

as M. Annus Verus which claimed descent

MARCUS AURELIUS ANTONINUS was born on April 26, A.D.

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BOOK NOTE

THE FIFTH BOOK THE EIGHTH BOOK THE
FOURTH BOOK THE SEVENTH BOOK THE ELEVENTH BOOK THE
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ILLUSTRATION COURTESY OF THE MUSEUM OF MODERN ART

BY MARCUS AURELIUS

EDIAIO

SOCIETY FOR
TECHNOLOGY

declares how of his grandfather he had learned to be gentle
is, and

Emperor Hadrian divined the fine character of the lad, whom he used to call not Verus but Verissimus, more Truthful than his own name. He advanced Marcus to equestrian rank when six years of age, and at the age of eight made him a member of the ancient Sallan priesthood. The boy's aunt, Anna Galeria Faustina, was married to Antoninus Pius, afterwards

emperor; hence it came about that Antoninus, having no son, adopted Marcus, changing his name to that which he is known by, and betrothed him to his daughter Faustina. His education was conducted with all care. The ablest teachers were engaged for him, and he was trained in the strict doctrine of the Stoic philosophy, which was his great delight. He was taught to dress plainly and to live simply, to avoid all softness and luxury. His body was trained to hardihood by wrestling, hunting, and outdoor games; and though his constitution was weak, he showed great personal courage to encounter the fiercest boars. At the same time he was kept from the extravagances of his day. The great excitement in

Rome was the strife of the Factions, as they were called, in the circus. The racing drivers used to adopt one of four colours—red, blue, white, or green—and their partisans showed an eagerness in supporting them which nothing could surpass. Riot and corruption went in the train of the racing chariots; and from all these things Marcus held severely aloof. In 140 Marcus was raised to the consulsiphip; and in 145 his betrothal was consummated by marriage. Two years later Faustina brought him a daughter; and soon after the tribunate and other imperial honours were conferred upon him. Antoninus Pius died in 161, and Marcus assumed the imperial state. He at once associated with himself L. Ceionius Commodus, whom Antoninus had adopted as a younger son at the same time with Marcus, giving him the name of *Lucius Aurelius Verus*. Henceforth the two are colleagues in the empire, the junior being trained as it were to succeed. No sooner was Marcus settled upon the throne than wars broke out on all sides. In the east, *Vologeses III.* of Parthia began a long- meditated revolt by destroying a whole Roman Legion and invading Syria (162). Verus was sent off in hot haste to quell this rising, and he fulfilled his trust by plunging into drunkenness and

may be assumed to have practised his own preachings; the *Meditations* reflect mood by mood the mind of him who wrote them. In their intimacy and frankness lies their great charm. These notes are not sermons; they are not even confessions. There is always an air of self-consciousness in confessions; in such revelations there is always a danger of unctuousness or of vulgarity for the best of men. St. Augustine is not always clear of offence, and John Bunyan himself exaggerates venial peccadilloes into heinous sins. But Marcus Aurelius is neither vulgar nor unctuous; he extenuates nothing, but nothing sets down in malice. He never poses before an audience; he may not be profound, he is always sincere. And it is a lofty and serene soul which is here disclosed before us. Vulgar vices seem to have no temptation for him; this is not one tied and bound with chains which he strives to break. The faults he detects in himself are often such as most men would have no eyes to see. To serve the divine spirit which is implanted within him, a man must keep himself pure from all violent passion and evil affection, from all rashness and vanity, and from all manner of discontent, either in regard of the gods or men; or, as he says elsewhere, 'unspotted by pleasure, undaunted by pain. Unwavering courtesy and consideration are his aims. Whatever any man either doth or saith, thou must be good; doth any man offend? it is against himself that he doth offend: why should it trouble thee?' The offender needs pity, not wrath; those who must needs be corrected, should be treated with tact and gentleness; and one must be always ready to learn better. The best kind of revenge is, not to become like unto them. There are so many hints of offence forgiven, that we may believe the notes followed sharp on the facts. Perhaps he has fallen short of his aim, and thus seeks to call his principles to mind, and to strengthen himself for the future. That these sayings are not mere talk is plain from the story of Avidius Cassius, who would have usurped his imperial throne. Thus the emperor faithfully carries out his own principle, that evil must be overcome with good. For each fault in others, Nature (says he) has given us a countering virtue; as, for example, against the unthankful, the churlish,

sometimes do it, at least once a day, the morning or the evening. In the morning purpose, in the evening discus-
manner, what thou hast been this day, in word, work, and
thought.' But while the Roman's temper is a modest self-
reliance, the Christian aims at a more passive mood,
humbleness and meekness, and reliance on the presence and
personal friendship of God. The Roman scrutinises his faults
with severity, but without the self-contempt which makes the
Christian vile in his own sight. The Christian, like the Roman
birds, study to withdraw thine heart from the love of things
visible; but it is not the busy life of duty he has in mind so
much as the contempt of all worldly things, and the cutting
away of all lower delectations.' Both rate men's praise of
blame at their real worthlessness; Let not thy peace, says the
Christian, 'be in the bones of men.' But it is to God's censure
the Christian appeals, the Roman to his own soul. The pettiness
annoyances of injustice or unkindness are looked on by each
with the same magnanimity. 'Why doth a little thing said or
done against thee make thee sorry? It is no new thing, it is not
the first, nor shall it be the last, if thou suffer long. At best suffer
patiently, if thou canst not suffer joyously.' The Christian
should sorrow more for other men's malice than for our own
wrongs; but the Roman is inclined to wash his hands of the
offender. Study to be patient in suffering and bearing other
men's defaults and all manner infirmities,' says the Christian;
but the Roman would never have thought to add, 'If all men
were perfect, what had we then to suffer of other men for
God?' The virtue of suffering in itself is an idea which does
not meet us in the *Meditations*. Both alike realise that man is
one of a great community. No man is sufficient to himself, says the Christian; we must bear together, help together,
comfort together. But while he sees a chief importance in
zeal, in exalted emotion that is, and avoidance of
lukewarmness, the Roman thought mainly of the duty to be
done as well as might be, and less of the feeling which should
go with the doing of it. To the saint as to the emperor, the
world is a poor thing at best. Verily it is a misery to live upon
the earth,' says the Christian; few and evil are the days of
man's life, which passeth away suddenly as a shadow. But
there is one great difference between the two books we are
considering. The *Imitation* is addressed to others, the

expositions; and a true pattern of a man who of all his go-
darts and faculties, least esteemed in himself, that his excell-
ent skill and ability to teach and persuade others the com-
mon theorems and maxims of the Stoic philosophy. Of him also
they are accounted;) from friends, so that I might not become
obnoxious unto them, for them, nor more yielding up
occasion, than in right I ought; and yet so that I should not
pass them neither, as an unsensible and unthankful man.
Of Sextus, mildness and the pattern of a family governed w/
paternal affection; and a purpose to live according to nature,
to be grave without affectation: to observe carefully the
several dispositions of my friends, not to be offended w/
idiots, nor unseasonably to set upon those that are carry-
ing the vulgar opinions, with the theorems, and tenets
of the philosophers; his conversation being an example how a man
might accommodate himself to all men and companies, so
that though his company were sweeter and more pleasant
than any flatterer's cogging and fawning; yet was it at the
same time most respected and reverenced: who also had
proper happiness and faculty, rationally and methodically
find out, and set in order all necessary determinations a/
instructions for a man's life. A man without ever the least
appearance of anger, or any other passion; able at the same
time, most exactly to observe the Stoic *Apathia*.

and added his armories in chief. In camp he foresaw the danger to Rome of those who could carry him through. And he did what he could to avert it. He made his Meditations, good incitements of the soul. By the irony of fate this man, so furious of quiet joys and a mind free from the head of the Roman Empire when he died from east and west. For several days he fulfilled the plan of pushing the element gave two centuries of respite and retire within himself amid the pomps and glories which he had to most men is an ambition or that of weary tasks which nothing but were slow and tedious, but successful. Else, which seems to have been in him, might have been accomplished. But signs. Truly a rare opportunity was given of showing what the mind can do in times. Most peaceful of warriors, a those ideal was quiet happiness in youth yet born to greatness, the loving friend young or turned out hateful, his nothing might lack, it was in camp that he passed away and went to owing is a list of the chief English writers. (1) By Meric Casaubon, 1654; (2) James Thomson, 1747; (4) R. George, 1844; (6) George Long, 1862; (8) Jackson, 1906. Renan's "Mémoires on the Origins of Christianity," which e most vital and original book to be of Marcus Aurelius. Pater's "Marius 13

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things, and commonly wonders, are concerning demons, or game; nor with other philosophers, Bacchus, the dialogues in which by t profess phil entered into cure. And ordinary so common th study of phil way of oste man, for am study of rhin	That I did n to do any letters with which by hi Divided into Numbers or upon those good parts observed in any of them in another modesty, in some other thing. For the resemblances and t. in the dispositions of when all at once, as it thee. See therefore, that .	and of whom, whether good examples, or good Divided into Numbers or xviii. Whencever thou upon those good parts observed in any of them in another modesty, in some other thing. For the resemblances and t. in the dispositions of when all at once, as it thee. See therefore, that .
SELF:	OK	<p>learned to be gentle and and passion. From the me I have learned both of my mother I have and to forbear, not only ent myself with a spare incident to great wealth. quent public schools and le teachers at home; and in such occasions, I were brought me up, not to be great notions of the " and Veneti; nor in the of the gladiators, or the Secutores. Moreover, any things; when I have man; who a that it was remiss; the incapaci</p>

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malicious averseness; nothing obnoxious; nothing concealed.
The life of such an one, death can never surprise as imperfect; as of an actor, that should die before he had ended, or the play itself were at an end, a man might speak. X. Use thine opinative faculty with all honour and respect, for in her indeed is all; that thy opinion do not begin in thy understanding anything contrary to either nature, or the proper constitution of a rational creature. The end and object of a rational constitution is, to do nothing rashly, to be submitly affected towards men, and in all things willing to submit unto the gods. Casting therefore all other things aside, keep thyself to these few, and remember withal that no man properly can be said to live more than that which is now present, which is but a moment of time. Whosoever is besides either is already past, or uncertain. The time therefore that any man doth live, is but a little, and the place where he liveth, is but a very little corner of the earth, and the greatest fame that can remain of a man after his death, even that is but little, and that too, such as it is whilst it is, is by the succession of silly mortal men preserved, who likewise shall shortly die, and even whilst they live know not what in very deed they themselves are; and much less can know one, who long before is dead and gone. XI. To these ever-present helps and mementoes, let one more be added, ever to make a particular description and delineation as it were of every object that presents itself to thy mind, that thou mayest by the whole and thoroughly contemplate it, in its own proper nature, bare and naked, wholly, and severally; divided into its several parts and quarters; and then by thyself in thy mind, to call both it, and those things of which it doth consist, and in which it shall be resolved, by their own proper true names, and appellations. For there is nothing so effectual to beget true magnanimity, as to be able truly and methodically to examine and consider all things that happen in this life, and so to penetrate into their natures, that at the same time, this use it and what is the true nature of this universe, to which it is useful? how much in regard of the universe may it be esteemed? how much in regard of man, a citizen of the supreme city, of which all other cities in the world are as it

projected from thence, let that now that we are upon another consideration be omitted as unreasonable. That which is fair and goodly, whatsoever it be, and in what respect soever it be at it is fair and goodly, it is of itself, and terminates in itself, not admitting praise as a part or member: the therefore which is praised, is not thereby made either better or worse. This I understand even of those things, that are commonly called fair and good, as those which are intended either for the matter itself, or for curiosity or workmanship. As for that which is truly good, what can there be more vile than doth though never so common? and in need of more than either justice or truth; or more than either kindness and modesty? Which of all those, either becomes good or fair, because commanded; or dispraised because it offers any damage? Doth the emerald become worse in itself, or more vile if it be not commended? Doth gold, or ivory, or pearls? Is there anything that doth though never so common, transferre into another kind of subsistence (whatsoever he) makes place for other dead bodies; so the souls affited at the souls after death (say they that will not believe it); how is it that all men are able to contain them? How is it that original ratione, received again into that original substance, from which all others do proceed; and so give way to those souls, who before coupled and associated unto bodies, now begin to subsist single. This, upon a supposition that the souls after death do for a while subsist single, may have answered. And here, (besides the number of bodies, so buried in an agglomeration, received again into that original ratione,) we may further consider the number of several beasts, eaten by us men, and by other creatures. For notwithstanding that such a multitude of them were daily consumed, and as it were buried in the bodies of us men, yet is the same place, and body able to contain them, partly in reason of their conversion, partly into blood, partly into excrements, yet r and fire. What in these things is the speculation of truth; and to divide things into that which is passive and material; and at which is active and formal. XVII. Not to wander out

me is earthly I have from some one
which is most from some other elem-
ent. Breathing and life had its proper found-
ation, which is dry and fiery in me; (for then
I could not proceed from something, as also to
be reduced unto mere nothing) from whence my
common beginning from whence my
proceeded. V. As generation is, so a
wise man's wisdom: a mixture of elem-
ents, same elements again, a thing surely
ashamed of, in a series of or
consequence, which a rational creature
improper or incongruous, nor contri-
buting to the proper constitution of man himself. V.
From such and such causes, must of
that would not have such things to
grow without, who would have the fig-tree grow without
leaves? You will say, I am a man, remember this, that within a very
short time, and he shall both be dead, and after a
much as your names and memories
and opinion be taken away, and no
wronged. If no man shall think himself
no more any such thing as wrong. That
it hurt him either inwardly or outwardly,
nature that it should be so, and the
Whatsoever doth happen in the world,
and so if thou dost well take heed, thou
only in right order by a series of inevi-
tably, the worse, cannot make his life
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continute them to take notice of it, as
whatsoever thou dost do it not without
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properly taken) may do it. This obser-
vation. IX. Concern no such things, as
conceiveth, or would have thee to con-
sider matter itself, and see what it is in
thy reason, thou must have always in a ready
proceeding it all, but what reason

fancy is set upon? of what things doth it consist? how long can it last? which of all the virtues is the proper virtue for this present use? as whether meekness, fortitude, truth, faith, sincerity, contention, or any of the rest? Of everything therefore thou must use thyself to say. This immediately comes from God, this by that fatal connection, and concatenation of things, or (which almost comes to one) by some coincidental casualty. And as for this, it proceeds from my neighbour, my kinsman, my fellow; through his ignorance indeed; because he knows not what is truly natural unto him. but I know it, and therefore carry myself towards him according to the natural law of fellowship; that is kindly, and justly. As for those things that of themselves are altogether indifferent, as in my best judgement I conceive everything to deserve more or less so I carry myself towards it. XIX. If thou shalt intend that which is present, following the rule of right and reason carefully, solidly, meekly, and shalt not intermix any other businesses, but shall study this only to preserve thy spirit unpolluted, and pure, and shall cleare unto him without either hope or fear of anything, in all things that thou shalt either do or speak, contenting thyself with heroicall truth, thou shalt live happily; and from this, there is no man that can hinder thee. XVI. As physicians and chirurgeons have always their instruments ready at hand for all sudden cures; so have thou always thy dogmata in a readiness for the

of understand. The body, the soul, the understanding. As though sensations naturally belong to the body, and the desires are affections to the soul; so do the dogmata to the understanding. VII. To be capable of fancies and imaginations, is common to man and beast. To be violently drawn and moved by the lusts of the soul is proper to wild beasts and monsters such as Phalaris and Nero were. To follow reason fitly, extraordinary duties and actions are common to them also, who believe not that there be any gods, and for their advantage would make no conscience to betray their own country; and who when once the doors be shut upon them, dare to believe anything. If therefore all things else be common to them likewise, it follows, that for a man to like and embrace a double and molested spirit which is seared in the temple of his own breast, with a multitude of vain fancies and imaginings, but to keep him propitious and to obey him as concerning anything contrary to justice, is the only true property good man. And such a one, though no man should believe that he liveth as he doth, either sincerely or conscientiously, fearful and contentedly; yet is he neither with any man angry for it, nor diverted by it from the way that leadeth him out of his life, through which a man must pass pure, even ready to depart, and willing of himself without any fear, to leave the world.

great fire doth soon turn to its
whatsoever comes in his way
made greater and greater II. Let
and at random, but all things
and perfect rules of art III. They
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tains; yea thou thyself art won-
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rudely), no interest at all, but is and whatsoever else thou hast heard concerning either pain or pleasure? But our honour and reputation will perchance tell us that he, if thou dost look back, and consider all things that are, or forgotten in the chaos of eternity was before, and will be; and the vanity of praise, and the infirmities of human judgments among the townsmen of the place, wherein it is found? For the whole earth is but as one habited part of it, is but a very little, how many in number, and what they, that will commend thee? What kind of persons are those, who often put in practice this kind of self-delusion? Is it not this little part of thyself, and above all others, in distraction, and intent not anything else and consider all things, as a man of Virtue, as a man whose true nature is to be, as a citizen, as a mortal creature, which to consider, and look into thoroughly, let those two be among the first, and foremost, that things or objects into the soul, but stand without any opinion, only which is from the

Collaborative innovation 10

- of understand. The body, the soul, the understanding. As the infirmities naturally belong to the body, and the desires and inflections to the soul, so do the dogmata to the understanding. VII. To be capable of fancies and imaginations, is common to man and beast. To be violently drawn and moved by the lusts and desires of the soul, is proper to wild beasts and monsters, such as Phalaris and Nero were. To follow reason for extraordinary duties and actions is common to them also, who believe not that there be any gods, and for their advantage would make no conscience to betray their own country, and the world when once the doors be shut upon them, dare do anything. If therefore all things else be common to these likewise, it follows, that for a man to like and embrace all things that happen and are destined unto him, and not to trouble and molest that spirit which is seated in the temple of his own breast, with a multitude of vain fancies and imaginings, but to keep him propitious and to obey him as a good God, never either speaking anything contrary to truth, or doing anything contrary to justice, is the only true property of a good man. And such a one, though no man should believe he liveth as he doth, either sincerely and conscientiously, or through fear and contentedly; yet is he neither with any man angry for it, nor diverted by it from the way that leadeth to salvation, and the end of his life, through which a man must pass pure, ever ready to depart, and willing of himself without any

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trate, and some after kingdoms. And is not that the time
over, and ended? Again, consider now the times
of some sick, some dying, some fighting, some feasting,
merchandising, some tilling, some flattering, some
suspecting, some undermining, some wishing,
some fretting and murmuring at their present
wooring, some hoarding, some seeking
trades, and some after kingdoms. And is not that the time
over, and ended? There likewise thou seest the very self-same things
at age also is now over and ended. In the like manner
other periods, both of times and of whole nations,
how many men, after they had with all their might
intended and prosecuted some one worldly thing or
other, did soon after drop away, and were resolved into
nothing. But especially thou must call to mind them, who
themselves in thy lifetime hast known much distracted about
things, and in the meantime neglecting to do that, which
and unseparably (as fully satisfied with it) to adhere
to, which their own proper constitution did require. And thou
must remember, that thy carriage in every business
according to the worth and due proportion of it, if
it thou not easily be tired out and vexed, if thou shal
well upon small matters longer than is fitting. XVIII.
words which once were common and ordinary, are
become obscure and obsolete; and so the names of men
commonly known and famous, are now become in
obscure and obsolete names. Camillus, Cæsars,
Léonatus; nor long after, Scipio, Cato, the
then Antonius plus; all these in
time will be out of date, and, as things of another world
will become, become fabulous. And thus I say of them, who once
are as the wonders of their ages, for as for the rest, that
are they expired, than with them all their fame and
glory. And what is it then that shall always be
remembered? all is vanity. What is it that we must bestow on
diligence upon? even upon this only, that our minds
will be just; that our actions be charitable; that on
error; that our inclination be always set to embraaka
never shall happen unto us, as necessary, as usual;
as flowing from such a beginning, and such

Willingly therefore and wholly surrender up that fatal concatenation, yielding up thyself unto me, to be disposed of at their pleasure. XXXIX. Whatsoever present, and from day to day hath its existence; and from day to day hath its non-existence; and so it is but as it were the seed of that which shall be. I think that that only is seed, which either the womb receiveth, thou art very simple. XXX. That ready to die, and yet hast thou not attained to simplicity; thou art yet subject to many troublous perturbations; not yet free from all fear and external accidents; nor yet either so weakly disposed as all men, as thou shouldest; or so affected as one, study and only wisdom is, to be just in all his actions. Behold and observe, what is the state of their minds, and those that the world doth account wise, see they fly, and are afraid of; and what things they do. XXXII. In another man's mind and understandings, cannot subsist, nor in any proper temper or distemper of his body, which is but in a natural constitution of thy body, which is but in a coat or coteage of thy soul. Wherein then, but in the wherein, the conceit, and apprehension of man, can subsist? Let not that part therefore admitt conceit, and then all is well. Though thy body whilom it should either be cut or burnt, or suffer any corporal punishment, yet let that part to which it belongeth, be still at rest; that is, let her judge of whatsoever it is, that equally may happen to a good man, is neither good nor evil. For it happens equally to him that lives according to nature, and he that doth not; is neither according to nature, nor by consequence, neither good nor bad. Consider and think upon the world as being but a substance, and having but one soul, and how all these a world, are terminated into one sensitive power; a

things are, by one general motion as it were, and deliberation of that one thyself unto thyself; unto the fates, to another's being, and by what manner of connection and concatenation all things happen. XXXIV. What art thou, that art ever is now better and divine part excepted, but as Epictetus said well, that wretched soul appointed to carry a carcass up and down? For if thou being by thy art or the art of another, or the earth or the world, to mediate change to attain to being. The age and time of the world is as it were a flood and swift current, consisting of the things that are brought to pass in the world. For as soon as anything hath appeared, and is passed away, another succeeds, and that also will presently out of sight. XXXV. Whatsoever doth happen in the world, is, in the course of nature, as usual and ordinary as a rose in the spring, and fruit in summer. Of the same nature is sickness and death, slander and lying in wait, and whatsoever else ordinarily doth unto fools use to be occasion either of joy or sorrow. That whatsoever it is, that comes after, doth always very naturally, and as it were familiarly, follow upon that which was before. For thou must consider the things of the world, not as a loose independent number, consisting merely of necessary events, but as a discreet connection of things orderly and harmoniously disposed. There is then to be seen in the things of the world, not a bare succession, but an admirable correspondence and affinity. XXXVI. Let that of Heracitus never be out of thy mind, that it were the death of earth, is water; and the death of water, is air; and the death of air, is fire; and so on the contrary. Remember him also who was ignorant whether the way did lead, and how that reason being the thing by which all things in the world are administered, and which men are continually and most inwardly conversant with: yet is the thing, which ordinarily they are most in opposition with, and how those things which daily happen among them, cease not daily to be strange unto them, and that we should not either speak, or do anything as men in their sleep, by opinion and bare imagination: for then we think we speak and do, and that we must not be as children, who follow their father's example; for best reason we, alleging their bare καρδιὴ τροπολογίαν; or as by successive tradition from our forefathers we have received it. XXXVII. Even as if any of the gods should tell thee, Thou shalt certainly die to-morrow, or next day, thou wouldst not except

ness, than this a happiness? But however, canst thou think that unluckiness, which is no mischance of man I Canst thou think that a mischance to man, which is not contrary to the end and will of God? What then hast thou learned is the will of God? Both that then which hath happened unto thee, or magnanimitie? or temperate? circumspet? or true? or modest? or free? or from the use of all those things in the present enjoying and elsewhere of the nature of man, (as then enjoying all other unto her) is fully satisfied? Now to conclude; ere we leave this occasion of sorrow remember henceforth to make thyself a logomacha, that whatsoever it is that hath happened to thee in very deed no such thing of itself, as a great wrong, but that to bear it generously, is certainly great in itself. It is but an ordinary coarse one, yet it is a spiritual remedy against the fear of death for a man to consider the examples of such, who greedily and covetously (as we) did for a long time enjoy their lives. They have got more, than they whose deaths have been. Are not they themselves dead at the last? as Fabius, Julianus Lepidus, or any other who in their life having buried many, were at the last buried of them. The whole space of any man's life, is but little; as is, with what troubles, with what manner of infamy and in the society of how wretched a body must it be, to let it be therefore unto thee altogether as a witness of indifference. For if thou shalt look backward; O that an infinite chaos of time doth present itself unto me! Let thy course ever be the most virtuous way. The most commendable, is that which is at nature; that is, in all both words and deeds, ever at which is most sound and perfect. For such a

sons are, which she doth vouchsafe
which, as accessories, have any co-
After one consideration, man is
e bound to do them good,
and may oppose any of our true proper
ment, by reason of that ordinary
(or reservation wherewith it
persian of objects, from that which
may be, which in the prosecution of
in serves, it doth observe. For by
m, and convert any impediment
and purpose. So that what before
now the principal object of her
before was in her way, is now her
that which is chiefest and most
it that is it, which makes use of all
so also in thyself, honour that
is of one kind and
a now space of. For it is the very
turneth all other things to its own
life is governed. XIX. That which
cannot hurt any citizen. This rule we
apply and make use of upon every
of wrong. If the whole city be not
certainly. And if the whole be not
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ersoners that is thought to have done
editate how swiftly all things that
are done in the world, are carried
veyed out of sight: for both the
as a flood, are in a continual
perpetual change; and the causes
of thousand and alterations, neither is there
ever to be said to be now settled
which follows upon it, consider
the time already past, and the
which is to come, wherein all things

old he be praiseworthy that (if these were good indeed) we himself of any them more man doth withdraw from the world, and greatness of these, or the better he doth better he is accounted. XV. cogitations are, such will doth as it were receive its doings. Dye it therefore constant both exception subsidiary of these cogitations. actions, so man is unto me the sun, or the wind, or so may be, that some operate hindered; however, of my can be no let or impediment but exception what was the impediment, is inclineth) and ready convey working; and that which h powerful in the world, and its inclinations, as occasion these the mind doth turn whatsoever, to be her aim whatsover, to that which we nature with that which we same, which being in thee, is the proper good of a made for society, it hath can any man make any thing, and governs all thin thing is chiefeft, and most thou must remember to an conceit and apprehension hurt by this, neither am I able to make it my business, what it is wherein he is overreaching, if either he that is s impossible is the part of a doth anything that is grievous. Neither doth anything that ordinary course of nature as again, the same things that is wrong. Again, often times that is the wrong. Again, often times that subsist, and all things that substance themselves, we flux; and all actions in a powerful and effectual than themselves, subject to a that may constant. Next unto this, another affect it, or move it. For both the infiniteness of that immense vastness of that w

they think with themselves nevertheless, that such a one is their debtor; and they know as their word is what they have done. Others again there be, who when they have done any such thing, do not so much as know what they have done; but are like unto the vine, which beareth her grapes, and when once she hath borne her own proper fruit, is contented and seeks for no further recompence. As a horse after a race, and a hunting dog when he hath hunted, and a bee when she hath made her honey, look not for applause and commendation: so neither doth that man that rightly doth understand his own nature when he hath done a good turn, but from one doth proceed to do another; even as the vine after she hath once borne fruit in her own proper season, is ready for another time. Thou therefore must be one of them, who what they do, barely do it without any further thought, and are in a manner insensible of what they do. Nay, but will some reply to this, that this is the property of a rational man, is bound unto to understand what it is, that he doeth. For it is the property, say they, of one that is naturally sociable, to be sensible, that he doth operate sociably, nay, and to desire, that the party him self that is sociably dealt with, should be sensible of it too. I answer, That which thou sayest is true indeed, but the true meaning of that which is said, thou dost not understand. And therefore art thou one of those first, whom I mentioned. For they also are led by a probable appearance of reason. But if thou dost desire to understand truly what it is that is said, fear not, that thou shalt therefore give over any sociable action. VII. The form of the Athenians prayer did run thus: O rain, rain, good Jupiter, upon all the grounds and fields that belong to the Athenians. Either we should not pray at all, or thus absolutely and freely, and not every one for himself in particular alone. VIII. As we say commonly, The physician bath prescribed unto this man, riding, unto another, cold baths; unto a third, to go barefoot: so it is alike to say, The nature of the universe hath prescribed unto this man sicknesses, or blindness, or some loss, or damage or some such thing. For as there, when we say of a physician, that he hath prescribed anything, our meaning is, that he hath appointed this for that, as subordinate and conducing to health: so here, whatsoever doth happen unto any, is ordained unto him as a

take somewhat that away, as often as anything that happeneth. IX. Be not then so coherence, and contiguity as of time, and place, and preservation, cut off, (as much as lieeth in thee). Out of which, take somewhat that away, as often as a man thou canst not but in time, be not thou discontented with what affect that only which thou dost make upon them; punctually and precisely to do thyne, and proper occupation after this life, and when thou dust return to thy selfe; and as for those many and more divers of worldly distractions, or diversions, to their schoolmastes and masters, that have sore eyes to their sponge and cataplasm; or as others to their reason but of ease and comfort. And whether nothing of thee, but thereto, and wouldest thou thyselfe desire according to nature? for which of these is it not for that respect to nature or against it, is it not for that respect to thy selfe, to so many men's hurt and misery? But consider well, whether because esteemed commonly by request, or not, that thou make it a matter of thine, and when thou dust return to thy selfe; and as for those many and more divers of worldly distractions, or diversions, to their schoolmastes and masters, that have sore eyes to their sponge and cataplasm; or as others to their reason but of ease and comfort. And whether nothing of thee, but thereto, and wouldest thou thyselfe desire according to nature? for which of these is it not for that respect to nature or against it, is it not for that respect to thy selfe, to so many men's hurt and misery? But consider well, whether because esteemed commonly by request, or not, that thou make it a matter of thine, and when thou dust return to thy selfe; and as for those many and more divers of worldly distractions, or diversions, to their schoolmastes and masters, that have sore eyes to their sponge and cataplasm; or as others to their reason but of ease and comfort. And whether nothing of thee, but thereto, and wouldest thou thyselfe desire according to nature? for which of these is it not for that respect to nature or against it, is it not for that respect to thy selfe, to so many men's hurt and misery? But consider well, whether because esteemed commonly by request, or not, that thou make it a matter of thine, and when thou dust return to thy selfe; and as for those many and more divers of worldly distractions, or diversions, to their schoolmastes and masters, that have sore eyes to their sponge and cataplasm; or as others to their reason but of ease and comfort. And whether nothing of thee, but thereto, and wouldest thou thyselfe desire according to nature? for which of these is it not for that respect to nature or against it, is it not for that respect to thy selfe, to so many men's hurt and misery?

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THE SEVENTH BOOK

17. *In excelso ad maius se;*
18. *Postea vero dicitur quod deinde dicitur;*
19. *Quod deinde dicitur;*
20. *Quod deinde dicitur;*
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99. *Quod deinde dicitur;*
100. *Quod deinde dicitur;*

and desire. For we must needs be at emprise, effect, some way or other, to put the world to rights, and to bring all things into their due proportion. But if we cannot do this, we must needs be at emprise, effect, some way or other, to put the world to rights, and to bring all things into their due proportion.

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of them that do confer n
therefore of another sort
dor resist
operate. For thou consid-
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70. These, as we have seen, are the chief causes of the religious life of India. They are the result of the social, economic, and political conditions of the country, and are therefore of great importance in understanding the religious life of India.

such as he. Life as Men live it, is general, and those things which they all differ in, are bound to enter into their conversations; but, I say, any man to whom the general, or particular, happenings at

order better to do his duty, and to make up to us in this particular, as far as he can. He has done his best, and I believe he will do more. We have made up our minds to do our duty, and to abide by our oaths, which were taken in the presence of God, and we will live to do more, if so be that it shall happen.

THE TWELFTH BOOK

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it must be thy body perturbe; or thy life, or some outer thing
that belongs unto them that is carried away: thy mind
understanding cannot. Or should it be so, that the light of a
candle indeed is still bright and lightsome till it be put out: s
and should truth, and righteousness, and temperance cease to
shine in thee whilst thou thyself hast any being? XII. At the
conceit and apprehension that such and such a one hath
sinned, thus reason with thyself: What do I know whether
this be a sin indeed, as it seems to be? But if it be, what do I
know, but that he himself hath already condemned himself
for it? And that is all one as if a man should scratch and tear
his own face, an object of compassion rather than of anger: a
Again, that he that would not have a vicious man to sin, is
unto him that would not have moisture in the fig, nor
children to weep nor a horse to neigh, nor anything else that
in the course of nature is necessary. For what shall he do that
hath such an habitt? If thou therefore beest powerful and
eloquent, remedy it if thou canst. XIII. If it be not fitting do it
not. If it be not true, speak it not. Ever maintain thine own
purpose and resolution free from all compunction and
necessity. XIV. Of everything that presents itself unto thee, to
consider what the true nature of it is, and to unfold it, as it
were, by dividing it into that which is formal: that which is
material: the true use or end of it, and the just time that it is
appointed to last. XV. It is high time for thee, to understand
that there is somewhat in thee, better and more divine than
either thy passions, or thy sensual appetites and affections.
What is now the object of my mind, is it fear, or suspicion, or
lust, or any such thing? To do nothing rashly without some
certain end: let that be thy first care. The next, to have no
other end than the common good. For, alas! yet a little while, o
and thou art no more: no more will any, either of those things
that now thou seest, or of those men that now are living, be
any more. For all things are by nature appointed soon to be
changed, turned, and corrupted, that other things might
succeed in their room. XVI. Remember that all is but opinion,
and all opinion depends of the mind. Take then opinion
away, and then as a ship that hath stricken in within the arms
and mouth of the harbour, a present calm: all things safe and
steady: a bay, not capable of any storms and tempests: as the

but they do not show that loathsome flattery which filled the Roman court. He really admires what he praises, and his way of saying so is not unlike what often passes for criticism at the present day. He is not afraid to reprove what he thinks amiss and the astonishment of Marcus at this will prove, if proof were needed, that he was not used to plain dealing. "How happy I am," he writes, "that my friend Marcus Cornelius, so distinguished as an orator and so noble as a man, thinks me worth praising and blaming."¹³ In another place he deems himself blest because Pronto had taught him to speak the truth¹⁴ although the context shows him to be speaking of expression, it is still a point in favour of Pronto. A sincere heart is better than literary taste; and if Pronto had not done his duty by the young prince, it is not easy to understand the friendship which remained between them up to the last day.¹⁵

[13] Ad M. Caes iii. 17 [14] Ad M. Caes iii. 12

An example of the frankness which was between them is given by a difference they had over the case of Herodes Atticus. Herodes was a Greek rhetorician who had a school at Rome, and Marcus Aurelius was among his pupils. Both Marcus and the Emperor Antoninus had a high opinion of Herodes; and all we know goes to prove he was a man of high character and princely generosity. When quite young he was made administrator of the free cities in Asia, nor is it surprising to find that he made bitter enemies there; indeed a just ruler was sure to make enemies. The end of it was that an Athenian delegation, headed by the orators Theodotus and Demosthenes, made serious accusations against his honour. There is no need to discuss the merits of the case here; suffice it to say, Herodes succeeded in defending himself to the satisfaction of the emperor. Pronto appears to have taken the delegates part, and to have accepted a bribe for the prosecution, urged to some extent by personal considerations; and in this cause Marcus Aurelius writes to Pronto as follows:— 'AURELIUS CESARIS to his friend FRONTICUS greeting.¹⁶ I know you have often told me you were anxious to find how you might best please me. Now is the time; now you can increase my love towards you, if it can be increased. A trial is at hand, in which people seem likely not only to hear your speech with pleasure, but to see your indignation with impatience. I see no one who dares give you a hint in the

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Verum imp. Aur Caes, ii, 7, and edited in the year 1711. In this edition the editor has added several parts of his correspondence with Antonius Verus, and with certain of his friends, and also several rhetorical and historical fragments. One of the more ambitious works of Fronto has however been omitted, as it would have been enough to give proof of his powers. Not literary reputation less deserved. It would be pre-¹dictive of anything more rapid than the style of these letters; clearly the man was a great orator, and indeed was the age, and his imagination or taste. Such indeed was the age, and it is no marvel that he was like to his age. A heart in the man, which Marcus found, and a tongue which could speak the truth. From y means free from exaggeration and laud.

J. P. 1859. Vol. 1, No. 1, pp. 40-41.	<p>od, and reason. XXV. What a small portion of vast and infinite eternity it is, that is allowed unto every one of us, and how soon it vanisheth into the general age of the world; of the common substance, and of the common soul, also what a small portion is allotted unto us; and in what a little clod of earth (as it were) it is that thou doest crawl. After thou shalt rightly have considered these things with thyself; neyther any thing else in the world any more to be of any weight and moment but this, to do that only which thine own nature doth require; and to conform thyself to that which the common nature doth afford. XXVI. What is the present estate of my understanding? For herein lie all indeed. As for all other things, they are without the compass of mine own will; if without the compass of my will, then are they as dead things unto me, and as it were mere smoke. XXVII. To stir up a man to the contempt of death this among other things, is of no power and efficacy, that even they who esteemed pleasure to be happiness, and pain misery, did nevertheless glory of them contemn death as much as any. And can death be altogether indifferent? O man, as a citizen thou hast been born, and conversed in this great city the world. Whether just so many years, or no, what is it unto thee? That thou hast lived (you mayest be sure) as long as the laws and orders of the city required; which may be the common comfort of all. Why then should it be grievous unto thee, if (not a tyrant, nor an injudice) judge, but) the same nature that brought thee in, doth now send thee out of the world? As if the praetor should freely dismiss him from the stage, whom he had taken in to act a while. Oh, but the play is not yet at an end, there are but three acts yet acted of it. Thou hast well said: for in matter of these, three acts is the whole play. Now to set a certain time to every mans acting, belongs unto him only, who as first he was of thy composition, so is now the cause of thy dissolution. As for s's for so neither. Go thy ways then still pleased and contented, for so is He that dismisseth thee.</p>
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life. EMPOEOCLES of Argentoratum, fl. 5th century B.C., a philosopher, who first laid down that there were "four elements." He believed in the transmigration of souls, and the indestructibility of matter. Epicetus, a famous Stoic philosopher. He was of Phrygia, at first a slave, then freedman, lame, poor, and contented. The work called Encheiridion was compiled by a pupil from his discourses. Epicureans, a sect of philosophers founded by Epicurus, who "combined the physics of Democritus," i.e. the atomic theory, with the ethics of Aristippus." They proposed to live for happiness, but the word did not bear that coarse and vulgar sense originally which it soon took. Epicurus of Samos, 342-270 B.C. Lived at Athens in his "gardens," an urban and kindly, if somewhat useless, life. His character was simple and temperate, and had none of the vice or indulgence which was afterwards associated with the name of Epicurean. Eudoxus of Cnidus, a famous astronomer and physician of the 4th century B.C. FATAL, faded. Fortuit, chance (adū), Fronto, M. Cornelius, a rhetorician and pleader, made consul in 143 A.D. A number of his letters to M. Auri and others are extant. GRANUTA, a tributary of the Danube. HELICE, ancient capital city of Achata, swallowed up by an earthquake, 373 B.C. Helvidius Priscus, son-in-law of Thrasyllus Paetus, a noble man and a lover of liberty. He was banished by Nero, and put to death by Vespasian. Heracitus, philosopher of Ephesus, who lived in the 6th century B.C. He wrote on philosophy and natural science. Herculaneum, near Mount Vesuvius, buried by the eruption of 79 A.D. Hercules, p. 167, should be Apollo. See Muses, etc. HIATUS, gap. Hipparchus of Bithynia, an astronomer of the 2nd century B.C. "The true father of astronomy." Hippocrates of Cos, about 460-337 B.C. One of the most famous physicians of antiquity. IDIOT, means merely the non-prudent in anything, the "layman," who was not technically trained in any art, craft, or calling. LEONNATIUS, a distinguished general under Alexander the Great. Lucilla, daughter of M. Aurelius, and wife of Verus, whom she survived. MACENAS, a trusted adviser of Augustus, and a munificent patron of wits and piety.

this name, and the one meant is perhaps the musician, Brutus (1) the liberator of the Roman people from their kings, and (2) the murderer of Cæsar. Both names were household words. Cæsar, Caius, Julius, the Dictator and Conqueror. Caïeta, a town in Latium. Camillus, a famous dictator in the early days of the Roman Republic. Carnuntum, a town on the Danube in Upper Pannonia. Cato, called of Utica, a Stoic who died by his own hand after the battle of Thapsus. 46 B.C. His name was proverbial for virtue and courage. Careful, cautious. Cœcrops, first legendary King of Athens. Charax, perhaps the priestly historian of that name, whose date is unknown, except that it must be later than Nero. Chirurgeon, surgeon. Chrysippus, 280-207 B.C., a Stoic philosopher, and the founder of Stoicism as a systematic philosophy. Circus, the Circus Maximus at Rome, where games were held. There were four companies who contracted to provide horses, drivers, etc. These were called Factioes, and each had its distinguishing colour: russata (red), albata (white), veneta (blue), prasina (green). There was high rivalry between them, and riots and bloodshed was not infrequently. Cithaeron, a mountain range N. of Attica. Comedy, ancient; a term applied to the Attic comedy of Aristophanes and his time, which criticised Persons and politics, like a modern comic journal, such as Punch. See New Comedy. Compendious, short. Conceit, opinion, contention, contumelious. Cynic philosopher of the 4th century B.C. Croesus, King of Lydia, proverbial for wealth, he reigned 560-546 B.C. Cynics, school of philosophers, founded by Diogenes, and poet. Born 345 B.C. Democritus of Abdera (460-361 B.C.), celebrated as the laughing philosopher, whose constant thought was, 'What fools these mortals be.' He invented the Atomic Theory. Dio of Syracuse, a disciple of Plato, and afterwards Tyrant of Syracuse. Murdered 353 B.C. Diogenes, the Cynic, born about 412 B.C., renowned for his ruteness and hardihood. Diogenetus, a painter. Dispense with, put up with. Dogmatus, pithy sayings, or philosophical rules of life.

XI. What is the use that now at this present I make of my soul? — many. What those things are in themselves, which by the greatest part are XIII. All that I consist of, is either form or matter. No corruption can XIV. Reason, and rational power, as well as the faculties which content themselves XV. Such as the thoughts and ordinary cogitations are, such will they XVI. As the desire things impossible is the part of a mad man. But it is after one consideration, man is nearest unto us; as we are bound XVII. Honour that which is chiefest and most powerful in the world, and XIX. That which doth not hurt any citizen. XX. Let not that chieftain himself, cannot hurt any citizen. XX. Let not that commanding part of thy soul be ever subject to XXI. To live with the Gods, who at all times XXXI. Why should he not be angry, neither with him whose breath, neither with him whose XXII. Where there shall neither roarer be, nor harlot. Why so? As XXXIV. That rational essence by which the universe is governed is for XXXV. How hast thou carried thyself hitherto towards the Gods? towards XXVI. Why should unlearned souls trouble that which is XXVI. Within a very little while, thou wilt be either ashes, or choice of the XXXIX. If this neither be my wicked act, nor an always depending XXX. Let death surprise me when it will, and where it will, I may be a **THE SIXTH BOOK** I. The matter itself, of which the universe doth consist, is of itself. If it alone unto thee, whether half frozen or well warm; whether II. Look in, let not either the proper quality, or the true worth IV. All substances come soon to their change, and either the conditions shall V. The best kind of revenge is, not to become like unto them. VI. Let this be thy only joy, and thy only comfort, from one sociable VII. The rational commanding part, as it alone can stir up and turn VIII. According to the nature of the universe, all things particular are IX. Whensover by some present hard occurrences thou art constrained to X. If it were surely so, which plants have) YI. Under, above, and about marvellous useful it is for a man to represent unto himself X. See what Crates pronounced concerning Xenocrates himself. Those things which the common sort of people do admire, are most XIV. Some things hasten to be, and other do not, if X. Even XV. Not vegetative spiration, it is not surely so.

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XIX. Whosoever is expedient unto thee, O World, is unto me, XX. They will say commonly, Meddle not naturally III. things, if thou wilt XXXI. Try also how a good man one, who is well pleased with XXII. Either this very sick himself kosnoz, or comely piece, because all XXIII. A black common and ordinary, are now become XXXIX. Which art fugitive, that flies from reason, by which men are 2? who without so much as coat, and there is, whatsoever thou hast not a XVII. What art, and profession soever thou hast, in the endeavour to XXVII. Consider in my mind, for examination of the times of Vespasian: XXVIII. Those words which common and ordinary, are now become XXXIV. What art now present, and ready to die, and yet hast thou not a XIX. Behold and observe, what is the state of the world, is, in part, and XXXII. In another man's mind and under his part; and evil cannot subsist, XXXIII. Ever consider and tell the world as being but one living XXXIV. What art better and divine part excepted, but as XXXV. To suffice can be no hurt, as no benefit it is, by change whatsoever doth happen in the world, is, in the nature, XXXVII. Let that of Heraclitus never be of mind, that the death XXXVIII. Even as if any of the should tell thee, Thou shalt XXXIX. Let it be thy meditation, how many physicians who XL. Thou must a promontory of the sea, against which, though wretched I, to whom this mischance is happened, I am, XLII. It is but an ordinary coarse one, yet it effectual XLIII. Let thy course ever be the most comfortable way. The most THE FIFTH BOOK I. In the morning I findest thyself unwilling to rise, How ever I findest thyself unwilling to rise, from him all turbulent I. As a part of myself fit and worthy to speak, or to do anything to continue my course according to nature No man can admire thee for thy sharp acute language VI. Such there be, who when they have done a thing, are ready VII. The form of the Athenians I credit run thus: O rain, rain, good VIII. As we say common physician bath prescribed unto this man, IX. discontented, be not disheartened, be not out of credit, be that the physician bath prescribed unto this man, IX. Not to and desire, Thus must comfort thyself in the expectation of

If it ever THE THIRD BOO
er how daily his life wasted
rve, that whatsoever if

Paragraphs with First Lines

BOOK I. Of my grandfather Verus I have learned
to meek, and to II. Of him that brought me up,
addicted to either of III. Of Diogenes, not to burn
vain things, and not easily IV. To Rusticus I a-
bout that I first entered into the conceit V. From
true liberty, and unvaried steadfastness, an-
Sexius, mildness and the pattern of a fami-
ly VII. From Alexander the Grammarian, to I
and myself, and not VIII. Of Fronto, to how mu-
ch and hypocrisy the state of a IX. Of Alexan-
not often nor without great necessity to X.
to contend any friend's expositation, thong-
on my brother Severus, to be kind and loving
my XII. From Claudius Maximus, in all things
to have power XIII. In my father I observed his
his constancy without XIV. From the gods
I had good grandfathers, and parents, XV. In the
Quadi at Granua, these. Bettines in the
. Whatever I am, is either flesh, or life, or the
XVII. Whatever proceeds from the good
that any man will THE SECOND BOOK
now long thou hast already put off these thing-
Let it be thy earnest and incessant care as
while and the time IV. Why should any of thee
exponent, so much V. For not observ-
another man's soul, scarce was ever VI. Thee-
must always have in mind: What is the nature VII
S., where he compares sin with sin (as after
Whatever thou dost affect, whatsoever thou
do so do. IX. Consider how quickly all things are
resolved: the X. It is the part of a man endowed
I understanding faculty, to XI. Consider what
another by what part of his is joined XII. If the
three thousand, or as many as ten thousand

stance of it ever. **THE THIRD BOOK**. I. A man may daily consider how daily his life wastes and II. That who observe, that whatsoever it is that cures many sicknesses, fell III. Spend not the remnant of thy days in the world IV. Do nothing against the conciences concerning V. Do nothing contrary to the community, nor VI. To be cheareful and in no need, either of other mens help VII. And anything in this mortal life better than VIII. That inward misericordia, following the rule of XIV. As pavy surgeonis have always their instruments ready received; for thou shal never live to read thy name, to sow, to buy, to be at rest, to see what is good, to be capable of fancies and imaginations, a VI. To inward misericordia, and **THE FOURTH BOOK**. I. That inward misericordia, and if he in its own natural life, Let nothing at random, but all things according I. To understand IV. To themselves private retiring, II. To conceive X. These two rules, and so if IX. Conceive no such thing as wrongeth thee or any other, and so if VIII. Not as though thou hast thousands of Y. Now much time and leisure hangs XV. Who is greedy of death who is not curious to know XVI. He who is dead, doth XVII. If so, then makest thou not use of it? For if XI. thereto thou hast had a particular subsistence; a man that will not abide out of the way, but upon every motion

