

**THE CAMELOT SERIES.
THE MEDITATIONS OF
MARCUS AURELIUS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649645657

The Camelot Series. The Meditations of Marcus Aurelius by Marcus Aurelius & Jeremy Collier

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

MARCUS AURELIUS & JEREMY COLLIER

**THE CAMELOT SERIES.
THE MEDITATIONS OF
MARCUS AURELIUS**

The Camelot Series.

EDITED BY ERNEST RHYS.

MARCUS AURELIUS.

19
20
21
22
23

THE
MEDITATIONS
OF
MARCUS AURELIUS *Antonin*

Translated from the Greek
BY JEREMY COLLIER

Revised, with an Introduction and Notes
BY ALICE ZIMMERN.

LONDON
WALTER SCOTT, 24 WARWICK LANE
PATERNOSTER ROW

1887

187

R recut

CONTENTS.

	PAGE
INTRODUCTION	vii
BOOK I.	7
BOOK II.	21
BOOK III.	33
BOOK IV.	45
BOOK V.	65
BOOK VI.	83
BOOK VII.	103
BOOK VIII.	121
BOOK IX.	141
BOOK X.	159
BOOK XI.	179
BOOK XII.	195
NOTES	209

MARCUS AURELIUS.

“**U**NTIL philosophers are kings, and the princes of this world have the spirit and power of philosophy, and political greatness and wisdom meet in one, cities will never cease from ill—no, nor the human race, as I believe—and then only will our state have a possibility of life, and see the light of day.” “The truth is, that the state in which the rulers are most reluctant to govern is best and most quietly governed, and the state in which they are most willing is the worst.”

Thus writes Plato in his Republic, laying down the conditions, which even to him appear impossible, under which a state may be wisely governed. (The ruler must be a philosopher as well as a king; and he must govern unwillingly, because he loves philosophy better than dominion. Once in the history of the world these conditions were fulfilled: in Marcus Aurelius we find the philosopher king, the ruler who preferred the solitude of the student to the splendour of the palace, the soldier who loved the arts of peace better than the glory of war. It is with no small interest that we turn to the records of history to see what was the outward life led by this king; but even more willingly do we open the precious record of

his own thoughts, which reveal to us the inner life of the philosopher.

Marcus Aurelius Antoninus was the adopted son of the Emperor Antoninus Pius, who died in 161 A.D. He had been brought up with the utmost care by his adoptive father, and received the best instruction in poetry and rhetoric, at that time the staples of a liberal education. But his favourite study was philosophy, and when only eleven years old he assumed the philosophers' simple dress, adopted their mode of life ; and finding that his inclination was chiefly towards Stoicism, he attached himself to this—the strictest of the philosophic schools. A discipline of monastic severity, that bade its followers disregard all bodily comfort, all that is commonly called pleasure, and care for nought but virtue, was indeed a strange training for one destined for the imperial purple, and it hardly appeared to be a fitting preparation for the cares of what was then the one great Empire of the world. True, the Stoics loved to call themselves citizens of the world, and to inculcate that cosmopolitanism that is broader and nobler than mere patriotism ; but while they maintained in theory that the wise man should take part in politics, in practice there was always something in the existing state of things which made his doing so unadvisable. But Marcus Aurelius could not choose his own lot. Destined for the throne already by the Emperor Hadrian, associated in the empire even in his adoptive father's lifetime, he could but accept his lot, and in striving to practise the noble principles he had learnt, pay to his Stoic teachers the truest tribute.

His was a troubled reign. The Roman Empire, which in the vigorous days of the Republic had been gradually but surely extending its boundaries, had been consolidated,

and newly administered by Julius Cesar and Augustus. On the death of the latter it extended from the Atlantic on the west to the Armenian mountains and Arabian deserts on the east. On the south the African deserts had alone stopped the conquering arms, while on the north a line of natural boundaries was traced by the English Channel, Rhine, Danube, Black Sea, and Mount Caucasus. Warned by the ill-success that attended the later campaigns of his generals on the Lower Rhine, Augustus had cautioned his successors to aim at preserving rather than increasing their dominions. Thus it came about, that between the years 14 and 161 A.D., when Marcus Aurelius succeeded to the throne, only two fresh conquests had been made; Britain, a source of more trouble than profit to the empire, and Dacia, conquered by Trajan in 106 A.D.

Natural boundaries and Roman legions kept peace and security for many years within the circle of Roman dominion. But there were two weak points on these borders. On the north the hardy German tribes on the Danube and Upper Rhine, themselves hard pressed by Slavonian intruders from Russia, threatened to invade the Roman dominion; on the east the "insolent Parthian," long the terror of the Roman arms, was a constant source of trouble and danger. The peace-loving Marcus Aurelius was obliged to cope with both these enemies. The arms, or rather the army, of the insolent and profligate Lucius Verus for a time subdued the Parthians, but no lasting peace was destined Marcus Aurelius. He himself conducted the campaigns on the Danube, and again and again beat back the northern enemy in wars, of which the chief interest to us now consists in the scant notes in the *Meditations*—"This among the Quadi," "this at Carmuntum," showing how these precious records of a pure and