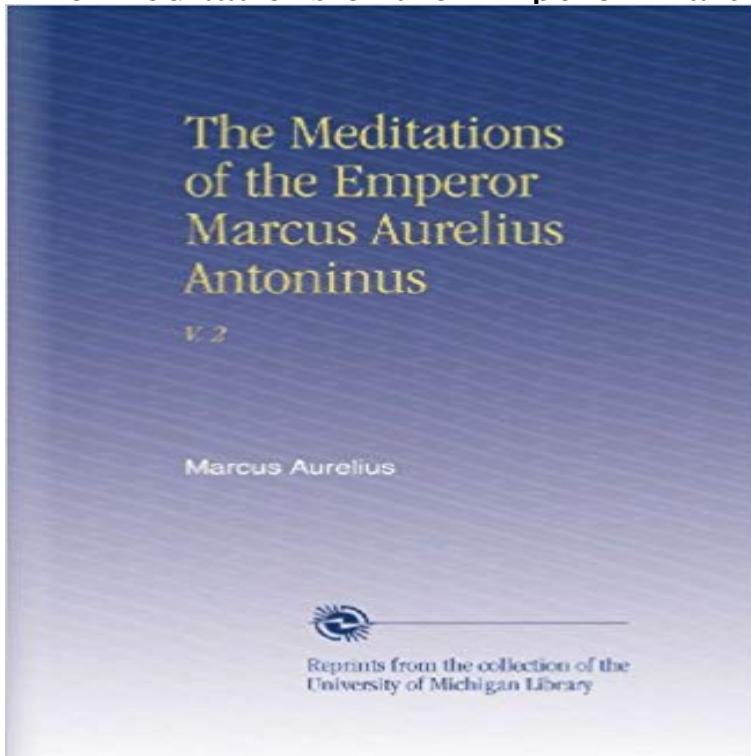


## The Meditations of the Emperor Marcus Aurelius Antoninus: V. 2



This historic book may have numerous typos, missing text, images, or index. Purchasers can download a free scanned copy of the original book (without typos) from the publisher. 1749. Not illustrated. Excerpt: ... vantageous to the whole is hurtful to the part. for the whole has nothing in it but what is advantageous to itself; that being common to all natures; and the nature of the whole has this further,that it cannot be forced by any external cause, to produce any thing hurtful to itself, by remembering, then, I am a part of such a whole, I shall be well-pleased with every thing which comes from it. and as far as I am in some manner one of the same family with the parts of the same kind with me, I will be guilty of nothing unsocial; nay, I will rather aim at the good of my kind; turn the whole bent of my will to the public advantage, and withdraw it from the contrary, when I accomplish these things in this man\* ner, my life must needs glide smooch and clear: just so, as you would judge a citizen in a happy flow of life, who was going on in a course of action profitable for his fellow citizens, and gladly embracing whatever is appointed him by the city. 7. The parts of the whole, all the parts, I mean, which the universe contains, must needs be in a state of corruption. let this expression be life d for denoting a state of change, if then, I say, this be bothevil and necessary to them, the whole cannot possibly be in a right state; since the parts are prone to change, and remarkably formed for corrupting.-- for, whether did nature herself take in hand to do evil to the parts of herself, and to make them both subject to fall into evil,and such as of necessity have fallen into evil? or has this happened without her knowledge? both these are equally incredible, and if one, quitting the notion of a [presiding] Nature, mean only that things are so constituted; how ridiculous! to fay, the parts of the whole, by their very constitution,tend to

change; and yet be...

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