable challenges you're facing in life, you have the power to decide what these events mean to you, only you have the freedom to choose your best reaction.

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> there is nothing good or bad unless we choose to make it so,
Page No. 75 | Wednesday, September 28, 2022 8:50:23 AM

> we shouldn't try to lead events but follow them.
Page No. 75 | Wednesday, September 28, 2022 8:50:27 AM

> we shouldn't try to lead events but follow them. Resistance is futile, take things as they come, and make the best of what's in your power.
Page No. 75 | Wednesday, September 28, 2022 8:50:33 AM

> "Once [anger] begins to carry us away, it is hard to get back again into a healthy condition, because reason goes for nothing once passion has been admitted to the mind
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> once the enemy has entered the mind, reason is gone. It's one or the other, reason or passion; when passion is at the
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> once the enemy has entered the mind, reason is gone. It's one or the other, reason or passion; when passion is at the steering wheel, reason is tied up and gagged in the trunk.
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> with the emotion in the driver's seat, and with something inside feeling bad, our number one priority (unconsciously) becomes to feel better, and we automatically seek relief of the pain we're feeling.
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> The negative emotion orders us to do what makes us feel better and relieve the pain in the present moment, regardless of our values and long-term goals.
Page No. 76 | Thursday, September 29, 2022 3:11:12 PM

> The problem with these emotions is not that they exist, but that they overwhelm us so that we end up doing the opposite of what we ought to do.
Page No. 77 | Friday, September 30, 2022 5:57:08 AM

> our rational actions are at the root of our happiness, therefore we can't live a happy life when we let strong emotional disturbances dictate our actions.
Page No. 77 | Friday, September 30, 2022 5:57:18 AM

> Because of our evolution, we see obstacles much better than

opportunities.

Page No. 78 | Friday, September 30, 2022 5:59:50 AM

> “Passion is produced no otherwise than by a disappointment of one's desires.”

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> We desire and fear external things beyond our direct control; we naively judge indifferent things such as health, wealth, and reputation as good and even necessary for the happy life, and we also judge sickness, poverty, and ridicule as bad and hindering to the happy

Page No. 79 | Friday, September 30, 2022 6:06:47 AM

> We desire and fear external things beyond our direct control; we naively judge indifferent things such as health, wealth, and reputation as good and even necessary for the happy life, and we also judge sickness,

Page No. 79 | Friday, September 30, 2022 6:06:49 AM

> We desire and fear external things beyond our direct control; we naively judge indifferent things such as health, wealth, and reputation as good and even necessary for the happy life, and we also judge sickness, poverty, and ridicule as bad and hindering to the happy life.

Page No. 79 | Friday, September 30, 2022 6:06:56 AM

> “The majority of ordinary people lack fulfillment and peace of mind because their values are confused and internally conflicted.

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> as long as we're afraid of not getting what we want and feel bad about not getting it—we're only a puppet to our emotions,

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> doing the right thing is enough, it's a reward in itself,

Page No. 81 | Friday, September 30, 2022 6:11:07 AM

> unawareness is so dangerous: While being unaware, we can't observe and recognize our first impressions and would mindlessly follow along.

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> being aware will reduce the times we get taken over by negative emotions.

Page No. 82 | Friday, September 30, 2022 6:13:52 AM

> Epictetus' advice to endure and renounce in everyday situations: We should endure what we irrationally fear and dislike with courage and perseverance. We should renounce (or abstain from) what we irrationally crave through discretion and self-discipline.

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> Awareness might not be enough to always act accordingly to our values, but it surely buys you time and delay, so you see the situation clearly and can at least try to make the rational decision.

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> "What would have become of Hercules, do you think, if there had been no lion, hydra, stag or boar - and no savage criminals to rid the world of? What would he have done in the absence of such challenges?"

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> him, and fits him for his own service." All the adversities you're facing in your life, these are tests. It's mere training.

Page No. 86 | Friday, September 30, 2022 4:25:59 PM

> All the adversities you're facing in your life, these are tests. It's mere training.

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> the most important prerequisite is to be aware of what's going on. Because Stoic philosophy is a lot about how we react to what happens in the world around us.

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> "A consciousness of wrongdoing is the first step to salvation," Seneca says. "You have to catch yourself doing it before you can correct

Page No. 87 | Saturday, October 1, 2022 1:41:42 PM

> "A consciousness of wrongdoing is the first step to salvation," Seneca says. "You

Page No. 87 | Saturday, October 1, 2022 1:41:44 PM

> "A consciousness of wrongdoing is the first step to salvation," Seneca says. "You have to catch yourself doing it before you can correct it."

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> It's up to us. Either we're willing to invest and reap the benefits, or we're not and risk wasting our lives.

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> self-discipline is like a muscle. The more you use it, the stronger it will get.

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> if friends do mock you for trying to improve yourself you might want to rethink those friendships.

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> Don't mention that you're into Stoicism, just live by it.

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> If we resist reality, if we think things are going against us, if we fight with what is, then we will suffer.

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> "If this is the will of nature, then so be it." That's a maxim the Stoics lived

by. Today, we have the similar

Page No. 91 | Saturday, October 1, 2022 1:48:37 PM

> “If this is the will of nature, then so be it.”

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> If we resist what happens, then we get dragged behind just like that dog. That’s called suffering.

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> Don’t fight with reality, but bring your will into harmony with it, and focus on where your power lies.

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> Just like you take some medicine when a doctor tells you to, we should take external events as they are, because they’re like the medicine there to help us.

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> The reserve clause implies two points: Do your very best to succeed and simultaneously know and accept that the outcome is beyond your direct control.

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> Know that sometimes things will not go your way even if you do your best, and regardless of whether you deserved it or not.

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> What Stands in the Way Becomes the Way

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> In every challenge lies an opportunity for growth.

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> Whenever something gets in the way, use that obstacle to practice your most important goal—to live with areté, to express the highest version of yourself.

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> you from doing this. You will continue to make progress, and there will always be new obstacles, ahem, opportunities presenting themselves.

Page No. 96 | Saturday, October 1, 2022 1:59:51 PM

> there will always be new obstacles, ahem, opportunities presenting themselves. It’s within your control to use them as fuel and practice your skills.

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> Ultimately, it’s never the challenges that matter, but how you perceive them.

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> You can always try to turn obstacles upside down and find a way to respond with virtue.

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> This is just showing that you always have a choice. Either you bury your head in the sand when things seem to turn against you, or you keep your head up and look for an opportunity to grow.

Page No. 97 | Saturday, October 1, 2022 2:01:39 PM

> This is just showing that you always have a choice. Either you bury your head in the sand when things seem to turn against you, or you keep your head up and look for an opportunity to grow.

Page No. 97 | Saturday, October 1, 2022 2:01:42 PM

> Either you bury your head in the sand when things seem to turn against you, or you keep your head up and look for an opportunity to grow.

Page No. 97 | Saturday, October 1, 2022 2:01:46 PM

> “When giving your child or wife a kiss, repeat to yourself, ‘I am kissing a mortal.’”

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> Remind Yourself of the Impermanence of Things

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> Things are changing constantly. Life is ephemeral—people we care about may be snatched from us in a snap, without warning.

Page No. 97 | Saturday, October 1, 2022 2:04:59 PM

> Life is ephemeral—people we care about may be snatched from us in a snap, without warning.

Page No. 97 | Saturday, October 1, 2022 2:05:07 PM

> Things are in constant change, they flow past—new things come and flow past.

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> Let’s appreciate what we have now because it might be gone tomorrow. Life is impermanent.

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> Learn to enjoy stuff and people without feeling entitled to them, without clinging.

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> Knowing that nothing lasts makes you less attached and it becomes easier to accept when things change or when you lose what you love.

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> Many things that happen to us we cannot change. But we can adopt a noble spirit to bear up bravely with all the changes nature sends our way, and bring our will into harmony with reality.

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> Things come and go. Nothing lasts.

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> "I am not eternal, but a human being; a part of the whole, as an hour is of the day. Like an hour I must come and, like an hour, pass

Page No. 99 | Saturday, October 1, 2022 2:09:56 PM

> "I am not eternal, but a human being; a part of the whole, as an hour is of the day. Like an hour I must come and, like an hour, pass away."

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> "you have lived your life. Now take what's left and live properly." Living as if it's our last day is not about living a frivolous lifestyle with drugs, blackjack, and hookers. It's about periodically reflecting on the fact that you will not live forever, you're mortal, and you might not wake up the next morning.

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> We're not prepared to deal with such losses. We think we own those things and only realize we don't once they're gone.

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> we can't handle such losses because we're unaware of the possibility to lose those things in the first place.

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> "it is a sorry debtor who abuses his creditor."

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> If you would not have a man flinch when the crisis comes, train him before it comes."

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> Negative Visualization: Foreseeing Bad Stuff

Page No. 102 | Saturday, October 1, 2022 2:17:52 PM

> "It is precisely in times of immunity from care that the soul should toughen itself beforehand for occasions of greater stress,

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> Negative visualization is an imagination exercise in which you foresee bad stuff.

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> The Stoics used negative visualization to train themselves to maintain equanimity and cope well even in challenging situations.

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> Think of this thought training as foresight. Before you go out and do something, ask yourself: What could go wrong? What obstacle could pop up?

Where could I face difficulties?

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> “Devastation—that feeling that we’re absolutely crushed and shocked by an event—is a factor of how unlikely we considered that event in the first place.”

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> “Devastation—that feeling that we’re absolutely crushed and shocked by an event—is a factor

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> “Devastation—that feeling that we’re absolutely crushed and shocked by an event—is a factor of how unlikely we considered that event in the first place.”

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> practice—no external misfortune can truly be bad because it’s outside our control. Only our reaction to it can be good or bad,

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> Reminding yourself of the impermanence of things, of your own mortality, and that everything you have is only borrowed, are all forms of negative visualization.

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> “Fortune falls heavily on those for whom she’s unexpected. The one always on the lookout easily endures.”

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> three forms of voluntary discomfort:

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> Temporary Poverty: Seneca recommends spending a few days a month to live as if impoverished,

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> “If it ain’t raining, it ain’t training.” Go for a toughness run because it’s raining. 3. Purposefully Forgo Pleasure: Instead of getting

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> “If it ain’t raining, it ain’t training.” Go for a toughness

Page No. 105 | Saturday, October 1, 2022 2:23:02 PM

> “If it ain’t raining, it ain’t training.” Go for a toughness run because it’s raining.

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> put himself on a rationed diet. You can do such things, too. For example, underdress for cold weather while knowing that you’ll feel uncomfortably cold. Pretend your bed is full of spiders and sleep a night on the floor. Imagine there’s no hot water and take a cold shower.

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> Get Yourself in Uncomfortable Situations:

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> Instead of getting in uncomfortable situations, just forgo pleasures.

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> This may sound anti-pleasure but it's actually training you to become the person who can do what others dread doing and resist doing what others can't resist doing. Remember what Epictetus says, that you must

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> you must undergo hard winter training to become who you want to be.

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> Train now when it's still easy, and you'll be prepared for when it gets tough.

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> this isn't about punishing yourself; it's about expanding your comfort zone, getting more comfortable in uncomfortable situations, and improving your self-discipline, resilience, and confidence.

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> You train yourself to do the things that are tough. And you train

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> You train yourself to do the things that are tough. And you train yourself to say no to the things that are hard to say no to.

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> Keep all the comfort you want—a cozy bed, delicious food, hot showers, warm clothes—just go without those things sometimes.

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> At daybreak, we should ask ourselves a few questions: What do I still lack in order to achieve freedom from negative emotions? What do I need to achieve tranquility? What am I? A rational being.

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> "Mortal have you been born, to mortals you have given birth. Reckon on everything, expect everything."

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> Rehearse your day in the morning, review your progress in the evening.

Page No. 108 | Saturday, October 1, 2022 2:30:22 PM

> The nightly self-analysis will help you gain control over your negative emotions because you subconsciously know you'll be judged by night.

Page No. 109 | Saturday, October 1, 2022 2:31:28 PM

> the good, better, best exercise. I ask myself three simple questions: Good:

What did I do well today? Better: How could I improve? What could I do better? Best: What do I need to do if I want to be the best version of myself?
Page No. 109 | Saturday, October 1, 2022 2:32:43 PM

> Always stay kind and forgiving to yourself.
Page No. 110 | Saturday, October 1, 2022 2:32:47 PM

> Aspiring Stoics are ambitious people and want to express their highest self at all times.
Page No. 110 | Saturday, October 1, 2022 2:33:44 PM

> One strategy we can use is to contemplate a role model and measure ourselves against
Page No. 110 | Saturday, October 1, 2022 2:33:50 PM

> One strategy we can use is to contemplate a role model and measure ourselves against it.
Page No. 110 | Saturday, October 1, 2022 2:33:53 PM

> “Choose someone whose way of life as well as words . . . have won your approval. Be always pointing him out to yourself either as your guardian or as your model.
Page No. 111 | Saturday, October 1, 2022 2:34:36 PM

> in succinct statements. We’ve encountered some of them in this
Page No. 112 | Saturday, October 1, 2022 2:48:39 PM

> thoughts dye our character.
Page No. 112 | Saturday, October 1, 2022 2:49:00 PM

> to act the role that is given to you well. To select the role is up to someone else.” – Epictetus
Page No. 113 | Saturday, October 1, 2022 2:52:00 PM

> Fulfill your duties as a daughter even if your father doesn’t fulfill his duties as a father to you. That’s ultimately his loss, not yours.
Page No. 114 | Saturday, October 1, 2022 2:53:06 PM

> The loss of character is not accompanied by sickness or loss of possessions.
Page No. 115 | Saturday, October 1, 2022 2:53:28 PM

> The loss of character is not accompanied by sickness or loss of possessions. You don’t realize what you’ve lost—your gentle, patient, and dignified character.
Page No. 115 | Saturday, October 1, 2022 2:53:35 PM

> “Most of what we say and do is not essential.
Page No. 115 | Saturday, October 1, 2022 2:54:03 PM

> we need to eliminate unnecessary assumptions as well. To eliminate the unnecessary actions that follow.”

Page No. 115 | Saturday, October 1, 2022 2:54:14 PM

> we must choose our actions wisely, spending our grains of sand on what's important—and stop wasting our lives on trivial matters.

Page No. 116 | Saturday, October 1, 2022 2:54:54 PM

> “If you seek tranquility, do less . . . do what's essential.”

Page No. 116 | Saturday, October 1, 2022 2:55:11 PM

> Until their memory, passed from one to another like a candle flame, gutters and goes out.”

Page No. 116 | Saturday, October 1, 2022 2:58:17 PM

> “People who are excited by posthumous fame forget that the people who remember them will soon die too. And those after them in turn. Until their memory, passed from one to another like a candle flame, gutters and goes out.”

Page No. 116 | Saturday, October 1, 2022 2:58:22 PM

> Things almost change as you look at them, and then they will be forgotten.

Page No. 118 | Saturday, October 1, 2022 2:59:35 PM

> Let's be indifferent to what others think of us. Let's be as dismissive of their approval as we are of their disapproval.

Page No. 118 | Saturday, October 1, 2022 2:59:43 PM

> Doing the right thing is its own reward. Let's find satisfaction in that.

Page No. 118 | Saturday, October 1, 2022 2:59:51 PM

> “Is it not madness and the wildest lunacy to desire so much when you can hold so little?” – Seneca

Page No. 118 | Saturday, October 1, 2022 3:00:02 PM

> “It is essential for you to remember that the attention you give to any action should be in due proportion to its worth, for then you won't tire and give up, if you aren't busying yourself with lesser things beyond what should be allowed.”

Page No. 120 | Saturday, October 1, 2022 3:02:41 PM

> Time cannot be brought back. Once the grain of sand trickles down our life-glass, it's gone forever.

Page No. 120 | Saturday, October 1, 2022 3:02:55 PM

> “There is only one way to happiness,” says Epictetus, “and that is to cease worrying about things which are beyond the power of our will.” News is all about worrying about stuff outside our control.

Page No. 121 | Saturday, October 1, 2022 3:04:28 PM

> “There is only one way to happiness,” says Epictetus, “and that is to cease worrying about things which are beyond the power of our will.”

Page No. 121 | Saturday, October 1, 2022 3:04:32 PM

> you wish to improve, be content to appear clueless or stupid in extraneous matters—don't wish to seem knowledgeable."

Page No. 121 | Saturday, October 1, 2022 3:04:47 PM

> "If you wish to improve, be content to appear clueless or stupid in extraneous matters—don't wish to seem knowledgeable."

Page No. 121 | Saturday, October 1, 2022 3:04:52 PM

> "It is not that we have a short time to live, but that we waste a lot of it. Life is long enough, and a sufficiently generous amount has been given to us for the highest achievements if it were all well invested.

Page No. 121 | Saturday, October 1, 2022 3:05:22 PM

> Focus on the things that matter and stop wasting time on things that don't.

Page No. 122 | Saturday, October 1, 2022 3:06:02 PM

> "Even if you had a large part of your life remaining before you, you would have to organize it very economically to have enough for all the things that are necessary; as things are, isn't it the height of folly to learn inessential things when time's so desperately short!"

Page No. 122 | Saturday, October 1, 2022 3:06:17 PM

> There's nothing harder to learn than how to live, says Seneca. It's about time to get started.

Page No. 123 | Saturday, October 1, 2022 3:07:45 PM

> more—your insight into happiness and meaning, or that you followed breaking political news every day for thirty

Page No. 123 | Saturday, October 1, 2022 3:08:00 PM

> more—your insight into happiness and meaning, or that you

Page No. 123 | Saturday, October 1, 2022 3:08:03 PM

> insight into happiness and meaning, or that you followed breaking political news every day for thirty years?"

Page No. 123 | Saturday, October 1, 2022 3:08:16 PM

> more—your insight into happiness and meaning, or that you followed breaking political news every day for thirty years?"

Page No. 123 | Saturday, October 1, 2022 3:08:19 PM

> Don't envy the colleagues who shine bright at the office, as their success comes at the cost of

Page No. 123 | Saturday, October 1, 2022 3:08:47 PM

> Don't envy the colleagues who shine bright at the office, as their success comes at the cost of life.

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> Successful is a broad term. This father might have been employee of the

last three months, but in this time he never listened to his wife, never saw his son's soccer games, and he was cranky due to his sleep deprivation. Again, what's the point of winning at a career
Page No. 123 | Saturday, October 1, 2022 3:09:03 PM

> Successful is a broad term. This father might have been employee of the last three months, but in this time he never listened to his wife, never saw his son's soccer games, and he was cranky due to his sleep deprivation.
Page No. 123 | Saturday, October 1, 2022 3:09:07 PM

> Your most valuable asset is your character. It will help you win at what matters.
Page No. 124 | Saturday, October 1, 2022 3:09:26 PM

> "Leisure without study is death—a tomb for the living person." - Seneca
Page No. 124 | Saturday, October 1, 2022 3:09:34 PM

> "Make sure you enjoy your relaxation like a poet—not idly but actively, observing the world around you, taking it all in, better understanding your place in the universe,"
Page No. 125 | Saturday, October 1, 2022 3:14:02 PM

> "Take a day off from work every now and then, but not a day off from learning."
Page No. 125 | Saturday, October 1, 2022 3:14:09 PM

> Be humble: As Epictetus teaches us, "It is impossible to learn that which one thinks one already knows."
Page No. 125 | Saturday, October 1, 2022 3:14:53 PM

> as time passes we forget and end up doing the opposite." As warriors of the mind, we must go out and actually live out what we've learned.
Page No. 125 | Saturday, October 1, 2022 3:15:12 PM

> You act like mortals in all that you fear, and like immortals in all that you desire."
Page No. 126 | Saturday, October 1, 2022 3:16:02 PM

> Are we going to be the person not ready to die when it's time?
Page No. 127 | Saturday, October 1, 2022 3:17:00 PM

> I want to make sure that I can look back and say: "Yes,
Page No. 127 | Saturday, October 1, 2022 3:17:28 PM

> I want to make sure that I can look back and say: "Yes, I made the most of it. I lived well. I savored every drop of my life."
Page No. 127 | Saturday, October 1, 2022 3:17:31 PM

> "It's possible," Seneca adds, "for a person who has had a long life to have lived too little."
Page No. 127 | Saturday, October 1, 2022 3:18:11 PM

> It's time to get up and do what we must. We won't live forever, as Seneca reminds us: "How late it is to begin really to live just when life must end!"
Page No. 128 | Saturday, October 1, 2022 3:19:57 PM

> "Everybody has a plan until they get punched in the face."
Page No. 130 | Saturday, October 1, 2022 3:22:08 PM

> As Mike Tyson said, "Everybody
Page No. 130 | Saturday, October 1, 2022 3:22:13 PM

> As Mike Tyson said,
Page No. 130 | Saturday, October 1, 2022 3:22:20 PM

> As Mike Tyson said, "Everybody has a plan until they get punched in the face."
Page No. 130 | Saturday, October 1, 2022 3:22:30 PM

> it's not what happens to us, but our reactions to it that matter.
Page No. 130 | Saturday, October 1, 2022 3:22:39 PM

> it's not what happens to us, but our reactions to it that matter. We get disturbed not by the event itself, but by our interpretation of the event.
Page No. 130 | Saturday, October 1, 2022 3:22:42 PM

> it's not what happens to us, but our reactions to it that matter. We get disturbed not by the event itself, but by our interpretation of the event.
Page No. 130 | Saturday, October 1, 2022 3:22:48 PM

> "If you are pained by any external thing, it is not this thing that disturbs you, but your own judgment about it. And it is in your power to wipe out this judgment now."
Page No. 130 | Saturday, October 1, 2022 3:23:24 PM

> "It's better to conquer grief than to deceive it."
Page No. 132 | Tuesday, October 4, 2022 6:25:32 AM

> to understand, but I've overcome the grief that accompanied
Page No. 132 | Tuesday, October 4, 2022 6:25:51 AM

> Stoics are stereotyped as suppressing their emotions, but that's mistaken. Their philosophy intends to deal with emotions immediately rather than running away from
Page No. 132 | Tuesday, October 4, 2022 6:25:54 AM

> Stoics are stereotyped as suppressing their emotions, but that's mistaken. Their philosophy intends to deal with emotions immediately rather than running away from them.
Page No. 132 | Tuesday, October 4, 2022 6:25:58 AM

> Proper grief according to Seneca is when our reason "will maintain a mean which will copy neither indifference nor madness, and will keep us in the state

Page No. 132 | Tuesday, October 4, 2022 6:26:32 AM

> Proper grief according to Seneca is when our reason “will maintain a mean which will copy neither indifference nor madness, and will keep us in the state that is the mark of an affectionate, and not an unbalanced, mind.”

Page No. 132 | Tuesday, October 4, 2022 6:26:35 AM

> the person you grieve over, would she have wanted you to be tortured with tears? If yes, then she’s not worthy of your tears and you should stop crying. If no, and if you love and respect her, then you should stop crying.

Page No. 133 | Tuesday, October 4, 2022 6:27:42 AM

> on—it isn’t manly to be enraged.

Page No. 134 | Tuesday, October 4, 2022 6:29:57 AM

> A real man doesn’t give way to anger and discontent, and such a person has strength, courage, and endurance—unlike the angry and complaining.

Page No. 134 | Tuesday, October 4, 2022 6:30:14 AM

> anger does not therefore come to assist courage, but to take its place.”

Page No. 135 | Tuesday, October 4, 2022 6:32:14 AM

> Instead of being led by dangerous and unpredictable anger, we’re motivated by intrinsic

Page No. 135 | Tuesday, October 4, 2022 6:32:28 AM

> Things don’t happen against us, they just happen.

Page No. 136 | Tuesday, October 4, 2022 6:33:23 AM

> “We are more often frightened than hurt; and we suffer more from imagination than from reality.”

Page No. 137 | Tuesday, October 4, 2022 6:35:20 AM

> our imaginary fear has real consequences. We’re held back by our fears, we’re paralyzed by what isn’t real.

Page No. 137 | Tuesday, October 4, 2022 6:37:16 AM

> The actual damage of what we fear pales in comparison to the damage done by ourselves as we’re blindly trying to prevent what we fear.

Page No. 137 | Wednesday, October 5, 2022 6:03:42 PM

> It’s a projection to the future about something we

Page No. 137 | Wednesday, October 5, 2022 6:03:58 PM

> It’s a projection to the future about something we don’t control that causes a dangerous amount of worry.

Page No. 137 | Wednesday, October 5, 2022 6:04:02 PM

> We must stop attaching ourselves to external things and desires which are not under our control. Because a lack of control leads to fear.

Page No. 137 | Wednesday, October 5, 2022 6:05:23 PM

> “The man who has anticipated the coming of troubles takes away their power when they arrive,” says Seneca. That’s why it’s so important to prepare for challenging situations to arise.

Page No. 138 | Wednesday, October 5, 2022 6:05:45 PM

> What you fear is often a product of your imagination, not reality.

Page No. 138 | Wednesday, October 5, 2022 6:07:13 PM

> You’re afraid of something not because the reality of it is bad, but because you think reality would be

Page No. 138 | Wednesday, October 5, 2022 6:07:17 PM

> You’re afraid of something not because the reality of it is bad, but because you think reality would be bad.

Page No. 138 | Wednesday, October 5, 2022 6:07:20 PM

> We fear in imagination. It’s like a dream. Instead of going along mindlessly, we must stop and ask rationally: “Does this make any sense?”

Page No. 138 | Wednesday, October 5, 2022 6:07:41 PM

> We’re creating nightmares for ourselves. That’s why we must wake up and stop this madness.

Page No. 138 | Wednesday, October 5, 2022 6:07:47 PM

> We get angry, sad, or disappointed because reality doesn’t meet our expectations. We get surprised because things are not as wished.

Page No. 139 | Thursday, October 6, 2022 6:02:31 PM

> The wise person, says Seneca, “will ensure that none of what happens will come unexpectedly.”

Page No. 140 | Thursday, October 6, 2022 6:03:38 PM

> “What stands in the way becomes the way,”

Page No. 141 | Thursday, October 6, 2022 6:06:55 PM

> Every challenging situation is a chance for perseverance and hard-work.

Page No. 142 | Thursday, October 6, 2022 6:08:30 PM

> Don’t be knocked out any longer than necessary. Get a hold on yourself and get back up! Return to balance.

Page No. 143 | Thursday, October 6, 2022 6:09:40 PM

> What matters is to get back on track as soon as possible.

Page No. 143 | Thursday, October 6, 2022 6:09:43 PM

> Modern philosopher Brian Johnson calls this the “equanimity game.”

Page No. 143 | Thursday, October 6, 2022 6:11:53 PM

> (1) notice when you’re off-balance, for example, when you start to lose your patience with the traffic, your spouse, or a colleague, then (2) see how fast you can catch yourself and correct yourself—bringing yourself back to equanimity. He says equanimity

Page No. 143 | Thursday, October 6, 2022 6:12:07 PM

> (1) notice when you're off-balance, for example, when you start to lose your patience with the traffic, your spouse, or a colleague, then (2) see how fast you can catch yourself and correct yourself—bringing yourself back to equanimity.

Page No. 143 | Thursday, October 6, 2022 6:12:10 PM

> The wind fuels a fire and extinguishes a candle. The wind is the obstacle; it extinguishes you if your commitment and perseverance are weak, but it fuels you when you accept the challenge and don't give up with the first difficulties.

Page No. 144 | Thursday, October 6, 2022 9:07:08 PM

> "If a person gave away your body to some passersby, you'd be furious. Yet you hand over your mind to anyone who comes along, so they may abuse you, leaving it disturbed and troubled—have you no shame in that?"

Page No. 144 | Sunday, October 9, 2022 7:27:44 AM

> We're a mature human being and won't be enslaved by outside events and other people any longer.

Page No. 145 | Sunday, October 9, 2022 7:29:45 AM

> First, don't get upset. Second, do the right thing. That's it.

Page No. 146 | Sunday, October 9, 2022 7:30:10 AM

> Don't wish for life to be hard, but neither

Page No. 147 | Sunday, October 9, 2022 10:08:57 AM

> no one has a better challenge than yours, if only you would use it like an athlete would

Page No. 146 | Sunday, October 9, 2022 1:31:54 PM

> "Difficulties show a person's character. So when a challenge confronts you, remember that God is matching you with a younger sparring partner,

Page No. 146 | Sunday, October 9, 2022 1:32:02 PM

> "I judge you unfortunate because you have never lived through misfortune.

Page No. 147 | Sunday, October 9, 2022 1:34:53 PM

> Seneca: "I judge you unfortunate because you have never lived through misfortune.

Page No. 147 | Sunday, October 9, 2022 1:34:57 PM

> Seneca: "I judge you unfortunate because you have never lived through misfortune. You have passed through life without an opponent—no one can ever know what you are capable of, not even you."

Page No. 147 | Sunday, October 9, 2022 1:35:05 PM

> So when it gets tough, remind yourself it's what you're here for. It'll make you stronger.

Page No. 148 | Sunday, October 9, 2022 1:38:53 PM

> If you're able to focus on the present moment, and look at it in an isolated way, then these challenging moments will suddenly become easier to endure and deal with.

Page No. 149 | Sunday, October 9, 2022 1:49:00 PM

> "Don't set your mind on things you don't possess as if they were yours, but count the blessings you actually possess and think how much you would desire them if they weren't already yours.

Page No. 150 | Sunday, October 9, 2022 3:43:05 PM

> "Don't set your mind on things you don't possess as if they were yours, but count the blessings you actually possess and think how much you would desire them if they weren't already yours. But watch yourself, that you don't value these things to the point of being troubled if you should lose them."

Page No. 150 | Sunday, October 9, 2022 3:44:32 PM

> Material things are not important, don't gather and hoard that stuff. Be grateful for all you have. Be careful not to get attached to those things.

Page No. 151 | Sunday, October 9, 2022 3:44:50 PM

> the divine law? To keep a man's own, not to claim that which belongs to others, but to use what is given, and when it is not given, not to desire it; and when a thing is taken away, to give it up readily and immediately, and to be thankful for the time that a man has had the use of it."

Page No. 151 | Sunday, October 9, 2022 3:45:26 PM

> Add that to your morning routine when you say Marcus' words: "When you arise in the morning, think of what a precious privilege it is to be alive—to breathe, to think, to enjoy, to love."

Page No. 151 | Sunday, October 9, 2022 3:46:26 PM

> when somebody's wife or child dies, to a man we all routinely say, 'Well, that's part of life.' But if one of our own family is involved, then right away it's 'Poor, poor me!'"

Page No. 153 | Monday, October 10, 2022 3:58:31 PM

> So, when some inconvenience happens to you, think about the reaction you'd show if it happened to someone else. This will help you maintain your balanced mind.

Page No. 153 | Monday, October 10, 2022 4:06:05 PM

> recognize the bigger picture, and stay indifferent to external things others mistakenly value—like wealth, looks, or social status.

Page No. 155 | Monday, October 10, 2022 4:12:12 PM

> gone. Sorry to tell you, but you're not so special. What happens to you is not so special. How you behave is not so special.

Page No. 156 | Monday, October 10, 2022 4:18:17 PM

> Sorry to tell you, but you're not so special. What happens to you is not so

special. How you behave is not so
Page No. 156 | Monday, October 10, 2022 4:18:20 PM

> remind yourself that things that happen to you are not special. Hundreds have experienced it before you, and hundreds
Page No. 156 | Monday, October 10, 2022 4:18:28 PM

> remind yourself that things that happen to you are not special. Hundreds have experienced it before you, and hundreds more will once you're gone.
Page No. 156 | Monday, October 10, 2022 4:18:32 PM

> The Stoics advise to look at an object or a situation as objectively as possible. Stick to the facts and describe an event as value-free and as close to reality as possible.
Page No. 157 | Monday, October 10, 2022 4:19:43 PM

> ask, 'Is this something that is, or is not, in my control?'
Page No. 158 | Wednesday, October 12, 2022 6:40:12 AM

> ask, 'Is this something that is, or is not, in my control?' And if it's not one of the things that you control, be ready with the reaction, 'Then it's none of my concern.'"
Page No. 158 | Wednesday, October 12, 2022 6:40:17 AM

> two steps: First, spot our impressions and make sure we don't get carried away immediately. Second, examine the impressions and calmly decide what to do next.
Page No. 159 | Wednesday, October 12, 2022 6:42:14 AM

> you want to be. Don't be the guy who shouts from the rooftops when done a just act. "Simply move on to
Page No. 162 | Wednesday, October 12, 2022 6:46:11 AM

> Don't be the guy who shouts from the rooftops when done a just act. "Simply move on to the next deed just like the vine produces another bunch of grapes in the right season."
Page No. 162 | Wednesday, October 12, 2022 6:46:16 AM

> It's childish behavior to tell what good you've done.
Page No. 162 | Wednesday, October 12, 2022 6:46:27 AM

> honor. "Do now what nature demands of you. Get right to it if that's in your power. Don't
Page No. 162 | Wednesday, October 12, 2022 6:47:02 AM

> what nature demands of you. Get right to it if that's in your power. Don't look around to see if people will know about it."
Page No. 162 | Wednesday, October 12, 2022 6:47:05 AM

> "What brings no benefit to the hive brings none to the bee."
Page No. 165 | Wednesday, October 12, 2022 6:51:35 AM

> People do what seems right to them. If they do wrong, it's because that's what seems true to them.

Page No. 165 | Wednesday, October 12, 2022 6:52:00 AM

> "Whenever you take offense at someone's wrongdoing, immediately turn to your own similar failings, such as seeing money as good, or pleasure, or a little fame—whatever form it takes.

Page No. 167 | Wednesday, October 12, 2022 6:56:00 AM

> "When you are offended at any man's fault," Epictetus tells us, "turn to yourself and study your own failings. Then you will forget your anger."

Page No. 167 | Wednesday, October 12, 2022 6:56:47 AM

> when we judge others for their misbehavior,

Page No. 167 | Wednesday, October 12, 2022 6:56:56 AM

> when we judge others for their misbehavior,

Page No. 167 | Wednesday, October 12, 2022 6:57:00 AM

> when we judge others for their misbehavior, we're actually not better at all. We just like to think we are.

Page No. 167 | Wednesday, October 12, 2022 6:57:06 AM

> To err is human; to forgive, divine.

Page No. 168 | Wednesday, October 12, 2022 6:58:07 AM

> "to love even those who stumble." He reminds himself of four things: (1) that the stumbling people are relatives, (2) they do wrong involuntarily, (3) we will all be dead soon anyway, and (4) we can only be harmed if we choose so.

Page No. 169 | Wednesday, October 12, 2022 6:58:52 AM

> "Bestow pardon for many things; seek pardon for none."

Page No. 169 | Wednesday, October 12, 2022 6:59:04 AM

> It's in your power to be kind to people. It's in your power to stay true to your path and respond to evildoers with compassion, forgiveness, and kindness.

Page No. 171 | Thursday, October 13, 2022 6:01:46 AM

> pause and ask whether what's been said is true. "Why is it an insult," Seneca asks, "to be told what is self-evident?"

Page No. 173 | Thursday, October 13, 2022 6:05:09 AM

> let's ask who insulted us? If it's someone we respect, then we value her opinion and accept it as something we can actually improve on. If we don't respect the source, then why bother? Seneca advises

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> let's ask who insulted us? If it's someone we respect, then we value her opinion and accept it as something we can actually improve on. If we don't respect the source, then why bother?

Page No. 173 | Thursday, October 13, 2022 6:05:25 AM

> if a person insults us, we can be certain this person has a flawed and immature character.

Page No. 173 | Thursday, October 13, 2022 6:05:55 AM

> “The best revenge is to be unlike him who performed the injury.” The best revenge is to let it go and be a better example.

Page No. 173 | Thursday, October 13, 2022 6:06:17 AM

> the art of acquiescence: we want to accept everything as it happens. Because it’s not under our control

Page No. 174 | Thursday, October 13, 2022 6:06:39 AM

> the art of acquiescence: we want to accept everything as it happens. Because it’s not under our control and we can’t change it once it happened. Reality is as it is.

Page No. 174 | Thursday, October 13, 2022 6:06:42 AM

> It can be hard to find the right words, right? So the better

Page No. 174 | Thursday, October 13, 2022 6:07:09 AM

> “Who then is invincible? The one who cannot be upset by anything outside their reasoned choice.”

Page No. 175 | Thursday, October 13, 2022 6:09:03 AM

> milk is fine to leave in the bottle. “The art of living is more like wrestling than dancing,” as encountered in Chapter 1, “because an artful life requires being prepared to meet and withstand sudden and unexpected attacks.”

Page No. 176 | Thursday, October 13, 2022 8:17:35 AM

> getting angry is also a weakness, just as much as abandoning the task or surrendering under panic.

Page No. 177 | Thursday, October 13, 2022 8:21:45 AM

> “people will stand in your way.” When you’re installing new habits and try to make progress, others might not be as quick or even willing to follow along. Now it’s our challenge not to abandon our new path and, at the same time, not to abandon our friends and family.

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> “you must not abandon those other folks either. Don’t simply write them off or leave them in the dust. Don’t get mad or fight with them. After all, they’re at the same place you were not long ago.” Just because you read Wheat Belly and from

Page No. 178 | Saturday, October 15, 2022 5:21:19 PM

> “you must not abandon those other folks either. Don’t simply write them off or leave them in the dust. Don’t get mad or fight with them. After all, they’re at the same place you were not long ago.”

Page No. 178 | Saturday, October 15, 2022 5:21:22 PM

> Find ways to stick to your new path. Don't bend your values.

Page No. 179 | Saturday, October 15, 2022 5:22:34 PM

> Before you react to whatever arouses anger within, say to yourself: "I buy tranquility instead." Then smile, do what needs to get done, and move on with your life.

Page No. 179 | Saturday, October 15, 2022 5:26:54 PM

> the small things that usually irritate you are not worth the hassle.

Page No. 179 | Saturday, October 15, 2022 5:27:04 PM

> We're often quick to judge.

Page No. 180 | Saturday, October 15, 2022 5:30:25 PM

> For the Stoics, it's more important to love than to be loved.

Page No. 181 | Saturday, October 15, 2022 5:31:01 PM

> We judge people but don't know the situation they're

Page No. 182 | Saturday, October 15, 2022 5:33:35 PM

> We judge people but don't know the situation they're

Page No. 182 | Saturday, October 15, 2022 5:33:36 PM

> We judge people but don't know the situation they're in.

Page No. 182 | Saturday, October 15, 2022 5:33:40 PM

> Let's take the Stoics' advice by heart and always take a second before we judge others.

Page No. 182 | Saturday, October 15, 2022 5:35:26 PM

> peer pressure 101—we do things we usually wouldn't do. We suddenly behave contrary to our values.

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> "Associate with people who are likely to improve you."

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> "The key is to keep company only with people who uplift you, whose presence calls forth your best."

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> the idea to choose your company well is not only about the people you spend the lion's share of your time with, but also about not wasting your precious time. Temptation and timewasters are lurking around the corner,

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> the idea to choose your company well is not only about the people you spend the lion's share of your time with, but also about not wasting your precious time.

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> Until you know their reasons, how do you know that their actions are

vicious?

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> Remember, you are only free if you can look at external events with indifference.

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> "Let philosophy scrape off your own faults, rather than be a way to rail against the faults of others." Seneca reminds us here of what philosophy

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> "Let philosophy scrape off your own faults,

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> "Let philosophy scrape off your own faults, rather than be a way to rail against the faults of others."

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> "Often injustice lies in what you aren't doing, not only in what you are doing."

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> It's when good citizens decline to get involved when evil will triumph.

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> "The only thing necessary for the triumph of evil is for good men to do nothing."

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> It's not enough to just not do evil. We must be a force for the good in the world, even in minor situations.

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> "Let silence be your goal for the most part; say only what is necessary, and be brief about it.

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> banalities

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> never about banalities

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> We like to talk about ourselves. So we don't really listen to what's being said, but we prepare for when it's our turn.

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> And if we speak about others, then it's most certainly about something they don't do well. We gossip.

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> Nobody wants to hear your exaggerated high school, sports, and party

stories. It's annoying and self-absorbed.

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> speak only what you think is just, and always do so with kindness, modesty, and sincerity.

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> The point is: Speak only when you're certain that what you'll say isn't better left unsaid.

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> Go into a conversation with the intention to listen for the most part.

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> Connect with people. Don't perform for them. Let them do most of the talking. Enjoy listening.

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> "Acquire the habit of attending carefully to what is being said by another, and of entering, so far as possible, into the mind of the speaker."

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> Resist the urge to speak. Accept that something within you always wants to respond immediately.

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> "The reason why we have two ears and only one mouth is so we might listen more and talk less."

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> "Better to trip with the feet than with the tongue."

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> "Waste no more time arguing about what a good man should be. Be one."

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> There's great danger, he says, to talk about what you've learned. Because you might vomit up what's not yet digested.

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> Show, don't tell, what you've learned.

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> we shouldn't talk about what isn't yet fully digested, but show the acts which come from digesting the theory. Show, don't tell, what you've learned.

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> Ask yourself: "Who do I want to be in the world out there?" And then live by

Page No. 192 | Sunday, October 16, 2022 9:34:09 AM

> Ask yourself: "Who do I want to be in the world out there?" And then live by it.

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> If you live by your beliefs and standards you'll be in a harmony called cognitive consonance.

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