
Reikan Focal Pro Cracked.1073 [2022-Latest]

*** 1074. The case of the welfare of the citizen, which we have just discussed, is the same for the individual as for the state. The individual who, by his acts, does good to himself or to others, or to his own or to the state's good, benefits the welfare of his body or of his soul, of his own interest or that of the public; and this is manifest in the existence of the individual and in the public utility of things, so that there is no public utility in the destruction of the individual or in the hurtful activities of the individual or of another. For the preservation of the individual and the public welfare are the same thing, as we have said above. Because the state is an individual, it too benefits and hurts. And the individual, because he is composed of parts, is benefited by the preservation of the whole and is helped by the welfare of the parts. Since, therefore, the preservation of the public welfare and that of the individual are the same thing, it is clear that the health of the individual and the well-being of the state are the same. The benefit of one's own life, then, is only its duration, and that of another's is that his life is preserved in its entirety, i.e. that there is no disruption of the order of the soul, that is, of its particular constituents. And this, as we have said above, is the health of the soul. The health of the body is health of its constituents in the relation to the soul, which is based upon their nature and their order. The health of the state, as we have seen, is not health of its constituents. Therefore the state is not benefited by its preservation, except insofar as it is the health of its parts as individual members of the state, and insofar as the preservation of the state preserves the well-being of its members as individual members of the state. This we have said because of the form of the government, which is the form in which the soul is naturally in relation to the body. If this form of government had been based upon a different kind of natures, i.e. upon the destructive principle or upon a principle that destroys what is ordered according to nature in both the individual and the state, or upon one that makes the preservation of one more harmful than that of the other, it would not have been just, since in nature there is no more harmful thing for the

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