**Marcus Aurelius, *Meditations* Books 6-9**

**Wesley Advocates 30 June 2019**

*Book VII*

3. . . . every man is worth just so much as the things about which he busies

 himself.

15. Whatever any one does or says, I must be good, just as if the emerald (or

 the gold or the purple) were always saying, “Whatever any one does or

 says, I must be emerald and keep my color.”

17. Eudaimonia (happiness) is a good daimon, or a good thing. What then are

 you doing here, O imagination? Go back to wherever you came from.

18. Is any man afraid of change? What can take place without change? What

 then is more pleasing or more suitable to the universal nature?

21. In a little while you will have forgotten everything; in a little while

 everything will have forgotten you.

29. Wipe out the imagination. . . . Confine yourself to the present. . . . Think

 of your last hour. Let the wrong that is done by a man stay there where

 the wrong was done.

43. No joining others in their wailing; no violent emotion.

61. The art of life is more like the wrestler’s art than the dancer’s, in respect of

 this, that it should stand ready and firm to meet onsets that are sudden

 and unexpected.

62. Constantly observe who those are whose approbation you wish to have,

 and what ruling principles they possess. For then you will neither blame

 those who offend involuntarily, nor will you want their approbation if you

 look to the sources of their opinions and appetites.

67. . . . for it is very possible to be a divine man and to be recognized as such

 by no one.

69. The perfection of moral character consists in this, in passing every day as

 if it were the last, and in being neither violently excited nor torpid nor

 playing the hypocrite.

*Book VIII*

Paragraph 1. . . . throw away the thought of how you might seem to others,

 and be content if you live the rest of your life in the manner that your

 nature wills.

10. Repentance is a kind of self-reproof for having neglected something useful.

 . . . Pleasure then is neither good nor useful.

14. Whatever man you meet with, immediately say to yourself: What opinions

 has this man about good and bad?

18. That which has died does not fall out of the universe.

34. But consider the kindness by which he has distinguished man, for he has

 put it in his power not to be separated at all from the universe; and when

 he has been separated, he has allowed him to return and to be united

 and to resume his place as a part.

36. Do not disturb yourself thinking of the whole of your life. . . . remember

 that neither the future nor the past pains you, but only the present.

47. 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.

51. Neither in your actions be sluggish nor in conversation without method,

 nor wandering in your thoughts, nor let there be in your soul inward

 contention or external effusion, nor in life be so busy as to have no

 leisure.

55. Generally, wickedness does no harm at all to the universe; and particularly

 the wickedness of one man does no harm to another. It is harmful only

 to him who has it in his power to be released from it as soon as he shall

 choose.

*Book IX*

Paragraph 1. Injustice is impiety. . . . who lies is guilty of impiety to the same

 divinity. . . . he who pursues pleasure as good and avoids pain as evil is

 guilty of impiety. And he who pursues pleasure will not abstain from

 injustice, and this is plainly impiety.

3. This, then, is consistent with the character of a reflecting man, to be neither

 careless nor impatient nor contemptuous with respect to death, but to

 wait for it as one of the operations of nature. As you now wait for the

 time when the child shall come out of your wife’s womb, so be ready for

 the time when your soul shall fall out of this envelope.

12. . . . but direct your will to one thing only: to act or not to act as social

 reason requires.

19. All things are changing: and you yourself are in continuous mutation and

 in a manner in continuous destruction, and the whole universe, too.

20. It is your duty to leave another man’s wrongful act there where it is.

28. In a word, if there is a god, all is well, and if chance rules, do not also be

 governed by it.

30. Look down from above on the countless herds of men and their countless

 solemnities, and the infinitely varied voyagings in storms and calms, and

 the varieties of those who are born, who live together, and die. And

 consider, too, the life lived by others long ago, and the life of those who

 will live after you, and the life now lived among barbarous nations, and

 how many have never even heard your name, and how many will soon

 forget it, and how they who perhaps now are praising you will very soon

 blame you, and that neither a posthumous name is of any value, nor

 reputation, nor anything else.

34. What are these men’s leading principles, and about what kind of things

 are they busy, and for what kind of reasons do they love and honor?

 Imagine that you see their poor souls laid bare. When they think that

 they do harm by their blame or good by their praise, what an idea!

40. Either the gods have no power or they have power. If, then, they have no

 power, why do you pray to them? But if they have power, why do you

 not pray for them to give you the faculty of not fearing any of the things

 that you fear, or of not desiring any of the things that you desire. . . ?