

LATIN SERIES • VOLUME 3

THE ENDS OF GOOD AND EVIL

CICERO

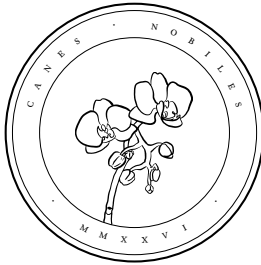
De Finibus Bonorum et Malorum
Cato Maior de Senectute

The Ends of Good and Evil

De Finibus I–III, with Cato on Old Age

with a word-for-word interlinear English translation

preserving the original word order

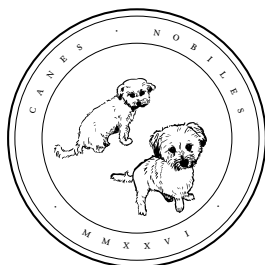


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Volume 3 of the Canes Nobiles Latin interlinear texts

The Latin text follows Schiche's Teubner text
of 1915 and the Perseus canonical de Senectute

Set from the Perseus Digital Library's canonical Latin corpus, with corrections

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

Perseus prints v for consonantal u. Cicero's Greek technical
terms are printed in Greek and glossed like any other word.

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CICERO

De Finibus Bonorum et Malorum

On the Ends of Good and Evil · Books I–III

BOOK I

I • WHY WRITE PHILOSOPHY IN LATIN

Cicero tells Brutus that he always expected a philosophy written in Latin to draw criticism. He lists the objections: that philosophizing is worthless, that it should at least be kept moderate, that the critics would rather spend their effort reading Greek, and that the work is beneath his rank. He answers that wisdom must be enjoyed and not merely pursued, and that no one may set a limit to another man's industry.

Non eram nescius, Brute, cum, quae summis ingeniis 1
 not I-was unaware Brutus when which-things with-the-highest talents
 exquisitaque doctrina philosophi Graeco sermone tractavissent,
 and-with-exquisite learning philosophers in-Greek speech had-handled
 ea Latinis litteris mandaremus, fore ut hic noster
 those-things to-Latin letters we-were-committing (that-it)-would-be that this our
 labor in varias reprehensiones incurreret. nam quibusdam, et
 labor into various censures would-run for to-some and
 iis quidem non admodum indoctis, totum hoc displicet
 to-those indeed not altogether unlearned the-whole this is-displeasing
 philosophari. quidam autem non tam id reprehendunt, si
 to-philosophize certain-ones moreover not so-much that they-censure if
 remissius agatur, sed tantum studium tamque multam
 more-moderately it-be-pursued but so-great zeal and-so much
 operam ponendam in eo non arbitrantur. erunt etiam, et
 effort to-be-put on it not they-think there-will-be also and
 ii quidem eruditi Graecis litteris, contemnentes Latinas,
 those indeed learned in-Greek letters despising the-Latin(-ones)
 qui se dicant in Graecis legendis operam malle
 who themselves say in Greek(-works) to-be-read effort to-prefer
 consumere. postremo aliquos futuros suspicor, qui me
 to-spend lastly some (that-there)-will-be I-suspect who me

ad alias litteras vocent, genus hoc scribendi, etsi sit

to other letters may-call the-kind this of-writing even-though it-be

elegans, personae tamen et dignitatis esse negent.

elegant of-(my)-person nevertheless and of-(my)-standing to-be they-deny

2 contra quos omnis dicendum breviter existimo.

against whom all to-be-said briefly I-think

Quamquam philosophiae quidem vituperatoribus satis responsum

although of-philosophy indeed to-(the)-revilers enough answered

est eo libro, quo a nobis philosophia defensa et

has-been in-that book in-which by us philosophy defended and

collaudata est, cum esset accusata et vituperata ab Hortensio.

warmly-praised was when it-had-been accused and reviled by Hortensius

qui liber cum et tibi probatus videretur et iis, quos ego

which book since both to-you approved seemed and to-those whom I

posse iudicare arbitrarer, plura suscepi veritus ne movere

to-be-able to-judge thought more I-undertook fearing lest to-stir

hominum studia viderer, retinere non posse. Qui autem,

men's zeal I-should-seem to-hold(-them) not to-be-able (those)-who moreover

si maxime hoc placeat, moderatius tamen id volunt fieri,

if very-much this should-please more-moderately yet it they-wish to-be-done

difficilem quandam temperantiam postulant in eo, quod semel

a-difficult certain restraint they-demand in that which once

admissum coërceri reprimique non potest, ut propemodum

admitted to-be-checked and-to-be-repressed not can so-that almost

iustioribus utamur illis, qui omnino avocent a philosophia,

as-more-just we-count those who wholly call-away from philosophy

quam his, qui rebus infinitis modum constituent in reque

than these who to-things unbounded a-limit set in and-a-matter

eo meliore, quo maior sit, mediocritatem desiderent.

by-so-much better by-how-much greater it-is a-middling-amount they-want

sive enim ad sapientiam perveniri potest, non paranda 3
whether for to wisdom to-be-arrived it-is-possible not to-be-got
 nobis solum ea, sed fruenda etiam est; sive hoc difficile
by-us only it but to-be-enjoyed also it-is or-whether this hard
 est, tamen nec modus est ullus investigandi veri, nisi
is nevertheless nor a-limit is any of-searching-out the-truth unless
 inveneris, et quaerendi defatigatio turpis est, cum id,
you-have-found(-it) and of-seeking the-weariness shameful is since that
 quod quaeritur, sit pulcherrimum. etenim si delectamur, cum
which is-sought is most-beautiful and-indeed if we-are-delighted when
 scribimus, quis est tam invidus, qui ab eo nos abducatur? sin
we-write who is so grudging who from it us would-draw-away but-if
 laboramus, quis est, qui alienae modum statuatur industriae? nam
we-toil who is who to-another's a-limit would-set industry for
 ut Terentianus Chremes non inhumanus, qui novum vicinum
as Terentian Chremes not unkind who a-new neighbor
 non vult 'fodere aut arare aut aliquid ferre denique'— non enim
not wishes to-dig or to-plow or something to-carry in-short not for
 illum ab industria, sed ab inliberali labore deterret—, sic isti
him from industry but from ungentlemanly toil he-deters so those
 curiosi, quos offendit noster minime nobis iniucundus labor.
meddlers whom offends our by-no-means to-us unpleasant labor

II • THE SCORN FOR LATIN BOOKS

The hardest men to satisfy are those who say they despise Latin writing, though they read Latin plays translated word for word from the Greek without complaint. Cicero asks what they have against Latin books that are well written and not translations at all. If later Greeks are read on subjects earlier Greeks covered, Romans may be read too.

- 4 Iis igitur est difficilius satis facere, qui se Latina
to-those therefore it-is harder enough to-do who themselves Latin
 scripta dicunt contemnere. in quibus hoc primum est in quo
writings say to-despise in whom this first is at which
 admirer, cur in gravissimis rebus non delectet eos sermo
I-wonder why in the-weightiest matters not delights them the-speech
 patrius, cum idem fabellas Latinas ad verbum e
ancestral when the-same(-men) plays Latin to the-word from
 Graecis expressas non inviti legant. quis enim tam inimicus
the-Greek rendered not unwilling read who for so hostile
 paene nomini Romano est, qui Ennii Medeam aut Antiopam
almost to-the-name Roman is who of-Ennius the-Medea or the-Antiope
 Pacuvii spernat aut reiciat, quod se isdem Euripidis
of-Pacuvius would-scorn or would-reject because himself by-the-same of-Euripides
 fabulis delectari dicat, Latinas litteras oderit? Synephebos
plays to-be-delighted he-says Latin letters he-would-hate the-Synephebi
 ego, inquit, potius Caecilii aut Andriam Terentii quam
I says-he rather of-Caecilius or the-Andria of-Terence than
 utramque Menandri legam? A quibus tantum dissentio, ut,
both of-Menander should-I-read from whom so-much I-differ that
 cum Sophocles vel optime scripserit Electram, tamen male
although Sophocles even excellently has-written the-Electra yet badly
 conversam Atilii mihi legendam putem, de quo Lucilius:
turned of-Atilius by-me to-be-read I-think about whom Lucilius
- 5 'ferreum scriptorem', verum, opinor, scriptorem tamen, ut
an-iron writer but I-think a-writer still so-that
 legendus sit. rudem enim esse omnino in nostris poëtis aut
to-be-read he-is unversed for to-be altogether in our poets either
 inertissimae segnitiae est aut fastidii delicatissimi. mihi
of-most-idle sloth is or of-fastidiousness most-dainty to-me
 quidem nulli satis eruditi videntur, quibus nostra
indeed none sufficiently learned seem to-whom our-own(-things)

ignota sunt. an Utinam ne in nemore *** nihilo minus
unknown are or Would-that not in a-grove (lacuna) by-nothing less
 legimus quam hoc idem Graecum, quae autem de bene
do-we-read than this same Greek(-line) which-things moreover about well
 beateque vivendo a Platone disputata sunt, haec explicari
and-happily living by Plato discussed have-been these to-be-unfolded
 non placebit Latine?

not will-it-please in-Latin

Quid? si nos non interpretum fungimur munere, sed tuemur 6
what if we not of-translators discharge the-office but we-uphold
 ea, quae dicta sunt ab iis, quos probamus, eisque
those-things which said have-been by those whom we-approve and-to-them
 nostrum iudicium et nostrum scribendi ordinem adiungimus,
our judgment and our of-writing order we-add
 quid habent, cur Graeca anteponant iis, quae et
what have-they why the-Greek(-books) they-should-prefer to-those which both
 splendide dicta sint neque sint conversa de Graecis? nam si
splendidly said are and-not are turned from the-Greek for if
 dicent ab illis has res esse tractatas, ne ipsos quidem
they-shall-say by them these subjects to-have-been handled not themselves even
 Graecos est cur tam multos legant, quam legendi
the-Greeks is-there why so many they-should-read as to-be-read
 sunt. quid enim est a Chrysippo praetermissum in
they-are what for has-been by Chrysippus left-out among
 Stoicis? legimus tamen Diogenem, Antipatrum, Mnesarchum,
the-Stoics we-read nevertheless Diogenes Antipater Mnesarchus
 Panaetium, multos alios in primisque familiarem nostrum
Panaetius many others among and-the-first friend our
 Posidonium. quid? Theophrastus mediocriterne delectat, cum
Posidonius what Theophrastus does-be-only-moderately delight when
 tractat locos ab Aristotele ante tractatos? quid? Epicurei num
he-handles topics by Aristotle before handled what the-Epicureans surely-not

desistunt de isdem, de quibus et ab Epicuro scriptum est
do-they-cease about the-same about which both by Epicurus written has-been
 et ab antiquis, ad arbitrium suum scribere? quodsi Graeci
and by the-ancients according-to the-judgment their-own to-write but-if Greeks
 leguntur a Graecis isdem de rebus alia ratione compositis,
are-read by Greeks the-same about subjects in-another manner put-together
 quid est, cur nostri a nostris non legantur?
what is-there why our-own(-men) by our-own(-people) not should-be-read

III · NOT A TRANSLATOR'S WORK

He is not turning Plato and Aristotle into Latin as the poets turned the plays, though he will borrow a passage where it fits. Lucilius dreaded learned readers and said he wrote for Tarentines and Sicilians; Cicero writes for Brutus, who yields to no Greek in philosophy. He adds that Latin is not the poorer language but the richer, once there was a model to imitate.

- 7 Quamquam, si plane sic verterem Platonem aut
although if entirely thus I-were-translating Plato or
 Aristotelem, ut verterunt nostri poëtae fabulas, male, credo,
Aristotle as translated our poets the-plays ill I-suppose
 mererer de meis civibus, si ad eorum cognitionem divina
I-should-deserve of my fellow-citizens if to their acquaintance divine
 illa ingenia transferrem. sed id neque feci adhuc nec
those minds I-were-to-carry-over but that neither I-have-done yet nor
 mihi tamen, ne faciam, interdictum puto. locos quidem
to-me however that-not I-do forbidden I-think passages indeed
 quosdam, si videbitur, transferam, et maxime ab iis, quos
certain if it-seems-good I-shall-carry-over and especially from those whom
 modo nominavi, cum inciderit, ut id apte fieri possit,
just-now I-named when it-shall-fall-out that it fitly to-be-done can

ut ab Homero Ennius, Afranius a Menandro solet. Nec
as from Homer Ennius Afranius from Menander is-wont nor
 vero, ut noster Lucilius, recusabo, quo minus omnes
indeed as our Lucilius I-shall-object by-which less all
 mea legant. utinam esset ille Persius, Scipio vero et
my(-writings) should-read would-that were that Persius Scipio indeed and
 Rutilius multo etiam magis, quorum ille iudicium reformidans
Rutilius much even more of-whom he the-judgment dreading
 Tarentinis ait se et Consentinis et Siculis scribere.
to-the-Tarentines says himself and to-the-Consentines and to-the-Sicilians to-write
 facete is quidem, sicut alia; sed neque tam docti tum
wittily he indeed as other(-things) but neither so learned then
 erant, ad quorum iudicium elaboraret, et sunt illius scripta
were-there for whose judgment he-should-labor and are his writings
 leviora, ut urbanitas summa appareat, doctrina mediocris.
lighter so-that the-wit highest appears the-learning middling
 ego autem quem timeam lectorem, cum ad te ne Graecis
I moreover whom should-I-fear as-a-reader when to you not to-the-Greeks
 quidem cedentem in philosophia audeam scribere? quamquam
even yielding in philosophy I-dare to-write although
 a te ipso id quidem facio provocatus gratissimo mihi
by you yourself that indeed I-do challenged by-a-most-welcome to-me
 libro, quem ad me de virtute misisti.
book which to me about virtue you-sent

Sed ex eo credo quibusdam usu venire, ut abhorreant a
but from that I-believe to-some by-experience to-come that they-shrink from
 Latinis, quod inciderint in inculta quaedam et horrida, de
Latin(-books) because they-have-fallen upon uncultivated certain and rough from
 malis Graecis Latine scripta deterius. quibus ego assentior,
bad Greek(-books) in-Latin written worse with-whom I agree
 dum modo de isdem rebus ne Graecos quidem legendos
provided only about the-same subjects not the-Greeks even to-be-read

putent. res vero bonas verbis electis graviter ornatæ dictas
they-think matters indeed good in-words chosen weightily and-ornately spoken
 quis non legat? nisi qui se plane Graecum dici
who not would-read unless (one)-who himself plainly a-Greek to-be-called
 velit, ut a Scaevola est praetore salutatus Athenis Albucius.
wishes as by Scaevola was as-praetor greeted at-Athens Albucius

- 9 quem quidem locum comit multa venustate et omni sale
which indeed passage adorns with-much charm and with-all wit
 idem Lucilius, apud quem praeclare Scaevola:
the-same Lucilius in whom finely Scaevola

Graecum te, Albuci, quam Romanum atque Sabinum,
a-Greek you Albucius rather-than a-Roman and a-Sabine
 municipem Ponti, Tritani, centurionum,
a-townsman of-Pontius of-Tritanus of-centurions
 praeclarorum hominum ac primorum signiferumque,
of-distinguished men and of-leading and-of-standard-bearers
 maluisti dici. Graece ergo praetor Athenis,
you-preferred to-be-called in-Greek therefore as-praetor at-Athens
 id quod maluisti, te, cum ad me accedis, saluto:
that which you-preferred you when to me you-come I-greet
 'chaere,' inquam, Tite! lictores, turma omnis chorusque:
greetings say-I Titus the-lictors the-squadron whole and-the-train
 'chaere, Tite!' hinc hostis mi Albucius, hinc inimicus.
greetings Titus hence an-enemy to-me Albucius hence a-foe

Sed iure Mucius.

but rightly Mucius

- 10 ego autem mirari satis non queo unde hoc sit tam
I however to-wonder-at enough not am-able whence this comes so
 insolens domesticarum rerum fastidium. non est omnino hic
arrogant of-home-grown things disdain not is altogether this

docendi locus; sed ita sentio et saepe disserui, Latinam
of-teaching the-place but so I-hold and often I-have-argued the-Latin
 linguam non modo non inopem, ut vulgo putarent, sed
tongue not only not poor as commonly they-supposed but
 locupletiozem etiam esse quam Graecam. quando enim nobis,
richer even to-be than the-Greek when for to-us
 vel dicam aut oratoribus bonis aut poëtis, postea quidem
or shall-I-say either to-orators good or to-poets afterward indeed
 quam fuit quem imitarentur, ullus orationis vel copiosae
when there-was whom they-might-imitate any of-diction either copious
 vel elegantis ornatus defuit?
or elegant adornment has-been-lacking

IV · THE DUTY HE OWES HIS COUNTRYMEN

Cicero says he has not deserted the post the Roman people gave him, and that he owes it to his fellow citizens to make them more learned rather than to quarrel with those who prefer Greek. Nothing in life is more worth asking than what the end of goods is, and to what all our plans of living well and rightly are to be referred. These books, he says, set out what each school holds as well as what he approves himself.

Ego vero, quoniam forensibus operis, laboribus, periculis non
I indeed since by-forensic services toils dangers not
 deseruisse mihi videor praesidium, in quo a populo Romano
to-have-deserted to-me I-seem the-post in which by the-people Roman
 locatus sum, debeo profecto, quantumcumque possum, in
stationed I-was I-owe-it certainly however-much I-can in
 eo quoque elaborare, ut sint opera, studio, labore meo
that also to-labor that may-be by-the-work zeal toil my
 doctiores cives mei, nec cum istis tantopere pugnare, qui
more-learned citizens my nor with those so-greatly to-fight who

Graeca legere malint, modo legant illa ipsa, ne
Greek(-books) to-read prefer provided they-read those themselves that-not
 simulent, et iis servire, qui vel utrisque litteris uti velint
they-pretend and those to-serve who either both literatures to-use wish
 vel, si suas habent, illas non magnopere desiderent.

or if their-own they-have those not greatly miss

- 11 qui autem alia malunt scribi a nobis, aequi esse
(those)-who moreover other-things prefer to-be-written by us fair to-be
 debent, quod et scripta multa sunt, sic ut plura nemini
they-ought because both written many have-been so that more by-nobody
 e nostris, et scribentur fortasse plura, si vita suppetet; et
of our-own and will-be-written perhaps more if life shall-bold-out and
 tamen, qui diligenter haec, quae de philosophia litteris
yet (he)-who carefully these which about philosophy to-writing
 mandamus, legere assueverit, iudicabit nulla ad legendum
we-commit to-read shall-have-grown-used will-judge nothing for reading
 his esse potiora. quid est enim in vita tantopere
than-these to-be preferable what is for in life so-greatly
 quaerendum quam cum omnia in philosophia, tum id, quod
to-be-sought as both all-things in philosophy and that which
 his libris quaeritur, qui sit finis, quid extremum, quid
in-these books is-asked what is the-end what the-utmost what
 ultimum, quo sint omnia bene vivendi recteque faciendi
the-last to-which are all of-well living and-of-rightly doing
 consilia referenda, quid sequatur natura ut summum ex rebus
the-plans to-be-referred what pursues nature as the-highest of things
 expetendis, quid fugiat ut extremum malorum? qua de re
to-be-sought what it-shuns as the-utmost of-evils which about matter
 cum sit inter doctissimos summa dissensio, quis alienum
since there-is among the-most-learned the-greatest disagreement who foreign

putet eius esse dignitatis, quam mihi quisque tribuat, quid
would-think of-that to-be of-the-standing which to-me each-man allows what
 in omni munere vitae optimum et verissimum sit, exquirere?
in every duty of-life best and truest is to-search-out
 an, partus ancillae sitne in fructu habendus, 12
whether the-offspring of-a-slave-woman it-is in income to-be-held
 disseretur inter principes civitatis, P. Scaevolam M'que
shall-be-debated among the-leading-men of-the-state Publius Scaevola and-Manius
 Manilium, ab iisque M. Brutus dissentiet— quod et
Manilius from and-them Marcus Brutus will-dissent because both
 acutum genus est et ad usus civium non inutile, nosque
a-keen kind it-is and for the-uses of-citizens not useless and-we
 ea scripta reliquaque eiusdem generis et legimus libenter et
those writings and-the-rest of-the-same kind both read gladly and
 legemus—, haec, quae vitam omnem continent, neglegentur?
shall-read these which life the-whole embrace shall-they-be-neglected
 nam, ut sint illa vendibilia, haec uberiora certe sunt.
for granted may-be those more-salable these richer certainly are
 quamquam id quidem licebit iis existimare, qui
although that indeed it-will-be-allowed to-those to-judge who
 legerint. nos autem hanc omnem quaestionem de finibus
shall-have-read we however this whole inquiry about the-ends
 bonorum et malorum fere a nobis explicatam esse
of-goods and of-evils pretty-well by us unfolded to-have-been
 his litteris arbitramur, in quibus, quantum potuimus, non
in-these writings we-think in which as-much-as we-could not
 modo quid nobis probaretur, sed etiam quid a singulis
only what to-us was-approved but also what by the-several
 philosophiae disciplinis diceretur, persecuti sumus.
of-philosophy schools was-said followed-out we-have

Beginning with the easiest doctrine, Cicero takes up Epicurus and promises to state it as carefully as its own adherents would. Torquatus and Triarius visit his villa at Cumae, and Torquatus asks why he does not approve the one man who freed men's minds from their greatest errors. Cicero answers that the style does not offend him; it is the substance that fails to satisfy, and he has known that doctrine since hearing Phaedrus and Zeno.

- 13 Ut autem a facillimis ordiamur, prima veniat in medium
that moreover from the-easiest we-may-begin first let-come into the-midst
 Epicuri ratio, quae plerisque notissima est. quam a nobis
of-Epicurus the-system which to-most best-known is which by us
 sic intelleges expositam, ut ab ipsis, qui eam
so you-will-understand set-out as by those-very(-men) who that
 disciplinam probant, non soleat accuratius explicari; verum
school approve not is-wont more-exactly to-be-unfolded the-truth
 enim invenire volumus, non tamquam adversarium aliquem
for to-find we-wish not as-though an-adversary some
 convincere. accurate autem quondam a L. Torquato, homine
to-refute carefully moreover once by Lucius Torquatus a-man
 omni doctrina erudito, defensa est Epicuri sententia de
in-every learning trained defended was of-Epicurus the-doctrine about
 voluptate, a meque ei responsum, cum C. Triarius, in
pleasure by and-me to-him (was)-replied while Gaius Triarius among
 primis gravis et doctus adolescens, ei disputationi interesset.
the-first weighty and learned a-young-man that discussion was-attending
 14 nam cum ad me in Cumanum salutandi causa uterque
for when to me to the-Cuman(-villa) of-paying-respects for-the-sake each
 venisset, pauca primo inter nos de litteris, quarum
had-come a-few(-words) at-first between us about letters of-which
 summum erat in utroque studium, deinde Torquatus: Quoniam
the-highest was in each zeal next Torquatus since

nacti te, inquit, sumus aliquando otiosum, certe audiam,
having-caught you says-he we-have at-last at-leisure certainly let-me-hear
 quid sit, quod Epicurum nostrum non tu quidem oderis,
what it-is that Epicurus our not you indeed hate
 ut fere faciunt, qui ab eo dissentiant, sed certe
as generally do (those)-who from him dissent but certainly
 non probes, eum quem ego arbitror unum vidisse verum
not approve him whom I think alone to-have-seen the-truth
 maximisque erroribus animos hominum liberavisse et omnia
and-from-the-greatest errors the-minds of-men to-have-freed and all-things
 tradidisse, quae pertinerent ad bene beateque vivendum.
to-have-banded-down which belong to well and-happily living
 sed existimo te, sicut nostrum Triarium, minus ab eo
but I-suppose you just-as our Triarius less by him
 delectari, quod ista Platonis, Aristoteli, Theophrasti orationis
to-be-delighted because those of-Plato of-Aristotle of-Theophrastus of-style
 ornamenta neglexerit. nam illud quidem adduci vix possum,
the-ornaments be-neglected for that indeed to-be-brought hardly I-can
 ut ea, quae senserit ille, tibi non vera videantur.
that those-things which held he to-you not true seem
 Vide, quantum, inquam, fallare, Torquate. oratio me 15
see how-much say-I you-are-mistaken Torquatus the-style me
 istius philosophi non offendit; nam et complectitur verbis,
of-that philosopher not offends for both he-embraces in-words
 quod vult, et dicit plane, quod intellegam; et tamen
what he-means and says plainly what I-may-understand and yet
 ego a philosopho, si afferat eloquentiam, non asperner,
I from a-philosopher if he-brings eloquence not I-would-spurn
 si non habeat, non admodum flagitem. re mihi
if not he-has(-it) not greatly I-would-demand(-it) in-substance to-me

non aequè satisfacit, et quidem locis pluribus. sed quot
not equally he-satisfies and indeed in-places several but as-many
 homines, tot sententiae; falli igitur possumus.

men so-many opinions to-be-mistaken therefore we-can

Quam ob rem tandem, inquit, non satisfacit? te enim
which on-account-of thing pray says-be not does-be-satisfy you for
 iudicem aequum puto, modo quae dicat ille bene noris.

a-judge fair I-think provided what says he well you-know

16 Nisi mihi Phaedrum, inquam, tu mentitum aut Zenonem

unless to-me Phaedrus say-I you to-have-lied or Zeno

putas, quorum utrumque audiui, cum mihi nihil sane praeter
you-think of-whom each I-heard though to-me nothing at-all beyond
 sedulitatem probarent, omnes mihi Epicuri sententiae satis

earnestness they-commended all to-me of-Epicurus the-doctrines sufficiently

notae sunt. atque eos, quos nominavi, cum Attico nostro
known are and those whom I-named with Atticus our

frequenter audiui, cum miraretur ille quidem utrumque,
often I-heard while admired he indeed each

Phaedrum autem etiam amaret, cotidieque inter nos ea,

Phaedrus moreover even loved and-daily between us those-things

quae audiebamus, conferebamus, neque erat umquam
which we-heard we-compared nor was-there ever

controversia, quid ego intellegerem, sed quid probarem.

dispute what I understood but what I-approved

Cicero answers that in natural philosophy, where Epicurus boasts most, he is wholly Democritus' debtor and spoils whatever he changes. Atoms falling in straight lines could never meet, so Epicurus invented a swerve that happens without a cause — and nothing, Cicero says, is baser in a natural philosopher than to say that. Epicurus also holds that there is a smallest particle, and makes the sun perhaps a foot across.

Quid igitur est? inquit; audire enim cupio, quid non probes. 17

what therefore is-it says-he to-hear for I-desire what not you-approve

Principio, inquam, in physicis, quibus maxime gloriatur,

to-begin-with say-I in natural-philosophy in-which most he-glories

primum totus est alienus. Democritea dicit perpauca

first wholly he-is another's Democritean(-things) he-says very-few

mutans, sed ita, ut ea, quae corrigere vult, mihi

changing but so that those-things which to-correct he-wishes to-me

quidem depravare videatur. ille atomos quas appellat, id

indeed to-spoil he-seems he atoms which he-calls that

est corpora individua propter soliditatem, censet in infinito

is bodies indivisible on-account-of solidity holds in an-infinite

inani, in quo nihil nec summum nec infimum nec medium

void in which nothing neither highest nor lowest nor middle

nec ultimum nec extremum sit, ita ferri, ut concursuibus

nor last nor outermost is so to-be-borne that by-collisions

inter se cohaerescant, ex quo efficiantur ea, quae sint

among themselves they-cohere from which are-produced those-things which exist

quaeque cernantur, omnia, eumque motum atomorum nullo

and-which are-seen all and-that motion of-atoms no

a principio, sed ex aeterno tempore intellegi convenire.

from a-beginning but from eternal time to-be-understood to-be-fitting

- 18 Epicurus autem, in quibus sequitur Democritum, non fere
Epicurus moreover in what he-follows Democritus not generally
 labitur. quamquam utriusque cum multa non probo, tum illud
he-slips although of-each both many-things not I-approve and that
 in primis, quod, cum in rerum natura duo quaerenda sint,
among the-first that although in of-things the-nature two to-be-asked are
 unum, quae materia sit, ex qua quaeque res efficiatur, alterum,
one what the-matter is from which each thing is-made the-other
 quae vis sit, quae quidque efficiat, de materia disseruerunt,
what the-force is which each-thing makes about the-matter they-discussed
 vim et causam efficiendi reliquerunt. sed hoc commune
the-force and the-cause of-making they-left-out but this a-shared
 vitium, illae Epicuri propriae ruinae: censet enim eadem illa
fault those of-Epicurus peculiar (are)-the-collapses he-holds for the-same those
 individua et solida corpora ferri deorsum suo pondere
indivisible and solid bodies to-be-borne downward by-their-own weight
 ad lineam, hunc naturalem esse omnium corporum motum.
in a-line this natural to-be of-all bodies the-motion
- 19 deinde ibidem homo acutus, cum illud occurreret, si omnia
next thereupon the-man keen when this occurred-(to-him) if all-things
 deorsus e regione ferrentur et, ut dixi, ad lineam, numquam
downward in a-straight-line were-borne and as I-said in a-line never
 fore ut atomus altera alteram posset attingere itaque
(that-it)-would-be that atom one another could touch and-so
 *** attulit rem commenticiam: declinare dixit atomum
(lacuna) he-brought-in a-thing invented to-swerve he-said the-atom
 perpaulum, quo nihil posset fieri minus; ita effici
a-very-little than-which nothing could to-be-made smaller so to-be-produced
 complexiones et copulationes et adhaesiones atomorum inter
entanglements and couplings and adhesions of-atoms among
 se, ex quo efficeretur mundus omnesque partes mundi,
themselves from which is-made the-world and-all the-parts of-the-world

quaeque in eo essent. Quae cum tota res est ficta
and-what in it are which while the-whole thing is invented
 pueriliter, tum ne efficit quidem, quod vult. nam et
childishly also not it-achieves even what he-wants for both
 ipsa declinatio ad libidinem fingitur— ait enim declinare
the-very swerve at caprice is-invented he-says for to-swerve
 atomum sine causa; quo nihil turpius physico,
the-atom without a-cause than-which nothing (is)-baser for-a-natural-philosopher
 quam fieri quicquam sine causa dicere,— et illum motum
than to-happen anything without a-cause to-say and that motion
 naturalem omnium ponderum, ut ipse constituit, e regione
natural of-all weights as himself laid-down in a-straight-line
 inferiorem locum petentium sine causa eripuit atomis
a-lower place seeking without cause he-took-away from-the-atoms
 nec tamen id, cuius causa haec finxerat, assecutus est.
nor yet that of-which for-the-sake these-things he-had-invented attained he-has
 nam si omnes atomi declinabunt, nullae umquam cohaerescunt, 20
for if all atoms shall-swerve none ever will-cohere
 sive aliae declinabunt, aliae suo nutu recte ferentur,
or-if some shall-swerve others by-their-own inclination straight will-be-borne
 primum erit hoc quasi provincias atomis dare, quae recte,
first it-will-be this as-it-were provinces to-atoms to-assign which straight
 quae oblique ferantur, deinde eadem illa atomorum, in quo
which slantwise are-borne next the-same that of-atoms in which
 etiam Democritus haeret, turbulenta concursio hunc mundi
also Democritus sticks disorderly collision this of-the-world
 ornatum efficere non poterit. ne illud quidem physici,
the-order to-produce not will-be-able not that even of-a-natural-philosopher
 credere aliquid esse minimum, quod profecto numquam
to-believe something to-be smallest which surely never
 putavisset, si a Polyaeno, familiari suo, geometrica discere
he-would-have-thought if from Polyaenus friend his geometry to-learn

maluisset quam illum etiam ipsum dedocere. sol Democrito

be-had-preferred than him even himself to-unteach the-sun to-Democritus

magnus videtur, quippe homini erudito in geometriaque

large seems since to-a-man learned in and-geometry

perfecto, huic pedalis fortasse; tantum enim esse censet,

accomplished to-this-one a-foot-wide perhaps so-great for to-be he-holds

quantus videtur, vel paulo aut maiorem aut minorem.

as it-seems or by-a-little either greater or smaller

21 ita, quae mutat, ea corrumpit, quae sequitur sunt tota

so what he-changes those he-spoils what he-follows are wholly

Democriti, atomi, inane, imagines, quae εἴδωλα nominant,

Democritus' the-atoms the-void the-images which phantoms they-name

quorum incursione non solum videamus, sed etiam cogitemus;

by-whose impact not only we-see but also we-think

infinitio ipsa, quam ἀπειρίαν vocant, tota ab illo est, tum

infinity itself which boundlessness they-call wholly from him is then

innumerabiles mundi, qui et oriantur et intereant cotidie.

countless worlds which both arise and perish daily

quae etsi mihi nullo modo probantur, tamen Democritum

which although to-me in-no way are-approved yet Democritus

laudatum a ceteris ab hoc, qui eum unum secutus esset,

praised by the-rest by him who him alone followed had

nollem vituperatum.

I-would-not-wish reviled

Epicurus is unarmed in the other part of philosophy, the inquiry and argument that the Greeks call logic: he abolishes definition, teaches no division, and rests every judgment on the senses. In ethics he refers everything to pleasure and pain, which Cicero calls unworthy of man: the Torquati did not strip a torque or behead a son for pleasure, and if letters please for their own sake the whole system falls.

Iam in altera philosophiae parte, quae est quaerendi ac 22
 now in the-other of-philosophy part which is of-inquiry and
 disserendi, quae λογική dicitur, iste vester plane, ut mihi
 of-argument which logic is-called that (man)-of-yours plainly as to-me
 quidem videtur, inermis ac nudus est. tollit definitiones,
 at-least seems unarmed and naked is he-abolishes definitions
 nihil de dividendo ac partiendo docet, non quo modo
 nothing about dividing and partitioning he-teaches not in-what way
 efficiatur concludaturque ratio tradit, non qua via
 is-framed and-concluded an-argument he-bands-down not by-what road
 captiosa solvantur ambigua distinguantur ostendit; iudicia
 fallacies are-solved ambiguities are-distinguished he-shows the-judgments
 rerum in sensibus ponit, quibus si semel aliquid falsi
 of-things in the-senses he-places to-which if once anything of-falsehood
 pro vero probatum sit, sublatum esse omne iudicium
 for true approved has-been taken-away to-have-been every judgment
 veri et falsi putat.
 of-true and of-false he-thinks

Confirmat autem illud vel maxime, quod ipsa natura, ut 23
 he-maintains moreover that even most that the-very nature as
 ait ille, sciscat et probet, id est voluptatem et dolorem.
 says he decrees and approves that is pleasure and pain
 ad haec et quae sequamur et quae fugiamus refert
 to these both what we-should-pursue and what we-should-shun he-refers

omnia. quod quamquam Aristippi est a Cyrenaicisque melius
all-things which although of-Aristippus is by and-the-Cyrenaics better
 liberiusque defenditur, tamen eius modi esse iudico, ut
and-more-frankly is-defended still of-that kind to-be I-judge(-it) that
 nihil homine videatur indignius. ad maiora enim quaedam
nothing of-a-man seems more-unworthy unto greater-things for certain
 nos natura genuit et conformavit, ut mihi quidem videtur.
us nature begot and shaped as to-me at-least seems
 ac fieri potest, ut errem, sed ita prorsus existimo,
and to-happen it-can that I-am-wrong but so utterly I-judge
 neque eum Torquatum, qui hoc primus cognomen invenerit,
and-not that Torquatus who this first surname won
 aut torquem illum hosti detraxisse, ut aliquam ex
either the-torque that from-the-enemy to-have-stripped that some from
 eo perciperet corpore voluptatem, aut cum Latinis tertio
that he-might-get body pleasure or with the-Latins in-his-third
 consulatu conflixisse apud Vesperim propter voluptatem;
consulship to-have-fought at Vesperis on-account-of pleasure
 quod vero securi percussit filium, privavisse se etiam
that indeed with-the-axe he-struck (his)-son to-have-deprived himself even
 videtur multis voluptatibus, cum ipsi naturae patrioque
he-seems of-many pleasures since to-very nature and-to-a-father's
 amoris praetulerit ius maiestatis atque imperii.

love he-preferred the-right of-majesty and of-command

- 24 quid? T. Torquatus, is qui consul cum Cn. Octavio
what Titus Torquatus he who consul with Gnaeus Octavius
 fuit, cum illam severitatem in eo filio adhibuit, quem
was when that severity upon that son he-used whom
 in adoptionem D. Silano emancipaverat, ut eum
into adoption to-Decimus Silanus he-had-made-over so-that him
 Macedonum legatis accusantibus, quod pecunias praetorem
of-the-Macedonians the-envoys accusing because moneys as-praetor

in provincia cepisse arguerent, causam apud se dicere
in the-province to-have-taken they-charged his-case before himself to-plead
 iuberet reque ex utraque parte audita pronuntiaret eum
he-ordered and-the-case from each side heard he-pronounced him
 non talem videri fuisse in imperio, quales eius maiores
not such to-seem to-have-been in office as his ancestors
 fuissent, et in conspectum suum venire vetuit, numquid
had-been and into sight his-own to-come he-forbade surely-not
 tibi videtur de voluptatibus suis cogitavisse?

to-you does-be-seem about pleasures his-own to-have-thought

Sed ut omittam pericula, labores, dolorem etiam, quem
but that I-may-pass-over dangers toils pain also which
 optimus quisque pro patria et pro suis suscipit, ut non
best each for country and for his-own undertakes so-that not
 modo nullam captet, sed etiam praetereat omnes voluptates,
only none he-catches-at but even he-passes-by all pleasures
 dolores denique quosvis suscipere malit quam deserere ullam
pains in-short any-whatever to-undergo he-prefers than to-abandon any
 officii partem, ad ea, quae hoc non minus declarant, sed
of-duty a-part to those-things which this not less show but

videntur leviora, veniamus. quid tibi, Torquate, quid huic Triario
seem lighter let-us-come what to-you Torquatus what to-this Triarius
 litterae, quid historiae cognitioque rerum, quid poetarum
letters what history and-the-knowledge of-things what of-poets
 evolutio, quid tanta tot versuum memoria voluptatis affert?

the-unrolling what so-great of-so-many verses the-memory of-pleasure brings

nec mihi illud dixeris: Haec enim ipsa mihi sunt
and-not to-me that you-may-say these for themselves to-me are
 voluptati, et erant illa Torquatis. Numquam hoc ita defendit
for-a-pleasure and were those to-the-Torquati never this thus defended

Epicurus neque Metrodorus aut quisquam eorum, qui aut
Epicurus nor Metrodorus or anyone of-those who either

saperet aliquid aut ista didicisset. et quod quaeritur
understood anything or those-things had-learned and what is-asked
 saepe, cur tam multi sint Epicurei, sunt aliae quoque causae,
often why so many are Epicureans there-are other also causes
 sed multitudinem haec maxime allicit, quod ita putant dici
but the-crowd this most attracts because so they-think to-be-said
 ab illo, recta et honesta quae sint, ea facere ipsa
by him right and honorable which-things are these to-produce themselves
 per se laetitia, id est voluptatem. homines optimi non
by themselves gladness that is pleasure men excellent not
 intellegunt totam rationem everti, si ita res se habeat.
they-understand the-whole system to-be-overtuned if so the-case itself holds
 nam si concederetur, etiamsi ad corpus nihil referatur, ista
for if it-were-granted even-if to the-body nothing is-referred those
 sua sponte et per se esse iucunda, per se esset
by-their-own accord and by themselves to-be pleasant by themselves would-be
 et virtus et cognitio rerum, quod minime ille vult, expetenda.
both virtue and the-knowledge of-things which least-of-all he wishes to-be-sought
 26 Haec igitur Epicuri non probo, inquam. De cetero vellem
these-things therefore of-Epicurus not I-approve say-I as-to the-rest I-could-wish
 equidem aut ipse doctrinis fuisset instructor— est enim,
for-my-part either himself in-learning he-had-been better-equipped he-is for
 quod tibi ita videri necesse est, non satis politus
(something)-that to-you so to-seem necessary is not enough polished
 iis artibus, quas qui tenent, eruditi appellantur— aut
in-those arts which (those)-who hold learned are-called or
 ne deterrisset alios a studiis. quamquam te quidem
that-not he-had-deterred others from studies although you indeed
 video minime esse deterritum.
I-see least-of-all to-have-been deterred

Triarius smiles and protests that Cicero has swept Epicurus out of the company of philosophers altogether. Cicero answers that you cannot dissent from a man without saying what you disapprove of in him, and that censure between disputants is not abuse. Torquatus agrees, and offers to set out the doctrine of pleasure in a continuous speech.

Quae cum dixissem, magis ut illum provocarem quam ut ipse
which when I-had-said more that him I-might-provoke than that myself
 loquerer, tum Triarius leniter arridens: Tu quidem, inquit,
I-might-speak then Triarius gently smiling you indeed says-he
 totum Epicurum paene e philosophorum choro sustulisti.
the-whole Epicurus almost from of-philosophers the-chorus you-have-removed
 quid ei reliquisti, nisi te, quoquo modo loqueretur,
what to-him have-you-left except that-you in-whatever way he-spoke
 intellegere, quid diceret? aliena dixit in physicis
to-understand what he-said other-men's(-views) he-said in natural-philosophy
 nec ea ipsa, quae tibi probarentur; si qua in iis corrigere
and-not those themselves which to-you were-approved if any in them to-correct
 voluit, deteriora fecit. disserendi artem nullam habuit.
he-wished worse he-made of-argument an-art none he-had
 voluptatem cum summum bonum diceret, primum in eo ipso
pleasure when the-highest good he-called first in that itself
 parum vidit, deinde hoc quoque alienum; nam ante Aristippus,
too-little he-saw next this also another's for before Aristippus
 et ille melius. addidisti ad extremum etiam indoctum fuisse.
and he better you-added at the-last also unlearned to-have-been
 Fieri, inquam, Triari, nullo pacto potest, ut non dicas, 27
to-happen say-I Triarius in-no way it-can that not you-say
 quid non probes eius, a quo dissentias. quid enim me
what not you-disapprove of-him from whom you-differ what for me

prohiberet Epicureum esse, si probarem, quae ille diceret?
would-binder an-Epicurean to-be if I-approved what he said
 cum praesertim illa perdiscere ludus esset. quam
since especially those-things to-learn-thoroughly play would-be which
 ob rem dissentientium inter se reprehensiones non
on-account-of thing of-(men)-disagreeing among themselves the-censures not
 sunt vituperandae, maledicta, contumeliae, tum iracundiae,
are to-be-blamed abuse insults then fits-of-temper
 contentiones concertationesque in disputando pertinaces
wranglings and-quarrels in arguing obstinate
 indignae philosophia mihi videri solent.
unworthy of-philosophy to-me to-seem are-wont

- 28 Tum Torquatus: Prorsus, inquit, assentior; neque enim
then Torquatus utterly says-he I-agree and-not for
 disputari sine reprehensione nec cum iracundia aut pertinacia
to-be-argued without censure nor with temper or obstinacy
 recte disputari potest. sed ad haec, nisi molestum est,
rightly to-be-argued it-can but to these unless troublesome it-is
 habeo quae velim.

I-have what I-could-wish

An me, inquam, nisi te audire vellem, censes haec
or me say-I unless you to-bear I-wished do-you-think these-things
 dicturum fuisse?

about-to-say to-have-been

Utrum igitur percurri omnem Epicuri disciplinam
whether therefore to-be-run-through the-whole of-Epicurus system
 placet an de una voluptate quaeri, de qua omne
does-it-please or about only pleasure to-be-asked about which the-whole
 certamen est?

contest is

Tuo vero id quidem, inquam, arbitrato.

at-your indeed that at-least say-I discretion

Sic faciam igitur, inquit: unam rem explicabo, eamque

so I-shall-do therefore says-be one thing I-shall-unfold and-that

maximam, de physicis alias, et quidem tibi et

the-greatest about natural-philosophy another-time and indeed to-you both

declinationem istam atomorum et magnitudinem solis

the-swerve that of-atoms and the-size of-the-sun

probabo et Democriti errata ab Epicuro reprehensa et

I-shall-prove and Democritus' errors by Epicurus censured and

correcta permulta. nunc dicam de voluptate, nihil scilicet

corrected very-many now I-shall-speak about pleasure nothing of-course

novi, ea tamen, quae te ipsum probaturum esse confidam.

new those-things yet which you yourself about-to-approve to-be I-shall-trust

Certe, inquam, pertinax non ero tibi, si mihi probabis

certainly say-I obstinate not I-shall-be and-to-you if to-me you-shall-prove

ea, quae dices, libenter assentiar.

those-things which you-shall-say gladly I-shall-agree

Probabo, inquit, modo ista sis aequitate, quam

I-shall-prove says-be only that-same you-may-be of-fairness which

ostendis. sed uti oratione perpetua malo quam interrogare

you-show but to-use discourse continuous I-prefer than to-question

aut interrogari.

or to-be-questioned

Ut placet, inquam.

as it-pleases say-I

29

Torquatus begins where Epicurus begins: every creature from birth seeks pleasure as the highest good and shuns pain as the highest evil, and this needs no argument because it is felt, as fire is felt to be hot. Some Epicureans want the point established by mind and reason rather than left to sensation. Torquatus sides with a further group who think the case should still be argued out carefully.

Tum dicere exorsus est. Primum igitur, inquit, sic agam,
 then to-speak begun he-has first therefore says-be thus I-shall-proceed
 ut ipsi auctori huius disciplinae placet: constituam, quid
 as to-the-very author of-this school it-pleases I-shall-settle what
 et quale sit id, de quo quaerimus, non quo ignorare
 and of-what-kind is that about which we-are-asking not that to-be-ignorant
 vos arbitrer, sed ut ratione et via procedat oratio.

you I-think but that by-reason and by-way may-proceed the-discourse
 quaerimus igitur, quid sit extremum et ultimum bonorum,
 we-ask therefore what is the-uttermost and the-last of-goods
 quod omnium philosophorum sententia tale debet esse, ut
 which of-all philosophers in-the-judgment such ought to-be that
 ad id omnia referri oporteat, ipsum autem nusquam. hoc
 to it all-things to-be-referred it-be-right itself however nowhere this
 Epicurus in voluptate ponit, quod summum bonum esse
 Epicurus in pleasure places which the-highest good to-be
 vult, summumque malum dolorem, idque instituit docere sic:
 he-wishes and-the-highest evil pain and-that he-sets-out to-teach thus

30 omne animal, simul atque natum sit, voluptatem appetere
 every living-thing as-soon as born it-is pleasure to-seek
 eaque gaudere ut summo bono, dolorem aspernari ut
 and-in-it to-rejoice as in-the-highest good pain to-spurn as
 summum malum et, quantum possit, a se repellere, idque
 the-highest evil and as-much-as it-can from itself to-drive-off and-that

facere nondum depravatum ipsa natura incorrupte atque integre
to-do not-yet corrupted herself nature uncorruptedly and soundly
 iudicante. itaque negat opus esse ratione neque disputatione,
judging and-so he-denies need to-be of-reason nor of-argument
 quam ob rem voluptas expetenda, fugiendus dolor sit.
which on-account-of thing pleasure to-be-sought to-be-shunned pain is
 senti haec putat, ut calere ignem, nivem esse albam, dulce
to-be-felt these he-thinks as to-be-hot fire snow to-be white sweet
 mel. quorum nihil oportere exquisitis rationibus confirmare,
honey of-which none to-be-right with-elaborate arguments to-confirm
 tantum satis esse admonere. interesse enim inter
only enough to-be to-point-out (there)-to-be-a-difference for between
 argumentum conclusionemque rationis et inter mediocrem
proof and-the-conclusion of-reasoning and between a-modest
 animadversionem atque admonitionem. altera occulta quaedam
observation and a-reminder the-one hidden certain
 et quasi involuta aperiri, altera prompta et aperta iudicari.
and as-it-were wrapped-up to-be-opened the-other ready and plain to-be-judged
 etenim quoniam detractis de homine sensibus reliqui nihil
and-indeed since taken-away from a-man the-senses of-remainder nothing
 est, necesse est quid aut ad naturam aut contra sit a
is necessary it-is what either according-to nature or against is by
 natura ipsa iudicari. ea quid percipit aut quid iudicat, quo
nature herself to-be-judged she what does-she-perceive or what does-she-judge whereby
 aut petat aut fugiat aliquid, praeter voluptatem et dolorem?
either she-seeks or she-shuns anything besides pleasure and pain
 Sunt autem quidam e nostris, qui haec subtilius velint
there-are moreover some of our-own who these-things more-subtly wish
 tradere et negent satis esse quid bonum sit aut quid
to-hand-down and deny enough to-be what good is or what
 malum sensu iudicari, sed animo etiam ac ratione intellegi
evil by-sense to-be-judged but by-mind also and by-reason to-be-understood

posse et voluptatem ipsam per se esse expetendam
to-be-able and pleasure itself by itself to-be to-be-sought
 et dolorem ipsum per se esse fugiendum. itaque aiunt
and pain itself by itself to-be to-be-shunned and-so they-say
 hanc quasi naturalem atque insitam in animis nostris
this as-it-were natural and implanted in minds our
 inesse notionem, ut alterum esse appetendum, alterum
to-be-within a-notion so-that the-one to-be to-be-sought the-other
 aspernandum sentiamus. Alii autem, quibus ego assentior,
to-be-spurned we-feel others however with-whom I agree
 cum a philosophis compluribus permulta dicantur, cur
although by philosophers several very-many-things are-said why
 nec voluptas in bonis sit numeranda nec in malis dolor,
neither pleasure among goods is to-be-counted nor among evils pain
 non existimant oportere nimium nos causae confidere, sed
not they-think to-be-right too-much us in-the-case to-trust but
 et argumentandum et accurate disserendum et rationibus
both (that-it-is)-to-be-argued and carefully to-be-discussed and with-arguments
 conquisitis de voluptate et dolore disputandum putant.
sought-out about pleasure and pain to-be-debated they-think

X · NO ONE SHUNS PLEASURE AS PLEASURE

Torquatus states the doctrine at length: no one hates pleasure because it is pleasure, but great pains follow those who pursue it unskillfully, and pains are undertaken to win greater pleasures. When duty or necessity presses, the wise man weighs one against the other. The Torquati too, he argues, acted for praise and safety, not for virtue alone.

Sed ut perspiciatis, unde omnis iste natus error sit
but that you-may-see-clearly whence all that born error is
 voluptatem accusantium doloremque laudantium, totam rem
pleasure of-(those)-accusing and-pain of-(those)-praising the-whole matter
 aperiam eaque ipsa, quae ab illo inventore veritatis et
I-shall-open and-those very-things which by that discoverer of-truth and
 quasi architecto beatae vitae dicta sunt, explicabo. nemo
as-it-were architect of-a-happy life said have-been I-shall-unfold no-one
 enim ipsam voluptatem, quia voluptas sit, aspernatur aut
for very pleasure because pleasure it-is spurns or
 odit aut fugit, sed quia consequuntur magni dolores eos, qui
hates or flees but because follow great pains those who
 ratione voluptatem sequi nesciunt, neque porro quisquam est,
by-reason pleasure to-pursue know-not nor further anyone is-there
 qui dolorem ipsum, quia dolor sit, amet, consectetur, adipisci
who pain itself because pain it-is loves pursues to-attain
 velit, sed quia non numquam eius modi tempora incidunt,
wishes but because not never of-that kind occasions fall-out
 ut labore et dolore magnam aliquam quaerat voluptatem. Ut
that by-toil and by-pain great some he-may-seek pleasure that
 enim ad minima veniam, quis nostrum exercitationem ullam
for to the-smallest I-may-come who of-us exertion any
 corporis suscipit laboriosam, nisi ut aliquid ex ea commodi
of-body undertakes laborious unless that something from it of-advantage
 consequatur? quis autem vel eum iure reprehenderit, qui in
he-may-gain who moreover either him rightly would-blame who in
 ea voluptate velit esse, quam nihil molestiae consequatur, vel
that pleasure wishes to-be which nothing of-annoyance follows or
 illum, qui dolorem eum fugiat, quo voluptas nulla pariatur?
that-one who pain that shuns from-which pleasure no is-produced

33 At vero eos et accusamus et iusto odio dignissimos
but indeed those both we-accuse and with-just hatred most-worthy
 ducimus, qui blanditiis praesentium voluptatum deleniti atque
we-count who by-the- charms of-present pleasures softened and
 corrupti, quos dolores et quas molestias excepturi sint,
corrupted what pains and what annoyances about-to-receive they-are
 obcaecati cupiditate non provident, similique sunt in culpa,
blinded by-desire not they-foresee and-in-like are in fault
 qui officia deserunt mollitia animi, id est laborum et
who duties desert through-softness of-mind that is of-toils and
 dolorum fuga. et harum quidem rerum facilis est et
of-pains through-flight and of-these indeed matters easy is and
 expedita distinctio. nam libero tempore, cum soluta nobis
unencumbered the-distinction for at-a-free time when unhampered to-us
 est eligendi optio, cumque nihil impedit, quo minus
is of-choosing the-power and-when nothing binds by-which less
 id, quod maxime placeat, facere possimus, omnis voluptas
that which most pleases to-do we-can every pleasure
 assumenda est, omnis dolor repellendus. temporibus autem
to-be-taken-up is every pain to-be-driven-off at-times however
 quibusdam et aut officiis debitis aut rerum necessitatibus
certain and either by-duties owed or of-circumstances by-necessities
 saepe eveniet, ut et voluptates repudiandae sint et
often it-will-turn-out that both pleasures to-be-refused are and
 molestiae non recusandae. itaque earum rerum hic tenetur a
annoyances not to-be-declined and-so of-those matters this is-held by
 sapiente delectus, ut aut reiciendis voluptatibus maiores alias
the-wise-man a-choosing that either by-rejecting pleasures greater others
 consequatur aut perferendis doloribus asperiores repellat.
he-may-gain or by-enduring pains harsher he-may-drive-off

Hanc ego cum teneam sententiam, quid est cur verear,
this I since I-hold view what is-there why I-should-fear
 ne ad eam non possim accommodare Torquatos nostros?
that to it not I-can to-fit the-Torquati our
 quos tu paulo ante cum memoriter, tum etiam erga 34
whom you a-little before both from-memory and also toward
 nos amice et benivole collegisti, nec me tamen
us in-friendly-fashion and in-kindly-fashion you-gathered nor me however
 laudandis maioribus meis corrupisti nec segniorem ad
by-praising ancestors my you-have-corrupted nor slower for
 respondendum reddidisti. quorum facta quem ad modum,
replying you-have-made whose deeds which to manner
 quaeso, interpretaris? sicine eos censes aut in armatum
I-ask do-you-interpret thus-then them do-you-think either upon an-armed
 hostem impetum fecisse aut in liberos atque in sanguinem
enemy an-assault to-have-made or upon children and upon blood
 suum tam crudelis fuisse, nihil ut de utilitatibus, nihil
their-own so cruel to-have-been nothing so-that about advantages nothing
 ut de commodis suis cogitarent? at id ne ferae
so-that about interests their-own they-thought but that not wild-beasts
 quidem faciunt, ut ita ruant itaque turbent, ut earum
even do that so they-rush and-so they-riot that of-them
 motus et impetus quo pertineant non intellegamus, tu
the-movements and the-onsets whither they-tend not we-understand you
 tam egregios viros censes tantas res gessisse sine causa?
so outstanding men do-you-think such-great deeds to-have-done without a-cause
 quae fuerit causa, mox videro; interea hoc tenebo, si ob 35
what was the-cause presently I-shall-see meanwhile this I-shall-hold if for
 aliquam causam ista, quae sine dubio praeclara sunt,
some cause those-things which without doubt splendid are
 fecerint, virtutem iis per se ipsam causam non fuisse.—
they-did virtue to-them by itself alone the-motive not to-have-been

Torquem detraxit hosti.— Et quidem se texit, ne
a-torque he-stripped from-the-enemy and indeed himself he-covered lest
 interiret.— At magnum periculum adiit.— In oculis quidem
he-perish but great danger he-faced in the-eyes indeed
 exercitus.— Quid ex eo est consecutus?— Laudem et
of-the-army what from it has-be gained praise and
 caritatem, quae sunt vitae sine metu degendae praesidia
affection which are of-a-life without fear to-be-passed the-defenses
 firmissima.— Filium morte multavit.— Si sine causa,
strongest his-son with-death he-punished if without a-cause
 nollem me ab eo ortum, tam inopportuno tamque
I-should-not-wish myself from him sprung so harsh and-so
 crudeli; sin, ut dolore suo sanciret militaris imperii
cruel but-if that by-grief his-own he-might-sanction of-military command
 disciplinam exercitumque in gravissimo bello animadversionis
the-discipline and-the-army in a-most-serious war of-punishment
 metu contineret, saluti prospexit civium, qua intellegebat
by-fear he-might-restrain for-the-safety he-looked-out of-citizens by-which he-understood
 contineri suam.

to-be-held his-own

- 36 atque haec ratio late patet. in quo enim maxime consuevit
and this principle widely extends in which for most is-wont
 iactare vestra se oratio, tua praesertim, qui studiose antiqua
to-vaunt your itself discourse yours especially who eagerly ancient-things
 persequeris, claris et fortibus viris commemorandis eorumque
pursue famous and brave men by-recalling and-their
 factis non emolumento aliquo, sed ipsius honestatis
deeds not by-profit any but of-the-very honorableness
 decore laudandis, id totum evertitur eo delectu rerum,
by-the-beauty by-praising that whole is-overtured by-that choosing of-things
 quem modo dixi, constituto, ut aut voluptates omittantur
which just-now I-said (once)-established that either pleasures are-given-up

maiorum voluptatum adipiscendarum causa aut dolores
of-greater pleasures to-be-won for-the-sake or pains
 suscipiantur maiorum dolorum effugiendorum gratia.
are-undertaken of-greater pains to-be-escaped for-the-sake

XI · PLEASURE AS THE ABSENCE OF PAIN

The greatest pleasure, Torquatus argues, is the one felt when all pain is removed, so the removal of pain is itself rightly called pleasure. There is therefore no middle state between pleasure and pain. He tells the story of the statue of Chrysippus in the Ceramicus, whose outstretched hand was said to want nothing, and answers the argument built on it.

Sed de clarorum hominum factis illustribus et gloriosis 37
but about of-famous men the-deeds illustrious and glorious
 satis hoc loco dictum sit. erit enim iam de
enough in-this place said let-it-be there-will-be for presently about
 omnium virtutum cursu ad voluptatem propius disserendi
of-all the-virtues the-course toward pleasure a-fitter of-discussing
 locus. nunc autem explicabo, voluptas ipsa quae qualisque
place now however I-shall-unfold pleasure itself what and-of-what-kind
 sit, ut tollatur error omnis imperitorum intellegaturque
is so-that may-be-removed the-error whole of-the-unskilled and-may-be-understood
 ea, quae voluptaria, delicata, mollis habeatur disciplina, quam
that which pleasure-loving dainty soft is-reckoned school how
 gravis, quam continens, quam severa sit. Non enim hanc
weighty how self-controlled how austere it-is not for this
 solam sequimur, quae suavitate aliqua naturam ipsam movet
alone we-pursue which by-sweetness some nature herself stirs
 et cum iucunditate quadam percipitur sensibus, sed maximam
and with a-delight certain is-perceived by-the-senses but the-greatest

voluptatem illam habemus, quae percipitur omni dolore
pleasure that we-count which is-perceived all pain
 detracto. nam quoniam, cum privamur dolore, ipsa
(being)-taken-away for since when we-are-deprived of-pain in-the-very
 liberatione et vacuitate omnis molestiae gaudemus, omne
release and in-the-emptiness of-all distress we-rejoice all
 autem id, quo gaudemus, voluptas est, ut omne, quo
moreover that in-which we-rejoice pleasure is as all by-which
 offendimur, dolor, doloris omnis privatio recte nominata est
we-are-burt (is)-pain of-pain of-all the-privation rightly named has-been
 voluptas. ut enim, cum cibo et potione fames sitisque depulsa
pleasure as for when by-food and by-drink hunger and-thirst driven-off
 est, ipsa detractio molestiae consecutionem affert voluptatis,
has-been the-very removal of-distress the-attainment brings of-pleasure
 sic in omni re doloris amotio successionem efficit voluptatis.
so in every case of-pain the-removal a-succession produces of-pleasure
 38 itaque non placuit Epicuro medium esse quiddam inter dolorem
and-so not it-pleased Epicurus a-middle to-be something between pain
 et voluptatem; illud enim ipsum, quod quibusdam medium
and pleasure that for very which to-some a-middle
 videretur, cum omni dolore careret, non modo voluptatem esse,
seemed since from-all pain it-was-free not only a-pleasure to-be
 verum etiam summam voluptatem. quisquis enim sentit, quem
but even the-highest pleasure whoever for feels which
 ad modum sit affectus, eum necesse est aut in voluptate esse
to manner he-is disposed him necessary it-is either in pleasure to-be
 aut in dolore. omnis autem privatione doloris putat Epicurus
or in pain of-all moreover by-the-privation of-pain thinks Epicurus
 terminari summam voluptatem, ut postea variari voluptas
to-be-bounded the-highest pleasure so-that afterward to-be-varied pleasure
 distinguere possit, augeri amplificarique non possit.
and-to-be-diversified can to-be-increased and-to-be-enlarged not it-can

At etiam Athenis, ut e patre audiebam facete et urbane 39
but also at-Athens as from my-father I-used-to-hear wittily and politely
 Stoicos irridente, statua est in Ceramico Chrysippi sedentis
the-Stoics (he)-mocking a-statue there-is in the-Ceramicus of-Chrysippus sitting
 porrecta manu, quae manus significet illum in hac esse
with-outstretched hand which hand signifies him in this to-have-been
 rogatiuncula delectatum: ‘Numquidnam manus tua sic affecta,
little-question delighted surely-not-at-all hand your so disposed
 quem ad modum affecta nunc est, desiderat?’— Nihil sane.—
which to manner disposed now it-is does-it-want nothing at-all
 ‘At, si voluptas esset bonum, desideraret.’— Ita credo.—
but if pleasure were a-good it-would-want so I-believe
 Non est igitur voluptas bonum. Hoc ne statuam quidem
not is therefore pleasure a-good this not a-statue even
 dicturam pater aiebat, si loqui posset. conclusum est enim
about-to-say my-father used-to-say if to-speak it-could concluded it-is for
 contra Cyrenaicos satis acute, nihil ad Epicurum. nam
against the-Cyrenaics quite keenly nothing against Epicurus for
 si ea sola voluptas esset, quae quasi titillaret sensus, ut
if that alone pleasure were which as-it-were tickled the-senses that
 ita dicam, et ad eos cum suavitate afflueret et illaberetur,
thus I-may-say and to them with sweetness flowed and glided-in
 nec manus esse contenta posset nec ulla pars vacuitate
neither a-hand to-be content could nor any part with-the-emptiness
 doloris sine iucundo motu voluptatis. sin autem summa
of-pain without a-pleasant motion of-pleasure but-if moreover the-highest
 voluptas est, ut Epicuro placet, nihil dolere, primum tibi
pleasure is as to-Epicurus it-seems nothing to-feel-pain first to-you
 recte, Chrysippe, concessum est nihil desiderare manum,
rightly Chrysippus granted has-been nothing to-want the-hand
 cum ita esset affecta, secundum non recte, si voluptas
when so it-was disposed the-second not rightly if pleasure

esset bonum, fuisse desideraturam. idcirco enim non
were a-good to-have-been about-to-want for-this-reason for not
 desideraret, quia, quod dolore caret, id in voluptate est.
it-would-want because what from-pain is-free that in pleasure is

XII • THE MAN WHO WANTS NOTHING

Set a man enjoying great and unbroken pleasures of mind and body with no pain present or threatening, and nothing more desirable can be named. Death he does not fear, for death has no sensation, and pain is either short or light. Since all action begins from pleasure or from pain, the end of goods is to live with pleasure.

- 40 Extremum autem esse bonorum voluptatem ex hoc facillime
the-uttermost moreover to-be of-goods pleasure from this most-easily
 perspicui potest: Constituamus aliquem magnis, multis, perpetuis
to-be-seen it-can let-us-set-up someone great many unbroken
 fruuentem et animo et corpore voluptatibus nullo dolore
enjoying both in-mind and in-body pleasures with-no pain
 nec impediēte nec inpendente, quem tandem hoc statu
neither hindering nor threatening whom pray than-this state
 praestabiliorem aut magis expetendum possimus dicere? inesse
more-excellent or more to-be-sought could-we call to-be-in
 enim necesse est in eo, qui ita sit affectus, et firmitatem animi
for necessary it-is in him who so is disposed both a-firmness of-mind
 nec mortem nec dolorem timentis, quod mors sensu careat,
neither death nor pain fearing because death of-sense is-void
 dolor in longinquitate levis, in gravitate brevis soleat esse, ut
pain in length light in severity short is-wont to-be so-that
 eius magnitudinem celeritas, diuturnitatem allevatio consoletur.
its greatness the-quickness its-length the-relief consoles

ad ea cum accedit, ut neque divinum numen horreat nec 41
to these when it-is-added that neither a-divine power he-dreads nor
 praeteritas voluptates effluere patiatur earumque assidua
past pleasures to-slip-away he-allows and-of-them by-constant
 recordatione laetetur, quid est, quod huc possit, quod melius
recollection he-rejoices what is-there which hither could that better
 sit, accedere? Statue contra aliquem confectum tantis
is to-be-added set on-the-other-side someone worn-out by-such-great
 animi corporisque doloribus, quanti in hominem maximi cadere
of-mind and-of-body pains as-great upon a-man greatest to-fall
 possunt, nulla spe proposita fore levius aliquando, nulla
can with-no hope held-out to-be-about-to-be lighter some-time no
 praeterea neque praesenti nec expectata voluptate, quid eo
besides neither present nor awaited pleasure what than-him
 miserius dici aut fingi potest? quodsi vita doloribus
more-wretched to-be-called or to-be-imagined can but-if a-life with-pains
 referta maxime fugienda est, summum profecto malum est
crammed most to-be-shunned is the-highest surely evil is
 vivere cum dolore, cui sententiae consentaneum est ultimum
to-live with pain to-which view consistent it-is the-last
 esse bonorum cum voluptate vivere. nec enim habet nostra mens
to-be of-goods with pleasure to-live nor for has our mind
 quicquam, ubi consistat tamquam in extremo, omnesque et
anything where it-may-halt as-though at an-end and-all both
 metus et aegritudines ad dolorem referuntur, nec praeterea est
fears and griefs to pain are-referred nor besides is-there
 res ulla, quae sua natura aut sollicitare possit aut angere.
a-thing any which by-its-own nature either to-disquiet can or to-distress
 Praeterea et appetendi et refugiendi et omnino rerum 42
besides both of-seeking and of-shunning and generally of-things
 gerendarum initia proficiscuntur aut a voluptate aut a
to-be-done the-beginnings start either from pleasure or from

dolore. quod cum ita sit, perspicuum est omnis rectas res
pain which since so is clear it-is all right things
 atque laudabilis eo referri, ut cum voluptate vivatur.
and praiseworthy thither to-be-referred that with pleasure one-may-live
 quoniam autem id est vel summum bonorum vel ultimum
since moreover that is either the-highest of-goods or the-last
 vel extremum— quod Graeci τέλος nominant—, quod ipsum
or the-uttermost which the-Greeks the-end name which itself
 nullam ad aliam rem, ad id autem res referuntur omnes,
none to another thing to it however things are-referred all
 fatendum est summum esse bonum iucunde vivere.
to-be-admitted it-is the-highest to-be good pleasantly to-live

XIII • WISDOM AS THE CRAFTSMAN OF PLEASURE

Those who put the good in virtue alone are captivated by a splendid name. Medicine is approved for health and navigation for a good voyage, and wisdom likewise for what it produces: it drives sadness from the mind and quenches the heat of desire. Unbounded desires breed hatreds, quarrels, and wars, and ruin whole households and states.

Id qui in una virtute ponunt et splendore nominis
that (those)-who in a-single virtue place and by-the-splendor of-the-name
 capti quid natura postulet non intellegunt, errore
captivated what nature demands not they-understand from-an-error
 maximo, si Epicurum audire voluerint, liberabuntur.
greatest if Epicurus to-bear they-shall-have-been-willing they-will-be-freed
 istae enim vestrae eximiae pulchraeque virtutes nisi
those for your excellent and-fair virtues unless
 voluptatem efficerent, quis eas aut laudabilis aut expetendas
pleasure they-produced who them either praiseworthy or to-be-sought

arbitraretur? ut enim medicorum scientiam non ipsius artis,
would-judge as for of-doctors the-science not of-the-very art
 sed bonae valetudinis causa probamus, et gubernatoris
but of-good health for-the-sake we-approve and of-a-helmsman
 ars, quia bene navigandi rationem habet, utilitate, non
the-art because well of-sailing the-method it-has by-usefulness not
 arte laudatur, sic sapientia, quae ars vivendi putanda
by-artistry is-praised so wisdom which the-art of-living to-be-thought
 est, non expeteretur, si nihil efficeret; nunc expetitur, quod
is not would-be-sought if nothing it-produced now it-is-sought because
 est tamquam artifex conquirendae et
it-is as-it-were the-craftsman of-hunting-out and
 comparandae voluptatis— quam autem ego dicam voluptatem, 43
of-procuring pleasure which however I call pleasure
 iam videtis, ne invidia verbi labefactetur oratio mea—. *already you-see lest by-the-odium of-the-word be-undermined discourse my*
 nam cum ignoratione rerum bonarum et malarum maxime
for since by-ignorance of-things good and bad most
 hominum vita vexetur, ob eumque errorem et
of-men life is-harassed on-account-of and-that error both
 voluptatibus maximis saepe priventur et durissimis animi
of-pleasures greatest often they-are-deprived and by-the-harshest of-mind
 doloribus torqueantur, sapientia est adhibenda, quae et
pains they-are-tortured wisdom is to-be-applied which both
 terroribus cupiditatibusque detractis et omnium falsarum
with-terrors and-desires stripped-away and of-all false
 opinionum temeritate derepta certissimam se nobis ducem
opinions the-rashness torn-off the-surest herself to-us as-guide
 praebet ad voluptatem. sapientia enim est una, quae
may-offer to pleasure wisdom for is the-one which
 maestitiam pellat ex animis, quae nos exhorrescere metu
sadness drives from minds which us to-shudder with-fear

non sinat. qua praeceptrice in tranquillitate vivi potest
not allows with-whom as-teacher in calm to-be-lived it-can
 omnium cupiditatum ardore restincto. cupiditates enim sunt
of-all desires the-beat quenched desires for are
 insatiabiles, quae non modo singulos homines, sed universas
insatiable which not only single men but whole
 familias evertunt, totam etiam labefactant saepe rem publicam.
households overturn the-whole even they-shake often thing public
 44 ex cupiditatibus odia, discidia, discordiae, seditiones, bella
from desires hatreds ruptures quarrels mutinies wars
 nascuntur, nec eae se foris solum iactant nec tantum
are-born nor they themselves outside only fling nor only
 in alios caeco impetu incurrunt, sed intus etiam in animis
upon others with-blind rush they-run but within also in minds
 inclusae inter se dissident atque discordant, ex quo vitam
shut-up among themselves they-disagree and clash from which a-life
 amarissimam necesse est effici, ut sapiens solum amputata
most-bitter necessary it-is to-be-made so-that the-wise-man alone cut-away
 circumcisaque inanitate omni et errore naturae finibus
and-pruned emptiness all and error of-nature with-the-bounds
 contentus sine aegritudine possit et sine metu vivere.
content without distress can and without fear to-live

XIV · THE THREE KINDS OF DESIRE

Epicurus divided desires into three kinds: natural and necessary, natural but not necessary, and neither natural nor necessary. The first two are satisfied without much effort or expense; the empty ones have no measure and no end. Self-control too is chosen not for its own sake but because it keeps a man from wrecking himself for a small and needless pleasure.

quae est enim aut utilior aut ad bene vivendum aptior partitio 45
what is for either more-useful or for well living more-apt a-division
 quam illa, qua est usus Epicurus? qui unum genus posuit earum
than that which has used Epicurus who one class laid-down of-those
 cupiditatum, quae essent et naturales et necessariae, alterum,
desires which were both natural and necessary a-second
 quae naturales essent nec tamen necessariae, tertium, quae nec
which natural were nor however necessary a-third which neither
 naturales nec necessariae. quarum ea ratio est, ut necessariae
natural nor necessary of-which this the-account is that the-necessary
 nec opera multa nec impensa expleantur; ne naturales
neither with-effort much nor with-expense are-satisfied not the-natural
 quidem multa desiderant, propterea quod ipsa natura divitias,
even much they-want for-this-reason that the-very nature riches
 quibus contenta sit, et parabilis et terminatas habet; inanium
with-which content it-is both easy-to-get and bounded has of-empty
 autem cupiditatum nec modus ullus nec finis inveniri potest.
however desires neither measure any nor end to-be-found can
 quodsi vitam omnem perturbari videmus errore et 46
but-if life the-whole to-be-thrown-into-confusion we-see by-error and
 inscientia, sapientiamque esse solam, quae nos a libidinum
by-ignorance and-wisdom to-be the-only which us from of-lusts
 impetu et a formidinum terrore vindicet et ipsius fortunae
the-onset and from of-dreads the-terror rescues and of-the-very fortune
 modice ferre doceat iniurias et omnis monstret vias,
moderately to-bear it-teaches the-injuries and all it-shows the-roads
 quae ad quietem et ad tranquillitatem ferant, quid est
which to rest and to calm lead what is-there
 cur dubitemus dicere et sapientiam propter voluptates
why should-we-hesitate to-say both wisdom on-account-of pleasures
 expetendam et insipientiam propter molestias esse fugiendam?
to-be-sought and folly on-account-of annoyances to-be to-be-shunned

47 Eademque ratione ne temperantiam quidem propter se
and-by-the-same reasoning not self-control even on-account-of itself
 expetendam esse dicemus, sed quia pacem animis afferat et
to-be-sought to-be we-shall-say but because peace to-minds it-brings and
 eos quasi concordia quadam placet ac leniat. temperantia
them as-it-were by-a-harmony certain it-calms and soothes self-control
 est enim, quae in rebus aut expetendis aut fugiendis ut
is for (that)-which in things either to-be-sought or to-be-shunned that
 rationem sequamur monet. nec enim satis est iudicare quid
reason we-follow advises nor for enough is to-judge what
 faciendum non faciendumve sit, sed stare etiam oportet in
to-be-done not or-to-be-done is but to-stand also it-is-right by
 eo, quod sit iudicatum. plerique autem, quod tenere atque
that which has-been judged most-men however because to-hold and
 servare id, quod ipsi statuerunt, non possunt, victi et
to-keep that which themselves they-resolved not can conquered and
 debilitati obiecta specie voluptatis tradunt se
weakened when-set-before(-them) by-the-look of-pleasure hand-over themselves
 libidinibus constringendos nec quid eventurum sit provident
to-lusts to-be-bound nor what about-to-happen is they-foresee
 ob eamque causam propter voluptatem et parvam
on-account-of and-that cause on-account-of pleasure both small
 et non necessariam et quae vel aliter pararetur et qua
and not necessary and which even otherwise could-be-got and which
 etiam carere possent sine dolore tum in morbos gravis,
even to-do-without they-could without pain now into diseases serious
 tum in damna, tum in dedecora incurrunt, saepe etiam
now into losses now into disgraces they-run often even
 legum iudiciorumque poenis obligantur.
of-laws and-of-courts to-the-penalties are-bound

Qui autem ita frui volunt voluptatibus, ut nulli propter 48
(those)-who moreover so to-enjoy wish pleasures that no on-account-of
 eas consequantur dolores, et qui suum iudicium retinent, ne
them follow pains and who their-own judgment keep lest
 voluptate victi faciant id, quod sentiant non esse faciendum,
by-pleasure conquered they-do that which they-feel not to-be to-be-done
 ii voluptatem maximam adipiscuntur praetermittenda voluptate.
they pleasure the-greatest attain by-passing-over pleasure
 idem etiam dolorem saepe perpetiuntur, ne, si id non faciant,
the-same also pain often endure lest if that not they-do
 incidant in maiorem. ex quo intellegitur nec intemperantiam
they-fall into a-greater from which it-is-understood neither excess
 propter se esse fugiendam temperantiamque expetendam,
on-account-of itself to-be to-be-shunned and-self-control to-be-sought
 non quia voluptates fugiat, sed quia maiores consequatur.
not because pleasures it-shuns but because greater it-attains

XV · COURAGE ON THE SAME ACCOUNT

Endurance, hardship, and courage attract nobody for their own sake; we pursue them so as to live free of care and fear. Fear of death upsets a quiet life, and giving way to pain with a weak spirit is wretched. The sturdy mind knows that the greatest pains are ended by death, that small ones have many intervals of rest, and that we are masters of the middling ones.

Eadem fortitudinis ratio reperietur. nam neque laborum 49
the-same of-courage reasoning will-be-found for neither of-toils
 perfunctio neque perpressio dolorum per se ipsa allicit nec
the-discharge nor the-endurance of-pains by itself alone attracts nor
 patientia nec assiduitas nec vigiliae nec ea ipsa, quae laudatur,
patience nor perseverance nor watchings nor that the-very which is-praised

industria, ne fortitudo quidem, sed ista sequimur, ut
industry not courage even but those-things we-pursue that
 sine cura metuque vivamus animumque et corpus, quantum
without care and-fear we-may-live and-the-mind and the-body as-far-as
 efficere possimus, molestia liberemus. ut enim mortis metu
to-effect we-can from-distress we-may-free as for of-death by-the-fear
 omnis quietae vitae status perturbatur, et ut succumbere
the-whole of-a-quiet life condition is-upset and as to-give-way
 doloribus eosque humili animo inbecilloque ferre miserum
to-pains and-them with-a-low spirit and-feeble to-bear wretched
 est, ob eamque debilitatem animi multi parentes, multi
is on-account-of and-that weakness of-mind many parents many
 amicos, non nulli patriam, plerique autem se ipsos penitus
friends not none country most-men however themselves the-very utterly
 perdidērunt, sic robustus animus et excelsus omni est liber
have-ruined so a-sturdy mind and lofty from-all is free
 cura et angore, cum et mortem contemnit, qua qui
care and anguish since both death it-despises by-which (those)-who
 affecti sunt in eadem causa sunt, qua ante quam nati,
touched have-been in the-same case are as earlier than (they-were)-born
 et ad dolores ita paratus est, ut meminerit maximos morte
and for pains so prepared it-is that it-remembers the-greatest by-death
 finiri, parvos multa habere intervalla requietis, mediocrium
to-be-ended the-small many to-have intervals of-rest of-the-middling
 nos esse dominos, ut, si tolerabiles sint, feramus,
us to-be masters so-that if bearable they-are we-may-bear(-them)
 si minus, animo aequo e vita, cum ea non placeat,
if less with-mind equable from life when it not pleases
 tamquam e theatro exeamus. quibus rebus intellegitur
as from a-theater we-may-go-out by-which things it-is-understood
 nec timiditatem ignaviamque vituperari nec fortitudinem
neither timidity and-cowardice to-be-blamed nor courage

patientiamque laudari suo nomine, sed illas reici,
and-patience to-be-praised in-their-own name but those to-be-rejected
 quia dolorem pariant, has optari, quia voluptatem.
because pain they-breed these to-be-chosen because pleasure(-they-breed)

XVI • JUSTICE NEVER RESTS EASY

Justice too cannot be parted from pleasure: it never harms anyone and it always calms the mind. Wickedness is turbulent from the moment it settles in a man, and no concealment is ever safe — suspicion comes first, then talk, then an accuser and a judge. Even men who feel secure against human knowledge still dread the gods, and wickedness never lets the man it lives in draw breath.

Iustitia restat, ut de omni virtute sit dictum. sed 50
justice remains that about every virtue may-have-been said but
 similia fere dici possunt. ut enim sapientiam, temperantiam,
like-things nearly to-be-said can as for wisdom self-control
 fortitudinem copulatas esse docui cum voluptate, ut ab
courage joined to-be I-have-shown with pleasure so-that from
 ea nullo modo nec divelli nec distrahi possint, sic
it in-no way neither to-be-torn-apart nor to-be-pulled-away they-can so
 de iustitia iudicandum est, quae non modo numquam nocet
about justice to-be-judged it-is which not only never harms
 cuiquam, sed contra semper afficit cum vi sua
anyone but on-the-contrary always affects(-him) both by-force its-own
 atque natura, quod tranquillat animos, tum spe nihil
and by-nature because it-calms minds and by-the-hope nothing
 earum rerum defuturum, quas natura non depravata desiderat.
of-those things to-be-about-to-fail which nature not corrupted wants
 Et quem ad modum temeritas et libido et ignavia semper
and which to manner rashness and lust and cowardice always

animus excruciant et semper sollicitant turbulentaque sunt,
the-mind torment and always harass and-turbulent are
 sic improbitas si cuius in mente consedit, hoc ipso, quod
so wickedness if of-anyone in the-mind has-settled by-this very(-fact) that
 adest, turbulenta est; si vero molita quippiam est, quamvis
it-is-present turbulent it-is if indeed contrived anything it-has however
 occulte fecerit, numquam tamen id confidet fore semper
secretly it-has-done never yet that it-will-trust to-be always
 occultum. plerumque improborum facta primo suspicio
hidden generally of-the-wicked the-deeds first suspicion
 insequitur, dein sermo atque fama, tum accusator, tum iudex;
follows then talk and rumor then an-accuser then a-judge
 multi etiam, ut te consule, ipsi se indicaverunt.
many even as with-you as-consul (they)-themselves themselves have-informed-on
 51 quodsi qui satis sibi contra hominum conscientiam
but-if some enough for-themselves against of-men the-knowledge
 saepti esse et muniti videntur, deorum tamen horrent
bedged to-be and fortified seem of-the-gods(-knowledge) still they-dread
 easque ipsas sollicitudines, quibus eorum animi noctesque
and-those very anxieties by-which their minds both-nights
 diesque exeduntur, a diis immortalibus supplicii causa
and-days are-eaten-out by the-gods immortal of-punishment for-the-sake
 importari putant. quae autem tanta ex improbis factis ad
to-be-brought-in they-think what moreover so-great from wicked deeds for
 minuendas vitae molestias accessio potest fieri, quanta ad
to-be-lessened of-life the-troubles an-addition can to-be-made as-great for
 augendas, cum conscientia factorum, tum poena legum
to-be-increased both by-the-consciousness of-the-deeds and by-the-penalty of-laws
 odioque civium? et tamen in quibusdam neque pecuniae
and-by-the-hatred of-citizens and yet in some neither of-money
 modus est neque honoris neque imperii nec libidinum nec
a-measure is nor of-office nor of-power nor of-lusts nor

epularum nec reliquarum cupiditatum, quas nulla praeda
of-banquets nor of-the-remaining desires which no booty
 umquam improbe parta minuit, sed potius inflammat, ut
ever wickedly gained lessens but rather inflames so-that
 coërcendi magis quam dedocendi esse videantur.

to-be-restrained more than to-be-untaught to-be they-seem

Invitat igitur vera ratio bene sanos ad iustitiam, aequitatem, 52

invites therefore true reason well the-sound to justice fairness

fidem, neque homini infanti aut inpotenti iniuste facta

good-faith and-not for-a-man tongue-tied or powerless unjustly done(-deeds)

conducunt, qui nec facile efficere possit, quod conetur, nec

are-profitable who neither easily to-accomplish can what he-attempts nor

optinere, si effecerit, et opes vel fortunae vel ingenii

to-keep if he-has-accomplished(-it) and resources either of-fortune or of-talent

liberalitati magis conveniunt, qua qui utuntur, benivolentiam

to-generosity more suit which (those)-who use good-will

sibi conciliant et, quod aptissimum est ad quiete vivendum,

for-themselves win and what most-fitting is for quietly living

caritatem, praesertim cum omnino nulla sit causa peccandi.

affection especially since altogether no there-is cause of-sinning

quae enim cupiditates a natura proficiscuntur, facile 53

which for desires from nature start easily

explentur sine ulla iniuria, quae autem inanes sunt, iis

are-filled without any wrong which however empty are to-them

parendum non est. nihil enim desiderabile concupiscunt,

to-be-obeyed not is nothing for desirable they-covet

plusque in ipsa iniuria detrimenti est quam in iis

and-more in the-very wrong of-loss there-is than in those

rebus emolumenti, quae pariuntur iniuria. Itaque ne iustitiam

things of-gain which are-got by-wrong and-so not justice

quidem recte quis dixerit per se ipsam optabilem, sed

even rightly anyone would-call by itself alone desirable but

quia iucunditatis vel plurimum afferat. nam diligere et
because of-pleasantness even very-much it-brings for to-be-loved and
 carum esse iucundum est propterea, quia tutiorem vitam et
dear to-be pleasant is for-this-reason that a-safer life and
 voluptatem plenior efficit. itaque non ob ea solum
pleasure fuller it-makes and-so not on-account-of those only
 incommoda, quae eveniunt improbis, fugiendam improbitatem
disadvantages which befall the-wicked to-be-shunned wickedness
 putamus, sed multo etiam magis, quod, cuius in animo
we-think but by-much even more because of-whom in the-mind
 versatur, numquam sinit eum respirare, numquam adquiescere.
it-dwells never it-lets him breathe never rest

- 54 Quodsi ne ipsarum quidem virtutum laus, in qua maxime
but-if not of-the-very even virtues the-praise in which most
 ceterorum philosophorum exultat oratio, reperire exitum
of-the-other philosophers exults the-discourse to-find an-issue
 potest, nisi derigatur ad voluptatem, voluptas autem est
can unless it-is-directed to pleasure pleasure moreover is
 sola, quae nos vocet ad se et alliciat suapte natura, non
the-one which us calls to itself and draws by-its-very nature not
 potest esse dubium, quin id sit summum atque extremum
can to-be doubtful that it is the-highest and uttermost
 bonorum omnium, beateque vivere nihil aliud sit nisi cum
of-goods of-all and-happily to-live nothing other is except with
 voluptate vivere.
pleasure to-live

Torquatus grants that the pleasures and pains of the mind arise from those of the body, but insists they are far greater, because the body feels only the present while the mind reaches back and forward. The recollection of past goods delights the wise, where fools are tortured by the memory of evils.

Huic certae stabilique sententiae quae sint coniuncta explicabo 55

to-this sure and-steady view what are joined I-shall-unfold

brevi. nullus in ipsis error est finibus bonorum et malorum,

in-brief no in the-very error is ends of-goods and of-evils

id est in voluptate aut in dolore, sed in his rebus peccant,

that is in pleasure or in pain but in these matters they-go-wrong

cum e quibus haec efficiantur ignorant. animi autem

when from what these are-produced they-know-not of-the-mind moreover

voluptates et dolores nasci fatemur e corporis voluptatibus

the-pleasures and pains to-arise we-admit from of-the-body pleasures

et doloribus— itaque concedo, quod modo dicebas, cadere

and pains and-so I-grant what just-now you-were-saying to-fall

causa, si qui e nostris aliter existimant, quos quidem video

in-the-case if any of our-own otherwise think whom indeed I-see

esse multos, sed imperitos—, quamquam autem et laetitiam

to-be many but unskilled although moreover both gladness

nobis voluptas animi et molestiam dolor afferat, eorum tamen

to-us the-pleasure of-mind and distress the-pain brings of-them yet

utrumque et ortum esse e corpore et ad corpus referri,

each both arisen to-be from the-body and to the-body to-be-referred

nec ob eam causam non multo maiores esse et

nor on-account-of that cause not by-much greater to-be both

voluptates et dolores animi quam corporis. nam corpore nihil

the-pleasures and the-pains of-mind than of-body for with-the-body nothing

nisi praesens et quod adest sentire possumus, animo
except the-present and what is-at-hand to-feel we-can with-the-mind
 autem et praeterita et futura. ut enim aequae doleamus
however both past-things and future-things though for equally we-grieve
 animo, cum corpore dolemus, fieri tamen permagna
in-mind when in-body we-grieve to-be-made yet a-very-great
 accessio potest, si aliquod aeternum et infinitum impendere
addition can if some eternal and boundless to-threaten
 malum nobis opinemur. quod idem licet transferre in
evil us we-suppose which the-same it-is-allowed to-transfer to
 voluptatem, ut ea maior sit, si nihil tale metuamus.
pleasure so-that it greater is if nothing such we-fear

- 56 Iam illud quidem perspicuum est, maximam animi aut
now that indeed plain is the-greatest of-the-mind either
 voluptatem aut molestiam plus aut ad beatam aut ad
pleasure or distress more either toward a-happy or toward
 miseram vitam afferre momenti quam eorum utrumvis, si
a-wretched life to-bring of-weight than of-them either if
 aequae diu sit in corpore. Non placet autem detracta
equally long it-is in the-body not it-is-agreed moreover withdrawn
 voluptate aegritudinem statim consequi, nisi in voluptatis
pleasure distress at-once to-follow unless into of-pleasure
 locum dolor forte successerit, at contra gaudere nosmet
the-place pain by-chance has-succeeded but on-the-contrary to-rejoice we-ourselves
 omittendis doloribus, etiamsi voluptas ea, quae sensum
by-laying-aside pains even-if a-pleasure that which the-sense
 moveat, nulla successerit, eoque intellegi potest quanta
stirs none has-succeeded and-from-that to-be-understood it-can how-great
 voluptas sit non dolere.
a-pleasure is not to-feel-pain

Sed ut iis bonis erigimur, quae expectamus, sic laetamur 57
 but as by-those goods we-are-lifted which we-await so we-are-glad
 iis, quae recordamur. stulti autem malorum memoria
 by-those which we-recall the-foolish however of-evils by-the-memory
 torquentur, sapientes bona praeterita grata recordatione
 are-tortured the-wise good-things past by-a-welcome recollection
 renovata delectant. est autem situm in nobis ut et adversa
 renewed they-delight it-is moreover placed in us that both adversities
 quasi perpetua oblivione obruamus et secunda iucunde ac
 as-it-were in-lasting forgetfulness we-bury and prosperities pleasantly and
 suaviter meminerimus. sed cum ea, quae praeterierunt,
 sweetly we-remember but when those-things which have-passed
 acri animo et attento intuemur, tum fit ut aegritudo
 with-keen mind and attentive we-gaze-at then it-happens that distress
 sequatur, si illa mala sint, laetitia, si bona.
 follows if those bad are gladness if good

XVIII · THE OPEN AND SIMPLE ROAD

Epicurus, whom you call a slave to pleasure, cries that one cannot live pleasantly without living wisely, honorably, and justly. A state in mutiny cannot be happy, nor a mind at war with itself. The mind's diseases are boundless desires, griefs, the dread of death, and superstition, so no fool is happy and no wise man unhappy, a truer view than the Stoics'.

O praeclaram beate vivendi et apertam et simplicem et
 o splendid happily of-living and open and simple and
 directam viam! cum enim certe nihil homini possit melius
 straight road since for surely nothing for-a-man can better
 esse quam vacare omni dolore et molestia perfruique
 to-be than to-be-free from-all pain and distress and-to-enjoy-fully

maximis et animi et corporis voluptatibus, videtisne quam
the-greatest both of-mind and of-body pleasures do-you-see how
 nihil praetermittatur quod vitam adiuvet, quo facilius id,
nothing is-passed-over which life may-help whereby more-easily that
 quod propositum est, summum bonum consequamur? clamat
which set-forth has-been the-highest good we-may-attain cries

Epicurus, is quem vos nimis voluptatibus esse deditum
Epicurus he whom you too-much to-pleasures to-be given-over
 dicitis, non posse iucunde vivi, nisi sapienter, honeste
say not to-be-possible pleasantly to-be-lived unless wisely honorably
 iusteque vivatur, nec sapienter, honeste, iuste, nisi iucunde.
and-justly one-lives nor wisely honorably justly unless pleasantly

58 neque enim civitas in seditione beata esse potest nec in
and-not for a-state in mutiny happy to-be can nor in
 discordia dominorum domus; quo minus animus a se
discord of-masters a-house by-so-much less a-mind from itself
 ipse dissidens secumque discordans gustare partem ullam
(it)-itself disagreeing and-with-itself clashing to-taste a-part any
 liquidae voluptatis et liberae potest. atqui pugnantibus et
of-clear pleasure and free it-can and-yet with-fighting and
 contrariis studiis consiliisque semper utens nihil quieti
opposing inclinations and-plans always using nothing of-rest
 videre, nihil tranquilli potest.
to-see nothing of-calm it-can

59 Quodsi corporis gravioribus morbis vitae iucunditas impeditur,
but-if of-the-body by-heavier diseases of-life the-pleasantness is-hindered
 quanto magis animi morbis impediti necesse est! animi
by-how-much more of-the-mind by-diseases to-be-hindered necessary it-is of-the-mind
 autem morbi sunt cupiditates inmensae et inanes divitiarum,
moreover the-diseases are desires measureless and empty of-riches
 gloriae, dominationis, libidinosarum etiam voluptatum.
of-glory of-mastery of-lustful even pleasures

accedunt aegritudines, molestiae, maerores, qui exedunt
there-come-besides griefs troubles sorrows which eat-out
 animos conficiuntque curis hominum non intelligentium
minds and-wear(-them)-down with-cares of-men not understanding
 nihil dolendum esse animo, quod sit a dolore corporis
nothing to-be-grieved-at to-be in-mind which is from the-pain of-the-body
 praesenti futurove seiunctum. nec vero quisquam stultus non
present or-future separated nor indeed anyone foolish not
 horum morborum aliquo laborat, nemo igitur est non miser.
of-these diseases by-some suffers no-one therefore is not wretched
 accedit etiam mors, quae quasi saxum Tantalo
there-comes-besides also death which as-it-were the-rock over-Tantalus
 semper impendet, tum superstitio, qua qui est imbutus
always hangs then superstition with-which (he)-who is steeped
 quietus esse numquam potest. praeterea bona praeterita
quiet to-be never can besides goods past
 non meminerunt, praesentibus non fruuntur, futura modo
not they-remember present-ones not they-enjoy future-ones only
 expectant, quae quia certa esse non possunt, conficiuntur
they-await which because sure to-be not can they-are-worn-down
 et angore et metu maximeque cruciantur, cum sero
both by-anguish and by-fear and-most they-are-tormented when too-late
 sentiunt frustra se aut pecuniae studuisse aut
they-feel in-vain themselves either money to-have-pursued or
 imperiis aut opibus aut gloriae. nullas enim consequuntur
power or wealth or glory no for they-attain
 voluptates, quarum potiendi spe inflammati multos
pleasures of-which of-gaining by-the-hope inflamed many
 labores magnosque susceperant.
toils and-great they-had-undertaken

60

61 ecce autem alii minuti et angusti aut omnia semper
look moreover others petty and narrow either all-things always
 desperantes aut malivoli, invidi, difficiles, lucifugi, maledici,
despairing-of or spiteful envious peevish light-shunning foul-mouthed
 monstrosi, alii autem etiam amatoris levitatibus dediti, alii
monstrous others moreover even to-amorous frivolities given-over others
 petulantes, alii audaces, protervi, idem intemperantes et ignavi,
wanton others reckless insolent the-same unrestrained and cowardly
 numquam in sententia permanentes, quas ob causas
never in a-view abiding which on-account-of causes
 in eorum vita nulla est intercapedo molestiae. igitur neque
in their life no is intermission of-trouble therefore neither
 stultorum quisquam beatus neque sapientium non beatus.
of-the-foolish anyone happy nor of-the-wise (is)-not happy
 Multoque hoc melius nos veriusque quam Stoici. illi enim
and-by-much in-this better we and-more-truly than the-Stoics they for
 negant esse bonum quicquam nisi nescio quam illam umbram,
deny to-be good anything except I-know-not what that shadow
 quod appellant honestum non tam solido quam splendido
which they-call the-honorable not so solid as splendid
 nomine, virtutem autem nixam hoc honesto nullam requirere
in-name virtue moreover resting on-this honorable no to-need
 voluptatem atque ad beate vivendum se ipsa esse contentam.
pleasure and for happily living itself (it)-itself to-be content

The Epicurean wise man keeps his desires bounded, disregards death, holds the truth about the gods without fear, and at every moment has more pleasure than pain. Epicurus said well that fortune interferes with the wise man only a little. Knowing nature frees us from superstition and the fear of death, and a fixed rule for judging all things keeps us from being argued out of our view.

Sed possunt haec quadam ratione dici non modo 62
 but can these-things in-a-certain way to-be-said not only
 non repugnantibus, verum etiam approbantibus nobis. sic
 not objecting but even approving (with)-us so
 enim ab Epicuro sapiens semper beatus inducitur: finitas
 for by Epicurus the-wise-man always happy is-brought-on bounded
 habet cupiditates, negligit mortem, de diis immortalibus
 he-has desires he-disregards death about the-gods immortal
 sine ullo metu vera sentit, non dubitat, si ita melius
 without any fear the-truth he-holds not he-hesitates if so better
 sit, migrare de vita. his rebus instructus semper est in
 it-is to-depart from life with-these things equipped always he-is in
 voluptate. neque enim tempus est ullum, quo non plus
 pleasure and-not for a-time is-there any in-which not more
 voluptatum habeat quam dolorum. nam et praeterita grate
 of-pleasures he-has than of-pains for both past-things gratefully
 meminit et praesentibus ita potitur, ut animadvertat quanta
 he-remembers and present-ones so he-possesses that he-notices how-great
 sint ea quamque iucunda, neque pendet ex futuris, sed
 are they and-how pleasant nor he-hangs on future-ones but
 expectat illa, fruitur praesentibus ab iisque vitiis, quae paulo
 he-awaits them he-enjoys present-ones from and-those faults which a-little
 ante collegi, abest plurimum et, cum stultorum vitam cum
 before I-gathered he-is-away very-far and when of-the-foolish the-life with

sua comparat, magna afficitur voluptate. dolores autem
his-own he-compares with-great he-is-touched pleasure pains however
 si qui incurrunt, numquam vim tantam habent, ut non
if any come-on never force so-great they-have that not
 plus habeat sapiens, quod gaudeat, quam quod angatur.
more has the-wise-man (in)-what he-rejoices than (in)-what he-is-troubled
 63 optime vero Epicurus, quod exiguum dixit fortunam intervenire
excellently indeed Epicurus in-that small he-said fortune to-interfere
 sapienti maximasque ab eo et gravissimas res consilio
with-the-wise-man and-the-greatest by him and weightiest matters by-the-judgment
 ipsius et ratione administrari neque maiorem voluptatem
of-himself and by-reason to-be-managed and-not a-greater pleasure
 ex infinito tempore aetatis percipi posse, quam ex hoc
from boundless a-time of-life to-be-had to-be-possible than from this
 percipiatur, quod videamus esse finitum. In dialectica autem
is-had which we-see to-be bounded in dialectic however
 vestra nullam existimavit esse nec ad melius vivendum nec
your no he-judged there-to-be neither for better living nor
 ad commodius disserendum viam. In physicis plurimum
for more-conveniently arguing a-road in natural-philosophy very-much
 posuit. ea scientia et verborum vis et natura orationis
be-placed by-that knowledge both of-words the-force and the-nature of-speech
 et consequentium repugnantiumve ratio potest perspicui.
and of-consequents or-of-contradictories the-account can to-be-seen
 omnium autem rerum natura cognita levamur superstitione,
of-all moreover things the-nature known we-are-lightened of-superstition
 liberamur mortis metu, non conturbamur ignoratione rerum,
we-are-freed of-death from-the-fear not we-are-troubled by-ignorance of-things
 e qua ipsa horribiles existunt saepe formidines. denique
from which itself dreadful arise often terrors lastly
 etiam morati melius erimus, cum didicerimus quid natura
also in-character better we-shall-be when we-have-learned what nature

desideret. tum vero, si stabilem scientiam rerum tenebimus,
wants then indeed if a-steady knowledge of-things we-hold
 servata illa, quae quasi delapsa de caelo est ad cognitionem
kept that which as-if fallen from heaven has for the-knowledge
 omnium, regula, ad quam omnia iudicia rerum diriguntur,
of-all-things the-rule to which all judgments of-things will-be-directed
 numquam ullius oratione victi sententia desistemus.
never by-anyone's speech overcome from-our-view we-shall-give-way
 nisi autem rerum natura perspecta erit, nullo modo 64
unless moreover of-things the-nature seen-through has-been in-no way
 poterimus sensuum iudicia defendere. quicquid porro animo
we-shall-be-able of-the-senses the-verdicts to-defend whatever further with-the-mind
 cernimus, id omne oritur a sensibus; qui si omnes veri
we-discern that all arises from the-senses which if all true
 erunt, ut Epicuri ratio docet, tum denique poterit aliquid
shall-be as of-Epicurus the-system teaches then at-last will-be-able something
 cognosci et percipi. quos qui tollunt et nihil posse
to-be-known and to-be-grasped which (those)-who take-away and nothing to-be-able
 percipi dicunt, ii remotis sensibus ne id ipsum quidem
to-be-grasped say they with-removed the-senses not that very even
 expedire possunt, quod disserunt. praeterea sublata cognitione
to-make-out they-can which they-argue besides taken-away knowledge
 et scientia tollitur omnis ratio et vitae degendae et rerum
and science is-removed all method both of-a-life to-be-passed and of-affairs
 gerendarum. sic e physicis et fortitudo sumitur contra
to-be-managed so from natural-philosophy both courage is-taken against
 mortis timorem et constantia contra metum religionis et
of-death the-fear and steadiness against the-fear of-religion and
 sedatio animi omnium rerum occultarum ignoratione sublata et
a-calming of-mind of-all things hidden the-ignorance removed and
 moderatio natura cupiditatum generibusque earum explicatis,
moderation the-nature of-desires and-the-kinds of-them unfolded

et, ut modo docui, cognitionis regula et iudicio ab
and as just-now I-showed of-knowledge by-the-rule and by-the-standard by
 eadem illa constituto veri a falso distinctio traditur.
the-same that established of-true from false the-distinguishing is-handed-down

XX · FRIENDSHIP

Torquatus reports three Epicurean accounts of friendship. On the first, a friend's pleasures are not sought as our own are, yet friendship cannot be parted from pleasure. On the second, intimacy begins for the sake of pleasure and ripens into affection sought for itself; on the third, the wise make a compact to love a friend no less than themselves.

- 65 Restat locus huic disputationi vel maxime necessarius de
remains a-topic to-this discussion even most necessary about
 amicitia, quam, si voluptas summum sit bonum, affirmatis
friendship which if pleasure the-highest is good you-assert
 nullam omnino fore. de qua Epicurus quidem ita dicit,
none at-all to-be-about-to-be about which Epicurus indeed thus says
 omnium rerum, quas ad beate vivendum sapientia comparaverit,
of-all the-things which for happily living wisdom has-provided
 nihil esse maius amicitia, nihil uberius, nihil iucundius. nec
nothing to-be greater than-friendship nothing richer nothing more-pleasant nor
 vero hoc oratione solum, sed multo magis vita et factis et
indeed this by-speech only but by-much more by-life and by-deeds and
 moribus comprobavit. quod quam magnum sit fictae veterum
by-character he-proved which how great is invented of-the-ancients
 fabulae declarant, in quibus tam multis tamque variis
the-tales show in which so many and-so varied
 ab ultima antiquitate repetitis tria vix amicorum paria
from the-remotest antiquity fetched three scarcely of-friends pairs

reperiuntur, ut ad Orestem pervenias profectus a Theseo.

are-found so-that to Orestes you-may-come having-set-out from Theseus

at vero Epicurus una in domo, et ea quidem angusta, quam

but indeed Epicurus one in house and that indeed narrow how

magnos quantaque amoris conspiratione consentientis tenuit

great and-with-how-great of-love a-harmony agreeing he-held

amicorum greges! quod fit etiam nunc ab Epicureis. sed

of-friends the-troops which is-done even now by Epicureans but

ad rem redeamus; de hominibus dici non necesse est.

to the-matter let-us-return about the-men to-be-said not necessary it-is

Tribus igitur modis video esse a nostris de amicitia 66

in-three therefore ways I-see to-have-been by our-own about friendship

disputatum. alii cum eas voluptates, quae ad amicos

argued some since those pleasures which to friends

pertinerent, negarent esse per se ipsas tam expetendas,

belonged they-denied to-be by them themselves as to-be-sought

quam nostras expeteremus, quo loco videtur quibusdam

as our-own we-sought at-which point seems to-some

stabilitas amicitiae vacillare, tuentur tamen eum locum

the-stability of-friendship to-totter they-defend nevertheless that point

seque facile, ut mihi videtur, expediunt. ut enim virtutes,

and-themselves easily as to-me it-seems they-extricate as for the-virtues

de quibus ante dictum est, sic amicitiam negant posse

about which before said has-been so friendship they-deny to-be-able

a voluptate discedere. nam cum solitudo et vita sine

from pleasure to-part for since solitude and a-life without

amicis insidiarum et metus plena sit, ratio ipsa monet

friends of-plots and of-fear full is reason itself advises

amicitias comparare, quibus partis confirmatur animus

friendships to-get which having-been-gained is-strengthened the-mind

et a spe parendarum voluptatum seiungi non potest.

and from the-hope to-be-produced of-pleasures to-be-parted not it-can

- 67 *atque ut odia, invidiae, despicationes adversantur voluptatibus,*
and as hatreds jealousies contempt are-opposed to-pleasures
sic amicitiae non modo faultrices fidelissimae, sed etiam
so friendships not only fosterers most-faithful but also
effectrices sunt voluptatum tam amicis quam sibi,
producers are of-pleasures as-much for-friends as for-themselves
quibus non solum praesentibus fruuntur, sed etiam spe
which not only present they-enjoy but also by-hope
eriguntur consequentis ac posterius temporis. quod quia nullo
are-raised of-the-following and later time which because in-no
modo sine amicitia firmam et perpetuam iucunditatem
way without friendship a-firm and lasting pleasantness
vitae tenere possumus neque vero ipsam amicitiam tueri,
of-life to-keep we-can nor indeed the-very friendship to-maintain
nisi aequae amicos et nosmet ipsos diligamus, idcirco
unless equally friends and ourselves the-very we-love for-that-reason
et hoc ipsum efficitur in amicitia, et amicitia cum
both this very(-thing) is-brought-about in friendship and friendship with
voluptate conecitur. nam et laetamur amicorum laetitia
pleasure is-linked for both we-rejoice at-friends' gladness
aeque atque nostra et pariter dolemus angoribus.
equally as at-our-own and alike we-grieve at-(their)-distresses
- 68 *quocirca eodem modo sapiens erit affectus erga amicum,*
wherefore in-the-same way the-wise-man will-be disposed toward a-friend
quo in se ipsum, quosque labores propter suam
as toward himself the-very and-what toils on-account-of his-own
voluptatem suscipiet, eosdem suscipiet propter amici
pleasure he-would-undertake the-same he-will-undertake on-account-of a-friend's
voluptatem. quaeque de virtutibus dicta sunt, quem ad
pleasure and-what about the-virtues said have-been which to
modum eae semper voluptatibus inhaerent, eadem de amicitia
manner they always to-pleasures cling the-same about friendship

dicenda sunt. praeclare enim Epicurus his paene verbis:
to-be-said are finely for Epicurus in-these nearly words
 'Eadem', inquit, scientia confirmavit animum, ne quod aut
the-same says-be knowledge has-steadied the-mind lest any either
 sempiternum aut diuturnum timeret malum, quae perspexit
everlasting or long-lasting it-should-fear evil which has-seen
 in hoc ipso vitae spatio amicitiae praesidium esse firmissimum.
in this very of-life span of-friendship the-defense to-be strongest
 Sunt autem quidam Epicurei timidiore paulo contra vestra 69
there-are moreover certain Epicureans more-timid a-little against your
 convicia, sed tamen satis acuti, qui verentur ne, si amicitiam
abuse but still quite keen who fear lest if friendship
 propter nostram voluptatem expetendam putemus, tota
on-account-of our pleasure to-be-sought we-think the-whole
 amicitia quasi claudicare videatur. itaque primos congressus
friendship as-it-were to-limp may-seem and-so the-first meetings
 copulationesque et consuetudinum instituendarum voluntates
and-attachments and of-intimacies to-be-set-up the-wishes
 fieri propter voluptatem; cum autem usus progrediens
to-happen on-account-of pleasure when moreover intercourse advancing
 familiaritatem effecerit, tum amorem efflorescere tantum, ut,
familiarity has-produced then affection to-blossom so-much that
 etiamsi nulla sit utilitas ex amicitia, tamen ipsi amici
even-if no there-is advantage from friendship still the-very friends
 propter se ipsos amentur. etenim si loca, si fana, si urbes,
for themselves the-very are-loved for-indeed if places if shrines if cities
 si gymnasia, si campum, si canes, si equos, si ludicra exercendi
if gymnasia if the-field if dogs if horses if the-sports of-exercising
 aut venandi consuetudine adamare solemus, quanto id in
or of-hunting by-habit to-grow-fond-of we-are-wont by-how-much that in
 hominum consuetudine facilius fieri poterit et iustius?
of-men intercourse more-easily to-happen will-it-be-able and more-justly

70 Sunt autem, qui dicant foedus esse quoddam sapientium,
there-are moreover (those)-who say a-compact to-be a-certain of-wise-men
 ut ne minus amicos quam se ipsos diligant. quod
that not less friends than themselves the-very they-love which
 et posse fieri intellegimus et saepe etiam videmus, et
both to-be-able to-happen we-understand and often also we-see and
 perspicuum est nihil ad iucunde vivendum reperiri posse,
clear it-is nothing for pleasantly living to-be-found to-be-able
 quod coniunctione tali sit aptius.

which than-a-union such is more-suited

Quibus ex omnibus iudicari potest non modo non impediri
which from all to-be-judged it-can not only not to-be-hindered
 rationem amicitiae, si summum bonum in voluptate ponatur, sed
the-theory of-friendship if the-highest good in pleasure is-placed but
 sine hoc institutionem omnino amicitiae non posse reperiri.
without this a-founding at-all of-friendship not to-be-able to-be-found

XXI · EPICURUS WAS NOT UNLEARNED

Torquatus denies that Epicurus was uneducated. Epicurus counted nothing as learning unless it helped the training for a happy life, and he would not have spent his time unrolling poets, or on music, geometry, and the stars, when the art of living was there to be practiced. Torquatus then closes his exposition.

71 Quapropter si ea, quae dixi, sole ipso illustriora et
wherefore if those-things which I-said than-the-sun itself brighter and
 clariora sunt, si omnia dixi hausta e fonte naturae, si
clearer are if all-things I-said drawn from the-spring of-nature if
 tota oratio nostra omnem sibi fidem sensibus confirmat,
the-whole discourse our all for-itself credit by-the-senses establishes
 id est incorruptis atque integris testibus, si infantes pueri,
that is by-uncorrupted and unimpaired witnesses if speechless boys

mutae etiam bestiae paene loquuntur magistra ac duce
dumb even beasts almost speak with-teacher and with-guide
 natura nihil esse prosperum nisi voluptatem, nihil asperum
nature nothing to-be prosperous except pleasure nothing harsh
 nisi dolorem, de quibus neque depravate iudicant neque
except pain about which neither perversely do-they-judge nor
 corrupte, nonne ei maximam gratiam habere debemus, qui
corruptly surely to-him the-greatest gratitude to-have ought-we who
 hac exaudita quasi voce naturae sic eam firme graviterque
this having-been-heard as-it-were voice of-nature so it firmly and-weightily
 comprehenderit, ut omnes bene sanos in viam placatae,
has-grasped that all well sound into the-road of-a-calm
 tranquillae, quietae, beatae vitae deduceret? Qui quod tibi
untroubled quiet happy life he-might-lead who (the-fact)-that to-you
 parum videtur eruditus, ea causa est, quod nullam eruditionem
too-little seems learned this the-cause is that no learning
 esse duxit, nisi quae beatae vitae disciplinam iuaret.
to-be he-reckoned except (that)-which of-a-happy life the-training helped
 an ille tempus aut in poetis evolvendis, ut ego et Triarius 72
or he time either on poets to-be-unrolled as I and Triarius
 te hortatore facimus, consumeret, in quibus nulla solida
with-you as-urger do would-spend on which no solid
 utilitas omnisque puerilis est delectatio, aut se, ut Plato,
usefulness and-all childish is the-delight or himself as Plato
 in musicis, geometria, numeris, astris contereret, quae et
on music geometry numbers stars would-be-wear-out which both
 a falsis initiis profecta vera esse non possunt et, si
from false beginnings having-set-out true to-be not can and if
 essent vera, nihil afferrent, quo iucundius, id est quo
they-were true nothing would-they-bring whereby more-pleasantly that is whereby
 melius viveremus, eas ergo artes persequeretur, vivendi
better we-might-live those therefore arts would-be-follow of-living

artem tantam tamque et operosam et perinde fructuosam

the-art so-great and-so both laborious and correspondingly fruitful

relinqueret? non ergo Epicurus ineruditus, sed ii indocti,

would-be-leave not therefore Epicurus (is)-unlearned but they unschooled

qui, quae pueros non didicisse turpe est, ea putant

who what-things boys not to-have-learned shameful is those they-think

usque ad senectutem esse discenda.

right up-to old-age to-be to-be-learned

Quae cum dixisset, Explicavi, inquit, sententiam meam,

which when he-had-said I-have-unfolded says-he view my

et eo quidem consilio, tuum iudicium ut cognoscerem,

and with-that indeed purpose your judgment that I-might-learn

quoniam mihi ea facultas, ut id meo arbitratu facerem,

since to-me that opportunity that it at-my discretion I-might-do

ante hoc tempus numquam est data.

before this time never has-been given

BOOK II

I • NOT A LECTURE BUT A QUESTION

Cicero begs not to be taken for a philosopher delivering a set lecture. Socrates drew out his hearers' opinions by questioning, and Arcesilas revived the method; elsewhere the questioner falls silent while a continuous speech is delivered against him. Cicero prefers to press point by point, since a torrent of words leaves nothing to hold.

Hic cum uterque me intueretur seseque ad audiendum 1
here when each me was-looking-at and-themselves for listening
 significantes paratos, Primum, inquam, deprecor, ne
they-signaled ready first say-I I-beg that-not
 me tamquam philosophum putetis scholam vobis aliquam
me as a-philosopher you-think a-lecture to-you some
 explicaturum, quod ne in ipsis quidem philosophis magnopere
about-to-unfold which not in the-very even philosophers greatly
 umquam probavi. quando enim Socrates, qui parens
ever I-have-approved when for Socrates who the-parent
 philosophiae iure dici potest, quicquam tale fecit? eorum
of-philosophy rightly to-be-called can anything such did-he-do of-those
 erat iste mos qui tum sophistae nominabantur, quorum
was that the-custom who then sophists were-called of-whom
 e numero primus est ausus Leontinus Gorgias in conventu
from the-number first has dared the-Leontine Gorgias in an-assembly
 poscere quaestionem, id est iubere dicere, qua de re quis
to-call-for a-question that is to-bid say which about matter anyone
 vellet audire. audax negotium, dicerem impudens, nisi hoc
wished to-bear a-bold undertaking I-should-call(-it) shameless unless this
 institutum postea translatum ad philosophos nostros esset.
practice afterward carried-over to philosophers our had-been

2 sed et illum, quem nominavi, et ceteros sophistas, ut e
but both him whom I-named and the-other sophists as from
 Platone intellegi potest, lusus videmus a Socrate. is
Plato to-be-understood it-can made-sport-of we-see by Socrates he
 enim percontando atque interrogando elicere solebat eorum
for by-inquiring and by-questioning to-draw-out was-wont of-those
 opiniones, quibuscum disserebat, ut ad ea, quae ii
the-opinions with-whom he-argued so-that to those-things which they
 respondissent, si quid videretur, diceret. qui mos cum
had-answered if anything seemed-good he-might-say which custom since
 a posterioribus non esset retentus, Arcesilas eum revocavit
by later(-men) not had-been kept Arcesilas it called-back
 instituitque ut ii, qui se audire vellent, non de se
and-laid-down that those who him to-hear wished not of him
 quaerent, sed ipsi dicerent, quid sentirent; quod cum
should-ask but themselves should-say what they-thought which when
 dixissent, ille contra. sed eum qui audiebant, quoad
they-had-said he (spoke)-against but him (those)-who were-listening as-far-as
 poterant, defendebant sententiam suam. apud ceteros autem
they-could were-defending view their-own among the-other however
 philosophos, qui quaesivit aliquid, tacet; quod quidem iam
philosophers (be)-who has-asked something is-silent which indeed now
 fit etiam in Academia. ubi enim is, qui audire vult, ita
happens even in the-Academy when for he who to-hear wishes thus
 dixit: 'Voluptas mihi videtur esse summum bonum', perpetua
has-said pleasure to-me seems to-be the-highest good in-a-continuous
 oratione contra disputatur, ut facile intellegi possit eos,
discourse against it-is-argued so-that easily to-be-understood it-can those
 qui aliquid sibi videri dicant, non ipsos in ea sententia
who something to-themselves to-seem say not themselves in that view
 esse, sed audire velle contraria. Nos commodius agimus.
to-be but to-hear to-wish the-opposite we more-conveniently proceed

non enim solum Torquatus dixit quid sentiret, sed etiam 3
 not for only Torquatus said what he-thought but also
 cur. ego autem arbitror, quamquam admodum delectatus
 why I however think although greatly delighted
 sum eius oratione perpetua, tamen commodius, cum in
 I-was by-his discourse continuous still more-conveniently when on
 rebus singulis insistas et intellegas quid quisque concedat,
 points single you-press and you-understand what each-man grants
 quid abnuat, ex rebus concessis concludi quod velis et
 what he-refuses from the-points granted to-be-concluded what you-wish and
 ad exitum perveniri. cum enim fertur quasi torrens oratio,
 to a-conclusion to-be-come when for is-borne like a-torrent discourse
 quamvis multa cuiusque modi rapiat, nihil tamen teneas,
 however many-things of-every kind it-sweeps-off nothing yet you-bold
 nihil apprehendas, nusquam orationem rapidam coërceas.
 nothing you-grasp nowhere the-discourse rushing you-check

II • SAY FIRST WHAT YOU MEAN

Any inquiry conducted by method must first settle what is being discussed. Epicurus approved that rule in the abstract and then refused to define, though Torquatus had used definitions without noticing. Cicero therefore asks him to define pleasure, the one word the whole question turns on.

Omnis autem in quaerendo, quae via quadam et ratione
 every moreover in inquiry which by-a-road certain and by-method
 habetur, oratio praescribere primum debet ut quibusdam in
 is-held discussion to-lay-down first ought that certain in
 formulis ea res agetur, ut, inter quos disseritur,
 formulas that matter will-be-handled that between (those)-whom it-is-discussed
 conveniat quid sit id, de quo disseratur.
 it-be-agreed what is that about which is-discussed

4 hoc positum in Phaedro a Platone probavit Epicurus
this laid-down in the-Phaedrus by Plato approved Epicurus
 sensitque in omni disputatione id fieri oportere. sed
and-felt in every discussion that to-be-done to-be-right but
 quod proximum fuit non vidit. negat enim definiri rem
what next was not he-saw he-denies for to-be-defined a-thing
 placere, sine quo fieri interdum non potest, ut inter
to-please without which to-happen sometimes not it-can that between
 eos, qui ambigunt, conveniat quid sit id, de quo agatur,
those who dispute it-be-agreed what is that about which it-is-treated
 velut in hoc ipso, de quo nunc disputamus. quaerimus
as in this very(-case) about which now we-argue we-seek
 enim finem bonorum. possumusne hic scire qualis sit,
for the-end of-goods can-we here to-know of-what-kind it-is
 nisi contulerimus inter nos, cum finem bonorum dixerimus,
unless we-have-compared among ourselves when the-end of-goods we-have-said
 quid finis, quid etiam sit ipsum bonum?
what an-end what also is the-very good

5 atqui haec patefactio quasi rerum operatarum, cum quid
and-yet this laying-open as-it-were of-things covered when what
 quidque sit aperitur, definitio est. qua tu etiam inprudens
each-thing is is-disclosed a-definition is which you even unaware
 utebare non numquam. nam hunc ipsum sive finem sive
were-using not never for this very whether end or
 extremum sive ultimum definiebas id esse, quo omnia, quae
uttermost or last you-defined that to-be to-which all-things which
 recte fierent, referrentur neque id ipsum usquam referretur.
rightly were-done were-referred and-not it itself anywhere was-referred
 praeclare hoc quidem. bonum ipsum etiam quid esset, fortasse,
excellently this indeed the-good itself also what it-was perhaps
 si opus fuisset, definisses aut quod esset natura
if need there-had-been you-would-have-defined either what was by-nature

adpetendum aut quod prodesset aut quod iuvaret aut quod
to-be-sought or what benefited or what helped or what
 liberet modo. nunc idem, nisi molestum est, quoniam tibi
pleased only now the-same unless troublesome it-is since to-you
 non omnino displicet definire et id facis, cum vis, velim
not altogether is-displeasing to-define and that you-do when you-wish I-should-wish
 definias quid sit voluptas, de quo omnis haec quaestio est.
you-would-define what is pleasure about which the-whole this inquiry is
 Quis, quaeso, inquit, est, qui quid sit voluptas nesciat,
who pray says-he is-there who what is pleasure does-not-know
 aut qui, quo magis id intellegat, definitionem aliquam
or who whereby more it he-may-understand a-definition some
 desideret?

wants

Me ipsum esse dicerem, inquam, nisi mihi viderer habere 6
myself the-very to-be I-should-say say-I unless to-me I-seemed to-have
 bene cognitam voluptatem et satis firme conceptam animo
well known pleasure and quite firmly conceived in-mind
 atque comprehensam. Nunc autem dico ipsum Epicurum
and grasped now however I-say the-very Epicurus
 nescire et in eo nutare eumque, qui crebro dicat diligenter
not-to-know and in that to-waver and-him who often says carefully
 oportere exprimi quae vis subiecta sit vocibus, non
to-be-right to-be-brought-out what force underlying is to-words not
 intellegere interdum, quid sonet haec vox voluptatis, id est
to-understand sometimes what sounds this word of-pleasure that is
 quae res huic voci subiciatur.
what thing to-this word is-put-under

III • WHAT IS PLEASURE?

Torquatus laughs that the man who makes pleasure the end should not know what it is. Cicero grants that everyone knows the pleasant motion the senses feel, and Torquatus asks whether Epicurus is ignorant of it. Hieronymus made the absence of pain the end and denied that pleasure is to be sought for its own sake; Torquatus calls both by one name, and Cicero says the word 'variety' will not join them.

Tum ille ridens: Hoc vero, inquit, optimum, ut is, qui finem
then he laughing this indeed says-he (is)-best that he who the-end
rerum expetendarum voluptatem esse dicat, id extremum, id
of-things to-be-sought pleasure to-be says that uttermost that
ultimum bonorum, id ipsum quid et quale sit, nesciat!

last of-goods that itself what and of-what-kind it-is does-not-know

Atqui, inquam, aut Epicurus quid sit voluptas aut omnes

and-yet say-I either Epicurus what is pleasure or all

mortales, qui ubique sunt, nesciunt.

mortals who everywhere are do-not-know

Quonam, inquit, modo?

in-what says-he way

Quia voluptatem hanc esse sentiunt omnes, quam sensus

because pleasure this to-be feel all which the-sense

accipiens movetur et iucunditate quadam perfunditur.

receiving is-stirred and with-a-delight certain is-suffused

Quid ergo?

what therefore

7 istam voluptatem, inquit, Epicurus ignorat?

that pleasure says-he Epicurus does-not-know

Non semper, inquam; nam interdum nimis etiam novit,

not always say-I for sometimes too even he-knows(-it)

quippe qui testificetur ne intellegere quidem se posse

inasmuch-as (he)-who declares not to-understand even himself to-be-able

ubi sit aut quod sit ullum bonum praeter illud, quod cibo
where is or what is any good besides that which by-food
 et potione et aurium delectatione et obscena voluptate
and by-drink and of-the-ears by-the-delight and by-obscene pleasure
 capiatur. an haec ab eo non dicuntur?

is-taken or these-things by him not are-said

Quasi vero me pudeat, inquit, istorum, aut non possim
as-if indeed me it-shames says-be of-those-things or not I-could
 quem ad modum ea dicantur ostendere!

which to manner they are-said to-show

Ego vero non dubito, inquam, quin facile possis, nec est
I indeed not I-doubt say-I that easily you-can nor is-there
 quod te pudeat sapienti adsentiri, qui se unus,

why you it-should-shame with-a-wise-man to-agree who himself alone

quod sciam, sapientem profiteri sit ausus. nam Metrodorum
as-far-as I-know a-wise-man to-declare has dared for Metrodorus

non puto ipsum professum, sed, cum appellaretur ab Epicuro,
not I-think himself to-have-declared but when he-was-called by Epicurus
 repudiare tantum beneficium noluisse; septem autem illi

to-refuse so-great a-favor to-have-been-unwilling the-seven moreover those

non suo, sed populorum suffragio omnium nominati sunt.

not by-their-own but of-peoples by-the-vote of-all named were

Verum hoc loco sumo verbis his eandem certe vim voluptatis 8

but in-this place I-assume by-words these the-same at-least force of-pleasure

Epicurum nosse quam ceteros. omnes enim iucundum motum,

Epicurus to-know as the-rest all for a-pleasant motion

quo sensus hilaretur, Graece ἡδονήν, Latine voluptatem vocant.

by-which the-sense is-gladdened in-Greek pleasure in-Latin pleasure they-call

Quid est igitur, inquit, quod requiras?

what is therefore says-be that you-ask-for

Dicam, inquam, et quidem discendi causa magis, quam

I-shall-say say-I and indeed of-learning for-the-sake more than

quo te aut Epicurum reprehensum velim.

because you or Epicurus censured I-wish

Ego quoque, inquit, didicerim libentius si quid attuleris,

I also says-he would-learn more-gladly if anything you-bring-forward

quam te reprehenderim.

than you I-would-censure

Tenesne igitur, inquam, Hieronymus Rhodius quid dicat esse

do-you-bold therefore say-I Hieronymus the-Rhodian what says to-be

summum bonum, quo putet omnia referri oportere?

the-highest good to-which he-thinks all-things to-be-referred to-be-right

Teneo, inquit, finem illi videri nihil dolere.

I-hold says-he the-end to-him to-seem nothing to-feel-pain

Quid? idem iste, inquam, de voluptate quid sentit?

what the-same that-man say-I about pleasure what does-he-think

9 Negat esse eam, inquit, propter se expetendam.

he-denies to-be it says-he on-account-of itself to-be-sought

Aliud igitur esse censet gaudere, aliud non dolere.

one-thing therefore to-be he-holds to-rejoice another not to-feel-pain

Et quidem, inquit, vehementer errat; nam, ut paulo ante

and indeed says-he greatly he-errs for as a-little before

docui, augendae voluptatis finis est doloris omnis amotio.

I-showed of-increasing pleasure the-limit is of-pain of-all the-removal

Non dolere, inquam, istud quam vim habeat postea video;

not to-feel-pain say-I that what force it-has later I-shall-see

aliam vero vim voluptatis esse, aliam nihil dolendi, nisi

one indeed force of-pleasure to-be another nothing of-feeling-pain unless

valde pertinax fueris, concedas necesse est.

very obstinate you-are you-grant necessary it-is

Atqui reperies, inquit, in hoc quidem pertinacem; dici
and-yet you-will-find says-he in this indeed (me)-obstinate to-be-said
 enim nihil potest verius.

for nothing can (be)-truer

Estne, quaeso, inquam, sitienti in bibendo voluptas?

is-there pray say-I for-a-thirsty-man in drinking pleasure

Quis istud possit, inquit, negare?

who that could says-he deny

Eademne, quae restincta siti?

(is-it)-the-same as-that-which having-been-quenched the-thirst

Immo alio genere; restincta enim sitis stabilitatem voluptatis

nay in-another kind quenched for thirst a-steadiness of-pleasure

habet, inquit, illa autem voluptas ipsius restinctionis in

has says-he that however pleasure of-the-very quenching in

motu est.

motion is

Cur igitur, inquam, res tam dissimiles eodem nomine

why therefore say-I things so unlike by-the-same name

appellas?

do-you-call

Quid paulo ante, inquit, dixerim nonne meministi, cum

what a-little before says-he I-said surely do-you-remember when

omnis dolor detractus esset, variari, non augeri

all pain removed had-been to-be-varied not to-be-increased

voluptatem?

pleasure

Memini vero, inquam; sed tu istuc dixisti bene Latine, parum 10

I-remember indeed say-I but you that said well in-Latin too-little

plane. varietas enim Latinum verbum est, idque proprie

clearly variety for a-Latin word is and-it strictly

quidem in disparibus coloribus dicitur, sed transfertur in

indeed of unlike colors is-said but is-transferred to

multa disparia: varium poëma, varia oratio, varii mores, varia
many unlike-things a-varied poem a-varied speech varied manners a-varied
 fortuna, voluptas etiam varia dici solet, cum percipitur
fortune pleasure also varied to-be-called is-wont when it-is-perceived
 e multis dissimilibus rebus dissimilis efficientibus voluptates.
from many unlike things unlike producing pleasures
 eam si varietatem diceres, intellegerem, ut etiam non dicente
it if variety you-called I-should-understand as even not saying
 te intellego; ista varietas quae sit non satis perspicio,
you I-understand that variety what is not enough I-perceive
 quod ais, cum dolore careamus, tum in summa voluptate
(that)-which you-say when from-pain we-are-free then in the-highest pleasure
 nos esse, cum autem vescamur iis rebus, quae dulcem
us to-be when moreover we-feed-on those things which a-sweet
 motum afferant sensibus, tum esse in motu voluptatem, qui
motion bring to-the-senses then to-be in motion pleasure which
 faciat varietatem voluptatum, sed non augeri illam non
makes a-variety of-pleasures but not to-be-increased that not
 dolendi voluptatem, quam cur voluptatem appelles nescio.
of-feeling-pain pleasure which why pleasure you-call I-know-not
 An potest, inquit ille, quicquam esse suavius quam nihil
or can says he anything to-be sweeter than nothing
 dolere?
to-feel-pain

Torquatus says painlessness simply is pleasure, and the greatest. Cicero asks why the word must be dragged into the company of the virtues at all, since it is odious and suspect. He denies that he fails to understand the Greek: everyone who speaks Latin attaches two things to the word — gladness in the mind and a sweet stirring in the body.

Immo sit sane nihil melius, inquam— nondum enim 11

say let-it-be assuredly nothing better say-I not-yet for

id quaero—, num propterea idem voluptas est, quod, ut

that do-I-ask whether for-that-reason the-same pleasure is as that

ita dicam, indolentia?

thus I-may-say painlessness

Plane idem, inquit, et maxima quidem, qua fieri

plainly the-same says-he and the-greatest indeed than-which to-be-made

nulla maior potest.

none greater can

Quid dubitas igitur, inquam, summo bono a te ita

why do-you-hesitate therefore say-I the-highest good by you so

constituto, ut id totum in non dolendo sit, id tenere

laid-down that it whole in not feeling-pain is that to-hold

unum, id tueri, id defendere?

alone that to-maintain that to-defend

quid enim necesse est, tamquam meretricem in matronarum 12

what for necessary is-it as a-harlot into of-matrons

coetum, sic voluptatem in virtutum concilium adducere?

the-gathering so pleasure into of-virtues the-council to-bring

invidiosum nomen est, infame, suspectum. itaque hoc

an-odious name it-is infamous suspect and-so this

frequenter dici solet a vobis, non intellegere nos, quam

often to-be-said is-wont by you not to-understand us what

dicat Epicurus voluptatem. quod quidem mihi si quando
calls Epicurus pleasure which indeed to-me if ever
dictum est— est autem dictum non parum saepe—, etsi
said has-been it-has-been moreover said not too-little often although
satis clemens sum in disputando, tamen interdum soleo
quite mild I-am in arguing still sometimes I-am-wont
subirasci. egone non intellego, quid sit ἡδονή Graece,
to-grow-a-little-angry am-I not understanding what is pleasure in-Greek
Latine voluptas? utram tandem linguam nescio? deinde qui
in-Latin pleasure which pray tongue do-I-not-know next how
fit, ut ego nesciam, sciant omnes, quicumque Epicurei esse
comes-it that I do-not-know know all whoever Epicureans to-be
voluerunt? quod vestri quidem vel optime disputant, nihil
have-wished since your-(men) indeed even excellently argue no
opus esse eum, qui philosophus futurus sit, scire litteras.
need to-be him who a-philosopher about-to-be is to-know letters
itaque ut maiores nostri ab aratro adduxerunt Cincinnatum
and-so as ancestors our from the-plow brought Cincinnatus
illum, ut dictator esset, sic vos de pagis omnibus
the-famous so-that dictator he-might-be so you from villages all
colligitis bonos illos quidem viros, sed certe non pereruditos.
gather good those indeed men but certainly not very-learned
13 ergo illi intellegunt quid Epicurus dicat, ego non intellego?
therefore they understand what Epicurus says I not do-understand
ut scias me intellegere, primum idem esse dico
that you-may-know me to-understand first the-same to-be I-say
voluptatem, quod ille ἡδονήν. et quidem saepe quaerimus
pleasure as he pleasure and indeed often we-seek
verbum Latinum par Graeco et quod idem valeat; hic
a-word Latin equal to-the-Greek and which the-same is-worth here
nihil fuit, quod quaereremus. nullum inveniri verbum potest
nothing there-was that we-should-seek no to-be-found word can

quod magis idem declaret Latine, quod Graece, quam declarat
which more the-same declares in-Latin as in-Greek than declares
 voluptas. huic verbo omnes, qui ubique sunt, qui Latine
pleasure to-this word all who everywhere are who Latin
 sciunt, duas res subiiciunt, laetitiam in animo, commotionem
know two things attach gladness in the-mind a-stirring
 suavem iucunditatis in corpore. nam et ille apud
sweet of-delight in the-body for also that(-man) in
 Trabeam voluptatem animi nimiam laetitiam dicit eandem,
Trabea pleasure of-mind excessive gladness calls the-same
 quam ille Caecilianus, qui omnibus laetitiis laetum esse
as that Caecilian(-character) who with-all gladness glad to-be
 se narrat. sed hoc interest, quod voluptas dicitur etiam in
himself tells but this differs that pleasure is-said also of
 animo— vitiosa res, ut Stoici putant, qui eam sic definiunt:
the-mind a-faulty thing as the-Stoics think who it thus define
 sublationem animi sine ratione opinantis se magno bono
an-uplifting of-a-mind without reason supposing itself a-great good
 frui—, non dicitur laetitia nec gaudium in corpore.
to-enjoy not it-is-said gladness nor joy of the-body
 in eo autem voluptas omnium Latine loquentium more
in it moreover pleasure of-all Latin speaking by-the-usage
 ponitur, cum percipitur ea, quae sensum aliquem moveat,
is-set when is-perceived that which a-sense some stirs
 iucunditas. hanc quoque iucunditatem, si vis, transfer in
a-delight this also delight if you-wish transfer to
 animum; iuvare enim in utroque dicitur, ex eoque iucundum,
the-mind to-help for in each is-said from and-it pleasant
 modo intellegas inter illum, qui dicat: 'Tanta laetitia
only you-understand between him who says with-such-great gladness
 auctus sum, ut nihil constet', et eum, qui: 'Nunc demum mihi
increased I-am that nothing is-fixed and him who now at-last for-me

animus ardet', quorum alter laetitia gessiat, alter dolore
the-heart burns of-whom the-one with-gladness exults the-other with-pain
 crucietur, esse illum medium: 'Quamquam haec inter nos nuper
is-tortured to-be that middle(-man) although this between us lately
 notitia admodum est', qui nec laetetur nec angatur, itemque
acquaintance quite is who neither rejoices nor is-distressed and-like-wise
 inter eum, qui potiatur corporis expetitis voluptatibus, et eum,
between him who enjoys of-the-body the-longed-for pleasures and him
 qui crucietur summis doloribus, esse eum, qui utroque careat.
who is-tortured by-the-worst pains to-be him who both lacks

V · THREE STATES, NOT TWO

If Epicurus means what Hieronymus meant, why does he say pleasure rather than freedom from pain? To make one thing of the two is to do violence to the senses and wrench from men's minds the meanings of words. Everyone sees that there are three states — being in pleasure, being in pain, and being in neither — and the third holds a great multitude.

- 15 Satisne igitur videor vim verborum tenere, an sum etiam
enough-then therefore do-I-seem the-force of-words to-hold or am-I even
 nunc vel Graece loqui vel Latine docendus? et tamen vide,
now either in-Greek to-speak or in-Latin to-be-taught and yet see
 ne, si ego non intellegam quid Epicurus loquatur, cum
whether if I not understand what Epicurus says although
 Graece, ut videor, luculenter sciam, sit aliqua culpa eius,
in-Greek as I-seem excellently I-know there-is some fault of-him
 qui ita loquatur, ut non intellegatur. quod duobus modis
who so speaks that not he-is-understood which in-two ways
 sine reprehensione fit, si aut de industria facias, ut
without blame happens if either on purpose you-do-(it) as

Heraclitus, 'cognomento qui σκοτεινός perhibetur, quia de
Heraclitus by-surname who the-obscure is-styled because about
 natura nimis obscure memoravit', aut cum rerum obscuritas,
nature too obscurely he-spoke or when of-things the-obscurity
 non verborum, facit ut non intellegatur oratio, qualis est
not of-words makes that not is-understood the-discourse such-as is
 in Timaeo Platonis. Epicurus autem, ut opinor, nec non
in the-Timaeus of-Plato Epicurus however as I-suppose neither not
 vult, si possit, plane et aperte loqui, nec de re obscura,
wishes if he-can plainly and openly to-speak nor about a-matter obscure
 ut physici, aut artificiosa, ut mathematici, sed de
as the-natural-philosophers or technical as the-mathematicians but about
 illustri et facili et iam in vulgus pervagata loquitur.
a-clear and easy and already among the-crowd widespread he-speaks
 Quamquam non negatis nos intellegere quid sit voluptas,
although not you-deny us to-understand what is pleasure
 sed quid ille dicat. e quo efficitur, non ut nos non
but what he says from which it-follows not that we not
 intellegamus quae vis sit istius verbi, sed ut ille suo
understand what force is of-that word but that he by-his-own
 more loquatur, nostrum neglegat.
usage speaks ours be-disregards
 si enim idem dicit, quod Hieronymus, qui censet summum 16
if for the-same he-says as Hieronymus who holds the-highest
 bonum esse sine ulla molestia vivere, cur mavult dicere
good to-be without any distress to-live why does-he-prefer to-say
 voluptatem quam vacuitatem doloris, ut ille facit, qui quid dicat
pleasure than emptiness of-pain as he does who what he-says
 intellegit? sin autem voluptatem putat adiungendam eam,
understands but-if moreover pleasure he-thinks to-be-added that
 quae sit in motu— sic enim appellat hanc dulcem: 'in motu',
which is in motion so for he-calls this sweet in motion

illam nihil dolentis 'in stabilitate'—, quid tendit?

that nothing of-(one)-feeling-pain in steadiness what does-he-aim-at
 cum efficere non possit ut cuiquam, qui ipse sibi
since to-bring-about not he-can that to-anyone who (he)-himself to-himself
 notus sit, hoc est qui suam naturam sensumque perspexerit,
known is this is who his-own nature and-feeling has-seen-through
 vacuitas doloris et voluptas idem esse videatur. hoc est vim
the-emptiness of-pain and pleasure the-same to-be seems this is force
 afferre, Torquate, sensibus, extorquere ex animis cognitiones
to-bring Torquatus to-the-senses to-wrench from minds the-meanings
 verborum, quibus inbuti sumus. quis enim est, qui non videat
of-words in-which steeped we-are who for is-there who not sees
 haec esse in natura rerum tria? unum, cum in voluptate
these to-be in the-nature of-things three one when in pleasure
 sumus, alterum, cum in dolore, tertium hoc, in quo nunc
we-are a-second when in pain a-third this in which now
 equidem sum, credo item vos, nec in dolore nec in voluptate;
for-my-part I-am I-believe likewise you neither in pain nor in pleasure
 ut in voluptate sit, qui epuletur, in dolore, qui
granting-that in pleasure is (he)-who feasts in pain (he)-who
 torqueatur. tu autem inter haec tantam multitudinem hominum
is-racked you however between these so-great a-multitude of-men
 interiectam non vides nec laetantium nec dolentium?
lying-between not do-you-see neither rejoicing nor grieving

17 Non prorsus, inquit, omnisque, qui sine dolore sint, in
not at-all says-he and-all who without pain are in
 voluptate, et ea quidem summa, esse dico.

pleasure and that indeed the-highest to-be I-say

Ergo in eadem voluptate eum, qui alteri misceat mulsum
therefore in the-same pleasure him who for-another mixes honey-wine
 ipse non sitiens, et eum, qui illud sitiens bibit?

himself not thirsting and him who it thirsting drinks

Torquatus asks for a continuous speech rather than more questions. Cicero grants it, quoting Zeno's comparison of rhetoric to an open hand and dialectic to a fist. Because Epicurus despised dialectic, which alone teaches how to discern and judge, he stumbles in exposition and never marks off what he means by pleasure.

Tum ille: Finem, inquit, interrogandi, si videtur, quod
 then he an-end says-he of-questioning if it-seems-good which
 quidem ego a principio ita me malle dixeram hoc ipsum
 indeed I from the-beginning so myself to-prefer had-said this very
 providens, dialecticas captiones.

foreseeing dialectical catches

Rhetorice igitur, inquam, nos mavis quam dialectice
 rhetorically therefore say-I us you-prefer than dialectically
 disputare?

to-argue

Quasi vero, inquit, perpetua oratio rhetorum solum, non
 as-if indeed says-he continuous discourse of-rhetoricians only not
 etiam philosophorum sit.

also of-philosophers is

Zenonis est, inquam, hoc Stoici. omnem vim loquendi,

Zeno's is say-I this the-Stoic's the-whole power of-speaking

ut iam ante Aristoteles, in duas tributam esse partes,

as already before Aristotle into two divided to-be parts

rhetoricam palmae, dialecticam pugni similem esse

rhetoric to-an-open-hand dialectic to-a-fist like to-be

dicebat, quod latius loquerentur rhetores, dialectici

he-used-to-say because more-broadly spoke rhetoricians dialecticians

autem compressius. obsequar igitur voluntati tuae dicamque,

however more-compressedly I-shall-comply therefore with-the-wish your and-I-shall-speak

si potero, rhetorice, sed hac rhetorica philosophorum,
if I-can rhetorically but with-this rhetoric of-philosophers
 non nostra illa forensi, quam necesse est, cum populariter
not ours that of-the-courts which necessary it-is since popularly
 loquatur, esse interdum paulo hebetiorem.

it-speaks to-be sometimes a-little blunter

- 18 sed dum dialecticam, Torquate, contemnit Epicurus, quae
but while dialectic Torquatus despises Epicurus which
 una continet omnem et perspiciendi quid in quaque re sit
alone contains the-whole both of-discerning what in each thing is
 scientiam et iudicandi quale quidque sit et ratione ac
the-knowledge and of-judging of-what-kind each-thing is and by-method and
 via disputandi, ruit in dicendo, ut mihi quidem videtur, nec
by-way of-arguing he-falls in speaking as to-me at-least it-seems nor
 ea, quae docere vult, ulla arte distinguit, ut haec ipsa,
those-things which to-teach he-wishes by-any art he-marks-off as these very(-things)
 quae modo loquebamur. summum a vobis bonum voluptas
which just-now we-were-saying the-highest by you good pleasure
 dicitur. aperiendum est igitur, quid sit voluptas; aliter enim
is-called to-be-opened it-is therefore what is pleasure otherwise for
 explicari, quod quaeritur, non potest. quam si explicavisset,
to-be-unfolded what is-asked not it-can which if he-had-unfolded(-it)
 non tam haesitaret. aut enim eam voluptatem tueretur,
not so he-would-stick either for that pleasure he-would-uphold
 quam Aristippus, id est, qua sensus dulciter ac iucunde
which Aristippus that is by-which the-sense sweetly and pleasantly

movetur, quam etiam pecudes, si loqui possent, appellarent
is-stirred which even cattle if to-speak they-could would-call
 voluptatem, aut, si magis placeret suo more loqui, quam ut
pleasure or if more it-pleased in-his-own way to-speak than as

omnes Danai atque Mycenenses,

all the-Danai and the-Mycenaeans

Attica pubes

the-Attic youth

reliquique Graeci, qui hoc anapaesto citantur, hoc non

and-the-rest the-Greeks who by-this anapaest are-summoned this not

dolere solum voluptatis nomine appellaret, illud Aristippeum

to-feel-pain alone of-pleasure by-the-name he-would-call that Aristippean(-sense)

contemneret, aut, si utrumque probaret, ut probat, coniungeret

he-would-despise or if both he-approved as he-does he-would-join

doloris vacuitatem cum voluptate et duobus ultimis uteretur.

of-pain the-emptiness with pleasure and two final-ends he-would-use

VII • TWO ENDS AT ONCE

Many great philosophers joined two things in the end of goods, and Epicurus does the same without admitting it. Aristippus and Hieronymus each kept to one, and each spoke consistently. Cicero then quotes the Kyriai Doxai on the dissolute; Torquatus owns the words but not their sense, and Cicero replies that, taken plainly, they are absurd.

multi enim et magni philosophi haec ultima bonorum iuncta 19

many for and great philosophers these final-ends of-goods joined

fecerunt, ut Aristoteles virtutis usum cum vitae perfectae

have-made as Aristotle of-virtue the-exercise with of-a-life complete

prosperitate coniunxit, Callipho adiunxit ad honestatem
the-good-fortune joined Callipho added to honorableness
 voluptatem, Diodorus ad eandem honestatem addidit
pleasure Diodorus to the-same honorableness added
 vacuitatem doloris. idem fecisset Epicurus, si sententiam
the-emptiness of-pain the-same would-have-done Epicurus if view
 hanc, quae nunc Hieronymi est, coniunxisset cum Aristippi
this which now Hieronymus' is he-had-joined with Aristippus'
 vetere sententia. illi enim inter se dissentiunt. propterea
old view they for among themselves disagree for-that-reason
 singulis finibus utuntur et, cum uterque Graece egregie
single ends they-use and although each in-Greek excellently
 loquatur, nec Aristippus, qui voluptatem summum bonum
speaks neither Aristippus who pleasure the-highest good
 dicit, in voluptate ponit non dolere, neque Hieronymus,
calls in pleasure places not to-feel-pain nor Hieronymus
 qui summum bonum statuit non dolere, voluptatis nomine
who the-highest good sets not to-feel-pain of-pleasure the-name
 umquam utitur pro illa indolentia, quippe qui ne in
ever uses for that painlessness inasmuch-as (he)-who not among
 expetendis quidem rebus numeret voluptatem.
to-be-sought even things counts pleasure

20 duae sunt enim res quoque, ne tu verba solum putes. unum
two are for things also lest you words only think one
 est sine dolore esse, alterum cum voluptate. vos ex his tam
is without pain to-be the-other with pleasure you from these so
 dissimilibus rebus non modo nomen unum— nam id facilius
unlike things not only a-name one for that more-easily
 paterer—, sed etiam rem unam ex duabus facere conamini,
I-should-bear but even a-thing one out-of two to-make you-attempt
 quod fieri nullo modo potest. hic, qui utrumque probat,
which to-happen in-no way it-can he who both approves

ambobus debuit uti, sicut facit re, neque tamen dividit
both was-bound to-use just-as he-does in-fact and-not yet he-divides
 verbis. cum enim eam ipsam voluptatem, quam eodem
in-words when for that very pleasure which by-the-same
 nomine omnes appellamus, laudat locis plurimis, audet dicere
name all we-call he-praises in-places very-many he-dares to-say
 ne suspicari quidem se ullum bonum seiunctum ab illo
not to-suspect even himself any good separated from that
 Aristippee genere voluptatis, atque ibi hoc dicit, ubi omnis eius
Aristippean kind of-pleasure and there this he-says where the-whole his
 est oratio de summo bono. in alio vero libro, in quo breviter
is discourse about the-highest good in another indeed book in which briefly
 comprehensis gravissimis sententiis quasi oracula edidisse
(having-been)-gathered weightiest maxims like oracles to-have-uttered
 sapientiae dicitur, scribit his verbis, quae nota tibi profecto,
of-wisdom he-is-said he-writes in-these words which known to-you surely
 Torquate, sunt— quis enim vestrum non edidicit Epicuri
Torquatus are who for of-you has-not learned-by-heart Epicurus'
 κυρίας δόξας, id est quasi maxime ratas, quia gravissimae
sovereign opinions that is as-it-were most ratified because weightiest
 sint ad beate vivendum breviter enuntiatae sententiae?—
they-are for happily living briefly stated maxims
 animadvertite igitur rectene hanc sententiam interpreter:
observe therefore whether-rightly this maxim I-render
 ‘Si ea, quae sunt luxuriosis efficientia voluptatum,
if those-things which are for-the-dissolute productive of-pleasures
 liberarent eos deorum et mortis et doloris metu
freed them of-the-gods and of-death and of-pain from-the-fear
 docerentque qui essent fines cupiditatum, nihil haberemus
and-taught what were the-limits of-desires nothing we-should-have
 quod reprehenderemus, cum undique complerentur voluptatibus
that we-might-censure since on-all-sides they-were-filled with-pleasures

nec haberent ulla ex parte aliquid aut dolens aut aegrum,
and-not had any from side anything either painful or sick
 id est autem malum.'

that is moreover an-evil

Hoc loco tenere se Triarius non potuit. Obsecro, inquit,
at-this point to-hold himself Triarius not could I-beg says-be
 Torquate, haec dicit Epicurus? quod mihi quidem visus
Torquatus these-things says Epicurus which to-me at-least seemed
 est, cum sciret, velle tamen confitentem audire Torquatum.

he-was although he-knew to-wish still confessing to-bear Torquatus

At ille non pertimuit saneque fidenter: Istis quidem ipsis
but he not was-alarmed and-quite confidently in-those indeed very
 verbis, inquit; sed quid sentiat, non videtis.

words says-be but what he-means not you-see

Si alia sentit, inquam, alia loquitur, numquam intellegam
if one-thing he-means say-I another he-says never I-shall-understand
 quid sentiat; sed plane dicit quod intellegit. idque si ita
what he-means but plainly he-says what he-understands and-it if so
 dicit, non esse reprehendendos luxuriosos, si sapientes sint,
he-says not to-be to-be-censured the-dissolute if wise they-are
 dicit absurde, similiter et si dicat non reprehendendos

he-speaks absurdly likewise also if he-should-say not to-be-censured

parricidas, si nec cupidi sint nec deos metuant nec
parricides if neither greedy they-are nor the-gods they-fear nor
 mortem nec dolorem. et tamen quid attinet luxuriosis
death nor pain and yet what does-it-avail to-the-dissolute

ullam exceptionem dari aut fingere aliquos, qui, cum
any exemption to-be-given or to-invent some who although

luxuriose viverent, a summo philosopho non reprehenderentur
dissolutely they-lived by a-supreme philosopher not would-be-censured

eo nomine dumtaxat, cetera caverent?

on-that ground only the-rest they-would-guard-against

Would Epicurus not censure men who pursue every kind of pleasure, when the highest pleasure is said to be freedom from pain? Cicero sets aside the vomiting glutton for the elegant profligate who wants for nothing, and denies that even he lives well. He quotes Lucilius on Gallonius, and Laelius' retort that dining well is dining rightly.

sed tamen nonne reprehenderes, Epicure, luxuriosos ob 22
 but still surely would-you-not-censure Epicurus the-dissolute on-account-of
 eam ipsam causam, quod ita viverent, ut persequerentur
 that very cause that so they-lived that they-pursued
 cuiusque modi voluptates, cum esset praesertim, ut ais tu,
 of-every kind pleasures since it-was especially as say you
 summa voluptas nihil dolere? atqui reperiemus asotos primum
 the-highest pleasure nothing to-feel-pain and-yet we-shall-find profligates first
 ita non religiosos, ut edint de patella, deinde ita mortem
 so not scrupulous that they-eat from the-sacrificial-dish next so death
 non timentes, ut illud in ore habeant ex Hymnide: 'Mihi
 not fearing that that in the-mouth they-have from the-Hymnis to-me
 sex menses satis sunt vitae, septimum Orco spondeo'. iam
 six months enough are of-life the-seventh to-Orcus I-promise now
 doloris medicamenta illa Epicurea tamquam de narthecio
 of-pain the-remedies those Epicurean as from a-medicine-chest
 proment: Si gravis, brevis; si longus, levis. Unum nescio,
 they-will-bring-out if severe short if long light one-thing I-know-not
 quo modo possit, si luxuriosus sit, finitas cupiditates habere.
 in-what way he-can if dissolute he-is bounded desires to-have
 quid ergo attinet dicere: 'Nihil haberem, quod 23
 what therefore does-it-avail to-say nothing should-I-have that
 reprehenderem, si finitas cupiditates haberent?' hoc est dicere:
 I-might-censure if bounded desires they-had this is to-say

Non reprehenderem asotos, si non essent asoti. isto modo

not I-should-censure profligates if not they-were profligate in-that way

ne improbos quidem, si essent boni viri. hic homo severus

not the-wicked even if they-were good men this man austere

luxuriam ipsam per se reprehendendam non putat, et

extravagance itself by itself to-be-censured not he-thinks and

hercule, Torquate, ut verum loquamur, si summum bonum

by-Hercules Torquatus that the-truth we-may-speak if the-highest good

voluptas est, rectissime non putat.

pleasure is most-rightly not he-thinks

Noli enim mihi fingere asotos, ut soletis, qui in mensam

do-not for to-me imagine profligates as you-are-wont who on the-table

vomant, et qui de conviviis auferantur crudique postridie

vomit and who from banquets are-carried-off and-undigested next-day

se rursus ingurgitent, qui solem, ut aiunt, nec occidentem

themselves again gorge who the-sun as they-say neither setting

umquam viderint nec orientem, qui consumptis patrimoniis

ever have-seen nor rising who with-spent inheritances

egeant. nemo nostrum istius generis asotos iucunde putat

are-in-want no-one of-us of-that kind profligates pleasantly thinks

vivere. mundos, elegantis, optimis cocis, pistoribus, piscatu,

to-live neat elegant with-the-best cooks bakers fishing

aucupio, venatione, his omnibus exquisitis, vitantes cruditatem,

fowling hunting these all choice avoiding indigestion

quibus vinum defusum e pleno sit chrysizon, ut ait

for-whom wine drawn from a-full(-jar) is golden as says

Lucilius, cui nihildum situlus et sacculus abstulerit,

Lucilius from-which nothing-yet the-bucket and the-strainer-bag has-taken

adhibentis ludos et quae sequuntur, illa, quibus detractis

employing entertainments and what follow those which withdrawn

clamat Epicurus se nescire quid sit bonum; adsint

cries Epicurus himself not-to-know what is good let-there-be-present

etiam formosi pueri, qui ministrent, respondeat his vestis,
also handsome boys who wait let-answer to-these the-clothing
 argentum, Corinthium, locus ipse, aedificium— hos ergo
the-plate Corinthian the-place itself the-house these therefore
 asotos bene quidem vivere aut beate numquam dixerim.
profligates well indeed to-live or happily never I-should-say
 ex quo efficitur, non ut voluptas ne sit voluptas, sed ut 24
from which it-follows not that pleasure not is pleasure but that
 voluptas non sit summum bonum. Nec ille, qui Diogenem
pleasure not is the-highest good nor he who Diogenes
 Stoicum adolescens, post autem Panaetium audierat,
the-Stoic as-a-youth afterward moreover Panaetius had-heard
 Laelius, eo dictus est sapiens, quod non intellexeret quid
Laelius for-this called was wise because not he-understood what
 suavissimum esset— nec enim sequitur, ut, cui cor
sweetest was nor for it-follows that to-whom the-heart
 sapiat, ei non sapiat palatus—, sed quia parvi id duceret.
is-wise for-him not is-wise the-palate but because at-little it he-reckoned

O lapathe, ut iactare, nec es satis cognitu' qui sis!
o sorrel how you-boast and-not you-are enough known who you-are
 In quo Laelius clamores σοφὸς ille solebat
in which Laelius shouts the-wise that-man used
 edere compellans gumias ex ordine nostros.
to-utter accosting the-gluttons in a-row our-own

praeclare Laelius, et recte σοφός, illudque vere:

finely Laelius and rightly wise and-that truly

O Publi, o gorges, Galloni! es homo miser, inquit.

o Publius o whirlpool Gallonius you-are a-man wretched says-be

Cenasti in vita numquam bene, cum omnia in ista

you-have-dined in life never well since everything on that

consumis squilla atque acupensere cum decimano.

you-spend prawn and sturgeon with the-tenth(-sized)

is haec loquitur, qui in voluptate nihil ponens negat eum

he these-things says who in pleasure nothing placing denies him

bene cenare, qui omnia ponat in voluptate, et tamen non negat

well to-dine who everything places in pleasure and yet not he-denies

libenter cenasse umquam Gallonium— mentiretur enim—, sed

gladly to-have-dined ever Gallonius he-would-lie for but

bene. ita graviter et severe voluptatem secrevit a bono. ex

well so weightily and sternly pleasure he-sundered from the-good from

quo illud efficitur, qui bene cenent omnis libenter cenare,

which that follows (those)-who well dine all gladly to-dine

qui libenter, non continuo bene. semper Laelius bene.

(those)-who gladly not straightway well always Laelius well(-dined)

25 quid bene? dicet Lucilius: 'cocto, condito', sed cedo caput

what well will-say Lucilius cooked seasoned but give the-head

cenae: 'sermone bono', quid ex eo? 'si quaeris, libenter';

of-the-dinner talk good what from it if you-ask gladly

veniebat enim ad cenam, ut animo quieto satiaret

he-used-to-come for to dinner so-that with-a-mind quiet he-might-satisfy

desideria naturae. recte ergo is negat umquam bene

the-wants of-nature rightly therefore he denies ever well

cenasse Gallonium, recte miserum, cum praesertim in

to-have-dined Gallonius rightly (calls-him)-wretched since especially on

eo omne studium consumeret. quem libenter cenasse
 that (his)-whole zeal he-spent whom gladly to-have-dined
 nemo negat. cur igitur non bene? quia, quod bene, id
 no-one denies why therefore not well because what well that
 recte, frugaliter, honeste; ille porro prave, nequiter, turpiter
 (is)-rightly thriftily honorably he further badly worthlessly basely
 cenabat; non igitur bene. nec lapathi suavitatem acupenseri
 used-to-dine not therefore well nor of-sorrel the-sweetness to-the-sturgeon
 Galloni Laelius anteponebat, sed suavitatem ipsam neglegebat;
 of-Galloni Laelius preferred but sweetness itself he-disregarded
 quod non faceret, si in voluptate summum bonum poneret.
 which not he-would-do if in pleasure the-highest good he-placed

IX • A FAULTY DIVISION

Pleasure must be set aside, Cicero says, if only so that talk may stay decent. Epicurus divides desires into three kinds where there are two, which is not dividing but breaking, and bounds desire where it should be pulled up by the root. When pressed, he retreats to painlessness and says he will not quarrel over the name.

Semovenda est igitur voluptas, non solum ut recta
 to-be-set-aside is therefore pleasure not only that right-things
 sequamini, sed etiam ut loqui deceat frugaliter.
 you-may-follow but also that to-speak may-become(-you) decently
 possumusne ergo in vita summum bonum dicere, cum
 can-we therefore in life the-highest good to-call(-it) when
 id ne in cena quidem posse videamur? Quo modo autem
 that not at dinner even to-be-able we-seem in-what way moreover
 philosophus loquitur? Tria genera cupiditatum, naturales et
 the-philosopher speaks three kinds of-desires natural and
 necessariae, naturales et non necessariae, nec naturales nec
 necessary natural and not necessary neither natural nor

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necessariae. primum divisit ineleganter; duo enim genera
necessary first be-divided inelegantly two for kinds
 quae erant, fecit tria. hoc est non dividere, sed frangere.
which there-were he-made three this is not to-divide but to-break
 qui haec didicerunt, quae ille contemnit, sic solent:
(those)-who these-things have-learned which he despises thus are-wont
 Duo genera cupiditatum, naturales et inanes, naturalium
two kinds of-desires natural and empty of-the-natural
 duo, necessariae et non necessariae. confecta res esset.
two necessary and not necessary finished the-matter would-be
 vitiosum est enim in dividendo partem in genere numerare.
faulty it-is for in dividing a-part in the-genus to-count
 27 sed hoc sane concedamus. contemnit enim disserendi elegantiam,
but this indeed let-us-grant he-despises for of-arguing the-elegance
 confuse loquitur. gerendus est mos, modo recte sentiat. et
confusedly he-speaks to-be-humored is (his)-way if-only rightly he-thinks and
 quidem illud ipsum non nimium probo et tantum patior,
indeed that very not too-much I-approve and only I-endure
 philosophum loqui de cupiditatibus finiendis. an potest
a-philosopher to-speak about desires to-be-bounded whether can
 cupiditas finiri? tollenda est atque extrahenda radicitus. quis
desire to-be-bounded to-be-removed it-is and to-be-torn-out root-and-all who
 est enim, in quo sit cupiditas, quin recte cupidus dici
is for in whom there-is desire but-that rightly greedy to-be-called
 possit? ergo et avarus erit, sed finite, et adulter, verum
he-can therefore also a-miser he-will-be but within-bounds and an-adulterer but
 habebit modum, et luxuriosus eodem modo. qualis ista
he-will-have a-measure and a-dissolute-man in-the-same way of-what-sort that
 philosophia est, quae non interitum afferat pravitatis, sed sit
philosophy is which not the-destruction brings of-depravity but is
 contenta mediocritate vitiorum? quamquam in hac divisione
content with-a-middling-amount of-vices although in this division

rem ipsam prorsus probo, elegantiam desidero. appellet

the-substance itself utterly I-approve the-elegance I-miss let-him-call

haec desideria naturae, cupiditatis nomen servet alio,

these the-wants of-nature of-desire the-name let-him-keep for-another

ut eam, cum de avaritia, cum de intemperantia, cum

so-that it when about avarice when about excess when

de maximis vitiis loquetur, tamquam capitis accuset.

about the-greatest vices he-shall-speak as-though on-a-capital-charge he-may-accuse

Sed haec quidem liberius ab eo dicuntur et saepius. quod 28

but these-things indeed more-freely by him are-said and more-often which

equidem non reprehendo; est enim tanti philosophi tamque

for-my-part not I-censure it-is for of-so-great a-philosopher and-so

nobilis audacter sua decreta defendere. sed tamen ex

distinguished boldly his-own doctrines to-defend but still from

eo, quod eam voluptatem, quam omnes gentes hoc nomine

the-fact that that pleasure which all nations by-this name

appellant, videtur amplexari saepe vehementius, in magnis

call he-seems to-embrace often too-warmly in great

interdum versatur angustiis, ut hominum conscientia remota

sometimes he-is-caught straits so-that of-men the-knowledge removed

nihil tam turpe sit, quod voluptatis causa non videatur

nothing so shameful is that of-pleasure for-the-sake not he-seems

esse facturus. deinde, ubi erubuit— vis enim est permagna

to-be about-to-do next when he-has-blushed the-force for is very-great

naturae—, confugit illuc, ut neget accedere quicquam posse

of-nature he-flees thither so-that he-denies to-be-added anything to-be-able

ad voluptatem nihil dolentis. at iste non dolendi

to the-pleasure nothing of-(one)-feeling-pain but that not of-feeling-pain

status non vocatur voluptas. 'Non laboro', inquit, 'de

state not is-called pleasure not I-trouble says-he about

nomine'. Quid, quod res alia tota est? Reperiam multos,

the-name what that the-thing another wholly is I-shall-find many

vel innumerabilis potius, non tam curiosos nec tam molestos,
or countless rather not so fussy nor so troublesome
 quam vos estis, quibus, quid velim, facile persuadeam. quid
as you are to-whom what I-wish easily I-may-persuade why
 ergo dubitamus, quin, si non dolere voluptas sit summa,
therefore do-we-doubt that if not to-feel-pain a-pleasure is the-highest
 non esse in voluptate dolor sit maximus? cur id non ita fit?
not to-be in pleasure a-pain is the-greatest why that not so happens
 Quia dolori non voluptas contraria est, sed doloris privato.
because to-pain not pleasure opposite is but of-pain the-privation

X · THE INFANT AND THE BEASTS

Epicurus says he cannot tell what good is once the pleasure of motion is taken away, and does not see that on his own showing that pleasure is not worth seeking. He calls one thing pleasure that no one ever called by the name, and makes one out of two. His witnesses are the newborn child and the beasts, and they are drawn by the pleasure that is in motion, not by the steady kind he makes the end.

- 29 Hoc vero non videre, maximo argumento esse voluptatem
this indeed not to-see for-the-greatest proof to-be pleasure
 illam, qua sublata neget se intellegere omnino quid
that which taken-away he-denies himself to-understand at-all what
 sit bonum— eam autem ita persequitur: quae palato
is good it moreover so he-pursues which by-the-palate
 percipiatur, quae auribus; cetera addit, quae si appelles,
is-felt which by-the-ears the-rest he-adds which if you-were-to-name
 honos praefandus sit— hoc igitur, quod solum bonum
an-apology to-be-made-first would-be this therefore which the-only good
 severus et gravis philosophus novit, idem non videt ne
the-austere and weighty philosopher knows the-same not he-sees not

expetendum quidem esse, quod eam voluptatem hoc eodem

to-be-sought even to-be because that pleasure by-this same

auctore non desideremus, cum dolore careamus.

authority not we-want when from-pain we-are-free

quam haec sunt contraria! hic si definire, si dividere

how these-things are contradictory he if to-define if to-divide

didicisset, si loquendi vim, si denique consuetudinem

had-learned if of-speaking the-force if lastly the-usage

verborum teneret, numquam in tantas salebras incidisset.

of-words he-held never into such-great ruts he-would-have-fallen

nunc vides, quid faciat. quam nemo umquam voluptatem

now you-see what he-does what no-one ever pleasure

appellavit, appellat; quae duo sunt, unum facit. hanc in motu

has-called he-calls(-so) what two are one he-makes this in motion

voluptatem— sic enim has suaves et quasi dulces voluptates

pleasure so for these pleasant and as-it-were sweet pleasures

appellat— interdum ita extenuat, ut M'. Curium putes

he-calls sometimes so he-belittles that Manius Curius you-would-think

loqui, interdum ita laudat, ut quid praeterea sit bonum

to-be-speaking sometimes so he-praises that what besides is good

neget se posse ne suspicari quidem. quae iam oratio

he-denies himself to-be-able not to-suspect even which now discourse

non a philosopho aliquo, sed a censore opprimenda est. non

not by a-philosopher some but by a-censor to-be-put-down is not

est enim vitium in oratione solum, sed etiam in moribus.

it-is for a-fault in speech only but also in morals

luxuriam non reprehendit, modo sit vacua infinita

extravagance not he-censures only let-it-be free of-unbounded

cupiditate et timore. hoc loco discipulos quaerere videtur,

desire and of-fear at-this point pupils to-seek he-seems

ut, qui asoti esse velint, philosophi ante fiant.

so-that (those)-who profligate to-be wish philosophers first may-become

- 31 A primo, ut opinor, animantium ortu petitur origo summi
from the-first as I-suppose of-living-things birth is-sought the-origin of-the-highest
 boni. Simul atque natum animal est, gaudet voluptate et eam
good as-soon as born a-creature is it-delights in-pleasure and it
 appetit ut bonum, aspernatur dolorem ut malum. De malis
it-seeks as a-good it-spurns pain as an-evil about evils
 autem et bonis ab iis animalibus, quae nondum depravata
moreover and goods by those creatures which not-yet corrupted
 sint, ait optime iudicari. haec et tu ita posuisti, et verba
are he-says best to-be-judged these both you so laid-down and the-words
 vestra sunt. quam multa vitiosa! summum enim bonum
your are how many faulty the-highest for good
 et malum vagiens puer utra voluptate diiudicabit,
and evil a-wailing infant by-which-of-two pleasure will-be-decide
 stante an movente? quoniam, si dis placet, ab Epicuro
by-the-still or by-the-moving since if to-the-gods it-pleases from Epicurus
 loqui discimus. si stante, hoc natura videlicet vult, salvam
to-speak we-learn if by-the-still this nature evidently wishes safe
 esse se, quod concedimus; si movente, quod tamen dicitis,
to-be itself which we-grant if by-the-moving which yet you-say
 nulla turpis voluptas erit, quae praetermittenda sit, et
no shameful pleasure will-there-be which to-be-passed-over is and
 simul non proficiscitur animal illud modo natum a
at-the-same-time not it-sets-out the-creature that just born from
 summa voluptate, quae est a te posita in non dolendo.
the-highest pleasure which is by you placed in not feeling-pain
- 32 Nec tamen argumentum hoc Epicurus a parvis petivit aut
nor yet the-argument this Epicurus from infants took or
 etiam a bestiis, quae putat esse specula naturae, ut
even from beasts which he-thinks to-be mirrors of-nature so-that
 diceret ab iis duce natura hanc voluptatem expeti nihil
he-might-say by them with-guide nature this pleasure to-be-sought nothing

dolendi. nec enim haec movere potest appetitum animi,
of-feeling-pain nor for this to-stir can the-appetite of-the-mind
 nec ullum habet ictum, quo pellat animum, status hic
nor any it-has stroke by-which it-may-strike the-mind the-state this
 non dolendi, itaque in hoc eodem peccat Hieronymus. at
not of-feeling-pain and-so in this same errs Hieronymus but
 ille pellit, qui permulcet sensum voluptate. itaque Epicurus
he strikes who soothes the-sense with-pleasure and-so Epicurus
 semper hoc utitur, ut probet voluptatem natura expeti,
always this uses that he-may-prove pleasure by-nature to-be-sought
 quod ea voluptas, quae in motu sit, et parvos ad se
because that pleasure which in motion is both infants to itself
 alliciat et bestias, non illa stabilis, in qua tantum inest
draws and beasts not that steady in which only there-is
 nihil dolere. qui igitur convenit ab alia voluptate dicere
nothing to-feel-pain how therefore does-it-suit from one pleasure to-say
 naturam proficisci, in alia summum bonum ponere?
nature to-set-out in another the-highest good to-place

XI • THE FIRST THINGS OF NATURE

Beasts can be crooked by their own nature without being corrupted by training, and nature moves the infant only to love itself, not to seek pleasure. Whether pleasure belongs among the first things of nature is a great question; to hold that nothing exists besides pleasure, Cicero says, is the height of ignorance. He then lists the ends the schools have proposed, shows how each follows from its starting point, and lets reason, not the senses, judge: pleasure has no place, and two views remain.

Bestiarum vero nullum iudicium puto. quamvis enim
of-beasts indeed no judgment I-count although for
 depravatae non sint, pravae tamen esse possunt. ut bacillum
corrupted not they-are crooked still to-be they-can as a-little-staff

33

aliud est inflexum et incurvatum de industria, aliud ita
one is bent and curved of purpose another so
 natum, sic ferarum natura non est illa quidem depravata
born so of-wild-beasts the-nature not is that indeed corrupted
 mala disciplina, sed natura sua. nec vero ut voluptatem
by-bad training but by-nature its-own and-not indeed that pleasure
 expetat, natura movet infansem, sed tantum ut se ipse
it-may-seek nature moves the-infant but only that itself (it)-itself
 diligit, ut integrum se salvumque velit. omne enim
it-may-love that whole itself and-safe it-may-wish every for
 animal, simul et ortum est, se ipsum et omnes partes suas
creature as-soon as born it-is itself the-very and all parts its-own
 diligit duasque, quae maximae sunt, in primis amplectitur,
it-loves and-two which greatest are among the-first it-embraces
 animum et corpus, deinde utriusque partes. nam sunt et
the-mind and the-body next of-each the-parts for there-are both
 in animo praecipua quaedam et in corpore, quae cum
in the-mind chief certain(-things) and in the-body which when
 leviter agnovit, tum discernere incipit, ut ea, quae
lightly it-has-recognized then to-distinguish it-begins so-that those-things which
 prima data sunt natura, appetat asperneturque contraria.
first given have-been by-nature it-may-seek and-may-spurn the-opposites
 34 in his primis naturalibus voluptas insit necne, magna
in these first natural(-goods) pleasure (whether)-is-within or-not a-great
 quaestio est. nihil vero putare esse praeter voluptatem, non
question it-is nothing indeed to-think to-be besides pleasure not
 membra, non sensus, non ingenii motum, non integritatem
limbs not senses not of-mind the-movement not the-soundness
 corporis, non valitudinem, summae mihi videtur incitiae.
of-body not health of-the-utmost to-me it-seems ignorance

Atque ab isto capite fluere necesse est omnem rationem
and from that head to-flow necessary it-is the-whole account
 bonorum et malorum. Polemoni et iam ante Aristoteli ea
of-goods and of-evils to-Polemo and already before to-Aristotle those
 prima visa sunt, quae paulo ante dixi. ergo nata est sententia
first seemed have which a-little before I-said therefore born was the-view
 veterum Academicorum et Peripateticorum, ut finem bonorum
of-the-old Academics and of-Peripatetics that the-end of-goods
 dicerent secundum naturam vivere, id est virtute adhibita frui
they-called according-to nature to-live that is with-virtue applied to-enjoy
 primis a natura datis. Callipho ad virtutem nihil adiunxit nisi
the-first by nature given Callipho to virtue nothing added except
 voluptatem, Diodorus vacuitatem doloris. *** his omnibus,
pleasure Diodorus the-emptiness of-pain (lacuna) to-these all
 quos dixi, consequentes fines sunt bonorum, Aristippo
whom I-named following ends there-are of-goods for-Aristippus
 simplex voluptas, Stoicis consentire naturae, quod esse volunt
simple pleasure for-the-Stoics to-agree with-nature which to-be they-wish
 e virtute, id est honeste, vivere, quod ita interpretantur: vivere
from virtue that is honorably to-live which so they-explain to-live
 cum intelligentia rerum earum, quae natura evenirent, eligentem
with understanding of-things those which by-nature might-happen choosing
 ea, quae essent secundum naturam, reicientemque contraria.
those which might-be according-to nature and-rejecting the-opposite
 ita tres sunt fines expertes honestatis, unus Aristippi vel
so three there-are ends devoid of-honorableness one of-Aristippus or
 Epicuri, alter Hieronymi, Carneadi tertius, tres, in quibus
of-Epicurus a-second of-Hieronymus of-Carneades a-third three in which
 honestas cum aliqua accessione, Polemonis, Calliphontis,
honorableness with some addition of-Polemo of-Callipho
 Diodori, una simplex, cuius Zeno auctor, posita in decore
of-Diodorus one simple of-which Zeno (is)-the-author placed in seemliness

35

tota, id est in honestate; nam Pyrrho, Aristo, Erillus iam
wholly that is in honorableness for Pyrrho Aristo Erillus already
 diu abiecti. reliqui sibi constiterunt, ut extrema
long-since discarded the-rest to-themselves have-been-consistent so-that the-ends
 cum initiis convenirent, ut Aristippo voluptas, Hieronymo
with the-beginnings agreed as for-Aristippus pleasure for-Hieronymus
 doloris vacuitas, Carneadi frui principiis naturalibus esset
of-pain the-emptiness for-Carneades to-enjoy the-beginnings natural was
 extremum. Epicurus autem cum in prima commendatione
the-end Epicurus however since in the-first recommendation
 voluptatem dixisset, si eam, quam Aristippus, idem
pleasure he-had-said if that(-one) which Aristippus(-meant) the-same
 tenere debuit ultimum bonorum, quod ille; sin eam,
to-hold he-ought-to-have as-the-last of-goods what he(-did) but-if that(-one)
 quam Hieronymus, ne fecisset idem, ut voluptatem
which Hieronymus(-meant) not he-should-have-done the-same as-to pleasure
 illam Aristippi in prima commendatione poneret.
that of-Aristippus in the-first recommendation he-should-place

- 36 Nam quod ait sensibus ipsis iudicari voluptatem bonum
for as-to-that he-says by-the-senses themselves to-be-judged pleasure a-good
 esse, dolorem malum, plus tribuit sensibus, quam nobis
to-be pain an-evil more he-allows to-the-senses than to-us
 leges permittunt, cum privatarum litium iudices sumus.
the-laws permit when of-private suits judges we-are
 nihil enim possumus iudicare, nisi quod est nostri iudicii—
nothing for we-can to-judge except what is of-our jurisdiction
 in quo frustra iudices solent, cum sententiam pronuntiant,
in which in-vain judges are-wont when the-verdict they-pronounce
 addere: 'si quid mei iudicii est'; si enim non fuit
to-add if anything of-my jurisdiction is if for not it-was
 eorum iudicii, nihilo magis hoc non addito illud est
of-their jurisdiction by-nothing more this not being-added that has-been

iudicatum—. quid iudicant sensus? dulce amarum, leve
judged what do-they-judge the-senses sweet bitter smooth
 asperum, prope longe, stare movere, quadratum rotundum.
rough near far to-stand to-move square round
 aequam igitur pronuntiabit sententiam ratio adhibita 37
a-fair therefore will-pronounce verdict reason with-brought-in
 primum divinarum humanarumque rerum scientia, quae
first of-divine and-of-human things the-knowledge which
 potest appellari rite sapientia, deinde adiunctis virtutibus, quas
can to-be-called rightly wisdom next with-added the-virtues which
 ratio rerum omnium dominas, tu voluptatum satellites
reason(-wished) of-things of-all mistresses you of-pleasures attendants
 et ministras esse voluisti. quarum adeo omnium sententia
and handmaids to-be have-wished of-which so of-all by-the-verdict
 pronuntiabit primum de voluptate nihil esse ei loci, non
it-will-pronounce first about pleasure no to-be for-it room not
 modo ut sola ponatur in summi boni sede, quam quaerimus,
only that alone it-be-placed in of-the-highest good the-seat which we-seek
 sed ne illo quidem modo, ut ad honestatem applicetur.
but not in-that even way that to honorableness it-be-attached
 de vacuitate doloris eadem sententia erit. reicietur etiam 38
about the-emptiness of-pain the-same verdict will-be will-be-rejected also
 Carneades, nec ulla de summo bono ratio aut voluptatis
Carneades and-not any about the-highest good theory either of-pleasure
 non dolendive particeps aut honestatis expers probabitur.
of-not or-feeling-pain a-sharer or of-honorableness devoid will-be-approved
 ita relinquet duas, de quibus etiam atque etiam consideret.
so it-will-leave two about which again and again it-may-consider
 aut enim statuet nihil esse bonum nisi honestum,
either for it-will-lay-down nothing to-be good except the-honorable
 nihil malum nisi turpe, cetera aut omnino nihil habere
nothing evil except the-base the-rest either altogether nothing to-have

momenti aut tantum, ut nec expetenda nec fugienda, sed
of-weight or only-so-much that neither to-be-sought nor to-be-shunned but
 eligenda modo aut reicienda sint, aut anteponet eam, quam
to-be-chosen merely or to-be-rejected they-are or it-will-prefer that which
 cum honestate ornatissimam, tum etiam ipsis initiis
both by-honorableness most-adorned and also by-the-very beginnings
 naturae et totius perfectione vitae locupletatam videbit.
of-nature and of-a-whole by-the-completeness of-life enriched it-will-see
 quod eo liquidius faciet, si perspexerit rerum inter
which so-much more-clearly it-will-do if it-shall-have-discerned of-things between
 eas verborumne sit controversia.
them or-of-words is the-dispute

XIII · THE SIMPLE ENDS DISMISSED

Following reason's verdict, Cicero sets aside every view that adds nothing of virtue. Aristippus made the sweetest sensation the good, though man is born for understanding and action; Hieronymus made freedom from pain enough for living well; Carneades put his end forward to use against the Stoics rather than to defend it. Aristo and Pyrrho, who denied that health and sickness differ at all, and Erillus, who referred everything to knowledge, were refuted long ago.

- 39 Huius ego nunc auctoritatem sequens idem faciam. quantum
his I now the-authority following the-same shall-do as-much-as
 enim potero, minuat contentiones omnesque simplices
for I-shall-be-able I-shall-lessen the-disputes and-all simple
 sententias eorum, in quibus nulla inest virtutis adiunctio,
views of-those in which no there-is of-virtue an-addition
 omnino a philosophia semovendas putabo, primum
altogether from philosophy to-be-set-aside I-shall-think first
 Aristippi Cyrenaicorumque omnium, quos non est veritum
of-Aristippus and-of-the-Cyrenaics of-all whom not it-was a-scruple

in ea voluptate, quae maxima dulcedine sensum moveret,
in that pleasure which with-the-greatest sweetness the-sense might-stir
 summum bonum ponere contemnentis istam vacuitatem doloris.

the-highest good to-place despising that emptiness of-pain

hi non viderunt, ut ad cursum equum, ad arandum bovem, ad 40

these not have-seen as for running a-horse for plowing an-ox for

indagandum canem, sic hominem ad duas res, ut ait Aristoteles,

tracking a-dog so a-man for two things as says Aristotle

ad intellegendum et agendum, esse natum quasi mortalem

for understanding and acting to-have-been born like a-mortal

deum, contraque ut tardam aliquam et languidam pecudem

god and-on-the-contrary as a-slow some and sluggish beast

ad pastum et ad procreandi voluptatem hoc divinum animal

for grazing and for of-breeding the-pleasure this divine creature

ortum esse voluerunt, quo nihil mihi videtur absurdus.

arisen to-have-been they-have-wished than-which nothing to-me seems more-absurd

Atque haec contra Aristippum, qui eam voluptatem non 41

and these-things against Aristippus who that pleasure not

modo summam, sed solam etiam ducit, quam omnes unam

only the-highest but the-only even counts which all alone

appellamus voluptatem. aliter autem vobis placet. sed ille, ut

we-call pleasure otherwise however to-you it-seems but he as

dixi, vitiose. nec enim figura corporis nec ratio excellens

I-said faultily nor for the-shape of-the-body nor the-reason surpassing

ingenii humani significat ad unam hanc rem natum

of-mind human signifies for one this thing (to-have-been)-born

hominem, ut frueretur voluptatibus. Nec vero audiendus

man that he-might-enjoy pleasures nor indeed to-be-heard

Hieronymus, cui summum bonum est idem, quod vos

Hieronymus to-whom the-highest good is the-same as you

interdum vel potius nimium saepe dicitis, nihil dolere.

sometimes or rather too often say nothing to-feel-pain

non enim, si malum est dolor, carere eo malo satis
not for if an-evil is pain to-be-free of-that evil enough
 est ad bene vivendum. hoc dixerit potius Ennius: 'Nimium
is for well living this would-say rather Ennius too-much
 boni est, cui nihil est mali'. nos beatam vitam non
of-good it-is for-whom nothing is of-evil we a-happy life not
 depulsione mali, sed adeptione boni iudicemus, nec eam
by-the-driving-off of-evil but by-the-winning of-good let-us-judge nor it
 cessando, sive gaudentem, ut Aristippus, sive non dolentem,
by-idling whether rejoicing as Aristippus or not feeling-pain
 ut hic, sed agendo aliquid considerandove quaeramus.
as he but by-doing something or-by-reflecting let-us-seek

42 quae possunt eadem contra Carneadeum illud summum
which can the-same against the-Carneadean that highest
 bonum dici, quod is non tam, ut probaret,
good to-be-said which he not so-much that he-might-prove(-it)
 protulit, quam ut Stoicis, quibuscum bellum gerebat,
brought-forward as that to-the-Stoics with-whom war he-waged
 opponeret. id autem eius modi est, ut additum ad
he-might-oppose(-it) it moreover of-that kind is that added to
 virtutem auctoritatem videatur habiturum et expleturum
virtue weight it-seems about-to-have and about-to-fill
 cumulate vitam beatam, de quo omnis haec quaestio
abundantly a-life happy about which the-whole this inquiry
 est. nam qui ad virtutem adiungunt vel voluptatem,
is for (those)-who to virtue join either pleasure
 quam unam virtus minimi facit, vel vacuitatem doloris,
which alone virtue of-least-account reckons or the-emptiness of-pain
 quae etiamsi malo caret, tamen non est summum bonum,
which even-if evil it-lacks still not is the-highest good
 accessione utuntur non ita probabili, nec tamen, cur id tam
an-addition they-use not so plausible nor yet why that so

parce tamque restricte faciant, intellego. quasi enim emendum
sparingly and-so stintingly they-do I-understand as-if for to-be-bought
 eis sit, quod addant ad virtutem, primum vilissimas
for-them it-were what they-add to virtue first the-cheapest
 res addunt, dein singulas potius, quam omnia, quae prima
things they-add then single rather than all which first
 natura approbavisset, ea cum honestate coniungerent.

nature had-approved those with honorableness they-should-join

Quae quod Aristoni et Pyrrhoni omnino visa sunt pro 43

which because to-Aristo and to-Pyrrho altogether seemed have for
 nihilo, ut inter optime valere et gravissime aegrotare
nothing so-that between best to-be-well and most-gravely to-be-ill

nihil prorsus dicerent interesse, recte iam pridem contra eos
nothing at-all they-said to-differ rightly long ago against them
 desitum est disputari. dum enim in una virtute sic

ceased it-has-been to-be-argued while for in a-single virtue so
 omnia esse voluerunt, ut eam rerum selectione expoliarent
all-things to-be they-wished that it of-things the-choosing they-stripped-of
 nec ei quicquam, aut unde oriretur, darent, aut ubi
and-not to-it anything either whence it-might-rise they-gave or where
 niteretur, virtutem ipsam, quam amplexabantur, sustulerunt.

it-might-rest virtue itself which they-embraced they-destroyed

Erillus autem ad scientiam omnia revocans unum quoddam

Erillus however to knowledge all-things recalling one a-certain

bonum vidit, sed nec optimum nec quo vita gubernari
good saw but neither the-best nor by-which life to-be-steered
 possit. itaque hic ipse iam pridem est reiectus; post

can and-so he himself already long-ago has-been rejected after

enim Chrysippum contra eum non sane est disputatum.

for Chrysippus against him not really it-has-been argued

What is left is virtue against pleasure. Cicero defines the honorable as what can be rightly praised when every advantage is stripped away, and points to the men who act for no profit at all. Reason gave man foresight and fellowship, the love of truth, and a lofty spirit; a fourth kind, order and measure, follows from these three.

Restatis igitur vos; nam cum Academicis incerta luctatio
 you-remain therefore you for with the-Academics uncertain the-wrestling
 est, qui nihil affirmant et quasi desperata cognitione
 is who nothing affirm and as-if given-up-on knowledge
 certi id sequi volunt, quodcumque veri simile videatur.
 of-certainty that to-follow they-wish whatever to-truth like seems

44 cum Epicuro autem hoc plus est negotii, quod e duplici
 with Epicurus however this-much more there-is of-trouble because of a-double
 genere voluptatis coniunctus est, quodque et ipse et amici
 kind of-pleasure compounded he-is and-because both himself and friends
 eius et multi postea defensores eius sententiae fuerunt, et
 his and many afterward defenders of-that view have-been and
 nescio quo modo, is qui auctoritatem minimam habet,
 I-know-not in-what way he who authority least has
 maximam vim, populus cum illis facit. quos nisi
 the-greatest force the-people with them makes(-common-cause) whom unless
 redarguimus, omnis virtus, omne decus, omnis vera laus
 we-refute all virtue all honor all true praise
 deserenda est. ita ceterorum sententiis semotis relinquitur
 to-be-abandoned is so of-the-others the-views set-aside there-is-left
 non mihi cum Torquato, sed virtuti cum voluptate certatio.
 not for-me with Torquatus but for-virtue with pleasure a-contest
 quam quidem certationem homo et acutus et diligens,
 which indeed contest a-man both keen and careful

Chrysippus, non contemnit totumque discrimen summi boni

Chrysippus not he-despises and-the-whole decision of-the-highest good
 in earum comparatione positum putat. ego autem existimo, si
in of-them the-comparison placed he-thinks I however judge if
 honestum esse aliquid ostendero, quod sit ipsum vi sua
honorable to-be something I-shall-have-shown which is itself by-force its-own
 propter seque expetendum, iacere vestra omnia. itaque eo,
and-on-account-of itself to-be-sought to-lie-flat your all-things and-so it
 quale sit, breviter, ut tempus postulat, constituto accedam
of-what-kind is briefly as the-time demands (once)-settled I-shall-come
 ad omnia tua, Torquate, nisi memoria forte defecerit.

to all your(-points) Torquatus unless memory perhaps shall-fail

Honestum igitur id intellegimus, quod tale est, ut detracta 45

honorable therefore that we-understand which such is that removed
 omni utilitate sine ullis praemiis fructibusve per se ipsum
all usefulness without any rewards or-profits by itself the-very
 possit iure laudari. quod quale sit, non tam definitione,
it-can rightly to-be-praised which of-what-kind it-is not so-much by-the-definition
 qua sum usus, intellegi potest, quamquam aliquantum
which I-have used to-be-understood it-can although somewhat
 potest, quam communi omnium iudicio et optimi cuiusque
it-can as by-the-common of-all judgment and of-the-best each-man's
 studiis atque factis, qui permulta ob eam unam
pursuits and deeds who very-many-things on-account-of that one
 causam faciunt, quia decet, quia rectum, quia honestum
cause do because it-is-becoming because right because honorable
 est, etsi nullum consecuturum emolumentum vident. homines
it-is although no about-to-follow profit they-see men
 enim, etsi aliis multis, tamen hoc uno plurimum a bestiis
for although in-other many still in-this one most from beasts
 differunt, quod rationem habent a natura datam mentemque
differ that reason they-have by nature given and-a-mind

acrem et vigentem celerrimeque multa simul agitantem et,
keen and vigorous and-most-swiftly many-things at-once turning-over and
 ut ita dicam, sagacem, quae et causas rerum et consecutiones
as so I-may-say quick-scented which both the-causes of-things and the-consequences
 videat et similitudines transferat et disiuncta coniungat et
may-see and likenesses may-transfer and things-apart may-join and
 cum praesentibus futura copulet omnemque complectatur vitae
with present-things future-ones may-couple and-the-whole may-embrace of-life
 consequentis statum. eademque ratio fecit hominem hominum
following the-condition and-the-same reason made man of-men
 adpetentem cumque iis natura et sermone et usu
desirous and-with them in-nature both in-speech and in-intercourse
 congruentem, ut profectus a caritate domesticorum ac
agreeing so-that having-set-out from the-affection of-household and
 suorum serpat longius et se implicet primum civium,
of-his-own he-may-creep further and himself may-entangle first of-citizens
 deinde omnium mortalium societate atque, ut ad Archytam
next of-all mortals in-the-fellowship and as to Archytas
 scripsit Plato, non sibi se soli natum meminerit, sed
wrote Plato not for-himself himself alone born may-remember but
 patriae, sed suis, ut perexigua pars ipsi relinquitur.
for-country but for-his-own so-that a-very-small part for-himself is-left

46 et quoniam eadem natura cupiditatem ingenuit homini
and since the-same nature a-desire has-implanted in-man
 veri videndi, quod facillime apparet, cum vacui curis
of-truth of-seeing which most-easily appears when free from-cares
 etiam quid in caelo fiat scire avemus, his initiis
even what in heaven happens to-know we-long by-these beginnings
 inducti omnia vera diligimus, id est fidelia, simplicia,
led all true-things we-love that is trustworthy straightforward
 constantia, tum vana, falsa, fallentia odimus, ut fraudem,
consistent then empty false deceiving-things we-hate as fraud

periurium, malitiam, iniuriam. eadem ratio habet in se
perjury malice wrong the-same reason has in itself
 quiddam amplum atque magnificum, ad imperandum magis
something ample and magnificent for commanding more
 quam ad parendum accommodatum, omnia humana non
than for obeying fitted all human-things not
 tolerabilia solum, sed etiam levia ducens, altum quiddam
bearable only but even light counting lofty something
 et excelsum, nihil timens, nemini cedens, semper invictum.
and exalted nothing fearing to-no-one yielding always unconquered
 atque his tribus generibus honestorum notatis quantum
and these three kinds of-honorable-things marked a-fourth
 sequitur et in eadem pulchritudine et aptum ex illis tribus,
follows both in the-same beauty and fitted from those three
 in quo inest ordo et moderatio. cuius similitudine perspecta in
in which there-is order and measure of-which the-likeness perceived in
 formarum specie ac dignitate transitum est ad honestatem
of-shapes the-look and the-dignity a-passage was-made to the-honorableness
 dictorum atque factorum. nam ex his tribus laudibus,
of-words and of-deeds for from these three excellences
 quas ante dixi, et temeritatem reformidat et non audet
which before I-named both rashness it-dreads and not it-dares
 cuiquam aut dicto protervo aut facto nocere vereturque
to-anyone either by-a-word insolent or by-a-deed to-harm and-it-fears
 quicquam aut facere aut eloqui, quod parum virile videatur.
anything either to-do or to-utter which too-little manly seems

47

Epicurus says he does not know what men mean by the honorable unless they mean pleasure, or the applause of the crowd. Cicero answers that popular praise often marks a base thing, and the honorable would be praiseworthy if no one knew of it. Yet Epicurus says one cannot live pleasantly without living honorably, and there he can mean only what is praiseworthy in itself.

- 48 Habes undique expletam et perfectam, Torquate, formam
you-have on-all-sides filled-out and finished Torquatus the-shape
 honestatis, quae tota quattuor his virtutibus, quae a te
of-honorableness which wholly by-four these virtues which by you
 quoque commemoratae sunt, continetur. hanc se tuus
also mentioned have-been is-contained this himself your
 Epicurus omnino ignorare dicit quam aut qualem esse
Epicurus altogether not-to-know says what or of-what-kind to-be
 velint qui honestate summum bonum metiantur. Si
they-wish (those)-who by-honorableness the-highest good measure if
 enim ad honestatem omnia referant neque in ea voluptatem
for to honorableness all-things they-refer and-not in it pleasure
 dicant inesse, ait eos voce inani sonare— his enim
they-say to-be-within he-says them with-a-voice empty to-sound these for
 ipsis verbis utitur— neque intellegere nec videre sub hanc
very words he-uses and-not to-understand nor to-see under this
 vocem honestatis quae sit subicienda sententia. ut enim
word of-honorableness what is to-be-put-beneath meaning as for
 consuetudo loquitur, id solum dicitur honestum, quod
usage speaks that only is-called honorable which
 est populari fama gloriosum. ‘Quod’, inquit, quamquam
is by-popular report glorious which says-be although

voluptatibus quibusdam est saepe iucundius, tamen expetitur

than-pleasures certain is often more-pleasant still is-sought

propter voluptatem. Videsne quam sit magna dissensio?

on-account-of pleasure do-you-see how is great the-disagreement

philosophus nobilis, a quo non solum Graecia et Italia, sed 49

a-philosopher famous by whom not only Greece and Italy but

etiam omnis barbaria commota est, honestum quid sit,

even all the-barbarian-world stirred has-been honorable what is

si id non sit in voluptate, negat se intellegere, nisi forte

if it not is in pleasure be-denies himself to-understand unless perhaps

illud, quod multitudinis rumore laudetur. ego autem hoc etiam

that which of-the-crowd by-the-talk is-praised I however this even

turpe esse saepe iudico et, si quando turpe non sit, tum esse

base to-be often judge and if ever base not it-is then to-be

non turpe, cum id a multitudine laudetur, quod sit ipsum

not base when that by the-crowd is-praised which is itself

per se rectum atque laudabile, non ob eam causam

by itself right and praiseworthy not on-account-of that cause

tamen illud dici esse honestum, quia laudetur a multis,

however that to-be-said to-be honorable because it-is-praised by many

sed quia tale sit, ut, vel si ignorarent id homines, vel si

but because such it-is that even if they-knew-not it men or if

obmutuissent, sua tamen pulchritudine esset specieque

they-had-fallen-silent by-its-own still beauty it-would-be and-by-look

laudabile. itaque idem natura victus, cui obsisti non

praiseworthy and-so the-same by-nature overcome to-which to-be-withstood not

potest, dicit alio loco id, quod a te etiam paulo ante

it-is-possible says in-another place that which by you also a-little before

dictum est, non posse iucunde vivi nisi etiam honeste.

said was not to-be-possible pleasantly to-be-lived unless also honorably

50 quid nunc honeste dicit? idemne, quod iucunde? ergo
what now honorably does-he-mean (is-it)-the-same as pleasantly therefore
 ita: non posse honeste vivi, nisi honeste vivatur? an
so not to-be-possible honorably to-be-lived unless honorably one-lives or
 nisi populari fama? sine ea igitur iucunde negat posse se
unless by-popular report without it therefore pleasantly he-denies to-be-able himself
 vivere? quid turpius quam sapientis vitam ex insipientium
to-live what (is)-baser than a-wise-man's life on of-the-foolish
 sermone pendere? quid ergo hoc loco intellegit
the-talk to-hang what therefore in-this place does-he-understand-by
 honestum? certe nihil nisi quod possit ipsum propter se
honorable certainly nothing except what can itself on-account-of itself
 iure laudari. nam si propter voluptatem, quae est ista laus,
rightly to-be-praised for if on-account-of pleasure what is that praise
 quae possit e macello peti? non is vir est, ut, cum
which could from the-meat-market to-be-fetched not that man be-is that although
 honestatem eo loco habeat, ut sine ea iucunde neget
honorableness in-that place he-holds that without it pleasantly he-denies
 posse vivi, illud honestum, quod populare sit, sentiat
to-be-possible to-be-lived that honorable which popular is he-means
 et sine eo neget iucunde vivi posse, aut quicquam
and without it he-denies pleasantly to-be-lived to-be-possible or anything
 aliud honestum intellegat, nisi quod sit rectum ipsumque
else honorable he-understands except what is right and-itself
 per se sua vi, sua natura, sua sponte laudabile.
by itself by-its-own force by-its-own nature by-its-own accord praiseworthy

When Torquatus quoted Epicurus on living honorably, wisely, and justly, he drew himself up as he spoke; the force, Cicero says, was in the words, which philosophy has the better claim to. Plato exclaims that sight is our keenest sense and yet cannot see wisdom, which would rouse burning love of herself. Cicero calls the fear of conscience and of punishment a weak argument, since the man to imagine is the cunning one who covers his tracks, not a blatant Tubulus.

Itaque, Torquate, cum diceres clamare Epicurum non 51
and-so Torquatus when you-were-saying to-cry-out Epicurus not
 posse iucunde vivi, nisi honeste et sapienter et iuste
to-be-possible pleasantly to-be-lived unless honorably and wisely and justly
 viveretur, tu ipse mihi gloriari videbare. tanta vis inerat
one-should-live you yourself to-me to-glory seemed so-great a-force was-within
 in verbis propter earum rerum, quae significabantur his
in the-words on-account-of of-those things which were-signified by-these
 verbis, dignitatem, ut altior fieres, ut interdum insisteres,
words the-dignity that taller you-grew that sometimes you-halted
 ut nos intuens quasi testificarere laudari honestatem
that us gazing-at as-it-were you-called-to-witness to-be-praised honorableness
 et iustitiam aliquando ab Epicuro. quam te decebat iis
and justice at-last by Epicurus how you it-became those
 verbis uti, quibus si philosophi non uterentur, philosophia
words to-use which if philosophers not used of-philosophy
 omnino non egeremus! istorum enim verborum amore,
at-all not we-should-need of-those for words by-the-love
 quae perraro appellantur ab Epicuro, sapientiae, fortitudinis,
which very-rarely are-named by Epicurus of-wisdom of-courage
 iustitiae, temperantiae, praestantissimis ingeniis homines
of-justice of-self-control with-the-most-outstanding talents men
 se ad philosophiae studium contulerunt.
themselves to of-philosophy the-study have-betaken

- 52 'Oculorum', inquit Plato, est in nobis sensus acerrimus,
of-the-eyes says Plato is in us the-sense keenest
 quibus sapientiam non cernimus. quam illa ardentis amores
by-which wisdom not we-behold how she burning loves
 excitaret sui! Cur tandem? an quod ita callida est, ut
would-rouse of-herself why pray or because so clever she-is that
 optime possit architectari voluptates? Cur iustitia laudatur?
best she-can to-contrive pleasures why justice is-praised
 aut unde est hoc contritum vetustate proverbium: 'quicum
or whence is this worn by-age proverb with-whom
 in tenebris'? hoc dictum in una re latissime patet, ut
in the-dark this saying in one matter most-widely extends that
 in omnibus factis re, non teste moveamur.
in all deeds by-the-fact not by-a-witness we-are-moved
- 53 sunt enim levia et perinfirma, quae dicebantur a te, animi
they-are for slight and very-weak which were-said by you of-mind
 conscientia improbos excruciari, tum etiam poenae timore,
by-the-consciousness the-wicked to-be-tortured then also of-punishment by-the-fear
 qua aut afficiantur aut semper sint in metu ne afficiantur
by-which either they-are-visited or always they-are in dread lest they-be-visited
 aliquando. non oportet timidum aut inbecillo animo fingi
some-time not it-is-right timid or of-feeble mind to-be-imagined
 non bonum illum virum, qui, quicquid fecerit, ipse se
not good that man who whatever he-has-done (be)-himself himself
 cruciet omniaque formidet, sed omnia callide referentem ad
torments and-everything dreads but everything shrewdly referring to
 utilitatem, acutum, versutum, veteratorem, facile ut excogitet
advantage keen crafty an-old-hand easily so-that he-devises
 quo modo occulte, sine teste, sine ullo conscio fallat.
in-what way secretly without a-witness without any accomplice he-may-cheat

an tu me de L. Tubulo putas dicere? qui cum praetor 54
 or you me about Lucius Tubulus think to-speak who when as-praetor
 quaestionem inter sicarios exercuisset, ita aperte cepit pecunias
 a-court among assassins had-conducted so openly took moneys
 ob rem iudicandam, ut anno proximo P. Scaevola
 for a-case to-be-judged that in-the-year next Publius Scaevola
 tribunus plebis ferret ad plebem vellentne de ea re
 tribune of-the-plebs brought to the-plebs whether-they-wished about that matter
 quaeri. quo plebiscito decreta a senatu est consuli
 to-be-inquired by-which plebiscite decreed by the-senate was to-the-consul
 quaestio Cn. Caepioni. profectus in exilium Tubulus
 an-inquiry to-Gnaeus Caepio having-set-out into exile Tubulus
 statim nec respondere ausus; erat enim res aperta.
 at-once and-not to-answer (be)-dared was for the-thing plain

XVII • THE CUNNING WRONGDOER

The question is not the wicked man but the clever one, who feels no pang of conscience and can even affect grief at another's crime. Cicero recalls Sextilius Rufus, who kept a great inheritance by the letter of the Voconian law. If pleasure is the measure, danger must be faced for a great legacy — as Scipio faced it, though Scipio referred his whole effort to virtue and not to pleasure.

Non igitur de improbo, sed de callido improbo quaerimus,
 not therefore about a-wicked-man but about a-cunning wicked-man we-ask
 qualis Q. Pompeius in foedere Numantino infitiando
 such-as Quintus Pompeius in the-treaty Numantine disowning
 fuit, nec vero omnia timente, sed primum qui animi
 was and-not indeed everything fearing but first (one)-who of-mind
 conscientiam non curet, quam scilicet comprimere nihil est
 the-consciousness not heeds which of-course to-stifle nothing is

negotii. is enim, qui occultus et tectus dicitur, tantum
of-trouble he for who secret and covered is-called so-far
 abest ut se indicet, perficiet etiam ut dolere alterius
it-is-off that himself he-betrays he-will-manage even that to-grieve at-another's
 improbe facto videatur. quid est enim aliud esse versutum?
wickedly deed he-seems what is for else to-be crafty

55 memini me adesse P. Sextilio Rufo, cum is
I-remember myself to-have-been-present with-Publius Sextilius Rufus when he
 rem ad amicos ita deferret, se esse heredem Q.
the-matter to friends thus laid-before himself to-be heir to-Quintus
 Fadio Gallo, cuius in testamento scriptum esset se ab eo
Fadius Gallus of-whom in the-will written was himself by him
 rogatum ut omnis hereditas ad filiam perveniret. id
to-have-been-asked that the-whole inheritance to the-daughter should-come that
 Sextilius factum negabat. poterat autem inpune; quis
Sextilius to-have-been-done denied he-could moreover with-impunity who
 enim redargueret? nemo nostrum credebatur, eratque veri
for would-refute(-him) no-one of-us believed and-it-was to-truth
 similis hunc mentiri, cuius interesset, quam illum, qui id se
more-like this-one to-be-lying whose it-concerned than that-one who that himself
 rogasse scripsisset, quod debuisset rogare. addebat etiam se
to-have-asked had-written which he-ought to-ask he-added also himself
 in legem Voconiam iuratum contra eam facere non audere, nisi
to the-law Voconian having-sworn against it to-act not to-dare unless
 aliter amicis videretur. aderamus nos quidem adolescentes,
otherwise to-(his)-friends it-should-seem we-were-present we indeed as-young-men
 sed multi amplissimi viri, quorum nemo censuit plus Fadiae
but many most-eminent men of-whom no-one judged more to-Fadia
 dandum, quam posset ad eam lege Voconia pervenire.
to-be-given than could to her by-the-law Voconian to-come
 tenuit permagnam Sextilius hereditatem, unde, si secutus
he-kept a-very-great Sextilius inheritance from-which if followed

esset eorum sententiam, qui honesta et recta emolumentis
he-had of-those the-view who the-honorable and the-right to-profits

omnibus et commodis anteponerent, nummum nullum
all and advantages set-before a-coin not-one

attigisset. num igitur eum postea censes anxio

he-would-have-touched surely-not therefore him afterward do-you-think with-an-anxious

animo aut sollicito fuisse? nihil minus, contraque illa

mind or troubled to-have-been nothing less and-on-the-contrary by-that

hereditate dives ob eamque rem laetus. magni enim

inheritance rich on-account-of and-that thing glad at-much for

aestimabat pecuniam non modo non contra leges, sed etiam

he-valued money not only not against the-laws but even

legibus partam. quae quidem vel cum periculo est quaerenda

by-the-laws gained which indeed even with danger is to-be-sought

vobis; est enim effectrix multarum et magnarum voluptatum.

by-you it-is for the-producer of-many and great pleasures

ut igitur illis, qui, recta et honesta quae sunt, ea 56

as therefore for-those who the-right and the-honorable which are those

statuunt per se expetenda, adeunda sunt saepe pericula

judge by themselves to-be-sought to-be-faced are often dangers

decoris honestatisque causa, sic vestris, qui omnia voluptate

of-seemliness and-of-honorableness for-the-sake so for-yours who all-things by-pleasure

metiuntur, pericula adeunda sunt, ut adipiscantur magnas

measure dangers to-be-faced are that they-may-win great

voluptates. si magna res, magna hereditas agetur, cum

pleasures if a-great matter a-great inheritance shall-be-at-stake since

pecunia voluptates pariantur plurimae, idem erit Epicuro

by-money pleasures are-produced very-many the-same will-be for-Epicurus

vestro faciendum, si suum finem bonorum sequi volet,

your to-be-done if his-own end of-goods to-follow he-shall-wish

quod Scipioni magna gloria proposita, si Hannibalem in

as for-Scipio a-great glory held-out if Hannibal into

Africam retraxisset. itaque quantum adiit periculum! ad
Africa he-had-drawn-back and-so how-great he-faced danger to
 honestatem enim illum omnem conatum suum referebat, non
honorableness for that whole effort his-own he-referred not
 ad voluptatem. sic vester sapiens magno aliquo emolumento
to pleasure so your wise-man by-a-great some profit
 commotus cicuta, si opus erit, dimicabit.
moved with-hemlock if need there-shall-be will-fight
 57 occultum facinus esse potuerit, gaudebit; prehensus
hidden the-crime to-be it-shall-have-been-able he-will-rejoice caught
 omnem poenam contemnet. erit enim instructus ad
every penalty he-will-despise he-will-be for equipped for
 mortem contemnendam, ad exilium, ad ipsum etiam dolorem.
death to-be-despised for exile for the-very also pain
 quem quidem vos, cum improbis poenam proponitis,
which indeed you when for-the-wicked a-penalty you-set-out
 inpetibilem facitis, cum sapientem semper boni plus habere
unbearable you-make when the-wise-man always of-good more to-have
 vultis, tolerabilem.
you-wish bearable

XVIII • THE POWERFUL WRONGDOER

Suppose the man is not only cunning but powerful enough to be unjust with impunity. A dying friend asks you by word alone to restore an inheritance to his daughter — what will you do? Cicero cites Sextus Peducaeus, who sought out the widow unprompted, and Carneades' asp, to show that a good man cannot be found where everything is referred to advantage.

Sed finge non solum callidum eum, qui aliquid improbe
but imagine not only cunning him who something wickedly
 faciat, verum etiam praepotentem, ut M. Crassus fuit, qui
does but even very-powerful as Marcus Crassus was who
 tamen solebat uti suo bono, ut hodie est noster
nevertheless was-wont to-use his-own good(-nature) as today is our
 Pompeius, cui recte facienti gratia est habenda; esse enim
Pompey to-whom rightly acting thanks is to-be-had to-be for
 quam vellet iniquus iustus poterat inpune. quam multa
as-much-as he-wished unjust (or)-just he-could with-impunity how many
 vero iniuste fieri possunt, quae nemo possit reprehendere!
indeed unjustly to-be-done can which no-one could to-censure
 si te amicus tuus moriens rogaverit, ut hereditatem
if you a-friend your dying shall-have-asked that the-inheritance
 reddas suae filiae, nec usquam id scripserit, ut
you-restore to-his daughter and-not anywhere it he-shall-have-written as
 scripsit Fadius, nec cuiquam dixerit, quid facies?
wrote Fadius nor to-anyone shall-have-said what will-you-do
 tu quidem reddes; ipse Epicurus fortasse redderet, ut 58
you indeed will-restore(-it) himself Epicurus perhaps would-restore(-it) as
 Sextus Peducaeus, Sex. F., is qui hunc nostrum reliquit
Sextus Peducaeus of-Sextus (the-son) he who this our left
 effigiem et humanitatis et probitatis suae filium, cum
the-image both of-the-kindness and of-the-honesty his-own a-son both
 doctus, tum omnium vir optimus et iustissimus, cum
learned and of-all a-man best and most-just although
 sciret nemo eum rogatum a Caio Plotio, equite Romano
knew no-one him to-have-been-asked by Gaius Plotius a-knight Roman
 splendido, Nursino, ultro ad mulierem venit eique
distinguished of-Nursia unprompted to the-woman came and-to-her
 nihil opinanti viri mandatum exposuit hereditatemque
nothing suspecting of-(her)-husband the-charge he-set-out and-the-inheritance

reddidit. sed ego ex te quaero, quoniam idem tu certe
be-restored but I from you ask since the-same you certainly
 fecisses, nonne intellegas eo maiorem vim esse
would-have-done surely you-understand so-much the-greater force to-be
 naturae, quod ipsi vos, qui omnia ad vestrum commodum
of-nature that yourselves you who all-things to your advantage
 et, ut ipsi dicitis, ad voluptatem referatis, tamen ea
and as yourselves you-say to pleasure refer still those-things
 faciatis, e quibus appareat non voluptatem vos, sed officium
do from which it-appears not pleasure you but duty
 sequi, plusque rectam naturam quam rationem pravam valere.
to-follow and-more upright nature than reasoning crooked to-prevail
 59 si scieris, inquit Carneades, aspidem occulte latere
if you-shall-have-known says Carneades an-aspid secretly to-lurk
 uspiam, et velle aliquem imprudentem super eam assidere, cuius
somewhere and to-wish someone unaware upon it to-sit-down whose
 mors tibi emolumentum futura sit, improbe feceris,
death for-you a-profit about-to-be is wickedly you-will-have-acted
 nisi monueris ne assidat, sed impunitè tamen; scisse
unless you-shall-have-warned lest be-sit-down but with-impunity nevertheless to-have-known
 enim te quis coarguere possit? Sed nimis multa. perspicuum
for you who to-convict could but too many-things clear
 est enim, nisi aequitas, fides, iustitia proficiscantur a
it-is for unless fairness good-faith justice start from
 natura, et si omnia haec ad utilitatem referantur, virum
nature and if all these to advantage are-referred a-man
 bonum non posse reperiri; deque his rebus satis multa
good not to-be-able to-be-found and-about these matters enough many-things
 in nostris de re publica libris sunt dicta a Laelio.
in our about thing public books have-been said by Laelius

Did brave men enter battle by a calculation of pleasures? Cicero asks Torquatus which speech his great ancestor would rather have heard. Publius Decius, charging the Latin line, was not thinking of his pleasures, nor his son and grandson after him; nor did pleasure lead Torquatus himself to unseat Sulla from the consulship.

Transfer idem ad modestiam vel temperantiam, quae est 60
transfer the-same to modesty or self-control which is
 moderatio cupiditatum rationi oboediens. satisne ergo pudori
the-restraining of-desires to-reason obedient enough-then therefore for-decency
 consulat, si quis sine teste libidini pareat? an est aliquid
does-be-provide if anyone without a-witness to-lust yields or is-there something
 per se ipsum flagitiosum, etiamsi nulla comitetur infamia?
by itself the-very shameful even-if no accompanies disgrace
 Quid? fortes viri voluptatumne calculis subductis proelium
what brave men of-pleasures-then the-reckonings cast-up battle
 ineunt, sanguinem pro patria profundunt, an quodam
do-they-enter blood for country pour-out or by-a-certain
 animi ardore atque impetu concitati? utrum tandem censes,
of-spirit heat and rush stirred which pray do-you-think
 Torquate, Imperiosum illum, si nostra verba audiret,
Torquatus the-Imperious(-one) that if our words he-heard
 tuamne de se orationem libentius auditurum fuisse an
your-then about himself speech more-gladly about-to-hear to-have-been or
 meam, cum ego dicerem nihil eum fecisse sua causa
mine when I said nothing him to-have-done his-own for-the-sake
 omniaque rei publicae, tu contra nihil nisi sua?
and-everything of-the-thing public you on-the-contrary nothing except his-own
 si vero id etiam explanare velles apertiusque diceres nihil
if indeed that also to-explain you-wished and-more-openly you-said nothing

eum fecisse nisi voluptatis causa, quo modo eum
 him to-have-done except of-pleasure for-the-sake in-what way him
 tandem laturum fuisse existimas?

pray about-to-bear(-it) to-have-been do-you-suppose

- 61 esto, fecerit, si ita vis, Torquatus propter suas
 so-be-it let-him-have-done if so you-wish Torquatus on-account-of his-own
 utilitates— malo enim dicere quam voluptates, in tanto
 advantages I-prefer for to-say than pleasures in so-great
 praesertim viro—, num etiam eius collega P. Decius,
 especially a-man surely-not also his colleague Publius Decius
 princeps in ea familia consulatus, cum se devoverat et
 the-first in that family of-the-consulship when himself he-had-devoted and
 equo admisso in mediam aciem Latinorum irruebat, aliquid
 with-horse let-go into the-middle line of-the-Latins was-charging anything
 de voluptatibus suis cogitabat? ubi ut eam caperet
 about pleasures his-own was-he-thinking where that it he-might-seize
 aut quando? cum sciret confestim esse moriendum eamque
 or when although he-knew immediately to-be to-be-died and-that
 mortem ardentiore studio peteret, quam Epicurus voluptatem
 death with-more-burning zeal he-sought than Epicurus pleasure
 petendam putat. quod quidem eius factum nisi esset iure
 to-be-sought thinks which indeed his deed unless it-had-been rightly
 laudatum, non esset imitatus quarto consulatu suo
 praised not would-have imitated(-it) in-the-fourth consulship his-own
 filius, neque porro ex eo natus cum Pyrrho bellum gerens
 the-son and-not further from him born with Pyrrhus war waging
 consul cecidisset in proelio seque e continenti genere
 as-consul would-have-fallen in battle and-himself from an-unbroken line
 tertiam victimam rei publicae praeberet.

the-third victim to-the-thing public would-have-offered

Contineo me ab exemplis. Graecis hoc modicum est: 62

I-restrain myself from examples for-the-Greeks this moderate is
 Leonidas, Epaminondas, tres aliqui aut quattuor; ego si
Leonidas Epaminondas three some or four I if
 nostros colligere coepero, perficiam illud quidem, ut
our-own to-gather I-shall-have-begun I-shall-bring-about that indeed that
 se virtuti tradat constringendam voluptas, sed dies me
itself to-virtue hands-over to-be-bound pleasure but the-day me
 deficiet, et, ut Aulus Varius, qui est habitus iudex durior,
will-fail and as Aulus Varius who was reckoned a-judge rather-harsh
 dicere consessori solebat, cum datis testibus alii tamen
to-say to-his-colleague was-wont when given the-witnesses others still
 citarentur: Aut hoc testium satis est, aut nescio, quid satis
were-called either this of-witnesses enough is or I-know-not what enough
 sit, sic a me satis datum est testium. Quid enim? te
is so by me enough given has-been of-witnesses what for you
 ipsum, dignissimum maioribus tuis, voluptasne induxit, ut
yourself most-worthy of-ancestors your pleasure-then led-on that
 adolescentulus eriperes P. Sullae consulatum? quem
as-a-young-man you-snatched from-Publius Sulla the-consulship which
 cum ad patrem tuum rettulisses, fortissimum virum, qualis
when to father your you-had-brought-back a-most-valiant man such-as
 ille vel consul vel civis cum semper, tum post consulatum
he either as-consul or as-citizen both always and after the-consulship
 fuit! quo quidem auctore nos ipsi ea gessimus, ut
was by-whom indeed as-adviser we ourselves those-things did that
 omnibus potius quam ipsis nobis consuluerimus.
for-all rather than for-the-very ourselves we-took-thought

At quam pulchre dicere videbare, cum ex altera parte ponebas 63

but how finely to-speak you-seemed when on the-one side you-set
 cumulatam aliquem plurimis et maximis voluptatibus
heaped someone with-very-many and greatest pleasures

nullo nec praesenti nec futuro dolore, ex altera autem
with-no neither present nor future pain on the-other moreover
 cruciatibus maximis toto corpore nulla nec adiuncta nec
with-torments greatest in-the-whole body with-no neither joined nor
 sperata voluptate, et quaerebas, quis aut hoc miserior
hoped-for pleasure and you-asked who either than-this more-wretched
 aut superiore illo beatior; deinde concludebas summum
or than-the-former that happier next you-concluded the-highest
 malum esse dolorem, summum bonum voluptatem!
evil to-be pain the-highest good pleasure

XX • THORIUS AND REGULUS

Lucius Thorius Balbus lacked no pleasure and feared nothing, and by Torquatus' reckoning he was happy — though he bounded his desires by his own satiety, not by Epicurus' rule. Cicero sets Regulus against him, tortured with sleeplessness and hunger for a pledge given to an enemy, and calls him the happier. Lucretia and Verginius follow: the grave are often the blessed.

Lucius Thorius Balbus fuit, Lanuvinus, quem meminisse
Lucius Thorius Balbus there-was of-Lanuvium whom to-remember
 tu non potes. is ita vivebat, ut nulla tam exquisita posset
you not can he so lived that no so choice could
 inveniri voluptas, qua non abundaret. erat et cupidus
to-be-found pleasure in-which not he-abounded he-was both eager
 voluptatum et eius generis intellegens et copiosus, ita non
for-pleasures and of-that kind a-connoisseur and well-supplied so not
 superstitiosus, ut illa plurima in sua patria sacrificia et
superstitious that those very-many in his-own homeland sacrifices and

fana contemneret, ita non timidus ad mortem, ut in acie
shrines be-despised so not fearful of death that in the-line
 sit ob rem publicam interfectus.

he-was for the-thing public slain

cupiditates non Epicuri divisione finiebat, sed sua
desires not by-Epicurus' division he-bounded but by-his-own
 satietate. habebat tamen rationem valitudinis: utebatur iis

satisfaction be-had however regard for-health be-used those

exercitationibus, ut ad cenam et sitiens et esuriens veniret,
exercises so-that to dinner both thirsting and hungering be-came

eo cibo, qui et suavissimus esset et idem facillimus ad
with-that food which both sweetest was and the-same easiest for

concoquendum, vino et ad voluptatem et ne noceret. cetera
digesting with-wine both for pleasure and lest it-should-harm the-rest

illa adhibebat, quibus demptis negat se Epicurus intellegere
those be-employed which taken-away denies himself Epicurus to-understand

quid sit bonum. aberat omnis dolor, qui si adesset, nec
what is good absent-was all pain which if it-were-present not

molliter ferret et tamen medicis plus quam philosophis
softly he-would-bear(-it) and yet doctors more than philosophers

uteretur. color egregius, integra valitudo, summa gratia,
he-would-use complexion excellent unbroken health the-highest favor

vita denique conferta voluptatum omnium varietate.

a-life in-short crammed of-pleasures of-all with-the-variety

hunc vos beatum; ratio quidem vestra sic cogit. at
him you-(call) happy the-system indeed your so compels but

ego quem huic antepoanam non audeo dicere; dicet pro
I whom to-him I-should-prefer not I-dare to-say will-say for

me ipsa virtus nec dubitabit isti vestro beato M.
me the-very virtue and-not she-will-hesitate to-that your happy-man Marcus

Regulum antepoanere, quem quidem, cum sua voluntate,
Regulus to-prefer whom indeed when by-his-own will

64

65

nulla vi coactus praeter fidem, quam dederat hosti, ex
by-no force compelled except the-pledge which he-had-given to-the-enemy from
 patria Karthaginem revertisset, tum ipsum, cum vigiliis
his-country to-Carthage he-had-retained then the-very when by-sleeplessness
 et fame cruciaretur, clamat virtus beatiorem fuisse
and by-hunger he-was-tortured cries virtue happier to-have-been
 quam potantem in rosa Thorium. bella magna gesserat,
than drinking among roses Thorius wars great he-had-waged
 bis consul fuerat, triumpharat nec tamen sua illa
twice consul he-had-been he-had-triumphed and-not yet his-own those
 superiora tam magna neque tam praeclara ducebat quam
earlier(-deeds) so great nor so splendid he-counted as
 illum ultimum casum, quem propter fidem constantiamque
that last fall which on-account-of good-faith and-steadfastness
 susceperat, qui nobis miserabilis videtur audientibus, illi
he-had-undertaken which to-us pitiable seems bearing-of-it to-him
 perpetienti erat voluptarius. non enim hilaritate nec lascivia
enduring-it was pleasurable not for by-cheerfulness nor by-playfulness
 nec risu aut ioco, comite levitatis, saepe etiam tristes
nor by-laughter or by-jest the-companion of-frivolity often even the-grave
 firmitate et constantia sunt beati.
by-firmness and by-steadfastness are happy

66 stuprata per vim Lucretia a regis filio testata
violated by force Lucretia by of-the-king the-son having-called-to-witness
 civis se ipsa interemit. hic dolor populi Romani
the-citizens herself (she)-herself slew this grief of-the-people Roman
 duce et auctore Bruto causa civitati libertatis fuit,
with-leader and mover Brutus the-cause for-the-state of-liberty was
 ob eiusque mulieris memoriam primo anno et vir
on-account-of and-of-that woman the-memory in-the-first year both the-husband
 et pater eius consul est factus. tenuis Lucius Verginius
and the-father of-her consul was made a-poor Lucius Verginius

unusque de multis sexagesimo anno post libertatem receptam
and-one of many in-the-sixtieth year after liberty recovered
 virginem filiam sua manu occidit potius, quam ea Ap.
a-maiden daughter with-his-own hand he-slew rather than she to-Appius
 Claudii libidini, qui tum erat summo cum imperio, dederetur.
Claudius' lust who then was the-highest with power should-be-given-up

XXI • HISTORY IS DUMB IN YOUR SCHOOL

Cicero says he has never heard Lycurgus, Solon, Miltiades, Themistocles, or Epaminondas named in the school of Epicurus, though they are in the mouths of all other philosophers. He then recalls Cleanthes' picture: Pleasure enthroned in royal dress with the Virtues waiting on her as maids, warning her only to give no offense.

Aut haec tibi, Torquate, sunt vituperanda aut patrocinium 67
either these-things by-you Torquatus are to-be-blamed or the-advocacy
 voluptatis repudiandum. quod autem patrocinium aut quae
of-pleasure to-be-given-up what moreover advocacy or what
 ista causa est voluptatis, quae nec testes ullos e claris
that case is of-pleasure which neither witnesses any from famous
 viris nec laudatores poterit adhibere? ut enim nos ex
men nor praisers will-be-able to-bring-in as for we from
 annalium monimentis testes excitamus eos, quorum omnis vita
of-the-annals the-records witnesses summon those whose whole life
 consumpta est in laboribus gloriosis, qui voluptatis nomen
spent has-been in toils glorious who of-pleasure the-name
 audire non possent, sic in vestris disputationibus historia
to-hear not could so in your discussions history
 muta est. numquam audiui in Epicuri schola Lycurgum,
dumb is never I-have-heard in Epicurus' school Lycurgus
 Solonem, Miltiadem, Themistoclem, Epaminondam nominari,
Solon Miltiades Themistocles Epaminondas to-be-named

qui in ore sunt ceterorum omnium philosophorum.

who in the-mouth are of-the-other of-all philosophers

nunc vero, quoniam haec nos etiam tractare coepimus,

now indeed since these-things we also to-handle have-begun

suppeditabit nobis Atticus noster e thesauris suis quos

will-supply to-us Atticus our from treasures his what

et quantos viros! nonne melius est de his aliquid quam

and how-great men surely better it-is about these something than

tantis voluminibus de Themista loqui?

in-such-great volumes about Themista to-speak

68 sint ista Graecorum; quamquam ab iis philosophiam

let-them-be those-things of-the-Greeks although from them philosophy

et omnes ingenuas disciplinas habemus; sed tamen est

and all liberal studies we-have but still there-is

aliquid, quod nobis non liceat, liceat illis.

something which for-us not may-be-allowed may-be-allowed for-them

Pugnant Stoici cum Peripateticis. alteri negant quicquam

fight the-Stoics with the-Peripatetics the-one deny anything

esse bonum, nisi quod honestum sit, alteri plurimum

to-be good except what honorable is the-other very-much

se et longe longeque plurimum tribuere honestati,

themselves and far and-far very-much to-allow to-honorableness

sed tamen et in corpore et extra esse quaedam bona.

but still both in the-body and outside to-be certain goods

et certamen honestum et disputatio splendida! omnis est

and the-contest honorable and the-debate splendid the-whole is

enim de virtutis dignitate contentio. at cum tuis

for about of-virtue the-worth the-dispute but with your(-friends)

cum disseras, multa sunt audienda etiam de obscenis

when you-argue many-things are to-be-heard even about obscene

voluptatibus, de quibus ab Epicuro saepissime dicitur.

pleasures about which by Epicurus very-often it-is-spoken

non potes ergo ista tueri, Torquate, mihi crede, si 69
not you-can therefore those-things to-maintain Torquatus me believe if
 te ipse et tuas cogitationes et studia perspexeris;
yourself (you)-yourself and your thoughts and pursuits you-shall-have-examined
 pudebit te, inquam, illius tabulae, quam Cleanthes sane
it-will-shame you say-I of-that picture which Cleanthes quite
 commode verbis depingere solebat. iubebat eos, qui
aptly in-words to-paint was-wont he-used-to-bid those who
 audiebant, secum ipsos cogitare pictam in tabula
were-listening with-themselves the-very to-imagine painted on a-panel
 Voluptatem pulcherrimo vestitu et ornatu regali in solio
Pleasure in-most-beautiful clothing and adornment royal on a-throne
 sedentem, praesto esse Virtutes ut ancillulas, quae nihil aliud
sitting at-hand to-be the-Virtues like little-maids which nothing else
 agerent, nullum suum officium ducerent, nisi ut Voluptati
did no their-own duty counted except that on-Pleasure
 ministrarent et eam tantum ad aurem admonerent, si modo
they-waited and her only at the-ear warned if only
 id pictura intellegi posset, ut caveret ne quid faceret
that by-a-picture to-be-understood could that she-take-care lest anything she-should-do
 imprudens, quod offenderet animos hominum, aut quicquam,
unawares which offended the-minds of-men or anything
 e quo oriretur aliquis dolor. Nos quidem Virtutes sic natae
from which arose any pain we indeed the-Virtues so born
 sumus, ut tibi serviremus, aliud negotii nihil habemus.
are that you we-should-serve other of-business nothing we-have

No one who steers everything by pleasure can hold on to virtue. A man who abstains from wrong only to escape harm is not just even while he fears, and he will stop fearing as soon as he can conceal what he does. Cicero tells the Epicureans that they offer a pretense of justice in place of the thing itself, and says he contends for one point only: that the reward of duty is duty.

- 70 At negat Epicurus— hoc enim vestrum lumen est—
but denies Epicurus this for your light is
 quemquam, qui honeste non vivat, iucunde posse vivere. quasi
anyone who honorably not lives pleasantly to-be-able to-live as-if
 ego id curem, quid ille aiat aut neget. illud quaero, quid
I that cared what he says or denies this I-ask what
 ei, qui in voluptate summum bonum ponat, consentaneum
for-him who in pleasure the-highest good places consistent
 sit dicere. quid affers, cur Thorius, cur Caius Postumius,
it-is to-say what do-you-bring why Thorius why Gaius Postumius
 cur omnium horum magister, Orata, non iucundissime vixerit?
why of-all these the-master Orata not most-pleasantly lived
 ipse negat, ut ante dixi, luxuriosorum vitam reprehendendam,
himself he-denies as before I-said of-the-dissolute the-life to-be-censured
 nisi plane fatui sint, id est nisi aut cupiant aut metuant.
unless plainly foolish they-are that is unless either they-crave or they-fear
 quarum ambarum rerum cum medicinam pollicetur, luxuriae
of-which of-both things when a-cure he-promises to-extravagance
 licentiam pollicetur. his enim rebus detractis negat se
license he-promises these for things taken-away he-denies himself
 reperire in asotum vita quod reprehendat.
to-find in of-profligates the-life what he-may-censure

Non igitur potestis voluptate omnia dirigentes aut tueri aut 71
not therefore you-can by-pleasure all-things steering either to-maintain or
 retinere virtutem. nam nec vir bonus ac iustus haberi debet
to-keep virtue for not a-man good and just to-be-held ought
 qui, ne malum habeat, abstinere se ab iniuria. nosti,
who lest evil he-should-have keeps himself from wrong you-know
 credo, illud: 'Nemo pius est, qui pietatem—'; cave putes
I-believe that no-one dutiful is who piety beware you-think
 quicquam esse verius. nec enim, dum metuit, iustus est, et
anything to-be truer nor for while he-fears just he-is and
 certe, si metuere destiterit, non erit; non metuet autem,
certainly if to-fear he-shall-have-ceased not he-will-be not he-will-fear moreover
 sive celare poterit, sive opibus magnis quicquid fecerit
whether to-conceal he-can or by-resources great whatever he-has-done
 optinere, certeque malet existimari bonus vir, ut non sit,
to-uphold and-certainly he-will-prefer to-be-thought a-good man though not he-is
 quam esse, ut non putetur. ita, quod certissimum est, pro
than to-be though not he-is-thought so what most-certain is instead-of
 vera certaue iustitia simulationem nobis iustitiae traditis
true and-sure justice a-pretense to-us of-justice you-hand-down
 praecipitisque quodam modo ut nostram stabilem conscientiam
and-you-teach in-a-certain way that our steady conscience
 contemnamus, aliorum errantem opinionem aucupemur.
we-despise of-others the-wandering opinion we-hunt-after
 Quae dici eadem de ceteris virtutibus possunt, quarum 72
which to-be-said the-same about the-other virtues can of-which
 omnium fundamenta vos in voluptate tamquam in aqua
of-all the-foundations you in pleasure as in water
 ponitis. quid enim? fortemne possumus dicere eundem illum
you-lay what for brave-then can-we to-call that-same that
 Torquatum?— delector enim, quamquam te non possum,
Torquatus I-am-delighted for although you not I-can

ut ais, corrumpere, delector, inquam, et familia vestra
as you-say to-bribe I-am-delighted say-I both by-the-family your
 et nomine. et hercule mihi vir optimus nostrique
and by-the-name and by-Hercules to-me a-man best and-of-us
 amantissimus, Aulus Torquatus, versatur ante oculos, cuius
most-loving Aulus Torquatus moves before (my)-eyes of-whom
 quantum studium et quam insigne fuerit erga me temporibus
how-great the-zeal and how marked was toward me in-times
 illis, quae nota sunt omnibus, scire necesse est utrumque
those which known are to-all to-know necessary it-is each
 vestrum. quae mihi ipsi, qui volo et esse et haberi gratus,
of-you which to-me myself who wish both to-be and to-be-held grateful
 grata non essent, nisi eum perspicerem mea causa mihi
welcome not would-be unless him I-perceived my for-the-sake to-me
 amicum fuisse, non sua, nisi hoc dicis sua, quod interest
a-friend to-have-been not his-own unless this you-call his-own that it-concerns
 omnium recte facere. si id dicis, vicimus. id enim volumus,
of-all rightly to-act if that you-say we-have-won that for we-wish
 id contendimus, ut officii fructus sit ipsum officium.
that we-contend that of-duty the-fruit is the-very duty
 73 hoc ille tuus non vult omnibusque ex rebus voluptatem
this that man-of-yours not wishes and-all from things pleasure
 quasi mercedem exigit. sed ad illum redeo. si voluptatis
as-it-were a-wage he-exacts but to him I-return if of-pleasure
 causa cum Gallo apud Anienem depugnavit provocatus
for-the-sake with the-Gaul by the-Anio he-fought-it-out challenged
 et ex eius spoliis sibi et torquem et cognomen
and from his spoils for-himself both a-torque and a-surname
 induit ullam aliam ob causam, nisi quod ei talia
he-put-on any other on-account-of cause except that to-him such
 facta digna viro videbantur, fortem non puto. iam si
deeds worthy of-a-man seemed brave not I-count(-him) now if

pudor, si modestia, si pudicitia, si uno verbo temperantia
shame if modesty if chastity if in-one word self-control

poenae aut infamiae metu coërcēbuntur, non sanctitate
of-punishment or of-disgrace by-the-fear shall-be-restrained not by-holiness

sua se tuebuntur, quod adulterium, quod stuprum,
their-own themselves will-they-defend what adultery what debauchery

quae libido non se proripiet ac proiciet aut occultatione
what lust not itself will-rush-forth and fling-itself either with-concealment

proposita aut impunitate aut licentia?
offered or with-impunity or with-license

Quid? illud, Torquate, quale tandem videtur, te isto 74
what that Torquatus of-what-kind pray does-it-seem you with-that

nomine, ingenio, gloria, quae facis, quae cogitas, quae contendis
name talent renown what you-do what you-think what you-strive-for

quo referas, cuius rei causa perficere quae conaris velis,
whither you-refer of-what thing for-the-sake to-accomplish what you-attempt you-wish

quid optimum denique in vita iudices non audere in conventu
what best in-short in life you-judge not to-dare in an-assembly

dicere? quid enim mereri velis, iam cum magistratum
to-say what for to-earn would-you-wish now when office

inieris et in contionem ascenderis— est enim tibi
you-shall-have-entered and onto the-platform you-shall-have-mounted it-is for by-you

edicendum quae sis observaturus in iure dicendo, et fortasse
to-be-proclaimed what you-are about-to-observe in law pronouncing and perhaps

etiam, si tibi erit visum, aliquid de maioribus tuis et
also if to-you it-shall-be seemed-good something about ancestors your and

de te ipso dices more maiorum—, quid merearis
about yourself the-very you-will-say by-the-custom of-ancestors what would-you-earn

igitur, ut dicas te in eo magistratu omnia voluptatis
therefore that you-say yourself in that office everything of-pleasure

causa facturum esse, teque nihil fecisse in vita nisi
for-the-sake about-to-do to-be and-yourself nothing to-have-done in life except

voluptatis causa? 'An me', inquis, tam amentem putas, ut
of-pleasure for-the-sake or me you-say so mad do-you-think that
 apud imperitos isto modo loquar? At tu eadem ista dic
before the-unlearned in-that way I-should-speak but you the-same those-things say
 in iudicio aut, si coronam times, dic in senatu. numquam
in court or if the-ring-of-listeners you-fear say in the-senate never
 facies. cur, nisi quod turpis oratio est? mene ergo
you-will-do-(it) why except that shameful the-speech is me-then therefore
 et Triarium dignos existimas, apud quos turpiter loquare?
and Triarius worthy do-you-judge before whom basely you-may-speak

XXIII • SAY IT IN THE SENATE

Cicero grants that the word may stand as Torquatus defines it. Then he sets a test: stand up in any assembly and say that you do everything in order not to feel pain, and that in office and in life you act only for your own advantage. Torquatus would not dare; in the courts and the senate he talks of duty, fairness, and dying for one's country, while Cicero and his friends gape at him and he laughs to himself.

- 75 Verum esto: verbum ipsum voluptatis non habet dignitatem,
but so-be-it the-word itself of-pleasure not has dignity
 nec nos fortasse intellegimus. hoc enim identidem dicitis,
and-not we perhaps understand this for again-and-again you-say
 non intellegere nos quam dicatis voluptatem. rem videlicet
not to-understand us what you-call pleasure a-thing evidently
 difficilem et obscuram! individua cum dicitis et intermundia,
difficult and obscure atoms when you-say and interworlds
 quae nec sunt ulla nec possunt esse, intellegimus, voluptas,
which neither are any nor can to-be we-understand pleasure
 quae passeribus omnibus nota est, a nobis intellegi non
which to-sparrows all known is by us to-be-understood not

potest? quid, si efficio ut fateare me non modo quid
can what if I-bring-it-about that you-confess me not only what
 sit voluptas scire— est enim iucundus motus in sensu—,
is pleasure to-know it-is for a-pleasant motion in the-sense
 sed etiam quid eam tu velis esse? tum enim eam ipsam
but also what it you wish to-be now for that very
 vis, quam modo ego dixi, et nomen inponis, in motu ut
you-mean which just-now I named and a-name you-impose in motion that
 sit et faciat aliquam varietatem, tum aliam quandam
it-may-be and may-make some variety now another a-certain
 summam voluptatem, quo addi nihil possit; eam tum
highest pleasure to-which to-be-added nothing can it then
 adesse, cum dolor omnis absit; eam stabilem appellas.
to-be-present when pain all is-away it steady you-call
 sit sane ista voluptas. dic in quovis conventu te omnia 76
let-it-be indeed that a-pleasure say in any assembly yourself everything
 facere, ne doleas. si ne hoc quidem satis ample, satis honeste
to-do lest you-feel-pain if not this even enough amply enough honorably
 dici putas, dic te omnia et in isto magistratu et in omni
to-be-said you-think say yourself everything both in that office and in all
 vita utilitatis tuae causa facturum, nihil nisi quod expediat,
life of-advantage your for-the-sake about-to-do nothing except what profits
 nihil denique nisi tua causa: quem clamorem contionis aut
nothing in-short except your for-the-sake what an-outcry of-the-assembly or
 quam spem consulatus eius, qui tibi paratissimus est, futuram
what hope of-the-consulship of-that which to-you most-ready is about-to-be
 putas? eamne rationem igitur sequere, qua tecum
do-you-think that(-is-it) principle therefore do-you-follow which with-yourself
 ipse et cum tuis utare, profiteri et in medium proferre
(you)-yourself and with your-own you-use to-avow and into the-open to-bring
 non audeas? at vero illa, quae Peripatetici, quae Stoici
not you-would-dare but indeed those-things which the-Peripatetics which the-Stoics

dicunt, semper tibi in ore sunt in iudiciis, in senatu.
say always for-you in the-mouth are in the-courts in the-senate
 officium, aequitatem, dignitatem, fidem, recta, honesta,
duty fairness dignity good-faith right-things honorable-things
 digna imperio, digna populo Romano, omnia pericula pro
worthy of-empire worthy of-the-people Roman all dangers for
 re publica, mori pro patria, haec cum loqueris, nos
the-thing public to-die for country these-things when you-speak we
 barones stupemus, tu videlicet tecum ipse rides.
blockheads gape you evidently to-yourself (you)-yourself laugh

77 nam inter ista tam magnifica verba tamque praeclara non
for among those so magnificent words and-so splendid not
 habet ullum voluptas locum, non modo illa, quam in motu
has any pleasure place not only that which in motion
 esse dicitis, quam omnes urbani rustici, omnes, inquam, qui
to-be you-say which all townsmen countrymen all say-I who
 Latine loquuntur, voluptatem vocant, sed ne haec quidem
Latin speak pleasure call but not this even
 stabilis, quam praeter vos nemo appellat voluptatem.
steady(-one) which besides you no-one calls pleasure

XXIV • OPINIONS ONE MAY AVOW

A man who shaped his face and gait to look weightier would not be himself; you shape your words instead. Cicero holds that the true opinions are the ones that may be professed in the senate. Friendship cannot stand if no one is loved for his own sake, and one built on advantage lasts only as long as the advantage.

Vide igitur ne non debeas verbis nostris uti, sentiis tuis.
see therefore whether not you-ought words our to-use views your-own
 quodsi vultum tibi, si incessum fingeres, quo gravior
but-if a-face for-yourself if a-gait you-were-shaping whereby weightier

viderere, non esses tui similis; verba tu fingas et
you-might-seem not would-you-be to-yourself like words you should-shape and
 ea dicas, quae non sentias? aut etiam, ut vestitum, sic
those should-you-say which not you-think or even as clothing so
 sententiam habeas aliam domesticam, aliam forensem, ut
an-opinion should-you-have one for-home another for-the-forum so-that
 in fronte ostentatio sit, intus veritas occultetur? vide, quaeso,
on the-front display may-be within the-truth may-be-bidden see pray
 rectumne sit. mihi quidem eae verae videntur opiniones, quae
whether-right it-is to-me indeed those true seem opinions which
 honestae, quae laudabiles, quae gloriosae, quae in senatu, quae
honorable which praiseworthy which glorious which in the-senate which
 apud populum, quae in omni coetu concilioque profitendae
before the-people which in every gathering and-assembly to-be-avowed
 sint, ne id non pudeat sentire, quod pudeat dicere.
are lest that not it-shames to-think which it-shames to-say

Amicitiae vero locus ubi esse potest aut quis amicus esse
of-friendship indeed a-place where to-be can-it or who a-friend to-be
 cuiquam, quem non ipsum amet propter ipsum?
to-anyone whom not himself he-loves for himself

quid autem est amare, e quo nomen ductum amicitiae est, 78
what moreover is to-love from which the-name drawn of-friendship is
 nisi velle bonis aliquem affici quam maximis, etiamsi ad
except to-wish with-goods someone to-be-affected as greatest even-if to
 se ex iis nihil redundet? 'Prodest', inquit, mihi eo esse
oneself from them nothing flows-back it-profits says-be for-me of-that to-be
 animo. Immo videri fortasse. esse enim, nisi eris, non
mind nay to-seem(-so) perhaps to-be for unless you-shall-be not
 potes. qui autem esse poteris, nisi te amor ipse ceperit?
you-can how moreover to-be will-you-be-able unless you love itself shall-have-seized
 quod non subducta utilitatis ratione effici solet, sed
which not with-cast-up of-advantage a-reckoning to-be-brought-about is-wont but

ipsum a se oritur et sua sponte nascitur. At enim sequor
 itself from itself arises and by-its-own accord is-born but indeed I-follow
 utilitatem. Manebit ergo amicitia tam diu, quam diu sequetur
 advantage will-last therefore friendship as long as long shall-follow
 utilitas, et, si utilitas amicitiam constituet, tollet eadem.
 advantage and if advantage friendship shall-establish it-will-remove the-same

XXV • WOULD YOU STAND BAIL FOR A FRIEND?

If advantage fails, will you leave the friend or keep him? Cicero presses the case to its end: will you stand bail to a tyrant with your own life, or claim to be Orestes so that you may die in a friend's place? Torquatus would do all of it, but the doctrine he defends destroys friendship, and Epicurus was a better man than his teaching.

79 sed quid ages tandem, si utilitas ab amicitia, ut
 but what will-you-do pray if advantage from friendship as
 fit saepe, defecerit? relinquesne? quae ista amicitia
 happens often shall-have-failed will-you-leave(-it) what that friendship
 est? retinebis? qui convenit? quid enim de amicitia
 is will-you-keep(-it) how does-it-fit what for about friendship
 statueris utilitatis causa expetenda vides. Ne in odium
 you-have-laid-down of-advantage for-the-sake to-be-sought you-see lest into hatred
 veniam, si amicum destitero tueri. Primum cur ista
 I-come if a-friend I-shall-have-ceased to-protect first why that
 res digna odio est, nisi quod est turpis? quodsi, ne quo
 thing worthy of-hatred is unless because it-is base but-if lest by-any
 incommodo afficiare, non relinques amicum, tamen, ne
 inconvenience you-be-affected not you-will-leave the-friend still lest
 sine fructu alligatus sis, ut moriatur optabis. Quid, si
 without profit bound you-are that he-may-die you-will-wish what if
 non modo utilitatem tibi nullam afferet, sed iacturae rei
 not only advantage to-you no he-shall-bring but losses of-thing

familiaris erunt faciendae, labores suscipiendi, adeundum vitae
household will-be to-be-made toils to-be-undertaken to-be-faced of-life
 periculum? ne tum quidem te respicies et cogitabis
a-danger not then even yourself will-you-look-to and will-you-think
 sibi quemque natum esse et suis voluptatibus? vadem
for-himself each-one born to-be and for-his-own pleasures as-bail
 te ad mortem tyranno dabis pro amico, ut Pythagoreus
yourself to death to-a-tyrant will-you-give for a-friend as the-Pythagorean
 ille Siculo fecit tyranno? aut, Pylades cum sis, dices
that to-the-Sicilian did tyrant or Pylades although you-are will-you-say
 te esse Orestem, ut moriari pro amico? aut, si esses
yourself to-be Orestes that you-may-die for a-friend or if you-were
 Orestes, Pyladem refelleres, te indicares et, si id non
Orestes Pylades would-you-refute yourself would-you-declare and if that not
 probares, quo minus ambo una necaremini non precarere?
you-proved whereby less both together you-should-be-killed not would-you-beg
 Faceres tu quidem, Torquate, haec omnia; nihil enim 80
you-would-do you indeed Torquatus these all-things nothing for
 arbitror esse magna laude dignum, quod te praetermissum
I-think to-be of-great praise worthy which you about-to-pass-over
 credam aut mortis aut doloris metu. non quaeritur autem
I-should-believe either of-death or of-pain from-fear not it-is-asked moreover
 quid naturae tuae consentaneum sit, sed quid disciplinae.
what to-nature your consistent is but what to-the-school
 ratio ista, quam defendis, praecepta, quae didicisti,
the-system that which you-defend the-precepts which you-have-learned
 quae probas, funditus evertunt amicitiam, quamvis eam
which you-approve utterly overthrow friendship however-much it
 Epicurus, ut facit, in caelum efferat laudibus.
Epicurus as he-does to heaven raises with-praises

At coluit ipse amicitias. Quis, quaeso, illum negat et
but he-cultivated himself friendships who pray him denies both
 bonum virum et comem et humanum fuisse? de ingenio
a-good man and courteous and humane to-have-been about the-mind
 eius in his disputationibus, non de moribus quaeritur. sit
of-him in these discussions not about the-character it-is-asked let-it-be
 ista in Graecorum levitate perversitas, qui maledictis insectantur
that in of-Greeks the-frivolity the-perversity who with-abuse assail
 eos, a quibus de veritate dissentiunt. sed quamvis comis
those from whom about the-truth they-differ but however-much courteous
 in amicis tuendis fuerit, tamen, si haec vera sunt— nihil
in friends protecting he-was still if these-things true are nothing
 enim affirmo—, non satis acutus fuit. At multis se probavit.
for I-affirm not enough keen he-was but to-many himself he-approved

81 Et quidem iure fortasse, sed tamen non gravissimum est
and indeed rightly perhaps but still not the-weightiest is
 testimonium multitudinis. in omni enim arte vel studio vel
the-testimony of-the-crowd in every for art or pursuit or
 quavis scientia vel in ipsa virtute optimum quidque
in-any branch-of-knowledge or in the-very virtue the-best each-thing
 rarissimum est. ac mihi quidem, quod et ipse bonus vir fuit
rarest is and to-me indeed because both himself a-good man was
 et multi Epicurei et fuerunt et hodie sunt et in amicitiiis
and many Epicureans both have-been and today are and in friendships
 fideles et in omni vita constantes et graves nec voluptate, sed
faithful and in all life steady and weighty and-not by-pleasure but
 officio consilia moderantes, hoc videtur maior vis honestatis
by-duty (their)-plans guiding by-this seems greater the-force of-honorableness
 et minor voluptatis. ita enim vivunt quidam, ut eorum vita
and less of-pleasure so for live some that their by-life

refellatur oratio. atque ut ceteri dicere existimantur melius
is-refuted talk and as others to-speak are-thought better
 quam facere, sic hi mihi videntur facere melius quam dicere.
than to-act so these to-me seem to-act better than to-speak

XXVI • FARMS PREFERRED TO FRIENDS

Cicero grants the later Epicureans their more humane account, that a friend sought at first for advantage comes to be loved for himself. But if friendship is cultivated for its returns, farms and tenements will be preferred to friends. What is asked is not what Epicurus says, but what he may consistently say.

Sed haec nihil sane ad rem; illa videamus, quae a te 82
but these-things nothing really to the-point those let-us-look-at which by you
 de amicitia dicta sunt. e quibus unum mihi videbar ab
about friendship said have-been from which one to-me I-seemed by
 ipso Epicuro dictum cognoscere, amicitiam a voluptate non
the-very Epicurus said to-recognize friendship from pleasure not
 posse divelli ob eamque rem colendam esse, quod,
to-be-able to-be-torn on-account-of and-that thing to-be-cultivated to-be because
 quoniam sine ea tuto et sine metu vivi non posset, ne
since without it safely and without fear to-be-lived not could not
 iucunde quidem posset. satis est ad hoc responsum. Attulisti
pleasantly even could enough is to this an-answer you-brought
 aliud humanius horum recentiorum, numquam dictum ab
another more-humane of-these later(-men) never said by
 ipso illo, quod sciam, primo utilitatis causa amicum
that-very man as-far-as I-know at-first of-advantage for-the-sake a-friend
 expeti, cum autem usus accessisset, tum ipsum amari per
to-be-sought when moreover intimacy had-come-on then himself to-be-loved by
 se etiam omissa spe voluptatis. hoc etsi multimodis
himself even with-dropped the-hope of-pleasure this although in-many-ways

reprehendi potest, tamen accipio, quod dant. mihi enim
to-be-criticized can still I-accept what they-give to-me for
 satis est, ipsis non satis. nam aliquando posse recte
enough is for-themselves not enough for sometimes to-be-able rightly
 fieri dicunt nulla expectata nec quaesita voluptate.

to-be-done they-say with-no awaited nor sought pleasure

- 83 Posuisti etiam dicere alios foedus quoddam inter se
you-laid-down also to-say others a-compact a-certain among themselves
 facere sapientis, ut, quem ad modum sint in se
to-make the-wise that which to manner they-are toward themselves
 ipsos animati, eodem modo sint erga amicos; id
the-very disposed in-the-same way they-are toward friends that
 et fieri posse et saepe esse factum et ad
both to-happen to-be-able and often to-have-been done and to
 voluptates percipiendas maxime pertinere. hoc foedus facere si
pleasures to-be-had most to-belong this compact to-make if
 potuerunt, faciant etiam illud, ut aequitatem, modestiam,
they-have-been-able let-them-do also that that fairness modesty
 virtutes omnes per se ipsas gratis diligant. an vero, si
the-virtues all by themselves the-very for-nothing they-love or indeed if
 fructibus et emolumentis et utilitatibus amicitias coleamus,
by-returns and by-profits and by-advantages friendships we-shall-cultivate
 si nulla caritas erit, quae faciat amicitiam ipsam sua
if no affection there-shall-be which makes friendship itself by-its-own
 sponte, vi sua, ex se et propter se expetendam,
accord by-force its-own from itself and for itself to-be-sought
 dubium est, quin fundos et insulas amicis anteponamus?
doubtful is-it but-that farms and tenements to-friends we-shall-prefer

- 84 Licet hic rursus ea commemores, quae optimis
it-is-allowed here again those-things you-recall which in-best
 verbis ab Epicuro de laude amicitiae dicta sunt. non
words by Epicurus about the-praise of-friendship said have-been not

quaero, quid dicat, sed quid convenienter possit rationi

I-ask what he-says but what consistently he-can with-the-system

et sententiae suae dicere. Utilitatis causa amicitia est

and with-the-view his-own to-say of-advantage for-the-sake friendship has-been

quaesita. Num igitur utiliore tibi hunc Triarium putas

sought surely-not therefore more-useful to-you this Triarius do-you-think

esse posse, quam si tua sint Puteolis granaria? collige omnia,

to-be to-be-able than if yours are at-Puteoli granaries gather all-things

quae soletis: Praesidium amicorum. Satis est tibi in te,

which you-are-wont the-protection of-friends enough is for-you in yourself

satis in legibus, satis in mediocribus amicitiiis praesidii.

enough in the-laws enough in ordinary friendships of-protection

iam contemni non poteris. odium autem et invidiam

now to-be-despised not you-will-be-able hatred moreover and envy

facile vitabis. ad eas enim res ab Epicuro praecepta

easily you-will-avoid to those for matters by Epicurus rules

dantur. et tamen tantis vectigalibus ad liberalitatem

are-given and yet with-such-great revenues for generosity

utens etiam sine hac Pyladea amicitia multorum te

using even without this Pyladean friendship of-many yourself

benivolentia praeclare tuebere et munies. At quicum

by-the-goodwill splendidly you-will-guard and you-will-fortify but with-whom

ioca seria, ut dicitur, quicum arcana, quicum occulta omnia?

jests earnest as it-is-said with-whom secrets with-whom hidden all-things

Tecum optime, deinde etiam cum mediocri amico. sed

with-yourself best next also with an-ordinary friend but

fac ista esse non inopportuna; quid ad utilitatem tantae

grant those-things to-be not inconvenient what to the-advantage of-so-great

pecuniae? vides igitur, si amicitiam sua caritate metiare,

money you-see therefore if friendship by-its-own affection you-measure

nihil esse praestantius, sin emolumento, summas familiaritates

nothing to-be more-excellent but-if by-profit the-closest intimacies

praediorum fructuosorum mercede superari. me igitur ipsum
of-estates productive by-the-return to-be-surpassed me therefore myself
 ames oportet, non mea, si veri amici futuri sumus.
you-should-love it-is-right not my(-things) if true friends about-to-be we-are

XXVII • HAPPINESS MUST BE IN OUR POWER

A happy life that can be lost is not happy, and no one is happy while he fears the loss of the greatest things. Epicurus says duration adds nothing to pleasure, yet calls his god blessed and eternal. Since the things that produce pleasure lie outside us, fortune becomes the mistress of the happy life — the very fortune he said interferes only slightly.

Sed in rebus apertissimis nimium longi sumus. perfecto
but on matters most-obvious too long we-are (it)-being-proved
 enim et concluso neque virtutibus neque amicitii
for and (being)-concluded neither for-virtues nor for-friendships
 usquam locum esse, si ad voluptatem omnia referantur,
anywhere a-place to-be if to pleasure all-things are-referred
 nihil praeterea est magnopere dicendum. ac tamen, ne cui
nothing besides is greatly to-be-said and yet lest to-any
 loco non videatur esse responsum, pauca etiam nunc
point not it-seems to-have-been answered a-few-things even now
 dicam ad reliquam orationem tuam.
I-shall-say to the-remaining speech your

86 quoniam igitur omnis summa philosophiae ad beate vivendum
since therefore the-whole sum of-philosophy to happily living
 refertur, idque unum expetentes homines se ad hoc
is-referred and-that one seeking men themselves to this
 studium contulerunt, beate autem vivere alii in alio, vos in
study have-betaken happily moreover to-live some in one-thing you in

voluptate ponitis, item contra miseriam omnem in dolore,
pleasure place likewise on-the-contrary misery all in pain
 id primum videamus, beate vivere vestrum quale sit. atque
that first let-us-see happily to-live your of-what-kind is and
 hoc dabit, ut opinor, si modo sit aliquid esse beatum, id
this you-will-grant as I-suppose if only there-is anything to-be happy that
 oportere totum poni in potestate sapientis. nam si amitti
to-be-right wholly to-be-placed in the-power of-the-wise-man for if to-be-lost
 vita beata potest, beata esse non potest. quis enim confidit
a-life happy can happy to-be not it-can who for trusts
 semper sibi illud stabile et firmum permansurum, quod
always for-himself that steady and firm about-to-remain which
 fragile et caducum sit? qui autem diffidet perpetuitati
brittle and falling is (be)-who moreover shall-distrust the-permanence
 bonorum suorum, timeat necesse est, ne aliquando amissis
of-goods his-own he-should-fear necessary it-is lest some-time (with)-lost
 illis sit miser. beatus autem esse in maximarum rerum
those he-is wretched happy moreover to-be in of-the-greatest things
 timore nemo potest. nemo igitur esse beatus potest.
fear no-one can no-one therefore to-be happy can
 neque enim in aliqua parte, sed in perpetuitate temporis vita 87
and-not for in some part but in the-continuance of-time a-life
 beata dici solet, nec appellatur omnino vita, nisi confecta
happy to-be-called is-wont nor it-is-called at-all a-life unless finished
 atque absoluta, nec potest quisquam alias beatus esse, alias
and completed nor can anyone at-times happy to-be at-times
 miser; qui enim existimabit posse se miserum esse
wretched (he)-who for shall-judge to-be-able himself wretched to-be
 beatus non erit. nam cum suscepta semel est beata vita,
happy not he-will-be for when taken-up once has-been a-happy life
 tam permanet quam ipsa illa effectrix beatae vitae sapientia
so-long it-lasts as the-very that producer of-a-happy life wisdom

neque expectat ultimum tempus aetatis, quod Croeso scribit
and-not it-awaits the-last time of-life which to-Croesus writes

Herodotus praeceptum a Solone. At enim, quem ad modum
Herodotus (to-have-been)-taught by Solon but indeed which to manner

tute dicebas, negat Epicurus diuturnitatem quidem temporis
you-yourself were-saying denies Epicurus the-length indeed of-time

ad beate vivendum aliquid afferre, nec minorem voluptatem
to happily living anything to-bring and-not a-lesser pleasure

percipi in brevitate temporis, quam si illa sit sempiterna.
to-be-had in the-shortness of-time than if it is everlasting

88 haec dicuntur inconstantissime. cum enim summum bonum
these-things are-said most-inconsistently when for the-highest good

in voluptate ponat, negat infinito tempore aetatis voluptatem
in pleasure he-places he-denies by-boundless a-time of-life pleasure

fieri maiorem quam finito atque modico. qui bonum
to-become greater than by-a-bounded and moderate (be)-who good

omne in virtute ponit, is potest dicere perfici beatam
all in virtue places he can to-say to-be-completed a-happy

vitam perfectione virtutis; negat enim summo bono afferre
life by-the-completing of-virtue he-denies for to-the-highest good to-bring

incrementum diem. qui autem voluptate vitam effici
increase a-day (be)-who moreover by-pleasure a-life to-be-made

beatam putabit, qui sibi is conveniet, si negabit
happy shall-think how with-himself he will-agree if he-shall-deny

voluptatem crescere longinquitate? igitur ne dolorem quidem.
pleasure to-grow by-length therefore not pain either

an dolor longissimus quisque miserrimus, voluptatem non
or (is)-pain longest each most-wretched pleasure not

optabiliorum diuturnitas facit? quid est igitur, cur
more-desirable length does-it-make what is-there therefore why

ita semper deum appellet Epicurus beatum et aeternum?
so always god calls Epicurus blessed and eternal

dempta enim aeternitate nihilo beatior Iuppiter quam
(if)-taken-away for eternity by-nothing happier (is)-Jupiter than
 Epicurus; uterque enim summo bono fruitur, id est voluptate.
Epicurus each for the-highest good enjoys that is pleasure
 At enim hic etiam dolore. At eum nihili facit; ait
but indeed this-one also by-pain but it at-nothing he-reckons he-says
 enim se, si uratur, Quam hoc suave! dicturum.
for himself if he-be-burnt how this (is)-sweet about-to-say
 qua igitur re ab deo vincitur, si aeternitate non vincitur? 89
in-what therefore thing by god is-be-surpassed if in-eternity not is-be-surpassed
 in qua quid est boni praeter summam voluptatem, et eam
in which what is of-good besides the-highest pleasure and that
 sempiternam? quid ergo attinet gloriose loqui, nisi constanter
everlasting what therefore does-it-avail grandly to-speak unless consistently
 loquare? In voluptate corporis— addam, si vis, 'animi',
you-speak in pleasure of-the-body I-shall-add if you-wish of-the-mind
 dum ea ipsa, ut vultis, sit e corpore— situm est vivere
provided that itself as you-wish is from the-body placed is to-live
 beate. Quid? istam voluptatem perpetuam quis potest praestare
happily what that pleasure unbroken who can to-guarantee
 sapienti? nam quibus rebus efficiuntur voluptates, eae non
to-the-wise-man for by-which things are-produced pleasures they not
 sunt in potestate sapientis. non enim in ipsa sapientia
are in the-power of-the-wise-man not for in the-very wisdom
 positum est beatum esse, sed in iis rebus, quas sapientia
placed is happy to-be but in those things which wisdom
 comparat ad voluptatem. totum autem id externum est, et
provides for pleasure the-whole moreover that outward is and
 quod externum, id in casu est. ita fit beatae vitae domina
what (is)-outward that in chance is so becomes of-a-happy life the-mistress
 fortuna, quam Epicurus ait exiguam intervenire sapienti.
fortune which Epicurus says slightly to-interfere with-the-wise-man

Nature's riches are easily got, Epicurus says, and cheap food gives no less pleasure than costly. Cicero would praise that from Socrates, not from a man who measures everything by pleasure. Metrodorus makes happiness depend on a body assured of staying sound, which no one can be even till evening, and Gnaeus Octavius bore long, great pain without being wretched.

- 90 Age, inquires, ista parva sunt. Sapientem locupletat ipsa
come you-will-say those-things small are the-wise-man enriches the-very
 natura, cuius divitias Epicurus parabiles esse docuit. Haec
nature whose riches Epicurus easy-to-get to-be has-taught these-things
 bene dicuntur, nec ego repugno, sed inter sese ipsa
well are-said and-not I object but among themselves (they)-themselves
 pugnant. negat enim tenuissimo victu, id est contemptissimis
they-fight he-denies for by-the-slenderest diet that is by-the-meanest
 escis et potionibus, minorem voluptatem percipi quam
foods and drinks a-lesser pleasure to-be-had than
 rebus exquisitissimis ad epulandum. huic ego, si negaret
by-things most-choice for banqueting to-him I if he-denied
 quicquam interesse ad beate vivendum quali uteretur victu,
anything to-matter for happily living what-sort he-used diet
 concederem, laudarem etiam; verum enim diceret, idque
I-should-grant I-should-praise even the-truth for he-would-speak and-that
 Socratem, qui voluptatem nullo loco numerat, audio dicentem,
Socrates who pleasure in-no place counts I-hear saying
 cibi condimentum esse famem, potionis sitim. sed qui ad
of-food the-seasoning to-be hunger of-drink thirst but (be)-who to
 voluptatem omnia referens vivit ut Gallonius, loquitur ut Frugi
pleasure all-things referring lives like Gallonius speaks like Frugi
 ille Piso, non audio nec eum, quod sentiat, dicere existimo.
that Piso not I-listen and-not him what he-thinks to-say I-suppose

naturales divitias dixit parabiles esse, quod parvo esset 91

natural riches he-said easy-to-get to-be because with-little was

natura contenta. Certe, nisi voluptatem tanti aestimaretis.

nature content certainly unless pleasure at-so-much you-valued

Non minor, inquit, voluptas percipitur ex vilissimis rebus

not a-lesser says-he pleasure is-bad from the-cheapest things

quam ex pretiosissimis. Hoc est non modo cor non

than from the-costliest this is not only a-heart not

habere, sed ne palatum quidem. qui enim voluptatem

to-have but not a-palate even (those)-who for pleasure

ipsam contemnunt, iis licet dicere se acupenserem

itself despise for-them it-is-allowed to-say themselves a-sturgeon

maenae non antepone. cui vero in voluptate summum

to-a-sprat not to-prefer for-whom indeed in pleasure the-highest

bonum est, huic omnia sensu, non ratione sunt iudicanda,

good is for-him all-things by-sense not by-reason are to-be-judged

eaque dicenda optima, quae sint suavissima.

and-those to-be-called best which are sweetest

Verum esto; consequatur summas voluptates non modo parvo, 92

but so-be-it let-him-attain the-highest pleasures not only at-little

sed per me nihilo, si potest; sit voluptas non minor

but for me at-nothing if he-can let-there-be a-pleasure not less

in nasturcio illo, quo vesci Persas esse solitos scribit

in cress that on-which to-feed the-Persians to-have-been wont writes

Xenophon, quam in Syracusanis mensis, quae a Platone

Xenophon than at Syracusan tables which by Plato

graviter vituperantur; sit, inquam, tam facilis, quam vultis,

weightily are-censured let-it-be say-I as easy as you-wish

comparatio voluptatis, quid de dolore dicemus? cuius tanta

the-procuring of-pleasure what about pain shall-we-say of-which so-great

t tormenta sunt, ut in iis beata vita, si modo dolor summum

the-torments are that in them a-happy life if only pain the-highest

malum est, esse non possit. ipse enim Metrodorus, paene
evil is to-be not can himself for Metrodorus almost
 alter Epicurus, beatum esse describit his fere verbis: cum
a-second Epicurus happy to-be describes in-these nearly words when
 corpus bene constitutum sit et sit exploratum ita futurum.
the-body well settled is and it-is assured so about-to-be
 an id exploratum cuiquam potest esse, quo modo se hoc
or that assured to-anyone can to-be in-what way itself this
 habiturum sit corpus, non dico ad annum, sed ad vesperum?
about-to-hold is the-body not do-I-say for a-year but for the-evening
 dolor ergo, id est summum malum, metuetur semper,
pain therefore that is the-highest evil it-will-be-feared always
 etiamsi non aderit; iam enim adesse poterit. qui
even-if not it-shall-be-present now for to-be-present it-will-be-able how
 potest igitur habitare in beata vita summi mali metus?
can therefore to-dwell in a-happy life of-the-highest evil the-fear
 93 Traditur, inquit, ab Epicuro ratio neglegendi doloris. Iam
is-banded-down says-he by Epicurus a-method of-disregarding pain now
 id ipsum absurdum, maximum malum neglegi. sed quae
that itself (is)-absurd the-greatest evil to-be-disregarded but what
 tandem ista ratio est? Maximus dolor, inquit, brevis est.
pray that method is the-greatest pain says-he short is
 Primum quid tu dicis breve? deinde dolorem quem maximum?
first what you call short next pain which greatest
 quid enim? summus dolor plures dies manere non potest? vide,
what for the-highest pain several days to-remain not can see
 ne etiam menses! nisi forte eum dicis, qui, simul atque
whether even months unless perhaps that you-mean which as-soon as
 arripuit, interficit. quis istum dolorem timet? illum mallet
it-has-seized it-kills who that pain fears that I-should-prefer
 lebares, quo optimum atque humanissimum virum, Cn.
you-lightened by-which a-most-excellent and most-humane man Gnaeus

Octavium, Marci filium, familiarem meum, confici vidi,
Octavius of-Marcus the-son a-friend my to-be-worn-down I-saw
 nec vero semel nec ad breve tempus, sed et saepe et plane
and-not indeed once nor for a-short time but both often and quite
 diu. quos ille, di immortales, cum omnes artus ardere viderentur,
long what he gods immortal when all limbs to-burn seemed
 cruciatus perferebat! nec tamen miser esse, quia summum
torments he-bore-through and-not yet wretched to-be because the-highest
 id malum non erat, tantum modo laboriosus videbatur; at
that evil not was only merely afflicted he-seemed but
 miser, si in flagitiosa et vitiosa vita afflueret voluptatibus.
wretched if in a-shameful and vicious life be-overflowed with-pleasures

XXIX • PHILOCTETES ON THE ROCK

Great pain is short and long pain light, you say; Cicero answers that he has seen pains both great and long. Courage has its own rules, and they forbid a man to be unmanned by pain. Let Epicurus try his refrain on Philoctetes, now in his tenth year in the cave — pain is soothed by the poultices of endurance, not by a maxim.

Quod autem magnum dolorem brevem, longinquum levem 94
as-to-that moreover a-great pain short a-long light
 esse dicitis, id non intellego quale sit. video enim
to-be you-say that not I-understand of-what-kind it-is I-see for
 et magnos et eosdem bene longinquos dolores, quorum
both great and the-same quite long pains of-which
 alia toleratio est verior, qua uti vos non potestis, qui
another endurance is truer which to-use you not can who
 honestatem ipsam per se non amatis. fortitudinis quaedam
honorableness itself by itself not you-love of-courage certain
 praecepta sunt ac paene leges, quae effeminari virum
rules there-are and almost laws which to-be-unmanned a-man

vetant in dolore. quam ob rem turpe putandum est,
forbid in pain which on-account-of thing base to-be-thought it-is
 non dico dolere— nam id quidem est interdum necesse—,
not I-say to-feel-pain for that indeed is sometimes necessary
 sed saxum illud Lemnium clamore Philocteteo funestare,
but the-rock that Lemnian with-a-cry Philoctetean to-defile

quod eiulatu, questu, gemitu, fremitibus
which with-wailing complaint groaning roarings
 resonando mutum flebiles voces refert.
by-resounding dumb tearful voices returns

Huic Epicurus praecentet, si potest, cui
to-this-man Epicurus let-him-chant if he-can for-whom

e viperino morsu venae viscerum
from a-viper's bite the-veins of-the-vitals
 veneno inbutae taetros cruciatus cient!
with-venom steeped foul torments stir

Sic Epicurus: Philocteta, st! brevis dolor. At iam
so Epicurus Philoctetes hush short (is)-the-pain but already
 decimum annum in spelunca iacet. Si longus, levis; dat
the-tenth year in a-cave he-lies if long (it-is)-light it-gives
 enim intervalla et relaxat.
for intervals and it-slackens

95 Primum non saepe, deinde quae est ista relaxatio, cum
first not often next what is that slackening when
 et praeteriti doloris memoria recens est et futuri atque
both of-past pain the-memory fresh is and of-future and
 inpendentis torquet timor? 'Moriatur', inquit. Fortasse id
threatening racks the-fear let-him-die says-he perhaps that

optimum, sed ubi illud: 'Plus semper voluptatis'? si enim ita
 (is)-best but where (is)-that more always of-pleasure if for so
 est, vide ne facinus facias, cum mori suadeas. potius ergo
 it-is see lest a-crime you-commit when to-die you-advice rather therefore
 illa dicantur: turpe esse, viri non esse debilitari
 those-things let-them-be-said base to-be of-a-man not to-be to-be-weakened
 dolore, frangi, succumbere. nam ista vestra: Si gravis,
 by-pain to-be-broken to-give-way for those your if severe
 brevis; si longus, levis dictata sunt. virtutis, magnitudinis
 short if long light dictations they-are of-virtue of-greatness
 animi, patientiae, fortitudinis fomentis dolor mitigari solet.
 of-spirit of-endurance of-courage by-the-poultrices pain to-be-soothed is-wont

XXX · THE DYING LETTER

Epicurus wrote to Hermarchus on his last day that the diseases of bladder and bowels could not have been worse, and that the memory of his discoveries balanced them. Cicero sets beside it the deaths of Epaminondas and Leonidas, and asks how a man who denies any joy not referred to the body can be consoled by a memory.

Audi, ne longe abeam, moriens quid dicat Epicurus, ut 96
 hear lest far I-go-away dying what says Epicurus that
 intellegas facta eius cum dictis discrepare: 'Epicurus
 you-may-see the-deeds of-him with the-words to-disagree Epicurus
 Hermarcho salutem. Cum ageremus', inquit, vitae beatum
 to-Hermarchus greeting when we-were-passing says-he of-life the-happy
 et eundem supremum diem, scribebamus haec. tanti
 and the-same last day we-were-writing these-things so-great
 autem aderant vesicae et torminum morbi, ut nihil ad
 moreover were-present of-the-bladder and of-the-gripes the-diseases that nothing to
 eorum magnitudinem posset accedere. Miserum hominem!
 their greatness could to-be-added a-wretched man

Si dolor summum malum est, dici aliter non potest.

if pain the-highest evil is to-be-said otherwise not it-can

sed audiamus ipsum: 'Compensabatur', inquit, tamen cum

but let-us-hear himself it-was-balanced says-be nevertheless with

his omnibus animi laetitia, quam capiebam memoria

these all of-mind the-gladness which I-was-taking from-the-memory

rationum inventorumque nostrorum. sed tu, ut dignum est

of-the-reasonings and-discoveries our but you as worthy is

tua erga me et philosophiam voluntate ab adolescentulo

of-your toward me and philosophy devotion from early-youth

suscepta, fac ut Metrodori tueare liberos.

taken-up see that of-Metrodorus you-protect the-children

97 non ego iam Epaminondae, non Leonidae mortem huius

not I now of-Epaminondas not of-Leonidas the-death to-this

morti antepono, quorum alter cum vicisset Lacedaemonios

death I-prefer of-whom the-one when he-had-beaten the-Spartans

apud Mantineam atque ipse gravi vulnere exanimari

at Mantinea and he-himself by-a-grave wound to-be-dying

se videret, ut primum dispexit, quaesivit salvusne esset

himself saw as soon-as he-could-look-about he-asked whether-safe was

clipeus. cum salvum esse flentes sui respondissent, rogavit

the-shield when safe to-be weeping his-own had-answered he-asked

essentne fusi hostes. cum id quoque, ut cupiebat, audivisset,

whether-were routed the-enemy when that also as he-desired he-had-beard

evelli iussit eam, qua erat transfixus, hastam. ita

to-be-pulled-out he-ordered that by-which he-was pierced spear so

multo sanguine profuso in laetitia et in victoria est

much blood having-been-poured-out in gladness and in victory he-has

mortuus. Leonidas autem, rex Lacedaemoniorum, se in

died Leonidas however king of-the-Spartans himself at

Thermopylis trecentosque eos, quos eduxerat Sparta, cum

Thermopylae and-the-three-hundred those whom he-had-led-out from-Sparta when

esset proposita aut fuga turpis aut gloriosa mors, opposuit

there-was set-before(-them) either a-flight base or a-glorious death set-against

hostibus. praeclarae mortes sunt imperatoriae; philosophi

the-enemy splendid deaths are a-general's philosophers

autem in suis lectulis plerumque moriuntur. refert tamen,

however in their-own little-beds generally die it-matters however

quo modo. beatus sibi videtur esse moriens. magna laus.

in-what way happy to-himself he-seems to-be dying great praise

‘Compensabatur’, inquit, cum summis doloribus laetitia.

it-was-balanced says-he with the-highest pains gladness

Audio equidem philosophi vocem, Epicure, sed quid tibi

I-hear for-my-part of-a-philosopher the-voice Epicurus but what by-you

dicendum sit oblitus es. primum enim, si vera sunt ea,

to-be-said is forgotten you-have first for if true are those-things

quorum recordatione te gaudere dicis, hoc est, si vera sunt

of-which by-the-recollection yourself to-rejoice you-say this is if true are

tua scripta et inventa, gaudere non potes. nihil enim iam

your writings and discoveries to-rejoice not you-can nothing for now

habes, quod ad corpus referas; est autem a te semper

you-have which to the-body you-may-refer it-has-been moreover by you always

dictum nec gaudere quemquam nisi propter corpus nec

said neither to-rejoice anyone except on-account-of the-body nor

dolere. ‘Praeteritis’, inquit, gaudeo. Quibusnam praeteritis? si

to-feel-pain in-past-things says-he I-rejoice in-which-then past-things if

ad corpus pertinentibus, rationes tuas te video compensare

to the-body belonging the-reasonings your you I-see to-balance

cum istis doloribus, non memoriam corpore perceptarum

with those pains not the-memory by-the-body of-received

voluptatum; sin autem ad animum, falsum est, quod negas

pleasures but-if moreover to the-mind false it-is that you-deny

animi ullum esse gaudium, quod non referatur ad corpus. cur

of-mind any to-be a-joy which not is-referred to the-body why

deinde Metrodori liberos commendas? quid in isto egregio tuo
next of-Metrodorus the-children do-you-commend what in that outstanding your
 officio et tanta fide— sic enim existimo— ad corpus refers?
duty and so-great good-faith so for I-judge to the-body do-you-refer

XXXI · THE WILL OF EPICURUS

The letter is worth praising; the will is not. Epicurus taught that death is nothing to us, and then provided by will for his own birthday to be kept yearly and for a monthly feast in memory of himself and Metrodorus. No day is anyone's birthday twice, and a man who traversed countless worlds in thought should not have made such arrangements.

- 99 Huc et illuc, Torquate, vos versetis licet, nihil in
hither and thither Torquatus you may-turn-yourself although nothing in
 hac praeclara epistula scriptum ab Epicuro congruens et
this splendid letter written by Epicurus agreeing and
 conveniens decretis eius reperietis. ita redarguitur ipse
consistent with-the-doctrines of-him you-will-find so is-refuted he
 a sese, convincunturque scripta eius probitate ipsius
by himself and-are-convicted the-writings of-him by-the-goodness of-himself
 ac moribus. nam ista commendatio puerorum, memoria et
and character for that commending of-the-children the-memory and
 caritas amicitiae, summorum officiorum in extremo spiritu
the-affection of-friendship of-the-highest duties in the-last breath
 conservatio indicat innatam esse homini probitatem gratuitam,
the-keeping shows inborn to-be in-man goodness unbought
 non invitata voluptatibus nec praemiorum mercedibus
not enticed by-pleasures nor of-rewards by-the-wages
 evocatam. quod enim testimonium maius quaerimus, quae
called-out what for testimony greater do-we-seek what

honestā et recta sint, ipsa esse optabilia per sese,
honorable and right are themselves to-be desirable through themselves
 cum videamus tanta officia morientis?

when we-see such-great duties of-a-dying-man

Sed ut epistulam laudandam arbitror eam, quam modo 100

but as a-letter to-be-praised I-judge that which just-now

totidem fere verbis interpretatus sum, quamquam ea cum

in-just-so-many nearly words rendered I-have although it with

summa eius philosophia nullo modo congruebat, sic eiusdem

the-sum of-his philosophy in-no way agreed so of-the-same-man

testamentum non solum a philosophi gravitate, sed etiam ab

the-will not only from of-a-philosopher the-dignity but even from

ipsius sententia iudico discrepare. scripsit enim et multis saepe

of-himself the-doctrine I-judge to-differ he-wrote for both in-many often

verbis et breviter arteque in eo libro, quem modo nominavi,

words and briefly and-closely in that book which just-now I-named

mortem nihil ad nos pertinere. quod enim dissolutum sit, id

death nothing to us to-belong what for dissolved is that

esse sine sensu, quod autem sine sensu sit, id nihil ad

to-be without sense what moreover without sense is that nothing to

nos pertinere omnino. hoc ipsum elegantius poni meliusque

us to-belong at-all this very more-elegantly to-be-put and-better

potuit. nam quod ita positum est, quod dissolutum sit,

it-could for what so put has-been what dissolved is

id esse sine sensu, id eius modi est, ut non satis plane

that to-be without sense that of-that kind is that not enough plainly

dicat quid sit dissolutum. sed tamen intellego quid velit.

it-says what is dissolved but still I-understand what he-means

quaero autem quid sit, quod, cum dissolutione, id est 101

I-ask moreover what it-is that although by-dissolution that is

morte, sensus omnis extinguitur, et cum reliqui nihil

by-death sense all is-quenched and although of-remainder nothing

sit omnino, quod pertineat ad nos, tam accurate tamque
there-is at-all which belongs to us so carefully and-so
 diligenter caveat et sanciat ut Amynomachus et Timocrates,
diligently he-provides and ordains that Amynomachus and Timocrates
 heredes sui, de Hermarchi sententia dent quod satis sit ad
heirs his by of-Hermarchus the-judgment should-give what enough is for
 diem agendum natalem suum quotannis mense Gamelione
the-day to-be-kept of-birth his-own yearly in-the-month Gamelion
 itemque omnibus mensibus vicesimo die lunae dent
and-likewise in-all months on-the-twentieth day of-the-moon should-give
 ad eorum epulas, qui una secum philosophati sint, ut
for of-those the-feasts who together with-him having-philosophized they-have that
 et sui et Metrodori memoria colatur.
both of-himself and of-Metrodorus the-memory may-be-honored

102 haec ego non possum dicere non esse hominis quamvis et
these-things I not can to-say not to-be of-a-man however both
 belli et humani, sapientis vero nullo modo, physici
agreeable and humane of-a-wise-man indeed in-no way of-a-natural-philosopher
 praesertim, quem se ille esse vult, putare ullum esse
especially which himself he to-be wishes to-think any to-be
 cuiusquam diem natalem. quid? idemne potest esse dies
of-anyone a-day of-birth what the-same-then can to-be a-day
 saepius, qui semel fuit? certe non potest. an eiusdem
more-than-once which once has-been certainly not it-can or of-the-same
 modi? ne id quidem, nisi multa annorum intercesserint milia,
kind not that even unless many of-years shall-have-passed thousands
 ut omnium siderum eodem, unde profecta sint, fiat
so-that of-all the-stars to-the-same-place whence having-set-out they-have is-made
 ad unum tempus reversio. nullus est igitur cuiusquam dies
at one time a-return none is therefore of-anyone a-day
 natalis. At habetur! Et ego id scilicet nesciebam! Sed ut sit,
of-birth but it-is-kept and I that of-course I-knew-not but granted it-is

etiamne post mortem coletur? idque testamento cavebit is,
even-then after death will-it-be-honored and-that by-will will-provide he
 qui nobis quasi oraculum ediderit nihil post mortem ad nos
who to-us like an-oracle has-published nothing after death to us
 pertinere? haec non erant eius, qui innumerabilis mundos
to-belong these-things not were of-him who countless worlds
 infinitasque regiones, quarum nulla esset ora, nulla extremitas,
and-boundless regions of-which no there-was shore no edge
 mente peragravisset. num quid tale Democritus? ut
with-the-mind had-traversed surely-not anything such Democritus that
 alios omittam, hunc appello, quem ille unum secutus est.
others I-may-pass-over him I-name whom he alone followed has
 quodsi dies notandus fuit, eumne potius, quo natus, an 103
but-if a-day to-be-marked was that-then rather on-which born or
 eum, quo sapiens factus est? Non potuit, inquires, fieri
that on-which wise made he-was not he-could you-will-say to-become
 sapiens, nisi natus esset. Isto modo, ne si avia
wise unless born he-had-been in-that way not if a-grandmother
 quidem eius nata non esset. res tota, Torquate, non
even of-him born not had-been the-thing whole Torquatus not
 doctorum hominum, velle post mortem epulis celebrari
of-learned men (is)-to-wish after death with-feasts to-be-celebrated
 memoriam sui nominis. quos quidem dies quem
the-memory of-one's-own name which indeed days which
 ad modum agatis et in quantam hominum facetorum
to manner you-keep and into how-great of-men witty
 urbanitatem incurrat, non dico— nihil opus est litibus—;
the-raillery you-run not I-say no need is-there of-quarrels
 tantum dico, magis fuisse vestrum agere Epicuri diem
only I-say more to-have-been yours to-keep Epicurus' day
 natalem, quam illius testamento cavere ut ageretur.
of-birth than his by-will to-provide that it-be-kept

The wise man is always happy and is sometimes in pain, so pain is not the highest evil. Ordering a man to remember his goods and forget his evils is imperious, since memory is not in our power: Themistocles said he would rather have an art of forgetting. The memory of past toil is often pleasant, and a happy life cannot be built by burying what one has done well.

- 104 Sed ut ad propositum— de dolore enim cum diceremus,
but (to-return) to the-subject about pain for when we-were-speaking
 ad istam epistulam delati sumus—, nunc totum illud concludi
to that letter carried we-were now the-whole that to-be-concluded
 sic licet: qui in summo malo est, is tum, cum in eo
so it-is-allowed (he)-who in the-highest evil is he then when in it
 est, non est beatus; sapiens autem semper beatus est et est
he-is not is happy the-wise-man moreover always happy is and is
 aliquando in dolore; non est igitur summum malum dolor.
sometimes in pain not is therefore the-highest evil pain
 Iam illud quale tandem est, bona praeterita non effluere
now that of-what-kind pray is-it goods past not to-slip-away
 sapienti, mala meminisse non oportere? primum in
for-the-wise-man evils to-remember not to-be-right first in
 nostrane potestate est, quid meminimus? Themistocles
our-then power is-it what we-remember Themistocles
 quidem, cum ei Simonides an quis alius artem memoriae
indeed when to-him Simonides or someone else an-art of-memory
 polliceretur, ‘Oblivionis’, inquit, mallet. Nam memini etiam
promised of-forgetting says-he I-should-prefer for I-remember even
 quae nolo, oblivisci non possum quae volo.
what I-do-not-wish to-forget not I-can what I-wish

Magno hic ingenio, sed res se tamen sic habet, ut 105
great this-man (was)-in-talent but the-matter itself yet so holds that
 nimis imperiosi philosophi sit vetare meminisse. vide ne
of-a-too imperious philosopher it-is to-forbid to-remember see whether
 ista sint Manliana vestra aut maiora etiam, si imperes
those-things are Manlian your(-orders) or greater even if you-command
 quod facere non possim. quid, si etiam iucunda memoria est
what to-do not I-can what if even pleasant the-memory is
 praeteritorum malorum? ut proverbialia non nulla veriora sint
of-past evils so-that proverbs not none truer are
 quam vestra dogmata. vulgo enim dicitur: 'Iucundi acti
than your doctrines commonly for it-is-said (are)-pleasant done
 labores', nec male Euripides—concludam, si potero, Latine;
toils and-not badly Euripides I-shall-round-it-off if I-can in-Latin
 Graecum enim hunc versum nostis omnes—: Suavis laborum
Greek for this verse you-know all sweet of-toils
 est praeteritorum memoria. Sed ad bona praeterita redeamus.
is of-past the-memory but to goods past let-us-return
 quae si a vobis talia dicerentur, qualibus Caius Marius uti
which if by you such were-said such-as Gaius Marius to-use
 poterat, ut expulsus, egens, in palude demersus tropaeorum
could so-that driven-out destitute in a-marsh sunk of-(bis)-trophies
 recordatione levaret dolorem suum, audirem et plane
by-the-recollection he-might-lighten pain his-own I-should-listen and quite
 probarem. nec enim absolvi beata vita sapientis neque
I-should-approve nor for to-be-completed a-happy life of-the-wise-man nor
 ad exitum perduci poterit, si prima quaeque bene ab eo
to an-end to-be-brought will-be-able if the-first each well by him
 consulta atque facta ipsius oblivione obruentur.
planned and done by-his-own forgetting shall-be-buried

106 sed vobis voluptatum perceptarum recordatio vitam beatam
but for-you of-pleasures received the-recollection a-life happy
 facit, et quidem corpore perceptarum. nam si quae sunt
makes and indeed by-the-body received for if any there-are
 aliae, falsum est omnis animi voluptates esse e corporis
other false it-is all of-mind pleasures to-be from of-the-body
 societate. corporis autem voluptas si etiam praeterita delectat,
the-partnership of-the-body moreover a-pleasure if even past delights
 non intellego, cur Aristoteles Sardanapalli epigramma tantopere
not I-understand why Aristotle of-Sardanapalus the-epitaph so-greatly
 derideat, in quo ille rex Syriae gloriatur se omnis secum
derides in which that king of-Syria boasts himself all with-him
 libidinum voluptates abstulisse. Quod enim ne vivus quidem,
of-lusts the-pleasures to-have-carried-off which for not alive even
 inquit, diutius sentire poterat, quam dum fruebatur,
says-he longer to-feel could-be than while he-was-enjoying(-it)
 quo modo id potuit mortuo permanere? effluit
in-what way that could for-a-dead-man to-last it-slips-away
 igitur voluptas corporis et prima quaeque avolat saepiusque
therefore the-pleasure of-the-body and the-first each flies-off and-more-often
 relinquit causam paenitendi quam recordandi. itaque beatior
it-leaves a-cause of-regretting than of-recalling and-so happier
 Africanus cum patria illo modo loquens: Desine, Roma,
Africanus with his-country in-that way speaking cease Rome
 tuos hostes reliquaue praeclare: Nam tibi moenimenta mei
your enemies and-the-rest splendidly for for-you defenses my
 peperere labores. Laboribus hic praeteritis gaudet, tu iubes
have-won toils in-toils this-man past rejoices you bid(-us)
 voluptatibus, et hic se ad ea revocat, e quibus nihil
in-pleasures and this-man himself to those recalls from which nothing
 umquam rettulerit ad corpus, tu totus haeres in corpore.
ever he-has-referred to the-body you wholly stick in the-body

How can it be maintained that every pleasure and pain of the mind belongs to the body? Cicero asks what delights Torquatus himself in a poem, a statue, or a place. If the mind's pleasures are greater, so are its pains, and the wise man must sometimes be wretched. Beasts show marks of affection and memory apart from any pleasure.

Illud autem ipsum qui optineri potest, quod dicitis,
 that moreover very how to-be-maintained can-it which you-say
 omnis animi et voluptates et dolores ad corporis voluptates
 all of-mind both pleasures and pains to of-the-body pleasures
 ac dolores pertinere?

and pains to-belong

nihilne te delectat umquam— video, quicum loquar—,

nothing-then you delights ever I-see with-whom I-am-speaking

te igitur, Torquate, ipsum per se nihil delectat? omitto

you therefore Torquatus yourself by itself nothing delights I-pass-over

dignitatem, honestatem, speciem ipsam virtutum, de quibus

dignity honorableness the-look itself of-the-virtues about which

ante dictum est, haec leviora ponam: poëma, orationem

before said has-been these lighter I-shall-set a-poem a-speech

cum aut scribis aut legis, cum omnium factorum, cum

when either you-write or you-read when of-all deeds when

regionum conquiris historiam, signum, tabula, locus amoenus,

of-lands you-hunt-up the-history a-statue a-painting a-place pleasant

ludi, venatio, villa Luculli— nam si tuam dicerem, latebram

games hunting the-villa of-Lucullus for if your I-said a-loop-hole

haberes; ad corpus diceret pertinere—, sed ea, quae

you-would-have to the-body you-would-say to-belong but those-things which

dixi, ad corpusne refert? an est aliquid, quod te sua

I-named to the-body-then do-you-refer or is-there anything which you by-its-own

107

sponte delectet? aut pertinacissimus fueris, si in eo
accord delights either most-obstinate you-will-have-been if in that
 perstiteris ad corpus ea, quae dixi, referri, aut
you-shall-have-persisted to the-body those-things which I-named to-be-referred or
 deserueris totam Epicuri voluptatem, si negaveris.

you-will-have-deserted the-whole of-Epicurus pleasure if you-shall-have-denied(-it)

Quod vero a te disputatum est maiores esse voluptates et
as-to-that indeed by you argued it-was greater to-be the-pleasures and
 dolores animi quam corporis, quia trium temporum particeps
pains of-mind than of-body because of-three times a-sharer
 animus sit, corpore autem praesentia solum sentiantur, qui
the-mind is by-the-body moreover present-things only are-felt how
 id probari potest, ut is, qui propter me aliquid gaudeat,
that to-be-proved can that he who on-account-of me something rejoices
 plus quam ego ipse gaudeat?

more than I myself rejoices

108 Sed dum efficere vultis beatum sapientem, cum maximas
but while to-make you-wish happy the-wise-man since the-greatest
 animo voluptates percipiat omnibusque partibus maiores
in-mind pleasures he-receives and-in-all parts greater
 quam corpore, quid occurrat non videtis. animi enim quoque
than in-body what befalls not you-see of-mind for also
 dolores percipiet omnibus partibus maiores quam corporis.
pains he-will-receive in-all parts greater than of-body
 ita miser sit aliquando necesse est is, quem vos beatum
so wretched he-is sometimes necessary it-is he whom you happy
 semper vultis esse, nec vero id, dum omnia ad voluptatem
always wish to-be and-not indeed that while all-things to pleasure
 doloremque referetis, efficietis umquam.
and-pain you-will-refer you-will-bring-about ever

Quare aliud aliquod, Torquate, hominis summum bonum 109
wherefore another some Torquatus of-man the-highest good
 reperiendum est, voluptatem bestiis concedamus, quibus
to-be-found is pleasure to-the-beasts let-us-concede which
 vos de summo bono testibus uti soletis. quid, si etiam
you about the-highest good as-witnesses to-use are-wont what if even
 bestiae multa faciunt duce sua quaeque natura partim
beasts many-things do with-guide its-own each nature partly
 indulgenter vel cum labore, ut in gignendo, in educando,
indulgently or with toil as in begetting in rearing
 perfacile ut appareat aliud quiddam iis propositum,
very-easily so-that it-appears another something for-them set-before
 non voluptatem? partim cursu et peragracione laetantur,
not pleasure partly in-running and in-roaming they-delight
 congregatione aliae coetum quodam modo civitatis imitantur;
by-flocking others the-gathering in-a-certain way of-a-state imitate
 videmus in quodam volucrum genere non nulla indicia 110
we-see in a-certain of-birds kind not none tokens
 pietatis, cognitionem, memoriam, in multis etiam desideria
of-affection recognition memory in many even longings
 videmus. ergo in bestiis erunt secreta e voluptate
we-see therefore in beasts there-will-be separated from pleasure
 humanarum quaedam simulacra virtutum, in ipsis hominibus
of-human certain images of-virtues in the-very men
 virtus nisi voluptatis causa nulla erit? et homini, qui
virtue unless of-pleasure for-the-sake none will-there-be and to-man who
 ceteris animantibus plurimum praestat, praecipue a natura
the-other living-things by-most surpasses especially by nature
 nihil datum esse dicemus?
nothing given to-have-been shall-we-say

If pleasure were everything the beasts would beat us, since the earth feeds them without labor. Cicero imagines Xerxes, asked why he brought such fleets and armies against Greece, answering that he wanted honey from Hymettus. Memory, foresight, shame, justice, and the contempt of pain and death are in the mind, and if the gods are happy without bodily pleasure, why refuse the wise man the same?

- 111 Nos vero, siquidem in voluptate sunt omnia, longe multumque
 we indeed if-indeed in pleasure are all-things far and-much
 superamur a bestiis, quibus ipsa terra fundit ex sese
 we-are-surpassed by the-beasts for-which the-very earth pours from herself
 pastus varios atque abundantes nihil laborantibus, nobis
 foods various and abundant not-at-all toiling for-us
 autem aut vix aut ne vix quidem suppetunt multo labore
 moreover either barely or not barely even they-are-at-hand with-much toil
 quaerentibus. nec tamen ullo modo summum pecudis
 seeking and-not yet in-any way the-highest of-a-beast
 bonum et hominis idem mihi videri potest. quid enim
 good and of-man the-same to-me to-seem can what for
 tanto opus est instrumento in optimis artibus comparandis?
 so-great need is-there of-equipment in the-best arts to-be-acquired
 quid tanto concursu honestissimorum studiorum, tanto
 what of-so-great a-concourse of-most-honorable pursuits of-so-great
 virtutum comitatu, si ea nullam ad aliam rem nisi ad
 of-virtues a-retinue if they no to another thing except to
 voluptatem conquiruntur?
 pleasure are-hunted-up

- 112 ut, si Xerxes, cum tantis classibus tantisque equestribus et
 as if Xerxes with such-great fleets and-such-great mounted and
 pedestribus copiis Hellesponto iuncto Athone perfosso mari
 foot forces with-the-Hellespont bridged with-Athos cut-through by-sea

ambulavisset terra navigavisset, si, cum tanto impetu in
had-walked by-land had-sailed if with such-great a-rush into
 Graeciam venisset, causam quis ex eo quaereret tantarum
Greece he-had-come the-cause anyone from him asked of-such-great
 copiarum tantique belli, mel se auferre ex Hymetto
forces and-of-so-great a-war honey himself to-carry-off from Hymettus
 voluisse diceret, certe sine causa videretur tanta
to-have-wished he-said certainly without a-cause he-would-seem such-great
 conatus, sic nos sapientem plurimis et gravissimis
having-attempted so we the-wise-man with-very-many and weightiest
 artibus atque virtutibus instructum et ornatum non, ut
arts and virtues equipped and adorned not as
 illum, maria pedibus peragrantem, classibus montes, sed
that-man the-seas on-foot traversing with-fleets the-mountains but
 omne caelum totamque cum universo mari terram mente
the-whole sky and-the-whole with the-entire sea earth with-the-mind
 complexum voluptatem petere si dicemus, mellis causa
having-embraced pleasure to-seek if we-shall-say of-honey for-the-sake
 dicemus tanta molitum.

we-shall-say such-great to-have-undertaken

ad altiora quaedam et magnificentiora, mihi crede, Torquate, 113
for higher certain and grander me believe Torquatus
 nati sumus, nec id ex animi solum partibus, in
born we-are and-not that from of-the-mind only the-parts in
 quibus inest memoria rerum innumerabilium, in te quidem
which there-is the-memory of-things countless in you indeed
 infinita, inest coniectura consequentium non multum a
boundless there-is the-guessing of-consequences not much from
 divinatione differens, inest moderator cupiditatis pudor, inest
divination differing there-is the-controller of-desire shame there-is
 ad humanam societatem iustitiae fida custodia, inest in
for human fellowship of-justice the-faithful keeping there-is in

perpetiendis laboribus adeundisque periculis firma et stabilis
to-be-endured toils and-to-be-faced dangers a-firm and steady
 doloris mortisque contemptio— ergo haec in animis, tu
of-pain and-of-death contempt therefore these-things in minds you
 autem etiam membra ipsa sensusque considera, qui tibi,
moreover also the-limbs themselves and-the-senses consider which to-you
 ut reliquae corporis partes, non comites solum virtutum,
as the-other of-the-body parts not companions only of-the-virtues
 sed ministri etiam videbuntur.
but servants even will-seem

114 Quid? si in ipso corpore multa voluptati praeponenda
what if in the-very body many-things to-please to-be-preferred
 sunt, ut vires, validudo, velocitas, pulchritudo, quid tandem
are as strength health swiftness beauty what pray
 in animis censes? in quibus doctissimi illi veteres inesse
in minds do-you-think in which the-most-learned those ancients to-be-within
 quiddam caeleste et divinum putaverunt.

something heavenly and divine thought
 Quodsi esset in voluptate summum bonum, ut dicitis,
but-if there-were in pleasure the-highest good as you-say
 optabile esset maxima in voluptate nullo intervallo
desirable it-would-be the-greatest in pleasure with-no interval
 interiecto dies noctesque versari, cum omnes sensus dulcedine
put-between days and-nights to-dwell when all the-senses with-sweetness
 omni quasi perfusi moverentur. quis est autem dignus
every as-it-were drenched were-stirred who is moreover worthy
 nomine hominis, qui unum diem totum velit esse
of-the-name of-man who one day whole would-wish to-be
 in genere isto voluptatis? Cyrenaici quidem non recusant;
in kind that of-pleasure the-Cyrenaics indeed not they-refuse
 vestri haec verecundius, illi fortasse constantius.
your(-men) these-things more-modestly they perhaps more-consistently

sed lustremus animo non has maximas artis, quibus
but let-us-survey with-the-mind not these greatest arts which
 qui carebant inertes a maioribus nominabantur, sed quaero
(those)-who lacked unskilled by our-ancestors were-called but I-ask
 num existimes, non dico Homerum, Archilochum, Pindarum,
whether you-judge not I-say Homer Archilochus Pindar
 sed Phidian, Polyclitum, Zeuxim ad voluptatem artes suas
but Phidias Polyclitus Zeuxis to pleasure arts their-own
 direxisse. ergo opifex plus sibi proponet ad formarum
to-have-directed therefore a-craftsman more for-himself will-set-before to of-shapes
 quam civis excellens ad factorum pulchritudinem? quae
than a-citizen outstanding to of-deeds the-beauty what
 autem est alia causa erroris tanti tam longe lateque
moreover is another cause of-an-error so-great so far and-wide
 diffusi, nisi quod is, qui voluptatem summum bonum esse
spread except that he who pleasure the-highest good to-be
 decernit, non cum ea parte animi, in qua inest ratio atque
decides not with that part of-the-mind in which there-is reason and
 consilium, sed cum cupiditate, id est cum animi levissima
judgment but with desire that is with of-the-mind the-lightest
 parte, deliberat? Quaero enim de te, si sunt di, ut vos
part deliberates I-ask for of you if there-are gods as you
 etiam putatis, qui possint esse beati, cum voluptates corpore
also think how they-can to-be happy when pleasures with-the-body
 percipere non possint, aut, si sine eo genere voluptatis beati
to-receive not they-can or if without that kind of-pleasure happy
 sint, cur similem animi usum in sapiente esse nolitis.
they-are why a-like of-the-mind employment in the-wise-man to-be you-refuse

No inscription praises a man as a clever contriver of pleasures. If pleasure ruled, kindness and gratitude would go, and the bonds of concord with them. Cicero asks Torquatus to look into his own mind and answer whether he would rather pass his life in untroubled ease or endure the labors of Hercules — and the walk and the argument end together.

- 116 **Lege** laudationes, Torquate, non eorum, qui sunt ab
read the-eulogies Torquatus not of-those who have-been by
Homero laudati, non Cyri, non Agesilai, non Aristidi aut
Homer praised not of-Cyrus not of-Agesilaus not of-Aristides or
Themistocli, non Philippi aut Alexandri, lege nostrorum
of-Themistocles not of-Philip or of-Alexander read of-our-own
hominum, lege vestrae familiae; neminem videbis ita
men read of-your family no-one you-will-see so
laudatum, ut artifex callidus comparandarum voluptatum
praised that a-craftsman clever of-procuring pleasures
diceretur. non elogia monimentorum id significant, velut
he-was-called not the-inscriptions of-monuments that mean as
hoc ad portam: Hunc unum plurimae consentiunt gentes
this at the-gate this-man alone very-many agree nations
populi primarium fuisse virum.
of-the-people the-foremost to-have-been a-man

- 117 **Idne** consensisse de Calatino plurimas gentis arbitramur,
that-then to-have-agreed about Calatinus very-many nations do-we-think
primarium populi fuisse, quod praestantissimus fuisset
the-foremost of-the-people to-have-been because most-outstanding he-had-been
in conficiendis voluptatibus? ergo in iis adolescentibus
in procuring pleasures therefore in those young-men
bonam spem esse dicemus et magnam indolem, quos
a-good hope to-be shall-we-say and great promise whom

suis commodis inservituros et quicquid ipsis expediat
to-their-own interests about-to-serve and whatever for-themselves profits
 facturos arbitrabimur? nonne videmus quanta perturbatio
about-to-do we-shall-judge surely do-we-see how-great an-upheaval
 rerum omnium consequatur, quanta confusio? tollitur
of-things of-all follows how-great a-confusion is-taken-away
 beneficium, tollitur gratia, quae sunt vincla concordiae. nec
kindness is-taken-away gratitude which are the-bonds of-concord nor
 enim, cum tua causa cui commodos, beneficium illud
for when your for-the-sake to-anyone you-oblige a-kindness that
 habendum est, sed faeneratio, nec gratia deberi videtur
to-be-held is but money-lending and-not gratitude to-be-owed seems
 ei, qui sua causa commodaverit. maximas vero virtutes
to-him who his-own for-the-sake shall-have-obliged the-greatest indeed virtues
 iacere omnis necesse est voluptate dominante. sunt etiam
to-lie-flat all necessary it-is with-pleasure ruling there-are also
 turpitudines plurimae, quae, nisi honestas natura plurimum
basenesses very-many which unless honorableness by-nature very-much
 valeat, cur non cadant in sapientem non est facile defendere.
prevails why not they-fall upon the-wise-man not it-is easy to-defend
 Ac ne plura complectar— sunt enim innumerabilia—, bene 118
and lest more-things I-embrace they-are for countless well
 laudata virtus voluptatis aditus intercludat necesse est. quod
praised virtue of-pleasure the-approaches should-block necessary it-is which
 iam a me expectare noli. tute introspice in mentem
now from me to-expect do-not you-yourself look into mind
 tuam ipse eamque omni cogitatione pertractans percontare
your yourself and-it with-every thought handling ask
 ipse te perpetuisne malis voluptatibus
(you)-yourself yourself with-unbroken-whether you-would-prefer pleasures
 perfruens in ea, quam saepe usurpabas, tranquillitate degere
fully-enjoying in that which often you-invoked calm to-pass

omnem aetatem sine dolore, adsumpto etiam illo, quod vos
the-whole of-your-life without pain with-added even that which you
 quidem adiungere soletis, sed fieri non potest, sine doloris
indeed to-attach are-wont but to-happen not it-can without of-pain
 metu, an, cum de omnibus gentibus optime mererere, cum
the-fear or when of all nations best you-deserved when
 opem indigentibus salutemque ferres, vel Herculis perpeti
help to-the-needy and-safety you-brought even of-Hercules to-endure
 aerumnas. sic enim maiores nostri labores non fugiendos
the-hardships so for ancestors our toils not to-be-shunned
 tristissimo tamen verbo aerumnas etiam in deo nominaverunt.
by-a-most-gloomy still word hardships even in a-god named

119 elicerem ex te cogeremque, ut responderes, nisi vereretur
I-should-draw-out from you and-force that you-should-answer unless I-feared
 ne Herculem ipsum ea, quae pro salute gentium
that Hercules himself those-things which for the-safety of-nations
 summo labore gessisset, voluptatis causa gessisse
with-the-highest toil he-had-done of-pleasure for-the-sake to-have-done
 diceres.

you-would-say

Quae cum dixissem, Habeo, inquit Torquatus, ad quos
which when I-had-said I-have says Torquatus to whom
 ista referam, et, quamquam aliquid ipse poteram, tamen
those-things I-may-refer and although something myself I-could still
 invenire malo paratior.

to-find I-prefer better-prepared(-men)

Familiares nostros, credo, Sironem dicis et Philodemum,
friends our I-believe Siro you-mean and Philodemus
 cum optimos viros, tum homines doctissimos.

both excellent men and men most-learned

Recte, inquit, intellegis.

rightly says-he you-understand

Age sane, inquam, sed erat aequius Triarium aliquid de
come indeed say-I but it-was fairer Triarius something about
 dissensione nostra iudicare.

the-disagreement our to-judge

Eiuro, inquit adridens, iniquum, hac quidem de re; tu
I-swear-off says-be smiling (him-as)-unfair in-this indeed about matter you
 enim ista lenius, hic Stoicorum more nos vexat.

for those-things more-gently be of-the-Stoics in-the-manner us harries

Tum Triarius: Posthac quidem, inquit, audacius. nam haec
then Triarius hereafter indeed says-be more-boldly for these
 ipsa mihi erunt in promptu, quae modo audiui, nec ante
very-things for-me will-be at hand which just-now I-have-heard and-not before
 aggrediar, quam te ab istis, quos dicis, instructum videro.

I-shall-attack than you by those whom you-name equipped I-shall-have-seen

Quae cum essent dicta, finem fecimus et ambulandi et
which when had-been said an-end we-made both of-walking and
 disputandi.

of-arguing

BOOK III

I • A SHARPER DISPUTE

Pleasure, Cicero tells Brutus, would yield to dignity if she pleaded her own case without such stubborn advocates, so let her be dismissed. What remains is the Stoic account, and the contest with it will be harder: the arguments about pleasure were neither subtle nor obscure, but the Stoic manner of reasoning is fine-drawn, or rather thorny.

Voluptatem quidem, Brute, si ipsa pro se loquatur nec tam 1
pleasure indeed Brutus if herself for herself should-speak and-not so
 pertinaces habeat patronos, concessuram arbitror convictam
stubborn should-have advocates about-to-yield I-think convicted
 superiore libro dignitati. etenim sit inprudens, si virtuti
in-the-previous book to-dignity for-indeed she-would-be shameless if to-virtue
 diutius repugnet, aut si honestis iucunda anteponat aut
longer she-should-resist or if to-honorable-things pleasant-ones she-should-prefer or
 pluris esse contendat dulcedinem corporis ex eave natam
at-more to-be she-should-maintain the-sweetness of-the-body from or-it born
 laetitiam quam gravitatem animi atque constantiam. quare illam
gladness than the-weight of-mind and steadiness wherefore her
 quidem dimittamus et suis se finibus tenere iubeamus,
indeed let-us-dismiss and within-her-own herself bounds to-keep let-us-bid
 ne blanditiis eius inlecebrisque impediatur disputandi severitas.
lest by-the-charms of-her and-allurements be-bindered of-arguing the-strictness
 quaerendum est enim, ubi sit illud summum bonum, quod 2
to-be-asked it-is for where is that highest good which
 reperire volumus, quoniam et voluptas ab eo remota est, et
to-find we-wish since both pleasure from it removed has-been and
 eadem fere contra eos dici possunt, qui vacuitatem doloris
the-same nearly against those to-be-said can who the-emptiness of-pain

finem bonorum esse voluerunt, nec vero ullum probetur
the-end of-goods to-be have-wished and-not indeed any should-be-approved
 oportet summum bonum, quod virtute careat, qua nihil
it-is-right highest good which in-virtue is-lacking than-which nothing
 potest esse praestantius. itaque quamquam in eo sermone, qui
can to-be more-excellent and-so although in that discussion which
 cum Torquato est habitus, non remissi fuimus, tamen haec
with Torquatus was held not slack we-were still this
 acrior est cum Stoicis parata contentio. quae enim de voluptate
sharper is with the-Stoics prepared the-dispute what for about pleasure
 dicuntur, ea nec acutissime nec abscondite disseruntur;
are-said those neither most-keenly nor obscurely are-argued
 neque enim qui defendunt eam versuti in disserendo
and-not for (those)-who defend it crafty in arguing
 sunt nec qui contra dicunt causam difficilem repellunt.
are nor (those)-who against speak a-case difficult they-drive-back
 3 ipse etiam dicit Epicurus ne argumentandum quidem esse de
himself even says Epicurus not to-be-argued even to-be about
 voluptate, quod sit positum iudicium eius in sensibus, ut
pleasure because is placed the-verdict on-it in the-senses so-that
 commoneri nos satis sit, nihil attineat doceri. quare illa
to-be-reminded us enough is nothing it-avails to-be-taught wherefore that
 nobis simplex fuit in utramque partem disputatio. nec enim
for-us simple was on each side the-debate nor for
 in Torquati sermone quicquam implicatum aut tortuosum fuit,
in Torquatus' discourse anything tangled or twisting was
 nostraque, ut mihi videtur, dilucida oratio. Stoicorum autem
and-our as to-me it-seems clear discourse of-the-Stoics however
 non ignoras quam sit subtile vel spinosum potius disserendi
not you-are-unaware how is subtile or thorny rather of-arguing
 genus, idque cum Graecis tum magis nobis, quibus etiam
the-manner and-that both for-the-Greeks and more for-us for-whom even

verba parienda sunt inponendaque nova rebus novis
 words to-be-brought-forth are and-to-be-imposed new on-things new
 nomina. quod quidem nemo mediocriter doctus mirabitur
 names which indeed no-one moderately learned will-wonder-at
 cogitans in omni arte, cuius usus vulgaris communisque non
 considering in every art whose use common and-shared not
 sit, multam novitatem nominum esse, cum constituentur
 is much novelty of-names to-be since are-set-up
 earum rerum vocabula, quae in quaque arte versentur.
 of-those things the-terms which in each art are-handled

II · NEW THINGS NEED NEW WORDS

Every art coins terms its outsiders do not know — geometers, musicians, even farmers — so philosophy may do the same, and Latin more than Greek. Cicero then tells how he went to the young Lucullus' library at Tusculum for some books, found Cato sitting there surrounded by Stoic volumes, and spoke with him of the boy's schooling.

itaque et dialectici et physici verbis utuntur iis, quae 4
 and-so both dialecticians and natural-philosophers words use those which
 ipsi Graeciae nota non sint, geometrae vero et musici,
 to-the-very Greece known not are geometers indeed and musicians
 grammatici etiam more quodam loquuntur suo. ipsae
 grammarians also in-a-fashion certain speak their-own the-very
 rhetorum artes, quae sunt totae forenses atque populares,
 of-rhetoricians arts which are wholly of-the-forum and of-the-people
 verbis tamen in docendo quasi privatis utuntur ac suis.
 words nevertheless in teaching as-it-were private they-use and their-own
 atque ut omittam has artis elegantes et ingenuas, ne
 and that I-may-pass-over these arts refined and liberal not

opifices quidem tueri sua artificia possent, nisi vocabulis
craftsmen even to-maintain their-own crafts could unless terms

uterentur nobis incognitis, usitatis sibi. quin etiam agri
they-used to-us unknown familiar to-themselves nay even of-the-field

cultura, quae abhorret ab omni politiore elegantia, tamen eas
the-tillage which shrinks from all more-polished refinement still those

res, in quibus versatur, nominibus notavit novis. quo
things in which it-deals with-names has-marked new by-how-much

magis hoc philosopho faciendum est. ars est enim philosophia
more this by-a-philosopher to-be-done is an-art is for philosophy

vitae, de qua disserens arripere verba de foro non potest.
of-life about which arguing to-snatch words from the-forum not he-can

5 Quamquam ex omnibus philosophis Stoici plurima novaverunt,
although of all philosophers the-Stoics the-most have-innovated

Zenoque, eorum princeps, non tam rerum inventor fuit
and-Zeno of-them the-chief not so-much of-things a-finder was

quam verborum novorum. quodsi in ea lingua, quam
as of-words new but-if in that tongue which

plerique uberiores putant, concessum a Graecia est
most richer think granted by Greece it-has-been

ut doctissimi homines de rebus non pervagatis inusitatis
that the-most-learned men about things not commonplace with-unusual

verbis uterentur, quanto id nobis magis est concedendum,
words should-use by-how-much that to-us more is to-be-granted

qui ea nunc primum audemus attingere? et quoniam
who those-things now for-the-first-time dare to-touch and since

saepe diximus, et quidem cum aliqua querela non Graecorum
often we-have-said and indeed with some complaint not of-the-Greeks

modo, sed eorum etiam, qui se Graecos magis quam
only but of-those even who themselves Greeks more than

nostros haberi volunt, nos non modo non vinci a
our-own to-be-held wish us not only not to-be-beaten by

Graecis verborum copia, sed esse in ea etiam superiores,

the-Greeks of-words in-abundance but to-be in it even superior

elaborandum est ut hoc non in nostris solum artibus,

to-be-labored it-is that this not in our only arts

sed etiam in illorum ipsorum adsequamur. quamquam

but even in of-those their-very-own(-arts) we-may-attain although

ea verba, quibus instituto veterum utimur pro Latinis,

those words which by-the-practice of-the-ancients we-use as Latin

ut ipsa philosophia, ut rhetorica, dialectica, grammatica,

as the-very philosophy as rhetoric dialectic grammar

geometria, musica, quamquam Latine ea dici poterant,

geometry music although in-Latin those to-be-said could

tamen, quoniam usu percepta sunt, nostra ducamus.

still since by-usage taken-up they-have-been ours let-us-count(-them)

Atque haec quidem de rerum nominibus. de ipsis rebus 6

and these-things indeed about of-things the-names about the-very things

autem saepenumero, Brute, vereor ne reprehendar, cum haec

moreover often Brutus I-fear that I-be-censured when these

ad te scribam, qui cum in philosophia, tum in optimo genere

to you I-write who both in philosophy and in the-best kind

philosophiae tantum processeris. quod si facerem quasi te

of-philosophy so-far have-advanced which if I-did as-if you

erudiens, iure reprehenderer. sed ab eo plurimum absum

instructing rightly I-should-be-censured but from that very-far I-am-distant

neque, ut ea cognoscas, quae tibi notissima sunt, ad

nor that those-things you-may-learn which to-you best-known are to

te mitto, sed quia facillime in nomine tuo adquiesco, et

you I-send but because most-easily in name your I-find-rest and

quia te habeo aequissimum eorum studiorum, quae mihi

because you I-hold the-fairest of-those studies which to-me

communia tecum sunt, existimatorem et iudicem. attendes

shared with-you are an-appraiser and judge you-will-attend

- igitur, ut soles, diligenter eamque controversiam diiudicabis,
therefore as you-are-wont carefully and-that dispute you-will-decide
 quae mihi fuit cum avunculo tuo, divino ac singulari viro.
which to-me was with uncle your a-godlike and matchless man
- 7 nam in Tusculano cum essem vellemque e bibliotheca
for at the-Tusculan(-villa) when I-was and-wished from the-library
 pueri Luculli quibusdam libris uti, veni in eius villam,
of-the-boy Lucullus certain books to-use I-came to his villa
 ut eos ipse, ut solebam, depromerem. quo cum venissem,
that them myself as I-was-wont I-might-take-out whither when I-had-come
 M. Catonem, quem ibi esse nescieram, vidi in bibliotheca
Marcus Cato whom there to-be I-had-not-known I-saw in the-library
 sedentem multis circumfusum Stoicorum libris. erat enim,
sitting with-many surrounded of-the-Stoics books there-was for
 ut scis, in eo aviditas legendi, nec satiari poterat, quippe
as you-know in him a-greed of-reading and-not to-be-sated he-could inasmuch-as
 qui ne reprehensionem quidem vulgi inanem reformidans
(he)-who not the-censure even of-the-crowd empty dreading
 in ipsa curia soleret legere saepe, dum senatus cogeretur,
in the-very senate-house was-wont to-read often while the-senate was-being-gathered
 nihil operae rei publicae detrahens. quo magis tum
nothing of-service from-the-thing public withdrawing by-how-much more then
 in summo otio maximaque copia quasi helluari libris,
in the-highest leisure and-in-the-greatest abundance as-it-were to-gorge on-books
 si hoc verbo in tam clara re utendum est, videbatur.
if this word in so illustrious a-matter to-be-used is he-seemed
- 8 quod cum accidisset ut alter alterum necopinato videremus,
which when it-had-happened that one the-other unexpectedly we-saw
 surrexit statim. deinde prima illa, quae in congressu
he-rose at-once next the-first(-words) those which at a-meeting

solemus: Quid tu, inquit, huc? a villa enim, credo, et:
we-are-wont what you says-be hither from the-villa for I-suppose and

Si ibi te esse scissem, ad te ipse venissem.

if there you to-be I-had-known to you myself I-should-have-come

Heri, inquam, ludis commissis ex urbe profectus veni
yesterday say-I with-the-games begun from the-city having-set-out I-came

ad vesperum. causa autem fuit huc veniendi ut quosdam
toward evening the-cause moreover was hither of-coming that certain

hinc libros promerem. et quidem, Cato, hanc totam
from-here books I-might-take-out and indeed Cato this whole

copiam iam Lucullo nostro notam esse oportebit; nam his
store soon to-Lucullus our known to-be it-will-beboove for by-these

libris eum malo quam reliquo ornatu villae delectari. est
books him I-prefer than by-the-rest furnishing of-the-villa to-be-delighted it-is

enim mihi magnae curae— quamquam hoc quidem proprium
for to-me of-great concern although this indeed peculiar

tuum munus est—, ut ita erudiatur, ut et patri

your task is that so he-be-schooled that both to-(his)-father

et Caepioni nostro et tibi tam propinquo respondeat.

and to-Caepio our and to-you so near-a-kinsman he-may-answer

laboro autem non sine causa; nam et avi eius

I-take-pains moreover not without cause for both of-the-grandfather of-him

memoria moveor— nec enim ignoras, quanti fecerim

by-the-memory I-am-moved and-not for you-are-unaware at-how-much I-valued

Caepionem, qui, ut opinio mea fert, in principibus iam

Caepio who as opinion my carries among the-leading-men by-now

esset, si viveret—, et Lucullus mihi versatur ante oculos,

would-be if he-were-alive and Lucullus for-me moves before (my)-eyes

vir cum virtutibus omnibus excellens, tum mecum et

a-man both in-virtues all surpassing and with-me both

amicitia et omni voluntate sententiaque coniunctus.

by-friendship and by-every wish and-judgment joined

- 9 Praeclare, inquit, facis, cum et eorum memoriam tenes, quorum
splendidly says-he you-do since both of-those the-memory you-keep of-whom
 uterque tibi testamento liberos suos commendavit, et puerum
each to-you by-will children his-own commended and the-boy
 diligis. quod autem meum munus dicis non equidem recuso,
you-love as-to-that moreover my task you-call not for-my-part I-refuse
 sed te adiungo socium. addo etiam illud, multa iam mihi
but you I-join a-partner I-add also this many already to-me
 dare signa puerum et pudoris et ingenii, sed aetatem vides.
to-give signs the-boy both of-modesty and of-talent but the-age you-see
 Video equidem, inquam, sed tamen iam infici debet iis
I-see for-my-part say-I but still now to-be-dyed he-ought with-those
 artibus, quas si, dum est tener, conbiberit, ad maiora
arts which if while he-is tender he-shall-have-drunk-in to greater-things
 veniet paratior.

he-will-come reader

Sic, et quidem diligentius saepiusque ista loquemur
so and indeed more-carefully and-more-often those-things we-shall-discuss
 inter nos agemusque communiter. sed residamus, inquit, si
among ourselves and-shall-act together but let-us-sit-down says-he if
 placet. Itaque fecimus.

it-pleases and-so we-did

III • CATO WISHES HE WERE A STOIC

Cato wishes Cicero had leaned toward the Stoics, since it would suit him to count nothing good but virtue. Cicero answers that the doctrine agrees and only the wording is at odds. Cato denies even that, and says the good men he has known followed nature untaught, and were better schooled by her than any philosophy but this one could have made them.

Tum ille: Tu autem cum ipse tantum librorum habeas, 10
then he you moreover although yourself so-many of-books have
 quos hic tandem requiris?

which here pray do-you-look-for

Commentarios quosdam, inquam, Aristotelios, quos hic
notebooks certain say-I Aristotelian which here
 sciebam esse, veni ut auferrem, quos legerem, dum essem
I-knew to-be I-came that I-might-carry-off which I-might-read while I-was
 otiosus; quod quidem nobis non saepe contingit.

at-leisure which indeed to-us not often falls

Quam vellem, inquit, te ad Stoicos inclinavisses! erat
how I-could-wish says-he yourself toward the-Stoics had-leaned it-was
 enim, si cuiusquam, certe tuum nihil praeter virtutem in
for if of-anyone's certainly yours nothing besides virtue among
 bonis ducere.

goods to-count

Vide, ne magis, inquam, tuum fuerit, cum re idem
see whether more say-I yours it-was when in-substance the-same
 tibi, quod mihi, videretur, non nova te rebus nomina
to-you as to-me seemed not new you on-things names
 inponere. ratio enim nostra consentit, pugnat oratio.

to-impose the-doctrine for our agrees fights the-wording

Minime vero, inquit ille, consentit. quicquid enim praeter
not-at-all indeed says he it-agrees whatever for besides
 id, quod honestum sit, expetendum esse dixeris in
that which honorable is to-be-sought to-be you-will-have-said among
 bonisque numeraveris, et honestum ipsum quasi virtutis
and-goods you-will-have-counted both the-honorable itself as-it-were of-virtue
 lumen extinxeris et virtutem penitus everteris.
the-light you-will-have-quenched and virtue utterly you-will-have-overthrown

Dicuntur ista, Cato, magnifice, inquam, sed videsne
are-said those-things Cato grandly say-I but do-you-see
 verborum gloriam tibi cum Pyrrhone et cum Aristone,
of-words the-glory for-you with Pyrrho and with Aristo
 qui omnia exaequant, esse communem?

who all-things level to-be shared

11 de quibus cupio scire quid sentias.

about whom I-desire to-know what you-think

Egone quaeris, inquit, quid sentiam? quos bonos viros,
I-then do-you-ask says-be what I-think whom good men
 fortes, iustos, moderatos aut audivimus in re publica
brave just temperate either we-have-heard in the-thing public
 fuisse aut ipsi vidimus, qui sine ulla doctrina naturam
to-have-been or ourselves we-have-seen who without any teaching nature
 ipsam secuti multa laudabilia fecerunt, eos melius
itself having-followed many praiseworthy-things did them better
 a natura institutos fuisse, quam institui potuissent a
by nature schooled to-have-been than to-be-schooled they-could-have by
 philosophia, si ullam aliam probavissent praeter eam, quae
philosophy if any other they-had-approved except that which
 nihil aliud in bonis haberet nisi honestum, nihil nisi
nothing else among goods held except the-honorable nothing except
 turpe in malis; ceterae philosophorum disciplinae, omnino
the-base among evils the-other of-philosophers schools altogether
 alia magis alia, sed tamen omnes, quae rem ullam
one more (than)-another but still all which a-thing any
 virtutis expertem aut in bonis aut in malis numerent,
of-virtue devoid either among goods or among evils count
 eas non modo nihil adiuvere arbitror neque firmare, quo
them not only nothing to-help I-judge nor to-strengthen whereby
 meliores simus, sed ipsam depravare naturam. nam nisi hoc
better we-may-be but itself to-corrupt nature for unless this

optineatur, id solum bonum esse, quod honestum sit, nullo
is-maintained that alone good to-be which honorable is in-no
 modo probari possit beatam vitam virtute effici. quod si
way to-be-proved it-could a-happy life by-virtue to-be-made which if
 ita sit, cur opera philosophiae sit danda nescio. si enim
so is why effort to-philosophy is to-be-given I-know-not if for
 sapiens aliquis miser esse possit, ne ego istam gloriosam
wise anyone wretched to-be can indeed I that glorious
 memorabilemque virtutem non magno aestimandam putem.
and-memorable virtue not at-much to-be-valued should-think

IV · ZENO'S WHOLE SYSTEM

Cicero objects that Cato could say as much if he followed Pyrrho or Aristo. Cato refuses them: virtue's own work is to choose among the things that accord with nature, and those who leveled everything so as to leave nothing to select abolished virtue itself. He then offers to expound the whole doctrine of Zeno and the Stoics, and Cicero promises to supply a Latin word wherever one is wanted.

Quae adhuc, Cato, a te dicta sunt, eadem, inquam, dicere 12
which so-far Cato by you said have-been the-same say-I to-say
 posses, si sequerere Pyrrhonem aut Aristonem. nec enim
you-could if you-followed Pyrrho or Aristo nor for
 ignoras his istud honestum non summum modo, sed
you-are-unaware to-these that honorable not the-highest only but
 etiam, ut tu vis, solum bonum videri. quod si ita est,
even as you wish the-only good to-seem which if so it-is
 sequitur id ipsum, quod te velle video, omnes semper
it-follows that very(-thing) which you to-wish I-see all always

beatos esse sapientes. hosne igitur laudas et hanc eorum,
happy to-be the-wise these-then therefore do-you-praise and this of-them
 inquam, sententiam sequi nos censes oportere?

say-I view to-follow us do-you-think to-be-right

Minime vero istorum quidem, inquit, cum enim virtutis hoc
not-at-all indeed of-those indeed says-be since for of-virtue this
 proprium sit, earum rerum, quae secundum naturam sint,
peculiar is of-those things which according-to nature are
 habere delectum, qui omnia sic exaequaverunt, ut in
to-have a-choosing (those)-who all-things so have-leveled that on
 utramque partem ita paria redderent, uti nulla selectione
each side so equal they-made so-that no selection
 uterentur, hi virtutem ipsam sustulerunt.

they-used these virtue itself have-abolished

- 13 Istud quidem, inquam, optime dicis, sed quaero nonne tibi
that indeed say-I excellently you-say but I-ask surely by-you
 faciendum idem sit nihil dicenti bonum, quod non rectum
to-be-done the-same is nothing calling good which not right
 honestumque sit, reliquarum rerum discrimen omne tollenti.
and-honorable is of-the-remaining things distinction every removing
 Si quidem, inquit, tollerem, sed relinquo.

if indeed says-be I-removed(-it) but I-leave(-it)

Quonam modo?

in-what way

- 14 inquam, si una virtus, unum istud, quod honestum appellas,
say-I if one virtue one that which honorable you-call
 rectum, laudabile, decorum— erit enim notius quale
right praiseworthy seemly it-will-be for better-known of-what-kind
 sit pluribus notatum vocabulis idem declarantibus—, id
it-is by-several marked terms the-same declaring that
 ergo, inquam, si solum est bonum, quid habebis praeterea,
therefore say-I if alone it-is good what will-you-have besides

quod sequare? aut, si nihil malum, nisi quod turpe,
which you-may-follow or if nothing evil except what base
 inhonestum, indecorum, pravum, flagitiosum, foedum— ut
dishonorable unseemly crooked shameful foul so-that
 hoc quoque pluribus nominibus insigne faciamus—, quid
this also by-several names marked we-may-make what
 praeterea dices esse fugiendum?

besides will-you-say to-be to-be-shunned

Non ignoranti tibi, inquit, quid sim dicturus, sed aliquid, ut
not being-unaware to-you says-be what I-am about-to-say but something as
 ego suspicor, ex mea brevi responsione arripere cupienti non
I suspect from my short answer to-snatch desiring not
 respondebo ad singula, explicabo potius, quoniam otiosi sumus,
I-shall-answer to single-points I-shall-unfold rather since at-leisure we-are
 nisi alienum putas, totam Zenonis Stoicorumque sententiam.

unless out-of-place you-think the-whole of-Zeno and-of-the-Stoics doctrine

Minime id quidem, inquam, alienum, multumque ad ea,
not-at-all that indeed say-I out-of-place and-much to those-things
 quae quaerimus, explicatio tua ista profecerit.

which we-seek the-unfolding your that will-have-advanced

Experiamur igitur, inquit, etsi habet haec Stoicorum 15

let-us-try therefore says-be although has this of-the-Stoics
 ratio difficilius quiddam et obscurius. nam cum in Graeco
system more-difficult something and more-obscure for when in Greek

sermone haec ipsa quondam rerum nomina novarum ***
speech these very once of-things names of-new (lacuna)

non videbantur, quae nunc consuetudo diuturna trivit; quid
not did-they-seem which now usage long has-worn what
 censes in Latino fore?

do-you-think in Latin to-be-about-to-be

Facillimum id quidem est, inquam, si enim Zenoni
easiest that indeed is say-I if for to-Zeno
 licuit, cum rem aliquam invenisset inusitatam, inauditum
it-was-allowed when a-thing some be-had-found unfamiliar an-unheard-of
 quoque ei rei nomen imponere, cur non liceat
also on-that thing a-name to-impose why not should-it-be-allowed
 Catoni? nec tamen exprimi verbum e verbo necesse
to-Cato and-not however to-be-rendered word from word necessary
 erit, ut interpretes indiserti solent, cum sit verbum,
it-will-be as translators unskillful are-wont since there-is a-word
 quod idem declaret, magis usitatum. equidem soleo etiam
which the-same declares more familiar for-my-part I-am-wont even
 quod uno Graeci, si aliter non possum, idem pluribus
what by-one the-Greeks if otherwise not I-can the-same by-several
 verbis exponere. et tamen puto concedi nobis oportere ut
words to-set-out and yet I-think to-be-granted to-us to-be-right that
 Graeco verbo utamur, si quando minus occurret Latinum, ne
a-Greek word we-use if ever less occurs a-Latin(-one) lest
 hoc ephippiis et acratophoris potius quam proëgmenis et
this to-saddle-cloths and to-wine-jars rather than to-preferred-things and
 apoproëgmenis concedatur; quamquam haec quidem praeposita
to-rejected-things be-granted although these indeed set-before
 recte et reiecta dicere licebit.

rightly and set-aside to-call it-will-be-allowed

- 16 Bene facis, inquit, quod me adiuvas, et istis quidem,
well you-do says-be in-that me you-help and those indeed
 quae modo dixisti, utar potius Latinis, in ceteris
which just-now you-said I-shall-use rather Latin in the-rest
 subvenies, si me haerentem videbis.
you-will-come-to-my-aid if me sticking you-shall-see

Sedulo, inquam, faciam. sed 'fortuna fortis'; quare
diligently say-I I-shall-do-(it) but fortune (favors)-the-brave wherefore
 conare, quaeso. quid enim possumus hoc agere divinius?
try pray what for can-we than-this to-do more-godlike

V · THE CREATURE'S FIRST ATTACHMENT

Cato begins at the birth of a living thing, which is at once made dear to itself and seeks what preserves it. Infants reach for what is wholesome before pleasure or pain has touched them. Most Stoics refuse to put pleasure among the first natural things, and hold that knowledge, and the arts that consist of it, are taken up for their own sake.

Placet his, inquit, quorum ratio mihi probatur, simulatque
it-pleases those says-he whose system to-me is-approved as-soon-as
 natum sit animal— hinc enim est ordiendum—, ipsum
born is a-creature from-here for it-is to-be-begun itself
 sibi conciliari et commendari ad se conservandum et
to-itself to-be-endearred and to-be-committed to itself to-be-preserved and
 ad suum statum eaque, quae conservantia sint eius status,
to its-own condition and-those which preserving are of-that condition
 diligenda, alienari autem ab interitu iisque rebus,
to-be-loved to-be-estranged moreover from destruction and-from-those things
 quae interitum videantur adferre. id ita esse sic probant,
which destruction seem to-bring that so to-be thus they-prove
 quod ante, quam voluptas aut dolor attigerit, salutaria
because before than pleasure or pain has-touched(-them) wholesome-things
 appetant parvi aspernenturque contraria, quod non fieret,
seek little-ones and-spurn the-opposite which not would-happen
 nisi statum suum diligerent, interitum timerent. fieri
unless condition their-own they-loved destruction they-feared to-happen

autem non posset ut appeterent aliquid, nisi sensum haberent
moreover not it-could that they-sought anything unless a-sense they-had
 sui eoque se diligenter. ex quo intellegi
of-themselves and-therefore themselves they-loved from which to-be-understood
 debet principium ductum esse a se diligendo.
it-ought the-beginning drawn to-have-been from oneself loving

- 17 in principiis autem naturalibus plerique Stoici non putant
among the-first-principles moreover natural most Stoics not they-think
 voluptatem esse ponendam. quibus ego vehementer adsentior,
pleasure to-be to-be-placed with-whom I strongly agree
 ne, si voluptatem natura posuisse in iis rebus videatur,
lest if pleasure nature to-have-placed among those things seems
 quae primae appetuntur, multa turpia sequantur. satis esse
which first are-sought many base-things follow enough to-be
 autem argumenti videtur quam ob rem illa, quae prima
moreover of-proof it-seems which on-account-of thing those which first
 sunt adscita natura, diligamus, quod est nemo, quin, cum
have-been taken-up by-nature we-love because there-is no-one but-that when
 utrumvis liceat, aptas malit et integras omnis partis corporis
either is-allowed fit prefers and unimpaired all parts of-the-body
 quam, eodem usu, inminutas aut detortas habere. rerum
than with-the-same use lessened or twisted to-have of-things
 autem cognitiones, quas vel comprehensiones vel perceptiones
moreover the-knowings which either graspings or perceptions
 vel, si haec verba aut minus placent aut minus intelleguntur,
or if these words either less please or less are-understood
 καταλήψεις appellemus licet, eas igitur ipsas propter se
apprehensions we-may-call it-is-allowed them therefore themselves for themselves
 adsciscendas arbitramur, quod habeant quiddam in se
to-be-taken-up we-judge because they-have something in themselves
 quasi complexum et continens veritatem. id autem in parvis
as-it-were embracing and holding truth that moreover in little-ones

intellegi potest, quos delectari videamus, etiamsi eorum

to-be-understood can whom to-be-delighted we-see even-if for-them

nihil intersit, si quid ratione per se ipsi invenerint.

nothing matters if anything by-reason by themselves (they)-themselves they-have-found

artis etiam ipsas propter se adsumendas putamus,

the-arts also themselves for themselves to-be-taken-up we-think

cum quia sit in iis aliquid dignum adsumptione, tum

both because there-is in them something worthy of-taking-up and

quod constant ex cognitionibus et contineant quiddam

because they-consist of knowings and they-hold something

in se ratione constitutum et via. a falsa autem

in themselves by-reason established and by-method from a-false moreover

adsensione magis nos alienatos esse quam a ceteris rebus,

assent more us estranged to-be than from the-other things

quae sint contra naturam, arbitrantur. iam membrorum, id

which are against nature they-judge now of-the-limbs that

est partium corporis, alia videntur propter eorum usum

is of-the-parts of-the-body some seem on-account-of their use

a natura esse donata, ut manus, crura, pedes, ut ea,

by nature to-have-been given as hands legs feet as those

quae sunt intus in corpore, quorum utilitas quanta sit

which are inside in the-body of-which the-usefulness how-great is

a medicis etiam disputatur, alia autem nullam ob

by doctors even is-debated others moreover no on-account-of

utilitatem quasi ad quendam ornatum, ut cauda pavoni,

usefulness as-it-were for a-certain adornment as a-tail to-the-peacock

plumae versicolores columbis, viris mammae atque barba.

feathers many-colored to-doves to-men nipples and a-beard

Haec dicuntur fortasse ieiunius; sunt enim quasi prima

these-things are-said perhaps rather-drily they-are for as-it-were the-first

elementa naturae, quibus ubertas orationis adhiberi vix

elements of-nature to-which richness of-style to-be-applied scarcely

potest, nec equidem eam cogito consecrari. verum tamen
can and-not for-my-part it I-intend to-pursue but still
 cum de rebus grandioribus dicas, ipsae res verba
when about things grander you-speak the-very things the-words
 rapiunt; ita fit cum gravior, tum etiam splendidior oratio.
carry-along so becomes both weightier and also more-splendid the-style
 Est, ut dicis, inquam, sed tamen omne, quod de re
it-is as you-say say-I but still everything which about a-matter
 bona dilucide dicitur, mihi praeclare dici videtur. istius
good clearly is-said to-me splendidly to-be-said seems of-that
 modi autem res dicere ornatè velle puerile est, plane autem
kind moreover things to-say ornately to-wish childish is plainly moreover
 et perspicue expedire posse docti et intelligentis viri.
and clearly to-set-forth to-be-able of-a-learned and understanding man

VI · THE FITTING ACT

A thing is valuable when it accords with nature or produces something that does, and the Stoics call that valuation ἀξία. The first fitting act is to keep oneself in one's natural state; then come selection, unbroken selection, and at last what can truly be called good. Cato closes with an archer: hitting the mark is to be selected, but the ultimate end is doing everything to take aim.

- 20 Progrediamur igitur, quoniam, inquit, ab his principiis
let-us-go-forward therefore since says-be from these first-principles
 naturae discessimus, quibus congruere debent quae sequuntur.
of-nature we-have-departed with-which to-agree ought what follow
 sequitur autem haec prima divisio: Aestimabile esse
follows moreover this first division valuable to-be
 dicunt— sic enim, ut opinor, appellemus— id, quod aut
they-say so for as I-suppose let-us-call that which either

ipsum secundum naturam sit aut tale quid efficiat, ut
itself according-to nature is or such something produces that
 selectione dignum propterea sit, quod aliquod pondus habeat
of-selection worthy for-that-reason it-is because some weight it-has
 dignum aestimatione, quam illi ἀξίαν vocant, contraque
worthy of-valuing which they worth call and-on-the-contrary
 inaestimabile, quod sit superiori contrarium. initiis
unvaluable which is to-the-former opposite with-the-beginnings
 igitur ita constitutis, ut ea, quae secundum naturam sunt,
therefore so settled that those which according-to nature are
 ipsa propter se sumenda sint contrariaque item
themselves for themselves to-be-taken are and-the-opposite likewise
 reicienda, primum est officium— id enim appello καθήκον—,
to-be-rejected the-first is a-duty that for I-call a-fitting-act
 ut se conservet in naturae statu, deinceps ut ea teneat,
that itself it-may-preserve in of-nature the-condition next that those it-may-hold
 quae secundum naturam sint, pellatque contraria. qua
which according-to nature are and-may-drive-off the-opposite which
 inventa selectione et item reiectione sequitur deinceps
having-been-found selection and likewise rejection follows next
 cum officio selectio, deinde ea perpetua, tum ad extremum
with duty selection next that unbroken then at the-last
 constans consentaneaue naturae, in qua primum inesse
steady and-consistent with-nature in which first to-be-within
 incipit et intellegi, quid sit, quod vere bonum possit dici.
begins and to-be-understood what it-is which truly good can to-be-called
 prima est enim conciliatio hominis ad ea, quae sunt 21
first is for the-endearing of-man to those-things which are
 secundum naturam. simul autem cepit intellegentiam vel
according-to nature as-soon-as moreover he-has-got understanding or
 notionem potius, quam appellant ἔννοιαν illi, viditque
a-notion rather which they-call a-conception those(-men) and-be-saw

rerum agendarum ordinem et, ut ita dicam, concordiam,
of-things to-be-done the-order and that so I-may-say the-harmony
 multo eam pluris aestimavit quam omnia illa, quae prima
by-much it at-more be-valued than all those which first
 dilexerat, atque ita cognitione et ratione collegit, ut statueret
be-had-loved and so by-knowledge and by-reason be-gathered that be-laid-down
 in eo collocatum summum illud hominis per se laudandum
in it placed the-highest that of-man by itself to-be-praised
 et expetendum bonum, quod cum positum sit in eo, quod
and to-be-sought good which since placed is in that which
 ὁμολογίαν Stoici, nos appellemus convenientiam, si placet,—
agreement the-Stoics we may-call consistency if it-pleases
 cum igitur in eo sit id bonum, quo omnia referenda
since therefore in it is that good to-which all-things to-be-referred
 sint, honeste facta ipsumque honestum, quod solum in
are honorably done(-acts) and-the-very honorable which alone among
 bonis ducitur, quamquam post oritur, tamen id solum vi
goods is-counted although later it-arises still that alone by-force
 sua et dignitate expetendum est; eorum autem, quae sunt
its-own and by-dignity to-be-sought is of-those moreover which are
 prima naturae, propter se nihil est expetendum.
first of-nature for themselves nothing is to-be-sought

- 22 cum vero illa, quae officia esse dixi, profisciscantur ab
since indeed those-things which duties to-be I-said start from
 initiis naturae, necesse est ea ad haec referri, ut recte
the-beginnings of-nature necessary it-is them to these to-be-referred so-that rightly
 dici possit omnia officia eo referri, ut adipiscamur
to-be-said it-can all duties thither to-be-referred that we-may-win
 principia naturae, nec tamen ut hoc sit bonorum
the-first-principles of-nature and-not yet that this is of-goods
 ultimum, propterea quod non inest in primis naturae
the-last for-that-reason that not is-there in the-first of-nature

conciliationibus honesta actio; consequens enim est et post
endearaments an-honorable act consequent for it-is and later
 oritur, ut dixi. est tamen ea secundum naturam multoque
arises as I-said it-is still it according-to nature and-by-much
 nos ad se expetendam magis hortatur quam superiora omnia.
us to itself to-be-sought more it-urges than the-earlier all
 Sed ex hoc primum error tollendus est, ne quis sequi
but from this first an-error to-be-removed is lest anyone to-follow
 existimet, ut duo sint ultima bonorum. etenim, si cui
should-suppose that two there-are last-ends of-goods for-indeed if to-anyone
 propositum sit conliniare hastam aliquo aut sagittam, sicut
set-before it-is to-aim a-spear somewhere or an-arrow just-as
 nos ultimum in bonis dicimus, huic in eius modi
we the-last among goods say for-him in of-that kind
 similitudine omnia sint facienda, ut conliniet, et tamen, ut
a-comparison all-things are to-be-done that he-may-aim and yet that
 omnia faciat, quo propositum adsequatur, sit hoc quasi
all-things he-does whereby the-object he-may-attain let-be this as-it-were
 ultimum, quale nos summum in vita bonum dicimus, illud
the-last such-as we the-highest in life good call that
 autem, ut feriat, quasi seligendum, non expetendum.
moreover that he-may-hit as-it-were to-be-selected not to-be-sought

All duties start from the first principles of nature, so wisdom must start from them too. We are commended to wisdom by nature's beginnings, and afterward wisdom itself becomes dearer to us than they are, as a man may value the person he was commended to above the one who commended him. Wisdom is unlike medicine or navigation: its end lies within itself, as an actor's delivery and a dancer's movement do.

- 23 Cum autem omnia officia a principiis naturae proficiscantur,
since moreover all duties from the-first-principles of-nature start
 ab isdem necesse est proficisci ipsam sapientiam. sed quem ad
from the-same necessary it-is to-start the-very wisdom but which to
 modum saepe fit, ut is, qui commendatus sit alicui,
manner often it-happens that he who commended has-been to-someone
 pluris eum faciat, cui commendatus sit, quam illum, a
at-more him values to-whom commended he-has-been than that-one by
 quo, sic minime mirum est primo nos sapientiae commendari ab
whom so least-of-all strange it-is at-first us to-wisdom to-be-commended by
 initiis naturae, post autem ipsam sapientiam nobis cariorum
the-beginnings of-nature later moreover the-very wisdom to-us dearer
 fieri, quam illa sint, a quibus ad hanc venerimus. atque ut
to-become than those are from which to this we-have-come and as
 membra nobis ita data sunt, ut ad quandam rationem vivendi
the-limbs to-us so given have-been that for a-certain plan of-living
 data esse appareant, sic appetitio animi, quae ὁρμή Graece
given to-have-been they-appear so the-impulse of-mind which impulse in-Greek
 vocatur, non ad quodvis genus vitae, sed ad quandam formam
is-called not for any-whatever kind of-life but for a-certain form
 vivendi videtur data, itemque et ratio et perfecta ratio.
of-living seems given and-likewise both reason and perfected reason

ut enim histrioni actio, saltatori motus non quivis, 24
as for to-an-actor a-delivery to-a-dancer a-movement not any-whatever
 sed certus quidam est datus, sic vita agenda est certo
but a-fixed a-certain has-been given so a-life to-be-passed is in-a-fixed
 genere quodam, non quolibet; quod genus conveniens
kind a-certain not in-any-you-please which kind fitting
 consentaneumque dicimus. nec enim gubernationi aut
and-consistent we-call nor for to-steering or
 medicinae similem sapientiam esse arbitramur, sed actioni
to-medicine like wisdom to-be we-judge but to-the-delivery
 illi potius, quam modo dixi, et saltationi, ut in ipsa
that rather which just-now I-named and to-dancing so-that in itself
 insit, non foris petatur extremum, id est artis effectio.
is-within not outside is-sought the-last-end that is of-the-art the-carrying-out
 et tamen est etiam aliqua cum his ipsis artibus sapientiae
and yet there-is also some with these very arts of-wisdom
 dissimilitudo, propterea quod in illis quae recte facta sunt
an-unlikeness for-that-reason that in those what rightly done have-been
 non continent tamen omnes partes, e quibus constant; quae
not they-contain still all the-parts of which they-consist which
 autem nos aut recta aut recte facta dicamus, si placet,
moreover we either right-things or rightly done(-acts) may-call if it-pleases
 illi autem appellant κατορθώματα, omnes numeros virtutis
they moreover call right-actions all the-numbers of-virtue
 continent. sola enim sapientia in se tota conversa est,
contain alone for wisdom into itself wholly turned is
 quod idem in ceteris artibus non fit.
which the-same in the-other arts not happens

Inscite autem medicinae et gubernationis ultimum cum 25
ignorantly moreover of-medicine and of-steering the-uttermost with
 ultimo sapientiae comparatur. sapientia enim et animi
the-uttermost of-wisdom is-compared wisdom for both of-spirit

magnitudinem complectitur et iustitiam, et ut omnia,
greatness embraces and justice and that all-things
 quae homini accidunt, infra se esse iudicet, quod idem
which to-a-man befall below itself to-be it-judges which the-same
 ceteris artibus non contingit. tenere autem virtutes eas
to-the-other arts not falls to-hold moreover the-virtues those
 ipsas, quarum modo feci mentionem, nemo poterit, nisi
very of-which just-now I-made mention no-one will-be-able unless
 statuerit nihil esse, quod intersit aut differat aliud ab
be-has-laid-down nothing to-be which matters or differs one from
 alio, praeter honesta et turpia.
another besides honorable-things and base-things

VIII · LIFE IN AGREEMENT WITH NATURE

Since the end is to live agreeably with nature, all the wise live happily, completely, and prosperously, hindered by nothing. Cato then gives the short Stoic proofs: everything good is praiseworthy, everything praiseworthy is honorable, and so what is good is honorable. Only a happy life can be boasted of, and no one is brave unless it is settled that pain is not an evil.

- 26 Videamus nunc, quam sint praeclare illa his, quae iam
let-us-see now how are splendidly those on-these which already
 posui, consequentia. cum enim hoc sit extremum—
I-have-laid-down following since for this is the-last-end
 sentis enim, credo, me iam diu, quod τέλος Graeci
you-perceive for I-believe me already long which the-end the-Greeks
 dicant, id dicere tum extremum, tum ultimum, tum
call that to-call now the-last-end now the-utmost now
 summum; licebit etiam finem pro extremo aut ultimo
the-highest it-will-be-allowed also the-limit for the-last-end or the-utmost

dicere—, cum igitur hoc sit extremum, congruenter naturae
to-say since therefore this is the-last-end agreeably with-nature
 convenienterque vivere, necessario sequitur omnes sapientes
and-consistently to-live necessarily it-follows all the-wise
 semper feliciter, absolute, fortunate vivere, nulla re impediri,
always happily completely prosperously to-live by-no thing to-be-hindered
 nulla prohiberi, nulla egere. quod autem continet
by-none to-be-checked (of)-none to-be-in-want what moreover holds-together
 non magis eam disciplinam, de qua loquor, quam vitam
not more that school about which I-speak than the-life
 fortunasque nostras, id est ut, quod honestum sit, id solum
and-fortunes our that is that what honorable is that alone
 bonum iudicemus, potest id quidem fuse et copiose et
good we-judge can that indeed diffusely and copiously and
 omnibus electissimis verbis gravissimisque sententiis rhetorice
with-all choicest words and-weightiest maxims rhetorically
 et augeri et ornari, sed consecraria me Stoicorum brevia
both to-be-amplified and to-be-adorned but the-conclusions me of-the-Stoics brief
 et acuta delectant. concluduntur igitur eorum argumenta sic:
and keen delight are-concluded therefore their arguments thus
 Quod est bonum, omne laudabile est; quod autem laudabile 27
what is good all praiseworthy is what moreover praiseworthy
 est, omne est honestum; bonum igitur quod est, honestum
is all is honorable good therefore what is honorable
 est. satisne hoc conclusum videtur? certe; quod enim
is enough-then this concluded does-it-seem certainly what for
 efficiebatur ex iis duobus, quae erant sumpta, in eo vides
was-produced from those two which had-been assumed in it you-see
 esse conclusum. duorum autem, e quibus effecta conclusio
to-be concluded of-the-two moreover from which made the-conclusion
 est, contra superius dici solet non omne bonum esse
has-been against the-earlier to-be-said is-wont not all good to-be

laudabile. nam quod laudabile sit honestum esse conceditur.

praiseworthy for what praiseworthy is honorable to-be is-granted
 illud autem perabsurdum, bonum esse aliquid, quod non
that moreover most-absurd good to-be something which not
 expetendum sit, aut expetendum, quod non placens, aut,
to-be-sought is or to-be-sought what not pleasing or
 si id, non etiam diligendum; ergo et probandum; ita
if that not also to-be-loved therefore also to-be-approved so
 etiam laudabile; id autem honestum. ita fit, ut, quod
also praiseworthy that moreover (is)-honorable so it-comes-about that what
 bonum sit, id etiam honestum sit.
good is that also honorable is

- 28 Deinde quaero, quis aut de misera vita possit gloriari
next I-ask who either about a-wretched life could to-boast
 aut de non beata. de sola igitur beata. ex quo
or about not happy(-life) about the-only therefore happy from which
 efficitur gloriatione, ut ita dicam, dignam esse beatam vitam,
it-follows of-boasting that so I-may-say worthy to-be a-happy life
 quod non possit nisi honestae vitae iure contingere. ita
which not could except to-an-honorable life by-right to-fall so
 fit, ut honesta vita beata vita sit. Et quoniam is,
it-comes-about that an-honorable life a-happy life is and since he
 cui contingit ut iure laudetur, habet insigne quiddam
to-whom it-falls that by-right he-is-praised has a-mark something
 ad decus et ad gloriam, ut ob ea, quae tanta
for honor and for glory so-that on-account-of those-things which so-great
 sint, beatus dici iure possit, idem de vita talis viri
are happy to-be-called by-right he-can the-same about the-life of-such a-man
 rectissime dicitur. ita, si beata vita honestate cernitur, quod
most-rightly will-be-said so if a-happy life by-honorableness is-discerned what
 honestum est, id bonum solum habendum est. Quid vero?
honorable is that good alone to-be-held is what indeed

negarine ullo modo possit numquam quemquam stabili
to-be-denied-then in-any way could-it never anyone with-a-steady
 et firmo et magno animo, quem fortem virum dicimus,
and firm and great spirit whom a-brave man we-call
 effici posse, nisi constitutum sit non esse malum dolorem?
to-be-made to-be-able unless laid-down it-is not to-be an-evil pain
 ut enim qui mortem in malis ponit non potest eam
as for (he)-who death among evils places not can it
 non timere, sic nemo ulla in re potest id, quod malum
not to-fear so no-one any in matter can that which an-evil
 esse decreverit, non curare idque contemnere. quo posito et
to-be he-has-decided not to-mind and-it to-despise which laid-down and
 omnium adsensu adprobato illud adsumitur, eum, qui magno
of-all by-the-assent approved this is-assumed him who of-great
 sit animo atque forti, omnia, quae cadere in hominem
is spirit and brave all-things which to-fall upon a-man
 possint, despicere ac pro nihilo putare. quae cum ita
can to-look-down-on and for nothing to-count which since so
 sint, effectum est nihil esse malum, quod turpe non sit.
are made-out has-been nothing to-be an-evil which base not is
 Atque iste vir altus et excellens, magno animo, vere fortis,
and that man lofty and surpassing of-great spirit truly brave
 infra se omnia humana ducens, is, inquam, quem efficere
below himself all human-things counting he say-I whom to-make
 volumus, quem quaerimus, certe et confidere sibi debet
we-wish whom we-seek certainly both to-trust himself ought
 ac suae vitae et actae et consequenti et bene de sese
and his-own life both past and to-come and well of himself
 iudicare statuens nihil posse mali incidere sapienti. ex quo
to-judge laying-down nothing to-be-able of-evil to-befall a-wise-man from which

intellegitur idem illud, solum bonum esse, quod honestum sit,
it-is-understood the-same that alone good to-be which honorable is
 idque esse beate vivere: honeste, id est cum virtute, vivere.
and-that to-be happily to-live honorably that is with virtue to-live

IX • OTHER VIEWS OF THE GOOD

Cato prefers the philosophers who put the highest good in the mind and in virtue to the two sets of three: those who cut virtue off from the highest good, and those who thought virtue maimed without some addition. He calls absurd those who make living with knowledge the end and those who deny that things differ at all. What is left is to live applying knowledge to what happens by nature, selecting what accords with nature and rejecting what is contrary; that is, to live consistently with nature.

- 30 Nec vero ignoro varias philosophorum fuisse sententias,
and-not indeed I-am-unaware various of-philosophers to-have-been the-views
 eorum dico, qui summum bonum, quod ultimum appello, in
of-those I-mean who the-highest good which the-uttermost I-call in
 animo ponerent. quae quamquam vitiose quidam secuti
the-mind placed which although faultily some having-followed
 sunt, tamen non modo iis tribus, qui virtutem a summo
they-have still not only than-those three who virtue from the-highest
 bono segregaverunt, cum aut voluptatem aut vacuitatem
good separated when either pleasure or the-emptiness
 doloris aut prima naturae in summis bonis ponerent,
of-pain or the-first(-things) of-nature among the-highest goods they-placed
 sed etiam alteris tribus, qui mancā fore putaverunt
but even than-the-other three who maimed about-to-be thought
 sine aliqua accessione virtutem ob eamque rem trium
without some addition virtue on-account-of and-that thing of-the-three
 earum rerum, quas supra dixi, singuli singulas addiderunt,—
of-those things which above I-named each-one single-ones added

his tamen omnibus eos antepono, cuicumque sunt, qui
than-these still all them I-prefer of-whatever-kind they-are who
 summum bonum in animo atque in virtute posuerunt.
the-highest good in the-mind and in virtue have-placed
 sed sunt tamen perabsurdi et ii, qui cum scientia vivere 31
but they-are still most-absurd also they who with knowledge to-live
 ultimum bonorum, et qui nullam rerum differentiam esse
the-uttermost of-goods and who no of-things difference to-be
 dixerunt, atque ita sapientem beatum fore, nihil aliud
have-said and so the-wise-man happy about-to-be nothing else
 alii momento ullo anteponentem, et qui, ut quidam
to-another by-a-weight any preferring and who as certain
 Academici constituisse dicuntur, extremum bonorum et
Academics to-have-laid-down are-said the-last-end of-goods and
 summum munus esse sapientis obsistere visis adsensusque
the-highest task to-be of-a-wise-man to-withstand impressions and-assents
 suos firme sustinere. his singulis copiose responderi solet, sed
his-own firmly to-hold-back to-these one-by-one copiously to-be-answered is-wont but
 quae perspicua sunt longa esse non debent. quid autem apertius
what clear are long to-be not they-ought what moreover (is)-plainer
 quam, si selectio nulla sit ab iis rebus, quae contra naturam
than if a-selection none there-is from those things which against nature
 sint, earum rerum, quae sint secundum naturam, fore
are of-those things which are according-to nature about-to-be
 ut tollatur omnis ea, quae quaeratur laudeturque, prudentia?
that is-removed all that which is-sought and-is-praised practical-wisdom
 Circumscriptis igitur iis sententiis, quas posui, et iis, si
set-aside therefore those views which I-have-laid-down and those if
 quae similes earum sunt, relinquitur ut summum bonum sit
any like them there-are it-is-left that the-highest good is
 vivere scientiam adhibentem earum rerum, quae natura eveniant,
to-live knowledge applying of-those things which by-nature happen

seligentem quae secundum naturam et quae contra naturam sint

selecting what according-to nature and what against nature are

reicientem, id est convenienter congruenterque naturae vivere.

rejecting that is consistently and-agreeably with-nature to-live

32 Sed in ceteris artibus cum dicitur artificiose, posterum quodam

but in the-other arts when it-is-said skillfully later in-a-certain

modo et consequens putandum est, quod illi ἐπιγεννηματικόν

way and consequent to-be-thought it-is which they supervening

appellant; cum autem in quo sapienter dicimus, id a primo

call when moreover in which wisely we-say that from the-first

rectissime dicitur. quicquid enim a sapientia proficiscitur, id

most-rightly is-said whatever for from wisdom starts that

continuo debet expletum esse omnibus suis partibus; in eo

straightway ought filled-out to-be in-all its-own parts in it

enim positum est id, quod dicimus esse expetendum. nam ut

for placed is that which we-say to-be to-be-sought for as

peccatum est patriam prodere, parentes violare, fana depeculari,

a-fault it-is one's-country to-betray parents to-outrage shrines to-plunder

quae sunt in effectu, sic timere, sic maerere, sic in libidine

which are in performance so to-fear so to-grieve so in lust

esse peccatum est etiam sine effectu. verum ut haec non

to-be a-fault it-is even without performance however as these not

in posteris et in consequentibus, sed in primis continuo

among the-later and among the-consequent but among the-first straightway

peccata sunt, sic ea, quae proficiscuntur a virtute,

faults are so those-things which start from virtue

susceptione prima, non perfectione recta sunt iudicanda.

by-the-undertaking first not by-the-completing right are to-be-judged

Cato takes Diogenes' definition of the good as what is complete by nature, and shows that the mind arrives at the notion of the good by comparing the things that accord with nature. The good is valued in kind and not in quantity, so adding to it cannot make it more good. He then turns to the disorders of the mind, which he declines to call diseases, since no one calls pity or anger a disease.

Bonum autem, quod in hoc sermone totiens usurpatum 33
the-good moreover which in this discussion so-often employed
 est, id etiam definitione explicatur. sed eorum definitiones
has-been that also by-a-definition is-unfolded but their definitions
 paulum oppido inter se differunt et tamen eodem
a-little altogether among themselves differ and yet to-the-same-point
 spectant. ego adsentior Diogeni, qui bonum definierit id,
they-look I agree with-Diogenes who the-good has-defined (as)-that
 quod esset natura absolutum. id autem sequens illud etiam,
which is by-nature complete that moreover following that also
 quod prodesset— ὠφέλημα enim sic appellemus—, motum
which benefits a-benefit for so let-us-call a-motion
 aut statum esse dixit e natura absoluto. cumque rerum
or a-state to-be he-said from by-nature (what-is)-complete and-since of-things
 notiones in animis fiant, si aut usu aliquid cognitum sit
the-notions in minds arise if either by-use something known has-been
 aut coniunctione aut similitudine aut collatione rationis, hoc
or by-combination or by-likeness or by-comparison of-reason by-this
 quarto, quod extremum posui, boni notitia facta est. cum
fourth which last I-put of-the-good the-notion made has-been when
 enim ab iis rebus, quae sunt secundum naturam, ascendit
for from those things which are according-to nature ascends
 animus collatione rationis, tum ad notionem boni pervenit.
the-mind by-comparison of-reason then to the-notion of-the-good it-arrives

- 34 hoc autem ipsum bonum non accessione neque crescendo aut
this moreover very good not by-addition nor by-growing or
 cum ceteris comparando, sed propria vi sua et sentimus et
with the-rest by-comparing but by-peculiar force its-own both we-perceive and
 appellamus bonum. ut enim mel, etsi dulcissimum est, suo
we-call good as for honey although sweetest is by-its-own
 tamen proprio genere saporis, non comparatione cum aliis dulce
yet peculiar kind of-flavor not by-comparison with others sweet
 esse sentitur, sic bonum hoc, de quo agimus, est illud
to-be is-perceived so the-good this about which we-are-speaking is that
 quidem plurimi aestimandum, sed ea aestimatio genere valet,
indeed most-highly to-be-valued but that valuation in-kind holds
 non magnitudine. nam cum aestimatio, quae ἀξία dicitur, neque
not in-magnitude for since valuation which worth is-called neither
 in bonis numerata sit nec rursus in malis, quantumcumque
among goods counted is nor again among evils however-much
 eo addideris, in suo genere manebit. alia est igitur
to-it you-shall-have-added in its-own kind it-will-remain another is therefore
 propria aestimatio virtutis, quae genere, non crescendo valet.
peculiar valuation of-virtue which in-kind not by-growing holds
- 35 Nec vero perturbationes animorum, quae vitam insipientium
nor indeed the-disorders of-minds which the-life of-the-unwise
 miseram acerbamque reddunt, quas Graeci πάθη appellant—
wretched and-bitter make which the-Greeks passions call
 poteram ego verbum ipsum interpretans morbos appellare, sed
I-could I the-word itself rendering diseases to-call but
 non conveniret ad omnia; quis enim misericordiam aut ipsam
not it-would-suit for everything who for pity or the-very
 iracundiam morbum solet dicere? at illi dicunt πάθος. sit
anger a-disease is-wont to-call but they say passion let-it-be
 igitur perturbatio, quae nomine ipso vitiosa declarari videtur.
therefore disorder which by-the-name itself faulty to-be-declared seems

omnesque eae sunt genere quattuor, partibus plures, aegritudo,
and-all these are in-kind four in-parts more distress
 formido, libido, quamque Stoici communi nomine corporis et
fear desire and-which the-Stoics by-a-common name of-body and
 animi ἡδονὴν appellant, ego malo laetitiam appellare, quasi
of-mind pleasure call I prefer gladness to-call as-being
 gestientis animi elationem voluptariam. perturbationes autem
of-an-exulting mind an-elation pleasurable the-disorders moreover
 nulla naturae vi commoventur, omniaque ea sunt opiniones
by-no of-nature force are-stirred and-all these are opinions
 ac iudicia levitatis. itaque his sapiens semper vacabit.
and judgments of-fickleness and-so from-these the-wise-man always will-be-free

XI • SOUGHT FOR ITS OWN SAKE

Almost every school agrees that what is honorable is sought for its own sake. Cato asks who would rather reach a thing by a crime than without one, and appeals to our wish to know how the heavens move, our disgust at baseness that can never harm us, and our dislike of the sordid and the frivolous. When the vices are said to be shunned for their consequences, he adds, what is meant is base action, not bodily harm, and he prefers to name them vitia rather than malitiae.

Omne autem, quod honestum sit, id esse propter se 36
everything moreover which honorable is that to-be on-account-of itself
 expetendum commune nobis est cum multorum aliorum
to-be-sought common to-us it-is with of-many other
 philosophorum sentiis. praeter enim tres disciplinas, quae
philosophers the-views except for three schools which
 virtutem a summo bono excludunt, ceteris omnibus
virtue from the-highest good shut-out by-the-other all
 philosophis haec est tuenda sententia, maxime tamen
philosophers this is to-be-maintained view most however

his, qui nihil aliud in bonorum numero nisi honestum
by-those who nothing else in of-goods the-number except the-honorable
 esse voluerunt. sed haec quidem est perfacilis et perexpedita
to-be have-wished but this indeed is very-easy and very-ready
 defensio. quis est enim, aut quis umquam fuit aut
the-defense who is for or who ever has-been either
 avaritia tam ardenti aut tam effrenatis cupiditatibus, ut
with-greed so burning or so unbridled with-desires that
 eandem illam rem, quam adipisci scelere quovis velit, non
the-same that thing which to-win by-crime any-whatever he-wishes not
 multis partibus malit ad sese etiam omni impunitate
by-many degrees he-would-prefer to himself even with-every impunity
 proposita sine facinore quam illo modo pervenire?
held-out without a-crime than in-that way to-come

37 quam vero utilitatem aut quem fructum petentes scire
what indeed advantage or what return seeking to-know
 cupimus illa, quae occulta nobis sunt, quo modo
do-we-desire those-things which hidden from-us are in-what way
 moveantur quibusque de causis ea quae versantur in caelo?
they-are-moved and-what from causes those which are-carried in heaven
 quis autem tam agrestibus institutis vivit, aut quis se
who moreover so rustic with-habits lives or who himself
 contra studia naturae tam vehementer obduravit, ut a
against the-pursuits of-nature so violently has-hardened that from
 rebus cognitione dignis abhorreat easque sine voluptate
things of-knowing worthy he-shrinks and-them without pleasure
 aut utilitate aliqua non requirat et pro nihilo putet? aut
or advantage some not he-seeks and for nothing counts or
 quis est, qui maiorum, aut Africanorum aut eius, quem
who is-there who of-ancestors or of-the-Africani or of-him whom
 tu in ore semper habes, proavi mei, ceterorumque
you in the-mouth always have of-great-grandfather my and-of-the-other

virorum fortium atque omni virtute praestantium facta,
men brave and in-every virtue outstanding the-deeds
 dicta, consilia cognoscens nulla animo afficiatur voluptate?
words counsels learning by-no in-mind is-touched pleasure
 quis autem honesta in familia institutus et educatus ingenue 38
who moreover honorable in family trained and brought-up nobly
 non ipsa turpitudine, etiamsi eum laesura non sit,
not by-the-very baseness even-if him about-to-harm not it-is
 offenditur? quis animo aequo videt eum, quem impure ac
is-offended who with-mind calm sees him whom impurely and
 flagitiose putet vivere? quis non odit sordidos, vanos, leves,
shamefully he-thinks to-live who not hates the-sordid the-empty the-fickle
 futtiles? quid autem dici poterit, si turpitudinem non
the-frivolous what moreover to-be-said will-be-able if baseness not
 ipsam per se fugiendam esse statuemus, quo minus
itself by itself to-be-shunned to-be we-shall-lay-down whereby less
 homines tenebras et solitudinem nacti nullo dedecore
men darkness and solitude having-got from-no disgrace
 se absteineant, nisi eos per se foeditate sua turpitudi-
themselves they-refrain unless them by itself by-the-foulness its-own baseness
 ipsa deterreat? Innumerabilia dici possunt in hanc
itself deters countless-things to-be-said can to this
 sententiam, sed non necesse est. Nihil est enim, de quo
effect but not necessary it-is nothing is for about which
 minus dubitari possit, quam et honesta expetenda per
less to-be-doubted could than both honorable-things to-be-sought by
 se et eodem modo turpia per se esse fugienda.
themselves and in-the-same way base-things by themselves to-be to-be-shunned
 Constituto autem illo, de quo ante diximus, quod 39
established moreover that about which before we-spoke (that)-which
 honestum esset, id esse solum bonum, intellegi necesse
honorable is that to-be alone good to-be-understood necessary

est pluris id, quod honestum sit, aestimandum esse quam
it-is at-more that which honorable is to-be-valued to-be than
 illa media, quae ex eo comparentur. stultitiam autem et
those middle-things which from it are-got folly moreover and
 timiditatem et iniustitiam et intemperantiam cum dicimus
cowardice and injustice and intemperance when we-say
 esse fugiendas propter eas res, quae ex ipsis eveniant,
to-be to-be-shunned on-account-of those things which from them come-out
 non ita dicimus, ut cum illo, quod positum est, solum
not so we-say that with that which laid-down has-been alone
 id esse malum, quod turpe sit, haec pugnare videatur oratio,
that to-be an-evil which base is this to-fight seems statement
 propterea quod ea non ad corporis incommodum referuntur,
for-that-reason that they not to of-the-body harm are-referred
 sed ad turpes actiones, quae oriuntur e vitiis. quas enim
but to base actions which arise from vices which for
 κακίας Graeci appellant, vitia malo quam malitias nominare.
vices the-Greeks call vices I-prefer than malices to-name(-them)

XII • LATIN GIVEN CITIZENSHIP

Cicero praises Cato for making philosophy speak Latin and for setting a vice opposite each virtue, since malitia would have narrowed the word to one particular fault. Cato answers that Carneades brought the question to a crisis by contending that the Stoics and the Peripatetics differ only in words. Cato holds the difference is one of substance, since the Peripatetics count everything they call good as contributing to a happy life and his own school does not.

- 40 Ne tu, inquam, Cato, verbis illustribus et id, quod vis,
indeed you say-I Cato with-words brilliant and that which you-mean
 declarantibus! itaque mihi videris Latine docere philosophiam
declaring and-so to-me you-seem in-Latin to-teach philosophy

et ei quasi civitatem dare. quae quidem adhuc
and to-her as-it-were citizenship to-give who indeed hitherto
 peregrinari Romae videbatur nec offerre sese nostris
to-sojourn-as-a-stranger at-Rome seemed and-not to-offer herself to-our
 sermonibus, et ista maxime propter limatam quandam et
conversations and those-things chiefly on-account-of a-polished a-certain both
 rerum et verborum tenuitatem. scio enim esse quosdam, qui
of-matter and of-words fineness I-know for to-be certain(-men) who
 quavis lingua philosophari possint; nullis enim partitionibus,
in-any tongue to-philosophize can with-no for divisions
 nullis definitionibus utuntur ipsique dicunt ea se
with-no definitions they-use and-themselves they-say those-things themselves
 modo probare, quibus natura tacita adsentiat. itaque in rebus
only to-approve to-which nature silent assents and-so in matters
 minime obscuris non multus est apud eos disserendi labor.
least obscure not much is among them of-arguing the-labor
 quare attendo te studiose et, quaecumque rebus iis, de
wherefore I-attend-to you eagerly and whatever on-things those about
 quibus hic sermo est, nomina inponis, memoriae mando; mihi
which this discourse is names you-impose to-memory I-commit to-me
 enim erit isdem istis fortasse iam utendum. Virtutibus igitur
for it-will-be the-same those perhaps soon to-be-used to-the-virtues therefore
 rectissime mihi videris et ad consuetudinem nostrae orationis
most-rightly to-me you-seem and to the-usage of-our speech
 vitia posuisse contraria. quod enim vituperabile est per se
vices to-have-set opposite what for blameable is by itself
 ipsum, id eo ipso vitium nominatum puto, vel etiam a
the-very that by-that the-very a-vice named I-think or even from
 vitio dictum vituperari. sin κακίων malitiam dixisses, ad
vice derived (the-word)-to-be-blamed but-if vice malice you-had-said to

aliud nos unum certum vitium consuetudo Latina traduceret.

another us one fixed vice usage Latin would-lead

nunc omni virtuti vitium contrario nomine opponitur.

now to-every virtue a-vice by-an-opposite name is-set-against

41 Tum ille: His igitur ita positus, inquit, sequitur magna contentio,

then he these therefore so laid-down says-he there-follows a-great dispute

quam tractatam a Peripateticis mollius— est enim eorum

which handled by the-Peripatetics rather-softly is for their

consuetudo dicendi non satis acuta propter ignorance

habit of-speaking not enough keen on-account-of ignorance

dialecticae— Carneades tuus egregia quadam exercitatione

of-dialectic Carneades your with-outstanding a-certain training

in dialecticis summaque eloquentia rem in summum

in dialectics and-with-the-highest eloquence the-matter to the-utmost

discrimen adduxit, propterea quod pugnare non destitit in

crisis brought for-that-reason that to-contend not he-ceased in

omni hac quaestione, quae de bonis et malis appelletur,

the-whole this inquiry which about goods and evils is-called

non esse rerum Stoicis cum Peripateticis controversiam, sed

not to-be of-things for-the-Stoics with the-Peripatetics a-dispute but

nominum. mihi autem nihil tam perspicuum videtur, quam

of-names to-me moreover nothing so clear seems as

has sententias eorum philosophorum re inter se

these views of-those philosophers in-substance among themselves

magis quam verbis dissidere; maiorem multo inter Stoicos et

more than in-words to-differ a-greater by-much between the-Stoics and

Peripateticos rerum esse aio discrepantiam quam verborum,

the-Peripatetics of-things to-be I-say a-disagreement than of-words

quippe cum Peripatetici omnia, quae ipsi bona appellant,

inasmuch-as since the-Peripatetics all-things which themselves goods call

pertinere dicant ad beate vivendum, nostri non ex omni, quod
to-belong say to happily living our-own not from everything which
 aestimatione aliqua dignum sit, compleri vitam beatam putent.
of-valuing some worthy is to-be-filled a-life happy think

XIII • NOT THE BODY'S ADVANTAGES

If pain were an evil the wise man could not be happy on the rack; since it is not, he can, and opinion rather than nature makes pain greater or less. The Peripatetics make a man happier the fuller he is of bodily and external goods, but on the Stoic view not even an abundance of real goods makes a life happier, and bodily advantages still less. They also call a painless honorable act more desirable than the same act with pain; Cato denies it, and asks what greater disagreement there could be.

An vero certius quicquam potest esse quam illorum 42
or indeed more-certain anything can to-be than of-those
 ratione, qui dolorem in malis ponunt, non posse
on-the-reckoning who pain among evils place not to-be-able
 sapientem beatum esse, cum eculeo torqueatur? eorum autem,
a-wise-man happy to-be when on-the-rack he-is-tortured of-those moreover
 qui dolorem in malis non habent, ratio certe cogit
who pain among evils not hold the-reckoning certainly compels
 ut in omnibus tormentis conservetur beata vita sapienti.
that in all torments is-preserved a-happy life for-the-wise-man
 etenim si dolores eosdem tolerabilius patiuntur qui
for-indeed if pains the-same more-bearably endure (those)-who
 excipiunt eos pro patria quam qui levio de causa, opinio
take them for country than (those)-who a-slighter from cause opinion
 facit, non natura, vim doloris aut maiorem aut minorem.
makes not nature the-force of-pain either greater or less

43 Ne illud quidem est consentaneum, ut, si, cum tria genera
not that even is consistent that if since three kinds
 bonorum sint, quae sententia est Peripateticorum, eo
of-goods there-are which view is of-the-Peripatetics by-so-much
 beator quisque sit, quo sit corporis aut externis bonis
happier each-one is by-how-much he-is of-body or with-outward goods
 plenior, ut hoc idem adprobandum sit nobis, ut, qui
fuller that this same to-be-approved is by-us that (he)-who
 plura habeat ea, quae in corpore magni aestimantur,
more has those-things which in the-body at-much are-valued
 sit beator. illi enim corporis commodis compleri vitam
is happier they for of-the-body by-the-advantages to-be-filled a-life
 beatam putant, nostri nihil minus. nam cum ita placeat,
happy think our-own not in-the-least for since so it-is-held
 ne eorum quidem bonorum, quae nos bona vere appellemus,
not of-those even goods which we goods truly may-call
 frequentia beatiorem vitam fieri aut magis expetendam
by-the-abundance a-happier life to-become or more to-be-sought
 aut pluris aestimandam, certe minus ad beatam vitam
or at-more to-be-valued certainly less to a-happy life
 pertinet multitudo corporis commodorum.
belongs the-multitude of-the-body of-advantages

44 etenim, si et sapere expetendum sit et valere, coniunctum
for-indeed if both to-be-wise to-be-sought is and to-be-well joined
 utrumque magis expetendum sit quam sapere solum, neque
each-of-two more to-be-sought is than to-be-wise alone and-not
 tamen, si utrumque sit aestimatione dignum, pluris sit
yet if each is of-valuing worthy at-more is
 coniunctum quam sapere ipsum separatim. nam qui
the-joined than to-be-wise itself separately for (we)-who
 valitudinem aestimatione aliqua dignam iudicamus neque eam
health of-valuing some worthy judge and-not it

tamen in bonis ponimus, idem censemus nullam esse
yet among goods place the-same we-hold no to-be
 tantam aestimationem, ut ea virtuti anteponatur. quod idem
so-great the-valuation that it to-virtue is-preferred which the-same
 Peripatetici non tenent, quibus dicendum est, quae et honesta
the-Peripatetics not they-hold by-whom to-be-said it-is which both an-honorable
 actio sit et sine dolore, eam magis esse expetendam, quam
act is and without pain it more to-be to-be-sought than
 si esset eadem actio cum dolore. nobis aliter videtur, recte
if there-were the-same act with pain to-us otherwise it-seems rightly
 secusne, postea; sed potestne rerum maior esse dissensio?
or-wrongly later but can-there of-things a-greater to-be disagreement

XIV · THE GOOD DOES NOT GROW

As lamplight is lost in sunlight and a drop of honey in the Aegean, so every bodily valuation is buried in the brightness of virtue. Timeliness is not made greater by lasting longer, nor is right action or the good itself, so a long life is no more desirable than a short one. As the end cannot grow, one who has advanced toward virtue is as wretched as one who has not.

Ut enim obscuratur et offunditur luce solis lumen
as for is-darkened and is-overspread by-the-light of-the-sun the-light
 lucernae, et ut interit in magnitudine maris Aegaei stilla
of-a-lamp and as it-perishes in the-vastness of-the-sea Aegean a-drop
 mellis, et ut in divitiis Croesi teruncii accessio et
of-honey and as among the-riches of-Croesus of-a-fartbing the-addition and
 gradus unus in ea via, quae est hinc in Indiam, sic, cum
a-step one on that road which is from-here to India so since
 sit is bonorum finis, quem Stoici dicunt, omnis ista rerum
is that of-goods the-end which the-Stoics speak-of the-whole that of-things

45

corporearum aestimatio splendore virtutis et magnitudine
bodily valuation by-the-brightness of-virtue and by-the-greatness
 obscuretur et obruatur atque intereat necesse est. et quem
be-darkened and be-buried and perish necessary it-is and which
 ad modum oportunitas— sic enim appellemus εὐκαιρίαν—
to manner timeliness so for let-us-call the-right-moment
 non fit maior productione temporis— habent enim suum
not becomes greater by-the-lengthening of-time they-have for their-own
 modum, quae oportuna dicuntur—, sic recta effectio—
measure which timely are-called so right accomplishment
 κατόρθωσιν enim ita appello, quoniam rectum factum
right-doing for so I-call since a-right deed
 κατόρθωμα—, recta igitur effectio, item convenientia,
(is)-a-right-action right therefore accomplishment likewise consistency
 denique ipsum bonum, quod in eo positum est, ut naturae
in-short the-very good which in that placed is that with-nature
 consentiat, crescendi accessionem nullam habet.

it-agrees of-growing an-addition no has

46 ut enim oportunitas illa, sic haec, de quibus dixi, non
as for timeliness that so these about which I-spoke not
 fiunt temporis productione maiora, ob eamque causam
become of-time by-the-lengthening greater on-account-of and-that cause
 Stoicis non videtur optabilior nec magis expetenda beata
to-the-Stoics not seems more-desirable nor more to-be-sought a-happy
 vita, si sit longa, quam si brevis, utunturque simili: ut, si
life if it-is long than if short and-they-use a-likeness as if
 cothurni laus illa esset, ad pedem apte convenire, neque
of-a-buskin the-merit that were to the-foot neatly to-fit and-not
 multi cothurni paucis anteponerentur nec maiores minoribus,
many buskins to-few would-be-preferred nor larger to-smaller
 sic, quorum omne bonum convenientia atque oportunitate
so of-whom the-whole good by-consistency and by-timeliness

finitur, nec plura paucioribus nec longinquiora brevioribus
is-bounded neither more to-fewer nor longer to-shorter

anteponent. Nec vero satis acute dicunt:

they-will-prefer and-not indeed enough keenly they-speak

si bona valitudo pluris aestimanda sit longa quam brevis, 47

if good health at-more to-be-valued is long than short

sapientiae quoque usus longissimus quisque sit plurimi. non

of-wisdom also the-use longest each is worth-most not

intellegunt valitudinis aestimationem spatio iudicari, virtutis

they-understand of-health the-valuation by-duration to-be-judged of-virtue

opportunitate, ut videantur qui illud dicant idem hoc

by-timeliness so-that they-seem who that say the-same this

esse dicturi, bonam mortem et bonum partum meliorem

to-be about-to-say a-good death and a-good birth better

longum esse quam brevem. non vident alia brevitate pluris

long to-be than short not they-see some by-shortness at-more

aestimari, alia diuturnitate.

to-be-valued others by-length

itaque consentaneum est his, quae dicta sunt, ratione 48

and-so consistent it-is with-these which said have-been by-the-reckoning

illorum, qui illum bonorum finem, quod appellamus

of-those who that of-goods end which we-call

extremum, quod ultimum, crescere putent posse— isdem

the-last which the-uttermost to-grow think to-be-able for-the-same

placere esse alium alio et sapientiore itemque alium

to-bold to-be one than-another also wiser and-likewise one

magis alio vel peccare vel recte facere, quod nobis non

more than-another either to-do-wrong or rightly to-act which for-us not

licet dicere, qui crescere bonorum finem non putamus. ut

is-allowed to-say who to-grow of-goods the-end not we-think as

enim qui demersi sunt in aqua nihilo magis respirare

for (those)-who sunk are in water by-nothing more to-breathe

possunt, si non longe absunt a summo, ut iam iamque
they-can if not far they-are-off from the-top so-that now and-now
 possint emergere, quam si etiam tum essent in profundo,
they-can to-emerge than if even then they-were in the-deep
 nec catulus ille, qui iam adpropinquat ut videat, plus
and-not a-puppy that which now draws-near that it-may-see more
 cernit quam is, qui modo est natus, item qui
sees than that-one which just-now has-been born likewise (he)-who
 processit aliquantum ad virtutis habitum nihilo minus
has-advanced somewhat toward of-virtue the-condition by-nothing less
 in miseria est quam ille, qui nihil processit.
in wretchedness is than that-one who not-at-all has-advanced

XV • THE PREFERRED AND THE REJECTED

Diogenes holds that riches both lead to pleasure and health and contain them. Money can guide us to the arts but cannot contain them, and nothing outside the goods can contain a good. Since only the honorable is good, the things between are neither good nor evil, yet they differ: some deserve to be preferred, others rejected — what Zeno named the preferred and the rejected.

Haec mirabilia videri intellego, sed cum certe superiora
these-things strange to-seem I-understand but since certainly the-earlier(-points)
 firma ac vera sint, his autem ea consentanea et
firm and true are with-these moreover those consistent and
 consequentia, ne de horum quidem est veritate dubitandum.
consequent not about of-these even is the-truth to-be-doubted
 sed quamquam negant nec virtutes nec vitia crescere, tamen
but although they-deny neither virtues nor vices to-grow still

utrumque eorum fundi quodam modo et quasi
each of-them to-be-poured-out in-a-certain way and as-it-were
 dilatari putant.

to-be-spread they-think

Divitias autem Diogenes censet eam modo vim habere, ut
riches moreover Diogenes holds that only force to-have that
 quasi duces sint ad voluptatem et ad valitudinem bonam;
as-it-were guides they-are to pleasure and to health good

sed, etiam uti ea contineant, non idem facere eas in 49

but even that them they-hold not the-same to-do them in
 virtute neque in ceteris artibus, ad quas esse dux pecunia
virtue nor in the-other arts to which to-be a-guide money

potest, continere autem non potest, itaque, si voluptas aut si
can to-hold moreover not it-can and-so if pleasure or if
 bona valitudo sit in bonis, divitias quoque in bonis esse
good health is among goods riches also among goods to-be

ponendas, at, si sapientia bonum sit, non sequi ut etiam
to-be-placed but if wisdom a-good is not to-follow that also

divitias bonum esse dicamus. neque ab ulla re, quae non sit
riches a-good to-be we-say and-not by any thing which not is
 in bonis, id, quod sit in bonis, contineri potest, ob

among goods that which is among goods to-be-held can on-account-of
 eamque causam, quia cognitiones comprehensionesque rerum,
and-that cause because knowings and-graspings of-things

e quibus efficiuntur artes, adpetitionem movent, cum
from which are-made the-arts an-impulse stir since

divitiae non sint in bonis, nulla ars divitiis contineri potest.
riches not are among goods no art by-riches to-be-held can

quod si de artibus concedamus, virtutis tamen non sit 50
which if about the-arts we-grant of-virtue still not it-is

eadem ratio, propterea quod haec plurimae commentationis
the-same case for-that-reason that this-(virtue) of-very-much reflection

et exercitationis indigeat, quod idem in artibus non sit, et
and of-practice has-need which the-same in the-arts not is and
 quod virtus stabilitatem, firmitatem, constantiam totius vitae
because virtue steadiness firmness constancy of-a-whole life
 complectatur, nec haec eadem in artibus esse videamus.

embraces and-not these same in the-arts to-be we-see

Deinceps explicatur differentia rerum, quam si non ullam

next is-unfolded the-difference of-things which if not any

esse diceremus, confunderetur omnis vita, ut ab Aristone,

to-be we-said would-be-confounded the-whole life as by Aristo

neque ullum sapientiae munus aut opus inveniretur, cum

and-not any of-wisdom a-task or work would-be-found since

inter res eas, quae ad vitam degendam pertinerent, nihil

among things those which to a-life to-be-passed belong nothing

omnino interesset, neque ullum dilectum adhiberi oporteret.

at-all would-differ and-not any choosing to-be-applied would-be-right

itaque cum esset satis constitutum id solum esse bonum,

and-so when it-had-been enough settled that alone to-be good

quod esset honestum, et id malum solum, quod turpe, tum

which is honorable and that an-evil alone which (is)-base then

inter illa, quae nihil valerent ad beate misereve vivendum,

among those which nothing avail to happily or-wretchedly living

aliquid tamen, quod differret, esse voluerunt, ut essent

something still which differed to-be they-wished so-that there-were

eorum alia aestimabilia, alia contra, alia neutrum.

of-them some valuable others the-opposite others neither

51 quae autem aestimanda essent, eorum in aliis satis esse

which moreover to-be-valued were of-them in some enough to-be

causae, quam ob rem quibusdam anteponerentur, ut in

of-cause which on-account-of thing to-certain-things they-were-preferred as in

valitudine, ut in integritate sensuum, ut in doloris vacuitate, ut

health as in the-soundness of-the-senses as in of-pain the-emptiness as

gloriae, divitiarum, similium rerum, alia autem non esse eius
of-glory of-riches of-like things others moreover not to-be of-that
 modi, itemque eorum, quae nulla aestimatione digna essent,
kind and-likewise of-those which of-no valuation worthy were
 partim satis habere causae, quam ob rem reicerentur,
partly enough to-have of-cause which on-account-of thing they-were-rejected
 ut dolorem, morbum, sensuum amissionem, paupertatem,
as pain disease of-the-senses the-loss poverty
 ignominiam, similia horum, partim non item. hinc est
disgrace things-like of-these partly not likewise hence has
 illud exortum, quod Zeno προηγμένον, contraque quod
that arisen which Zeno preferred and-on-the-contrary what
 ἀποπροηγμένον nominavit, cum uteretur in lingua copiosa
rejected named although he-was-using in a-tongue rich
 factis tamen nominibus ac novis, quod nobis in hac inopi
made still names and new which for-us in this poor
 lingua non conceditur; quamquam tu hanc copiosiore etiam
tongue not is-granted although you this richer even
 soles dicere. Sed non alienum est, quo facilius vis verbi
are-wont to-call but not out-of-place it-is whereby more-easily the-force of-the-word
 intellegatur, rationem huius verbi faciendi Zenonis exponere.
is-understood the-reason of-this word of-making of-Zeno to-set-out

XVI • THE KNUCKLEBONE

As no one calls the king himself promoted, but only those next in rank, so the preferred things are what hold the second place. The Stoics compare a knucklebone thrown to fall upright: the throw is preferred with a view to the end, yet contributes nothing to the end's own nature. Goods are then divided into the final, the productive, and both.

52 Ut enim, inquit, nemo dicit in regia regem ipsum quasi
as for says-be no-one says in a-palace the-king himself as-it-were
 productum esse ad dignitatem (id est enim προηγμένον),
promoted to-have-been to dignity that is for a-preferred(-thing)
 sed eos, qui in aliquo honore sunt, quorum ordo proxime
but those who in some office are whose rank most-closely
 accedit, ut secundus sit, ad regium principatum, sic in vita
approaches so-as second to-be to the-royal supremacy so in life
 non ea, quae primo loco sunt, sed ea, quae secundum
not those-things which in-the-first place are but those which the-second
 locum optinent, προηγμένα, id est producta, nominentur;
place hold preferred-things that is promoted let-them-be-named
 quae vel ita appellemus— id erit verbum e verbo—
which either so let-us-call that it-will-be a-word from a-word
 vel promota et remota vel, ut dudum diximus, praeposita
or advanced and withdrawn or as a-while-ago we-said set-before
 vel praecipua, et illa reiecta. re enim intellecta
or preeminent and those set-aside with-the-substance for understood
 in verborum usu faciles esse debemus.

in of-words the-use easy to-be we-ought
 53 quoniam autem omne, quod est bonum, primum locum
since moreover everything which is good the-first place
 tenere dicimus, necesse est nec bonum esse nec malum
to-hold we-say necessary it-is neither good to-be nor evil
 hoc, quod praepositum vel praecipuum nominamus. idque ita
this which set-before or preeminent we-name and-it so
 definimus; quod sit indifferens cum aestimatione mediocri;
we-define what is indifferent with valuation middling
 quod enim illi ἀδιάφορον dicunt, id mihi ita occurrit,
what for they indifferent call that to-me so occurred
 ut indifferens dicerem. neque enim illud fieri poterat
that indifferent I-should-say and-not for that to-happen it-could

ullo modo, ut nihil relinqueretur in mediis, quod
in-any way that nothing was-left among the-middle-things which
aut secundum naturam esset aut contra, nec, cum id
either according-to nature was or against and-not when that
relinqueretur, nihil in his poni, quod satis aestimabile
was-left nothing among these to-be-placed which enough valuable
esset, nec hoc posito non aliqua esse praeposita. recte
was and-not with-this laid-down not some to-be set-before rightly
igitur haec facta distinctio est, atque etiam ab iis, quo
therefore this made distinction has-been and also by them whereby
facilius res perspicui possit, hoc simile ponitur:

more-easily the-matter to-be-seen can this likeness is-put

Ut enim, inquit, si hoc fingamus esse quasi finem et 54

as for they-say if this we-imagine to-be as-it-were the-end and

ultimum, ita iacere talum, ut rectus adsistat, qui ita

the-uttermost so to-throw a-knucklebone that upright it-stands which so

talus erit iactus, ut cadat rectus, praepositum

a-knucklebone will-have-been thrown that it-falls upright a-set-before

quiddam habebit ad finem, qui aliter, contra, neque tamen

something will-have toward the-end which otherwise the-opposite and-not yet

illa praepositio tali ad eum, quem dixi, finem

that setting-before of-the-knucklebone to that which I-named end

pertinebit, sic ea, quae sunt praeposita, referuntur illa

will-belong so those-things which are set-before are-referred those

quidem ad finem, sed ad eius vim naturamque nihil pertinent.

indeed to the-end but to its force and-nature nothing they-belong

Sequitur illa divisio, ut bonorum alia sint ad illud ultimum 55

follows that division that of-goods some are to that uttermost

pertinentia (sic enim appello, quae τελικά dicuntur; nam hoc

belonging so for I-call what final are-called for this

ipsum instituamus, ut placuit, pluribus verbis dicere, quod uno

very let-us-lay-down as it-was-agreed in-several words to-say what in-one

non poterimus, ut res intellegatur), alia autem efficientia,
not we-shall-be-able so-that the-matter is-understood others moreover producing
 quae Graeci ποιητικά, alia utrumque. de pertinentibus
which the-Greeks productive others both about the-belonging
 nihil est bonum praeter actiones honestas, de efficientibus
nothing is good besides actions honorable about the-producing
 nihil praeter amicum, sed et pertinentem et efficientem
nothing besides a-friend but both belonging and producing
 sapientiam volunt esse. nam quia sapientia est conveniens
wisdom they-wish to-be for because wisdom is a-fitting
 actio, est in illo pertinenti genere, quod dixi; quod autem
act it-is in that belonging class which I-named because moreover
 honestas actiones adfert et efficit, efficiens dici potest.
honorable actions it-brings and produces producing to-be-called it-can

XVII · GOOD REPUTE, AND DUTY DEFINED

Some preferred things are so by themselves, some by what they produce, some both. Chrysippus and Diogenes said no one should stir a finger for good repute apart from its use; their successors, unable to withstand Carneades, made it preferred for its own sake. A duty is then defined as an act for which an approvable account can be given.

- 56 Haec, quae praeposita dicimus, partim sunt per se
these which set-before we-call partly are by themselves
 ipsa praeposita, partim quod aliquid efficiunt, partim
(they)-themselves set-before partly because something they-produce partly
 utrumque, per se, ut quidam habitus oris et
both by themselves as a-certain bearing of-the-countenance and
 vultus, ut status, ut motus, in quibus sunt et
of-the-expression as posture as movement in which there-are both

praeponenda quaedam et reicienda; alia ob eam rem
to-be-set-before certain and to-be-rejected others on-account-of that thing
 praeposita dicentur, quod ex se aliquid efficiant, ut
set-before will-be-called because from themselves something they-produce as
 pecunia, alia autem ob utramque rem, ut integri
money others moreover on-account-of each thing as unimpaired
 sensus, ut bona validudo.

senses as good health

De bona autem fama— quam enim appellant εὐδοξίαν, 57
about good moreover reputation which for they-call good-reputation
 aptius est bonam famam hoc loco appellare quam gloriam—
fitter it-is good reputation in-this place to-call than glory

Chrysippus quidem et Diogenes detracta utilitate ne digitum
Chrysippus indeed and Diogenes with-withdrawn usefulness not a-finger
 quidem eius causa porrigendum esse dicebant; quibus
even of-it for-the-sake to-be-stretched-out to-be used-to-say with-whom
 ego vehementer assentior. qui autem post eos fuerunt,
I strongly agree (those)-who moreover after them have-been
 cum Carneadem sustinere non possent, hanc, quam dixi,
since Carneades to-withstand not they-could this which I-named
 bonam famam ipsam propter se praepositam et sumendam
good reputation itself for itself set-before and to-be-taken
 esse dixerunt, esseque hominis ingenui et liberaliter educati
to-be have-said and-to-be of-a-man well-born and liberally brought-up
 velle bene audire a parentibus, a propinquis, a bonis
to-wish well to-be-spoken-of by parents by kinsmen by good
 etiam viris, idque propter rem ipsam, non propter usum,
even men and-that for the-thing itself not for use
 dicuntque, ut liberis consultum velimus, etiamsi postumi
and-they-say as for-children provision we-wish even-if posthumous

futuri sint, propter ipsos, sic futurae post mortem fama
about-to-be they-are for themselves so for-the-future after death repute

tamen esse propter rem, etiam detracto usu, consulendum.

still to-be for the-thing even with-withdrawn use to-be-provided

58 Sed cum, quod honestum sit, id solum bonum esse dicamus,

but although what honorable is that alone good to-be we-say

consentaneum tamen est fungi officio, cum id officium

consistent still it-is to-discharge a-duty although that duty

nec in bonis ponamus nec in malis. est enim aliquid

neither among goods we-place nor among evils there-is for something

in his rebus probabile, et quidem ita, ut eius ratio reddi

in these matters approvable and indeed so that of-it an-account to-be-given

possit, ergo ut etiam probabiliter acti ratio reddi

can therefore so-that also of-what-is-approvably done an-account to-be-given

possit. est autem officium, quod ita factum est, ut eius facti

can it-is moreover a-duty what so done has-been that of-that deed

probabilis ratio reddi possit. ex quo intellegitur officium

an-unapprovable account to-be-given can from which it-is-understood a-duty

medium quiddam esse, quod neque in bonis ponatur neque

a-middle something to-be which neither among goods is-placed nor

in contrariis. quoniamque in iis rebus, quae neque in

among the-opposite and-since in those matters which neither among

virtutibus sunt neque in vitiis, est tamen quiddam, quod

virtues are nor among vices there-is still something which

usui possit esse, tollendum id non est. est autem eius

for-use can to-be to-be-removed that not is there-is moreover of-that

generis actio quoque quaedam, et quidem talis, ut ratio

class an-action also a-certain and indeed such that reason

postulet agere aliquid et facere eorum. quod autem ratione

demands to-do something and to-make of-them what moreover by-reason

actum est, id officium appellamus. est igitur officium eius
 done has-been that a-duty we-call it-is therefore a-duty of-that
 generis, quod nec in bonis ponatur nec in contrariis.
 class which neither among goods is-placed nor among the-opposite

XVIII • WHEN TO LEAVE LIFE

The wise man acts in middle things, so there is duty in them. A right action is the perfect duty; beside it stands a duty only begun, and whether to remain in life or to leave it is measured by these same middle things. A wise man may rightly depart while he is happy, and a fool remain while he is wretched, since good and evil come only afterward.

Atque perspicuum etiam illud est, in istis rebus mediis 59
 and clear also that is in those matters middle
 aliquid agere sapientem. iudicat igitur, cum agit, officium
 something to-do the-wise-man he-judges therefore when he-acts a-duty
 illud esse. quod quoniam numquam fallitur in iudicando,
 that to-be which since never he-is-mistaken in judging
 erit in mediis rebus officium. quod efficitur hac
 there-will-be among the-middle things a-duty which is-made-out by-this
 etiam conclusione rationis: Quoniam enim videmus esse
 also conclusion of-reasoning since for we-see to-be
 quiddam, quod recte factum appellemus, id autem est
 something which rightly done we-may-call that moreover is
 perfectum officium, erit etiam inchoatum, ut, si iuste
 a-completed duty there-will-be also a-begun(-one) as if justly
 depositum reddere in recte factis sit, in officiis
 a-deposit to-return among rightly done(-acts) is among duties
 ponatur depositum reddere; illo enim addito iuste fit
 is-placed a-deposit to-return by-that for added justly it-becomes

recte factum, per se autem hoc ipsum reddere in officio
rightly done by itself moreover this very to-return in duty
 ponitur. quoniamque non dubium est quin in iis, quae
is-placed and-since not doubtful it-is but-that among those which
 media dicimus, sit aliud sumendum, aliud reiciendum,
middle we-call there-is one-thing to-be-taken another to-be-rejected
 quicquid ita fit aut dicitur, omne officio continetur. ex
whatever so is-done or is-said all by-duty is-held from
 quo intellegitur, quoniam se ipsi omnes natura
which it-is-understood since themselves (they)-themselves all by-nature
 diligant, tam insipientem quam sapientem sumpturum,
love as-much the-unwise as the-wise about-to-take
 quae secundum naturam sint, reiecturumque contraria. ita
what according-to nature are and-about-to-reject the-opposite so
 est quoddam commune officium sapientis et insipientis,
there-is a-certain shared duty of-the-wise and of-the-unwise
 ex quo efficitur versari in iis, quae media dicamus.
from which it-is-made-out to-be-engaged in those which middle we-call

- 60 Sed cum ab his omnia proficiscantur officia, non sine causa
but since from these all start duties not without cause
 dicitur ad ea referri omnes nostras cogitationes, in his et
it-is-said to them to-be-referred all our thoughts among these both
 excessum e vita et in vita mansionem. in quo enim plura
departure from life and in life the-remaining in whom for more-things
 sunt quae secundum naturam sunt, huius officium est in vita
there-are which according-to nature are of-him the-duty is in life
 manere; in quo autem aut sunt plura contraria aut fore
to-remain in whom moreover either there-are more opposite or about-to-be
 videntur, huius officium est de vita excedere. ex quo apparet
they-seem of-him the-duty is from life to-depart from which it-appears

et sapientis esse aliquando officium excedere e vita,
both of-the-wise-man to-be sometimes a-duty to-depart from life
 cum beatus sit, et stulti manere in vita, cum sit miser.
although happy he-is and of-a-fool to-remain in life although he-is wretched
 nam bonum illud et malum, quod saepe iam dictum est, 61
for good that and evil which often already said has-been
 postea consequitur, prima autem illa naturae sive secunda
afterward follows the-first moreover those of-nature whether favorable
 sive contraria sub iudicium sapientis et dilectum cadunt,
or opposite under the-judgment of-the-wise-man and the-choosing fall
 estque illa subiecta quasi materia sapientiae. itaque et
and-it-is that put-under as-it-were the-matter of-wisdom and-so both
 manendi in vita et migrandi ratio omnis iis rebus,
of-remaining in life and of-departing the-reckoning whole by-those things
 quas supra dixi, metienda. nam neque virtute retinetur ille
which above I-named to-be-measured for neither by-virtue is-held he
 in vita, nec iis, qui sine virtute sunt, mors est oppetenda.
in life nor by-those who without virtue are death is to-be-met
 et saepe officium est sapientis desciscere a vita, cum
and often a-duty it-is of-a-wise-man to-break-away from life although
 sit beatissimus, si id oportune facere possit, quod est
he-is most-happy if that at-the-right-time to-do he-can which is
 convenienter naturae. sic enim censent, oportunitatis esse beate
agreeably with-nature so for they-hold of-timeliness to-be happily
 vivere. itaque a sapientia praecipitur se ipsam, si usus sit,
to-live and-so by wisdom it-is-enjoined herself the-very if need there-is
 sapiens ut relinquat. quam ob rem cum vitiorum ista
the-wise-man that he-leave which on-account-of thing since of-vices that
 vis non sit, ut causam afferant mortis voluntariae, perspicuum
force not is that a-cause they-bring of-a-death voluntary clear
 est etiam stultorum, qui idem miseri sint, officium esse
it-is also of-fools who the-same wretched are a-duty to-be

manere in vita, si sint in maiore parte rerum earum, quas
to-remain in life if they-are in a-greater part of-things of-those which
 secundum naturam esse dicimus. et quoniam excedens e
according-to nature to-be we-say and since departing from
 vita et manens aequè miser est nec diuturnitas magis ei
life and remaining equally wretched he-is and-not length more for-him
 vitam fugiendam facit, non sine causa dicitur iis, qui
life to-be-shunned it-makes not without cause it-is-said by-those who
 pluribus naturalibus frui possint, esse in vita manendum.
more natural-things to-enjoy can to-be in life to-be-remained

XIX · THE FELLOWSHIP OF MEN

Nature makes parents love their children, and Cato traces the fellowship of the human race from that beginning. The shape and limbs of the body show that nature had begetting in view, and the labor of beasts in bearing and rearing lets us hear her voice. Some creatures live only for themselves, but ants, bees, and storks act for others, and men far more closely — so nature fits us for gatherings, assemblies, and states.

62 Pertinere autem ad rem arbitrantur intellegi natura fieri
to-belong moreover to the-point they-judge to-be-understood by-nature to-happen
 ut liberi a parentibus amentur. a quo initio profectam
that children by parents are-loved from which beginning having-set-out
 communem humani generis societatem persequimur. quod
the-shared of-the-human race fellowship we-pursue which
 primum intellegi debet figura membrisque corporum,
first to-be-understood ought from-the-shape and-from-the-limbs of-bodies
 quae ipsa declarant procreandi a natura habitam esse
which themselves declare of-begetting by nature held to-have-been
 rationem. neque vero haec inter se congruere possent,
a-plan and-not indeed these among themselves to-agree could

ut natura et procreari vellet et diligere procreatos non
that nature both to-be-begotten wished and to-be-loved the-begotten not
 curaret. atque etiam in bestiis vis naturae perspicui potest;
it-cared and also in beasts the-force of-nature to-be-seen can
 quarum in fetu et in educatione laborem cum cernimus,
of-which in bearing and in rearing the-labor when we-discern
 naturae ipsius vocem videmur audire. quare ut perspicuum
of-nature of-herself the-voice we-seem to-hear wherefore as clear
 est natura nos a dolore abhorrere, sic apparet a natura
it-is by-nature us from pain to-shrink so it-appears by nature
 ipsa, ut eos, quos genuerimus, amemus, inPELLI.
herself that those whom we-have-begotten we-love to-be-driven
 ex hoc nascitur ut etiam communis hominum inter homines 63
from this it-arises that also a-shared of-men among men
 naturalis sit commendatio, ut oporteat hominem ab
natural there-is endearment so-that it-be-right a-man from
 homine ob id ipsum, quod homo sit, non alienum
a-man on-account-of that very that a-man he-is not a-stranger
 videri. ut enim in membris alia sunt tamquam sibi
to-seem as for among the-limbs some are as-it-were for-themselves
 nata, ut oculi, ut aures, alia etiam ceterorum membrorum
born as the-eyes as the-ears others also of-the-other limbs
 usum adiuvant, ut crura, ut manus, sic inmanes quaedam
the-use assist as the-legs as the-bands so savage certain
 bestiae sibi solum natae sunt, at illa, quae in concha
beasts for-themselves only born are but that which in a-shell
 patula pina dicitur, isque, qui enat e concha,
gaping the-pinna is-called and-that-one which swims-out from the-shell
 qui, quod eam custodit, pinoteres vocatur in eandemque
which because it it-guards the-pinna-guard is-called into and-the-same
 cum se recepit includitur, ut videatur monuisse
when itself it-has-withdrawn it-is-shut-in so-as to-seem to-have-warned

ut caveret, itemque formicae, apes, ciconiae aliorum etiam
that it-take-care and-likewise ants bees storks of-others even
 causa quaedam faciunt. multo haec coniunctius homines.
for-the-sake certain-things do by-much these more-closely men-(do)
 itaque natura sumus apti ad coetus, concilia, civitates.
and-so by-nature we-are fitted for gatherings assemblies states

XX · A CITY OF GODS AND MEN

The world is ruled by the power of the gods and is a city shared by gods and men, so the common advantage comes before our own. Chrysippus held that everything else was made for the sake of men and gods, and that these were made for their own fellowship, so men may use beasts without wrong. The wise man will take part in public life, marry, and want children by his wife.

64 mundum autem censent regi numine deorum, eumque
the-world moreover they-hold to-be-ruled by-the-power of-the-gods and-it
 esse quasi communem urbem et civitatem hominum et
to-be as-it-were a-shared city and state of-men and
 deorum, et unum quemque nostrum eius mundi esse
of-gods and one each-one of-us of-that world to-be
 partem; ex quo illud natura consequi, ut communem
a-part from which that by-nature to-follow that the-shared
 utilitatem nostrae anteponamus. ut enim leges omnium
advantage to-our we-set-before as for the-laws of-all
 salutem singulorum saluti anteponunt, sic vir bonus
the-safety of-individuals to-the-safety set-before so a-man good
 et sapiens et legibus parens et civilis officii non ignarus
and wise and to-the-laws obeying and of-civic duty not unaware
 utilitati omnium plus quam unius alicuius aut suae
for-the-advantage of-all more than of-one any or of-his-own

consulit. nec magis est vituperandus proditor patriae
takes-thought and-not more is to-be-blamed a-betrayer of-country
 quam communis utilitatis aut salutis desertor propter suam
than of-the-common advantage or of-safety a-deserter on-account-of his-own
 utilitatem aut salutem. ex quo fit, ut laudandus is sit,
advantage or safety from which it-comes that to-be-praised he is
 qui mortem oppetat pro re publica, quod deceat cariorum
who death meets for the-thing public because it-becomes dearer
 nobis esse patriam quam nosmet ipsos. quoniamque illa vox
to-us to-be country than ourselves the-very and-since that saying
 inhumana et scelerata ducitur eorum, qui negant se
inhuman and wicked is-counted of-those who deny themselves
 recusare quo minus ipsis mortuis terrarum omnium
to-object whereby less with-themselves dead of-lands of-all
 deflagratio consequatur— quod vulgari quodam versu
a-burning-up should-follow which in-a-common a-certain verse
 Graeco pronuntiari solet—, certe verum est etiam iis, qui
Greek to-be-uttered is-wont certainly true it-is also for-those who
 aliquando futuri sint, esse propter ipsos consulendum.
some-day about-to-be are to-be for themselves to-be-provided
 ex hac animorum affectione testamenta commendationesque 65
from this of-minds disposition wills and-commendations
 morientium natae sunt. quodque nemo in summa solitudine
of-the-dying born have-been and-because no-one in utter solitude
 vitam agere velit ne cum infinita quidem voluptatum
a-life to-pass would-wish not with a-boundless even of-pleasures
 abundantia, facile intellegitur nos ad coniunctionem
abundance easily it-is-understood us for the-joining
 congregationemque hominum et ad naturalem communitatem
and-gathering of-men and for a-natural fellowship
 esse natos. Inpellimur autem natura, ut prodesse velimus
to-have-been born we-are-driven moreover by-nature that to-benefit we-wish

quam plurimis in primisque docendo rationibusque
as to-very-many among and-the-first by-teaching and-by-the-methods
 prudentiae tradendis.

of-practical-wisdom to-be-handed-down

- 66 itaque non facile est invenire qui quod sciat ipse non
and-so not easy it-is to-find (anyone)-who what he-knows himself not
 tradat alteri; ita non solum ad discendum propensi sumus,
passes-on to-another so not only for learning inclined we-are
 verum etiam ad docendum. Atque ut tauris natura datum
but even for teaching and as to-bulls by-nature given
 est ut pro vitulis contra leones summa vi impetuque
it-has-been that for calves against lions with-the-highest force and-rush
 contendant, sic ii, qui valent opibus atque id facere possunt,
they-strive so those who are-strong in-resources and that to-do can
 ut de Hercule et de Libero accepimus, ad servandum
as about Hercules and about Liber we-have-heard for saving
 genus hominum natura incitantur. Atque etiam Iovem cum
the-race of-men by-nature they-are-roused and also Jupiter when
 Optimum et Maximum dicimus cumque eundem Salutarem,
Best and Greatest we-call and-when the-same Savior
 Hospitalem, Statorem, hoc intellegi volumus, salutem
Hospitable Stayer this to-be-understood we-wish the-safety
 hominum in eius esse tutela. minime autem convenit, cum
of-men in his to-be keeping least moreover it-suits since
 ipsi inter nos viles neglectique simus, postulare ut diis
ourselves among ourselves cheap and-neglected we-are to-demand that to-the-gods
 immortalibus cari simus et ab iis diligamur. Quem ad modum
immortal dear we-are and by them we-are-loved which to manner
 igitur membris utimur prius, quam didicimus, cuius ea
therefore the-limbs we-use before than we-have-learned of-what them
 causa utilitatis habeamus, sic inter nos natura ad civilem
for-the-sake of-usefulness we-have so among ourselves by-nature for civic

communitatem coniuncti et consociati sumus. quod ni ita
fellowship joined and allied we-are which if-not so
 se haberet, nec iustitiae ullus esset nec bonitati locus.
itself it-held neither for-justice any would-there-be nor for-goodness a-place
 Et quo modo hominum inter homines iuris esse vincula 67
and in-what way of-men among men of-right to-be bonds
 putant, sic homini nihil iuris esse cum bestiis. praeclare
they-think so for-man no of-right to-be with beasts finely
 enim Chrysippus, cetera nata esse hominum causa
for Chrysippus the-rest born to-have-been of-men for-the-sake
 et deorum, eos autem communitatis et societatis suae,
and of-gods them moreover of-fellowship and of-partnership their-own
 ut bestiis homines uti ad utilitatem suam possint sine
so-that beasts men to-use for advantage their-own can without
 iniuria. Quoniamque ea natura esset hominis, ut ei
wrong and-since such the-nature was of-man that for-him
 cum genere humano quasi civile ius intercederet, qui id
with the-race human as-it-were a-civic right subsisted (he)-who that
 conservaret, eum iustum, qui migraret, iniustum fore.
kept him just (he)-who transgressed unjust about-to-be
 sed quem ad modum, theatrum cum commune sit, recte
but which to manner a-theater although common it-is rightly
 tamen dici potest eius esse eum locum, quem quisque
still to-be-said it-can of-him to-be that place which each-one
 occuparit, sic in urbe mundove communi non adversatur
shall-have-taken so in a-city or-a-world common not stands-in-the-way
 ius, quo minus suum quidque cuiusque sit.
right whereby less his-own each-thing of-each is
 Cum autem ad tuendos conservandosque homines hominem 68
since moreover for to-be-protected and-to-be-preserved men a-man
 natum esse videamus, consentaneum est huic naturae,
born to-have-been we-see consistent it-is with-this nature

ut sapiens velit gerere et administrare rem publicam
that a-wise-man wishes to-conduct and to-manage the-thing public
 atque, ut e natura vivat, uxorem adiungere et velle ex
and that from nature he-may-live a-wife to-join and to-wish from
 ea liberos. ne amores quidem sanctos a sapiente alienos
her children not loves even chaste from a-wise-man foreign
 esse arbitrantur. Cynicorum autem rationem atque vitam alii
to-be they-judge of-the-Cynics moreover the-system and life some
 cadere in sapientem dicunt, si qui eius modi forte casus
to-fall upon a-wise-man say if any of-that kind perhaps a-chance
 inciderit, ut id faciendum sit, alii nullo modo.
shall-have-fallen that it to-be-done is others in-no way

XXI • BENEFITS, FRIENDSHIP, RIGHT

Benefits and harms are shared and equal among men; advantages and disadvantages are shared but not equal. Friendship is to be cultivated because it belongs to the class of things that benefit, but the Stoics refuse to have justice or friendship taken up for the sake of advantage: the same advantages could then overthrow them.

- 69 Ut vero conservetur omnis homini erga hominem societas,
that indeed may-be-preserved the-whole for-man toward man partnership
 coniunctio, caritas, et emolumenta et detrimenta, quae
union affection both benefits and harms which
 ὠφελήματα et βλάμματα appellant, communia esse voluerunt;
benefits and harms they-call shared to-be they-have-wished
 quorum altera prosunt, nocent altera. neque solum ea
of-which the-one benefit harm the-other and-not only those
 communia, verum etiam paria esse dixerunt. incommoda autem
shared but even equal to-be they-have-said disadvantages moreover
 et commoda— ita enim εὐχρηστήματα et δυσχρηστήματα
and advantages so for advantages and disadvantages

appello— communia esse voluerunt, paria noluerunt. illa
I-call shared to-be they-have-wished equal they-have-not-wished those
 enim, quae prosunt aut quae nocent, aut bona sunt aut mala,
for which benefit or which harm either goods are or evils
 quae sint paria necesse est. commoda autem et incommoda in
which should-be equal necessary it-is advantages moreover and disadvantages in
 eo genere sunt, quae praeposita et reiecta diximus; ea possunt
that class are which set-before and set-aside we-have-called they can
 paria non esse. sed emolumenta communia esse dicuntur,
equal not to-be but benefits shared to-be are-said
 recte autem facta et peccata non habentur communia.
rightly moreover done(-acts) and faults not are-held shared

Amicitiam autem adhibendam esse censent, quia sit ex 70
friendship moreover to-be-employed to-be they-hold because it-is of
 eo genere, quae prosunt. quamquam autem in amicitia alii
that class which benefit although moreover in friendship some
 dicant aequae carae esse sapienti rationem amici ac suam,
say equally dear to-be to-a-wise-man the-interest of-a-friend as his-own
 alii autem sibi cuique cariores suam, tamen hi quoque
others moreover to-himself to-each dearer his-own still these also
 posteriores fatentur alienum esse a iustitia, ad quam
the-latter admit foreign to-be from justice for which
 nati esse videamur, detrahere quid de aliquo, quod
born to-have-been we-seem to-take-away anything from anyone which
 sibi adsumat. minime vero probatur huic disciplinae, de
for-himself he-may-take least indeed it-is-approved by-this school about
 qua loquor, aut iustitiam aut amicitiam propter utilitates
which I-speak either justice or friendship on-account-of advantages
 adscisci aut probari. eadem enim utilitates poterunt eas
to-be-taken-up or to-be-approved the-same for advantages will-be-able them

labefactare atque pervertere. etenim nec iustitia nec amicitia
to-undermine and to-overthrow for-indeed neither justice nor friendship
 esse omnino poterunt, nisi ipsae per se expetuntur.

to-be at-all will-be-able unless themselves by themselves they-are-sought

- 71 Ius autem, quod ita dici appellarique possit, id esse
right moreover which so to-be-called and-to-be-named can that to-be
 natura, alienumque esse a sapiente non modo iniuriam
by-nature and-foreign to-be from a-wise-man not only a-wrong
 cui facere, verum etiam nocere. nec vero rectum est
to-anyone to-do but even to-harm and-not indeed right it-is
 cum amicis aut bene meritis consociare aut coniungere
with friends or well deserving to-associate or to-join
 iniuriam, gravissimeque et verissime defenditur numquam
a-wrong and-most-weightily and most-truly it-is-maintained never
 aequitatem ab utilitate posse seiungi, et quicquid aequum
fairness from advantage to-be-able to-be-parted and whatever fair
 iustumque esset, id etiam honestum vicissimque, quicquid
and-just is that also honorable and-in-turn whatever
 esset honestum, id iustum etiam atque aequum fore.
is honorable that just also and fair about-to-be

XXII • THE WISE MAN ALONE IS KING

Dialectic and natural philosophy are counted virtues too, the one guarding against false assent, the other because no one can judge of good and evil without knowing the whole. Cato ends with the portrait of the wise man, who is more truly king than Tarquin, richer than Crassus, and free because he obeys no desire.

- 72 Ad easque virtutes, de quibus disputatum est, dialecticam
to and-those virtues about which argued it-has-been dialectic
 etiam adiungunt et physicam, easque ambas virtutum
also they-add and natural-philosophy and-them both of-virtues

nomine appellant, alteram, quod habeat rationem, ne cui
by-the-name they-call the-one because it-has a-method lest to-any
 falso adsentiamur neve umquam captiosa probabilitate
falsehood we-assent and-that-not ever by-a-tricky plausibility
 fallamur, eaque, quae de bonis et malis didicerimus, ut
we-are-deceived and-those which about goods and evils we-have-learned that
 tenere tuerique possimus. nam sine hac arte quemvis
to-hold and-to-guard we-may-be-able for without this art anyone-whatever
 arbitrantur a vero abduci fallique posse. recte
they-judge from the-truth to-be-drawn-away and-to-be-deceived to-be-able rightly
 igitur, si omnibus in rebus temeritas ignoratioque vitiosa
therefore if all in matters rashness and-ignorance faulty
 est, ars ea, quae tollit haec, virtus nominata est.
is the-art that which removes these a-virtue named has-been
 physicae quoque non sine causa tributus idem est 73
to-natural-philosophy also not without cause assigned the-same has-been
 honos, propterea quod, qui convenienter naturae victurus
honor for-that-reason that (be)-who agreeably with-nature about-to-live
 sit, ei proficiscendum est ab omni mundo atque ab eius
is for-him to-be-set-out it-is from the-whole world and from its
 procuratione. nec vero potest quisquam de bonis et malis
governance and-not indeed can anyone about goods and evils
 vere iudicare nisi omni cognita ratione naturae et vitae
truly to-judge unless the-whole known plan of-nature and of-the-life
 etiam deorum, et utrum conveniat necne natura hominis
even of-gods and whether it-agrees or-not the-nature of-man
 cum universa. quaeque sunt vetera praecepta sapientium, qui
with the-universal and-whatever are the-old precepts of-the-wise who
 iubent tempori parere et sequi deum et se noscere et
bid the-occasion to-obey and to-follow god and oneself to-know and
 nihil nimis, haec sine physicis quam vim habeant—
nothing too-much these-things without natural-philosophy what force they-have

et habent maximam— videre nemo potest. atque etiam
and they-have the-greatest to-see no-one can and also
 ad iustitiam colendam, ad tuendas amicitias et reliquas
for justice to-be-cultivated for to-be-guarded friendships and the-remaining
 caritates quid natura valeat haec una cognitio potest tradere.
affections what nature avails this alone knowledge can to-hand-down
 nec vero pietas adversus deos nec quanta iis gratia
and-not indeed piety toward the-gods nor how-great to-them gratitude
 debeat sine explicatione naturae intellegi potest.
is-owed without an-unfolding of-nature to-be-understood can

- 74 Sed iam sentio me esse longius provectum, quam
but now I-feel myself to-have-been further carried than
 proposita ratio postulare. verum admirabilis compositio
the-set-out plan demanded but the-admirable structure
 disciplinae incredibilisque rerum me traxit ordo; quem, per
of-the-system and-the-incredible of-things me has-drawn order which by
 deos immortales! nonne miraris? quid enim aut in natura,
the-gods immortal surely do-you-wonder-at what for either in nature
 qua nihil est aptius, nihil descriptius, aut in operibus manu
than-which nothing is more-fitted nothing more-ordered or in works by-hand
 factis tam compositum tamque compactum et coagmentatum
made so put-together and-so knit and jointed
 inveniri potest? quid posterius priori non convenit? quid
to-be-found can what later to-the-earlier not does-it-suit what
 sequitur, quod non respondeat superiori? quid non sic aliud
follows which not answers to-the-preceding what not so one
 ex alio nectitur, ut, si ullam litteram moveris, labent
from another is-linked that if a-single letter you-shall-have-moved totter
 omnia? nec tamen quicquam est, quod moveri possit.
all-things and-not yet anything is-there which to-be-moved can

quam gravis vero, quam magnifica, quam constans conficitur 75
how weighty indeed how magnificent how steady is-made-up
 persona sapientis! qui, cum ratio docuerit, quod honestum
the-character of-the-wise-man who since reason has-taught what honorable
 esset, id esse solum bonum, semper sit necesse est beatus
is that to-be alone good always he-be necessary it-is happy
 vereque omnia ista nomina possideat, quae irrideri
and-truly all those titles he-possesses which to-be-laughed-at
 ab inperitis solent. rectius enim appellabitur rex quam
by the-unskilled are-wont more-rightly for he-will-be-called a-king than
 Tarquinius, qui nec se nec suos regere potuit, rectius
Tarquin who neither himself nor his-own to-rule could more-rightly
 magister populi— is enim est dictator— quam Sulla, qui
a-master of-the-people that for is a-dictator than Sulla who
 trium pestiferorum vitiorum, luxuriae, avaritiae, crudelitatis,
of-three ruinous vices of-extravagance of-greed of-cruelty
 magister fuit, rectius dives quam Crassus, qui nisi
a-master was more-rightly rich than Crassus who unless
 eguisset, numquam Euphraten nulla belli causa transire
he-had-been-in-want never the-Euphrates with-no of-war a-cause to-cross
 voluisset. recte eius omnia dicentur, qui scit uti solus
he-would-have-wished rightly his all-things will-be-called who knows to-use alone
 omnibus, recte etiam pulcher appellabitur— animi enim
all-things rightly also handsome he-will-be-called of-the-mind for
 liniamenta sunt pulchriora quam corporis—, recte solus liber
the-features are fairer than of-the-body rightly alone free
 nec dominationi cuiusquam parens nec oboediens cupiditati,
neither to-the-mastery of-anyone obeying nor yielding to-desire
 recte invictus, cuius etiamsi corpus constringatur, animo
rightly unconquered of-whom even-if the-body is-bound on-the-mind
 tamen vincula inici nulla possint, nec expectet ullum
still chains to-be-laid none can and-not let-him-await any

tempus aetatis, uti tum denique iudicetur beatusne fuerit,
time of-life so-as then at-last it-be-judged whether-happy he-has-been
 cum extremum vitae diem morte confecerit, quod ille unus
when the-last of-life day by-death he-has-finished which that one
 e septem sapientibus non sapienter Croesum monuit;
of the-seven wise-men not wisely Croesus warned

- 76 nam si beatus umquam fuisset, beatam vitam usque ad illum
for if happy ever he-had-been a-happy life right to that
 a Cyro exstructum rogam pertulisset. quod si ita est,
by Cyrus built pyre he-would-have-carried-through which if so it-is
 ut neque quisquam nisi bonus vir et omnes boni beati sint,
that neither anyone except a-good man and all the-good happy are
 quid philosophia magis colendum aut quid est virtute divinius?
what than-philosophy more to-be-cultivated or what is than-virtue more-godlike
-

CICERO

Cato Maior de Senectute

Cato the Elder, on Old Age

Cicero addresses Atticus in the verses in which a man of small substance but full of good faith addressed Flaminius. He wants to lighten for them both the burden of an old age already pressing or close at hand. He gives the whole discourse to the elder Cato rather than to a figure out of legend, so that it may carry more authority, and sets Laelius and Scipio beside him wondering how easily he bears his years.

O Tite, si quid ego adiuero curamve levasso
o Titus if anything I shall-have-helped or-the-care I-shall-have-lightened
 quae nunc te coquit et versat in pectore fixa,
which now you burns and turns in the-breast fixed
 ecquid erit praemi?
anything-at-all will-there-be of-reward

licet enim mihi versibus isdem affari te, Attice, quibus
it-is-allowed for to-me in-verses the-same to-address you Atticus in-which
 affatur Flaminius
addresses Flaminius

ille vir haud magna cum re, sed plenus fidei,
that man not-at-all great with substance but full of-good-faith

quamquam certo scio non, ut Flaminius,
although for-certain I-know not as Flaminius

solicitari te, Tite, sic noctesque diesque,
to-be-troubled you Titus so and-nights and-days

novi enim moderationem animi tui et aequitatem, teque
I-know for the-self-command of-mind your and the-evenness and-that-you
 non cognomen solum Athenis deportasse, sed humanitatem
not a-surname only from-Athens to-have-brought-home but civility
 et prudentiam intellego. et tamen te suspicor isdem rebus
and good-sense I-understand and yet you I-suspect by-the-same things
 quibus me ipsum interdum gravius commoveri, quarum
by-which myself the-very sometimes rather-heavily to-be-stirred of-which
 consolatio et maior est et in aliud tempus differenda.
the-consoling both greater is and to another time to-be-deferred
 nunc autem visum est mihi de senectute aliquid ad
now moreover seemed-good it-has-been to-me about old-age something to
 te conscribere,
you to-write

- 2 hoc enim onere, quod mihi commune tecum est, aut iam
this for burden which to-me shared with-you is either already
 urgentis aut certe adventantis senectutis et te et me ipsum
pressing or at-least approaching of-old-age both you and me myself
 levare volo; etsi te quidem id modice ac sapienter,
to-be-lightened I-wish although you indeed it moderately and wisely
 sicut omnia, et ferre et latum esse certo scio. sed
just-as all-things both to-bear and about-to-bear to-be for-certain I-know but
 mihi, cum de senectute vellem aliquid scribere, tu occurrebas
to-me when about old-age I-wished something to-write you kept-occurring
 dignus eo munere, quo uterque nostrum communiter
worthy of-that gift which each of-us in-common
 uteretur. mihi quidem ita iucunda huius libri confectio fuit,
might-use to-me indeed so pleasant of-this book the-making has-been
 ut non modo omnis absterserit senectutis molestias, sed
that not only all it-has-wiped-away of-old-age the-troubles but
 effecerit mollem etiam et iucundam senectutem. numquam
it-has-made soft even and pleasant old-age never

igitur laudari satis digne philosophia poterit, cui qui
therefore to-be-praised enough worthily philosophy will-be-able to-whom (he)-who
 pareat omne tempus aetatis sine molestia possit degere.
obeys the-whole time of-life without trouble can to-pass
 sed de ceteris et diximus multa et saepe dicemus: hunc 3
but about the-rest both we-have-said many-things and often we-shall-say this
 librum ad te de senectute misimus. omnem autem sermonem
book to you about old-age we-have-sent the-whole moreover discourse
 tribuimus non Tithono, ut Aristo Cius, parum enim
we-have-assigned not to-Titbonus as Aristo the-Cbian too-little for
 esset auctoritatis in fabula, sed M. Catoni seni,
there-would-be of-authority in a-fable but to-Marcus Cato the-old-man
 quo maiorem auctoritatem haberet oratio; apud quem Laelium
whereby greater authority might-have the-speech beside whom Laelius
 et Scipionem facimus admirantis, quod is tam facile senectutem
and Scipio we-make wondering that he so easily old-age
 ferat, eisque eum respondentem; qui si eruditius videbitur
bears and-to-them him answering who if more-learnedly shall-seem
 disputare quam consuevit ipse in suis libris, attribuito
to-argue than he-was-wont himself in his-own books attribute(-it)
 litteris Graecis, quarum constat eum perstudiosum fuisse in
to-letters Greek of-which it-is-agreed him very-studious to-have-been in
 senectute. sed quid opus est plura? iam enim ipsius Catonis
old-age but what need is-there of-more now for of-the-very of-Cato
 sermo explicabit nostram omnem de senectute sententiam.
the-talk will-unfold our whole about old-age view

Scipio often admires Cato's wisdom, above all the ease with which he carries old age, a burden most old men call heavier than Aetna. Cato answers that a man with no resources in himself finds every age a burden, and that his wisdom is to follow nature, who has not neglected life's last act. Laelius asks him to show them the road they must travel themselves.

- 4 SCIPIO Saepe numero admirari soleo cum hoc C. Laelio cum
often repeatedly to-wonder-at I-am-wont with this Gaius Laelius both
 ceterarum rerum tuam excellentem, M. Cato, perfectamque
of-other matters your excellent Marcus Cato and-perfect
 sapientiam, tum vel maxime quod numquam tibi senectutem
wisdom and-also even most that never to-you old-age
 gravem esse senserim, quae plerisque senibus sic odiosa
burdensome to-be I-have-perceived which to-most old-men so hateful
 est, ut onus se Aetna gravius dicant sustinere.
is that a-burden themselves than-Aetna heavier they-say to-bear
 CATO Rem haud sane, Scipio et Laeli, difficilem admirari
a-thing not really Scipio and Laelius difficult to-wonder-at
 videmini. quibus enim nihil est in ipsis opis ad bene
you-seem to-whom for nothing is in themselves of-resource for well
 beateque vivendum, eis omnis aetas gravis est; qui
and-happily living to-those every age burdensome is who
 autem omnia bona a se ipsi petunt, eis nihil
moreover all goods from themselves (they)-themselves seek to-those nothing
 potest malum videri quod naturae necessitas afferat. quo
can evil to-seem which of-nature the-necessity brings-on which
 in genere est in primis senectus, quam ut adipiscantur
in class is among the-first old-age which that they-may-attain
 omnes optant, eandem accusant adeptam; tanta est stultitiae
all wish the-same they-blame (once)-attained so-great is of-folly

inconstantia atque perversitas. obrepere aiunt eam citius quam

the-inconsistency and perversity to-creep-up they-say it sooner than

putassent. primum quis coegit eos falsum putare? qui

they-had-thought first who compelled them a-falsehood to-think how

enim citius adolescentiae senectus quam pueritiae adolescentia

for sooner on-youth old-age than on-boyhood youth

obrepat? deinde qui minus gravis esset eis senectus, si

creeps-up next how less burdensome would-be to-them old-age if

octingentesimum annum agerent, quam si octogesimum?

the-eight-hundredth year they-were-passing than if the-eightieth

praeterita enim aetas quamvis longa, cum effluxisset, nulla

past for age however long when it-had-slipped-away by-no

consolatione permulcere posset stultam senectutem.

consolation to-soothe could a-foolish old-age

quocirca si sapientiam meam admirari soletis, quae utinam 5

wherefore if wisdom my to-wonder-at you-are-wont which would-that

digna esset opinione vestra nostroque cognomine, in hoc

worthy it-were of-opinion your and-of-our surname in this

sumus sapientes, quod naturam optimam ducem tamquam

we-are wise that nature the-best guide as-though

deum sequimur eique paremus; a qua non veri simile est,

a-god we-follow and-her we-obey by whom not of-truth like it-is

cum ceterae partes aetatis bene discriptae sint, extremum

since the-other parts of-life well laid-out are the-last

actum tamquam ab inerti poeta esse neglectum. sed

act as-if by a-lazy poet to-have-been neglected but

tamen necesse fuit esse aliquid extremum et, tamquam in

still necessary it-was to-be something last and as in

arborum bacis terraeque fructibus, maturitate tempesta

of-trees the-berries and-of-earth the-fruits by-ripeness timely

quasi vietum et caducum, quod ferendum est molliter

as-it-were shriveled and ready-to-fall which to-be-borne is gently

sapienti. quid est enim aliud gigantum modo bellare

by-a-wise-man what is for other of-giants in-the-manner to-war

cum dis nisi naturae repugnare?

with the-gods except against-nature to-fight

6 LAELIUS Atqui, Cato, gratissimum nobis, ut etiam pro Scipione

and-yet Cato most-welcome to-us so-that even for Scipio

pollicear, feceris, si, quoniam speramus, volumus quidem

I-may-promise you-will-have-done if since we-hope we-wish indeed

certe, senes fieri, multo ante a te didicerimus quibus

certainly old-men to-become much beforehand from you we-shall-have-learned by-which

facillime rationibus ingravescentem aetatem ferre possimus.

most-easily methods the-growing-heavy age to-bear we-may-be-able

CATO Faciam vero, Laeli, praesertim si utrique vestrum, ut

I-shall-do-(it) indeed Laelius especially if to-both of-you as

dicis, gratum futurum est.

you-say welcome about-to-be it-is

LAELIUS Volumus sane, nisi molestum est, Cato, tamquam

we-wish indeed unless troublesome it-is Cato as-if

longam aliquam viam confeceris, quam nobis quoque

a-long some road you-have-completed which by-us also

ingrediendum sit, istuc, quo pervenisti, videre quale

to-be-entered must-be that-place whither you-have-arrived to-see what-kind

sit.

it-is

Cato has often heard men of his own age lament that they had lost their pleasures and were slighted by those who once courted them. He answers that they blamed the wrong thing, since he has known many who grew old without complaint. The fault lies in the character and not in the years, and the best arms of old age are the arts of virtue, cultivated at every stage of life.

CATO **Faciam ut potero, Laeli. saepe enim interfui** 7
I-shall-do-(it) as I-can Laelius often for I-have-been-present
querellis aequalium meorum, pares autem vetere proverbio
at-the-complaints of-age-mates my equals moreover by-an-old proverb
cum paribus facillime congregantur, quae C. Salinator, quae
with equals most-easily flock which Gaius Salinator which
Sp. Albinus, homines consulares, nostri fere aequales,
Spurius Albinus men of-consular-rank our nearly age-mates
deplorare solebant, tum quod voluptatibus carerent, sine
to-bewail were-wont now because pleasures they-lacked without
quibus vitam nullam putarent, tum quod spernerentur ab
which a-life no they-counted now because they-were-slighted by
eis, a quibus essent coli soliti; qui mihi non id
those by whom they-had-been to-be-courtied wont who to-me not that
videbantur accusare, quod esset accusandum. nam si id
seemed to-blame which was to-be-blamed for if that
culpa senectutis accideret, eadem mihi usu venirent
by-the-fault of-old-age happened the-same to-me by-experience would-come
reliquisque omnibus maioribus natu, quorum ego multorum
and-to-the-rest all greater in-birth of-whom I of-many
cognovi senectutem sine querella, qui se et libidinum
have-known the-old-age without complaint who themselves both of-lusts
vinculis laxatos esse non moleste ferrent nec a suis
from-the-chains loosed to-be not ill they-bore nor by their-own

despicerentur. sed omnium istius modi querellarum in
they-were-despised but of-all of-that kind of-complaints in
 moribus est culpa, non in aetate. moderati enim et nec
the-character is the-fault not in the-age self-controlled for and neither
 difficiles nec inhumani senes tolerabilem senectutem agunt,
peevish nor unkindly old-men a-bearable old-age pass
 importunitas autem et inhumanitas omni aetati molesta est.
churlishness moreover and unkindness to-every age troublesome is

8 LAELIUS Est, ut dicis, Cato; sed fortasse dixerit quispiam tibi
it-is as you-say Cato but perhaps would-say someone to-you
 propter opes et copias et dignitatem tuam tolerabiliorem
on-account-of resources and means and rank your more-bearable
 senectutem videri, id autem non posse multis contingere.
old-age to-seem that moreover not to-be-able to-many to-fall

CATO Est istuc quidem, Laeli, aliquid, sed nequaquam in
is that indeed Laelius something but by-no-means in
 isto sunt omnia; ut Themistocles fertur Seriphio cuidam
that are all-things as Themistocles is-said to-a-Seriphian a-certain
 in iurgio respondisse, cum ille dixisset non eum sua,
in a-quarrel to-have-answered when he had-said not him by-his-own
 sed patriae gloria splendorem assecutum: nec hercule,
but of-his-country by-the-glory distinction to-have-won and-not by-Hercules
 inquit, si ego Seriphius essem, nec tu, si Atheniensis, clarus
says-he if I a-Seriphian were nor you if an-Athenian famous
 umquam fuisses. quod eodem modo de senectute
ever you-would-have-been which in-the-same way about old-age
 dici potest; nec enim in summa inopia levis esse senectus
to-be-said can nor for in utmost want light to-be old-age
 potest, ne sapienti quidem, nec insipienti etiam in summa
can not for-a-wise-man even nor for-a-fool even in utmost
 copia non gravis.
plenty not heavy

aptissima omnino sunt, Scipio et Laeli, arma senectutis 9
most-fitting altogether are Scipio and Laelius the-arms of-old-age
 artes exercitationesque virtutum, quae in omni aetate cultae,
the-arts and-practicings of-the-virtues which in every age cultivated
 cum diu multumque vixeris, mirificos ecferunt fructus,
when long and-much you-have-lived marvelous bring-forth fruits
 non solum quia numquam deserunt, ne extremo quidem
not only because never they-desert not at-the-last even
 tempore aetatis, quamquam id quidem maximum est, verum
time of-life although that indeed greatest is but
 etiam quia conscientia bene actae vitae multorumque bene
also because the-consciousness well of-a-passed life and-of-many well
 factorum recordatio iucundissima est.
done(-deeds) the-recollection most-pleasant is

IV · QUINTUS MAXIMUS

Cato describes the man he loved as a young man loves an equal: Fabius Maximus, in whom weight was seasoned with courtesy and whom age had not changed. He recovered Tarentum and wore down Hannibal by patience. He bore the death of a distinguished son so well that Cato asks what philosopher we do not think little of after reading his funeral speech.

ego Q. Maximum, eum qui Tarentum recepit, senem 10
I Quintus Maximus him who Tarentum recovered as-an-old-man
 adulescens ita dilexi, ut aequalem. erat enim in illo viro
as-a-youth so loved as an-age-mate there-was for in that man
 comitate condita gravitas, nec senectus mores mutaverat.
with-courtesy seasoned weight and-not old-age the-character had-changed
 quamquam eum colere coepi non admodum grandem
although him to-court I-began not very old

natu, sed tamen iam aetate provectum. anno enim post
in-birth but still already in-age advanced a-year for after
 consul primum fuerat quam ego natus sum, cumque eo
consul first he-had-been than I born was and-with him
 quartum consule adulescentulus miles ad Capuam profectus
a-fourth-time consul a-stripling a-soldier to Capua set-out
 sum quintoque anno post ad Tarentum. quaestor deinde
I-did and-in-the-fifth year after to Tarentum a-quaestor next
 quadriennio post factus sum, quem magistratum gessi
in-a-four-year-space after made I-was which office I-held
 consulibus Tuditano et Cethego, cum quidem ille admodum
with-consuls Tuditanus and Cethegus when indeed he very
 senex suasor legis Cinciae de donis et muneribus fuit.
old a-supporter of-the-law Cincian about gifts and presents was
 hic et bella gerebat ut adulescens, cum plane grandis
this-man both wars waged like a-young-man although plainly aged
 esset, et Hannibalem iuveniliter exultantem patientia sua
he-was and Hannibal youthfully exulting by-endurance his-own
 mollebat; de quo praeclare familiaris noster Ennius:
he-softened about whom finely friend our Ennius

unus homo nobis cunctando restituit rem;
one man for-us by-delaying restored the-state
 noenum rumores ponebat ante salutem;
not-at-all rumors he-set before safety
 ergo plusque magisque viri nunc gloria claret.
therefore and-more and-further of-the-man now the-glory shines

- 11 Tarentum vero qua vigilantia, quo consilio recepit!
Tarentum indeed with-what watchfulness with-what judgment he-recovered
 cum quidem me audiente Salinatori, qui amisso oppido
when indeed with-me hearing to-Salinator who with-lost the-town

fugerat in arcem, glorianti atque ita dicenti, mea opera,
had-fled into the-citadel boasting and so saying by-my exertion

Q. Fabi, Tarentum recepisti; certe, inquit ridens, nam
Quintus Fabius Tarentum you-recovered certainly says-he laughing for
 nisi tu amisisses, numquam recepissem. nec vero

unless you had-lost(-it) never I-should-have-recovered(-it) and-not indeed
 in armis praestantior quam in toga; qui consul iterum,
in arms more-outstanding than in the-toga who consul a-second-time
 Sp. Carvilio collega quiescente, C. Flaminio tribuno

with-Spurius Carvilius as-colleague keeping-quiet to-Gaius Flaminius tribune
 plebis, quoad potuit, restitit agrum Picentem et Gallicum
of-the-plebs as-long-as he-could he-withstood the-land Picene and Gallic

viritem contra senatus auctoritatem dividenti; augurque
man-by-man against of-the-senate the-authority dividing and-an-augur
 cum esset, dicere ausus est optimis auspiciis ea geri,
since he-was to-say dared he-has with-the-best auspices those to-be-done
 quae pro rei publicae salute gererentur; quae contra
which for of-the-thing public the-safety were-done which against
 rem publicam ferrentur, contra auspicia ferri.

the-thing public were-brought against the-auspices to-be-brought

multa in eo viro praeclara cognovi, sed nihil admirabilius 12

many-things in that man splendid I-have-known but nothing more-admirable
 quam quo modo ille mortem fili tulit, clari viri et
than in-what way he the-death of-the-son bore of-a-famous man and

consularis. est in manibus laudatio, quam cum legimus,
of-consular-rank there-is in the-hands the-eulogy which when we-read

quem philosophum non contemnimus? nec vero ille in
what philosopher not do-we-despise and-not indeed he in

luce modo atque in oculis civium magnus, sed intus
the-light only and in the-eyes of-citizens great but within

domique praestantior. qui sermo, quae praecepta! quanta
and-at-home more-outstanding what talk what precepts how-great

notitia antiquitatis, scientia iuris auguri! multae etiam,
acquaintance with-antiquity knowledge of-the-law augural much even
 ut in homine Romano, litterae: omnia memoria tenebat non
as in a-man Roman learning all in-memory he-held not
 domestica solum, sed etiam externa bella. cuius sermone
domestic only but also foreign wars of-whom by-the-talk
 ita tum cupide fruebar, quasi iam divinarem, id quod
so then eagerly I-was-enjoying as-if already I-divined that which
 evenit, illo extincto fore unde discerem neminem.
came-to-pass with-him quenched about-to-be from-whom I-might-learn no-one

V • FOUR CHARGES

Not everyone can be a Scipio or a Maximus, but a life passed quietly and gracefully has a calm old age too, as Plato's had, and Isocrates', and Gorgias'. Cato then states the four reasons old age is thought wretched: it withdraws a man from affairs, weakens the body, takes away nearly every pleasure, and stands close to death.

- 13 quorsum igitur haec tam multa de Maximo? Quia profecto
to-what-end therefore these-things so many about Maximus because surely
 videtis nefas esse dictu miseram fuisse talem senectutem.
you-see a-sin to-be to-say wretched to-have-been such-an old-age
 nec tamen omnes possunt esse Scipiones aut Maximi,
and-not yet all can to-be Scipios or Maximi
 ut urbium expugnationes, ut pedestris navalisve pugnas,
so-as of-cities the-stormings so-as land or-naval battles
 ut bella a se gesta, ut triumphos recordentur. est
so-as wars by themselves waged so-as triumphs they-recall there-is
 etiam quiete et pure atque eleganter actae aetatis placida
also quietly and purely and gracefully of-a-passed life a-calm
 ac lenis senectus, qualem accepimus Platonis, qui uno
and gentle old-age such-as we-have-heard of-Plato who in-his-one

et octogesimo anno scribens est mortuus, qualem Isocratis,
and eightieth year writing has died such-as of-Isocrates
 qui eum librum, qui Panathenaicus inscribitur, quarto
who that book which the-Panathenaicus is-entitled in-bis-fourth
 nonagesimo anno scripsisse dicit vixitque quinquennium
ninetieth year to-have-written he-says and-he-lived a-five-year-span
 postea; cuius magister Leontinus Gorgias centum et septem
afterward of-whom the-teacher the-Leontine Gorgias a-hundred and seven
 complevit annos, neque umquam in suo studio atque opere
completed years and-not ever in his-own pursuit and work
 cessavit. qui, cum ex eo quaereretur cur tam diu vellet
he-slackened who when from him it-was-asked why so long he-wished
 esse in vita, nihil habeo, inquit, quod accusem senectutem.
to-be in life nothing I-have says-he which I-may-blame old-age
 praeclarum responsum et docto homine dignum!

14

a-splendid answer and of-a-learned man worthy
 sua enim vitia insipientes et suam culpam in senectutem
their-own for faults the-unwise and their-own blame upon old-age
 conferunt, quod non faciebat is, cuius modo mentionem
lay which not used-to-do he of-whom just-now mention
 feci, Ennius:

I-made Ennius

sic ut fortis equus, spatio qui saepe supremo
so as a-strong horse in-the-course which often final
 vicit Olympia, nunc senio confectus quiescit.
won the-Olympic-games now by-age worn-out rests

equi fortis et victoris senectuti comparat suam; quem
of-a-horse strong and victorious to-the-old-age he-compares his-own whom
 quidem probe meminisse potestis; anno enim undevicesimo
indeed well to-remember you-can in-the-year for nineteenth

post eius mortem hi consules, T. Flamininus et M'.
after his death these consuls Titus Flamininus and Manius
 Acilius, facti sunt; ille autem Caepione et Philippo iterum
Acilius made were he moreover with-Caepio and Philippus a-second-time
 consulibus mortuus est, cum ego quinque et sexaginta annos
as-consuls died has when I five and sixty years
 natus legem Voconiam magna voce et bonis lateribus
born the-law Voconian with-a-great voice and good lungs
 suasissem. Annos septuaginta natus, tot enim vixit Ennius,
had-supported years seventy born so-many for lived Ennius
 ita ferebat duo quae maxima putantur onera, paupertatem
so he-bore two which greatest are-thought burdens poverty
 et senectutem, ut eis paene delectari videretur.
and old-age that by-them almost to-be-delighted he-seemed
 15 etenim, cum complector animo, quattuor reperio causas
for-indeed when I-take-in with-the-mind four I-find causes
 cur senectus misera videatur: unam, quod avocet a rebus
why old-age wretched seems one because it-calls-away from things
 gerendis; alteram, quod corpus faciat infirmius; tertiam,
to-be-done a-second because the-body it-makes weaker a-third
 quod privet omnibus fere voluptatibus; quartam, quod
because it-deprives of-all nearly pleasures a-fourth because
 haud procul absit a morte. earum, si placet, causarum
not-at-all far it-is-off from death of-those if it-pleases causes
 quanta quamque sit iusta una quaeque videamus.
how-great and-how is just one each let-us-see

Old age is charged with withdrawing a man from affairs. Cato answers that it withdraws him only from what is done by strength: Appius Claudius, old and blind, spoke against making peace with Pyrrhus. A helmsman is not idle because others climb the masts, and old age is usually increased in counsel rather than robbed of it.

A rebus gerendis senectus abstrahit. quibus? An eis,
from things to-be-done old-age draws-away from-what or from-those
 quae iuventute geruntur et viribus? nullaene igitur res sunt
which by-youth are-done and by-strength none-then therefore things are
 seniles, quae vel infirmis corporibus animo et mente
of-an-old-man which even with-weak bodies by-the-mind and by-thought
 administrentur? nihil ergo agebat Q. Maximus, nihil
are-managed nothing therefore was-doing Quintus Maximus nothing
 L. Paulus, pater tuus, socer optimi viri fili mei?
Lucius Paulus father your the-father-in-law of-the-best man of-the-son my
 ceteri senes, Fabricii Curii Coruncanii, cum rem publicam
the-other old-men the-Fabricii the-Curii the-Coruncanii when the-thing public
 consilio et auctoritate defendebant, nihil agebant?
with-counsel and with-authority they-defended nothing were-they-doing
 ad Appi Claudii senectutem accedebat etiam ut caecus
to of-Appius Claudius the-old-age there-was-added even that blind
 esset;
he-was

- 16 tamen is, cum sententia senatus inclinaret ad pacem cum
still he when the-view of-the-senate was-leaning toward peace with
 Pyrrho foedusque faciendum, non dubitavit dicere illa,
Pyrrhus and-a-treaty to-be-made not he-hesitated to-say those-things
 quae versibus persecutus est Ennius:
which in-verses pursued has Ennius

quo vobis mentes, rectae quae stare solebant
whither for-you the-minds straight which to-stand were-wont
 antehac, dementis sese flexere viai?
before-this mad themselves have-bent of-the-way

ceteraque gravissime, notum enim vobis carmen est, et
and-the-rest most-weightily known for to-you the-song is and
 tamen ipsius Appi exstat oratio. atque haec ille egit
yet of-the-very of-Appius survives the-speech and these-things he did
 septemdecim annis post alterum consulatum, cum inter duos
seventeen years after a-second consulship since between the-two
 consulatus anni decem interfuissent censorque ante superiorem
consulships years ten had-come-between and-censor before the-earlier
 consulatum fuisset, ex quo intellegitur Pyrrhi bello
consulship he-had-been from which it-is-understood of-Pyrrhus in-the-war
 grandem sane fuisse, et tamen sic a patribus accepimus.
aged indeed to-have-been and yet so from (our)-fathers we-have-heard

- 17 nihil igitur afferunt qui in re gerenda versari
nothing therefore they-bring who in a-matter to-be-done to-be-engaged
 senectutem negant, similesque sunt ut si qui gubernatorem
old-age deny and-like they-are as if any the-helmsman
 in navigando nihil agere dicant, cum alii malos scandant,
in sailing nothing to-do should-say when some the-masts climb
 alii per foros cursent, alii sentinam exhauriant, ille
others along the-gangways run others the-bilge bail-out he

clavum tenens quietus sedeat in puppi; non faciat ea,
the-tiller holding quiet sits in the-stern not he-may-do those-things
 quae iuvenes; at vero multo maiora et meliora facit. non
which the-young-men but indeed by-much greater and better he-does not
 viribus aut velocitate aut celeritate corporum res magnae
by-strength or by-swiftness or by-quickness of-bodies matters great
 geruntur, sed consilio auctoritate sententia, quibus non modo
are-done but by-counsel by-authority by-judgment of-which not only
 non orbari, sed etiam augeri senectus solet.

not to-be-bereft but even to-be-increased old-age is-wont
 nisi forte ego vobis, qui et miles et tribunus et legatus 18
unless perhaps I to-you who both a-soldier and a-tribune and a-legate
 et consul versatus sum in vario genere bellorum, cessare
and a-consul engaged have-been in a-varied kind of-wars to-idle
 nunc videor, cum bella non gero. At senatui quae sint
now seem since wars not I-wage but to-the-senate what are
 gerenda praescribo et quo modo; Carthagini male iam
to-be-done I-prescribe and in-what way to-Carthage ill already
 diu cogitanti bellum multo ante denuntio, de qua vereri
long plotting war much before I-declare about which to-fear
 non ante desinam quam illam excisam esse cognovero.
not before I-shall-cease than her destroyed to-have-been I-shall-have-learned
 quam palmam utinam di immortales,

which palm would-that the-gods immortal
 Scipio, tibi reservent, ut avi reliquias persequare, 19
Scipio for-you may-keep that of-your-grandfather the-remnants you-may-follow-up
 cuius a morte tertius hic et tricesimus annus est, sed
of-whom from the-death the-third this and thirtieth year is but
 memoriam illius viri omnes excipient anni consequentes.
the-memory of-that man all will-take-up the-years following
 anno ante me censorem mortuus est, novem annis post
in-the-year before me as-censor he-died has nine years after

meum consulatum, cum consul iterum me consule
my consulship when consul a-second-time with-me as-consul
 creatus esset. num igitur, si ad centesimum annum
elected he-had-been surely-not therefore if to a-hundredth year
 vixisset, senectutis eum suae paeniteret? nec enim
he-had-lived of-old-age him of-his-own would-it-repent nor for
 excursione nec saltu, nec eminus hastis aut comminus
by-a-sally nor by-a-leap nor at-a-distance with-spears or hand-to-hand
 gladiis uteretur, sed consilio ratione sententia, quae nisi
with-swords he-would-use but by-counsel by-reason by-judgment which unless
 essent in senibus, non summum consilium maiores nostri
there-were in old-men not the-highest council ancestors our
 appellassent senatum. apud Lacedaemonios quidem ei,
would-have-called a-senate among the-Lacedaemonians indeed those
 20 qui amplissimum magistratum gerunt, ut sunt, sic
who the-most-eminent office hold as they-are so
 etiam nominantur, senes. quod si legere aut audire
also they-are-named old-men which if to-read or to-hear
 voletis externa, maximas res publicas ab adolescentibus
you-shall-wish foreign(-affairs) the-greatest things public by young-men
 labefactatas, a senibus sustentatas et restitutas reperietis.
shaken by old-men upheld and restored you-will-find

cedo qui vestram rem publicam tantam amisistis tam cito?
tell-me how your thing public so-great did-you-lose so quickly

sic enim percontantur in Naevi poetae Lupo. Respondentur

so for they-inquire in of-Naevius the-poet the-Lupus there-are-answered

et alia et hoc in primis:

both other-things and this among the-first

proveniebant oratores novi, stulti adolescentuli.

there-came-forth orators new foolish striplings

temeritas est videlicet florentis aetatis, prudentia senescentis.

rashness is evidently of-a-flourishing age good-sense of-an-aging(-age)

VII • MEMORY AND THE PLANTED TREE

Memory fails if it is not exercised, or if a man is slow by nature. Sophocles wrote tragedies into extreme old age, and when his sons brought him to court as incompetent he read out the Oedipus at Colonus and was acquitted by the judges' votes. Cato's Sabine neighbors plant trees whose fruit they will never see, and the farmer answers that he plants for the immortal gods, who willed him to hand on what he received.

At memoria minuitur. credo, nisi eam exerceas, aut etiam si 21

but the-memory is-lessened I-believe unless it you-exercise or also if

sis natura tardior. Themistocles omnium civium perceperat

you-are by-nature slower Themistocles of-all citizens had-taken-in

nomina; num igitur censetis eum, cum aetate processisset,

the-names surely-not therefore do-you-think him when in-age he-had-advanced

qui Aristides esset Lysimachum salutare solitum? equidem

(him)-who Aristides was as-Lysimachus to-greet wont for-my-part

non modo eos novi qui sunt, sed eorum patres etiam

not only those know-I who are but of-them the-fathers even

et avos, nec sepulcra legens vereor, quod aiunt, ne

and the-grandfathers and-not tombs reading I-fear what they-say lest

memoriam perdam; his enim ipsis legis in memoriam
the-memory I-lose by-these for very being-read into memory
 redeo mortuorum. nec vero quemquam senem audiivi
I-come-back of-the-dead and-not indeed anyone old I-have-beard
 oblitum, quo loco thesaurum obruisset. omnia quae
to-have-forgotten in-what place a-treasure he-had-buried all-things which
 curant meminerunt, vadimonia constituta, quis sibi,
they-care-about they-remember bail-days fixed who to-themselves
 cui ipsi debeant.
to-whom they-themselves owe

- 22 quid iuris consulti, quid pontifices, quid augures, quid
what of-the-law the-experts what the-pontiffs what the-augurs what
 philosophi senes? quam multa meminerunt! manent
philosophers old how many-things they-remember they-remain
 ingenia senibus, modo permaneat studium et industria,
the-minds for-old-men only let-there-remain zeal and industry
 neque ea solum claris et honoratis viris, sed in vita
and-not those-things only for-famous and honored men but in a-life
 etiam privata et quieta. Sophocles ad summam senectutem
even private and quiet Sophocles to the-utmost old-age
 tragoedias fecit; quod propter studium cum rem negligere
tragedies made which on-account-of pursuit since the-estate to-neglect
 familiarem videretur, a filiis in iudicium vocatus est,
household he-seemed by (his)-sons into court called was
 ut, quem ad modum nostro more male rem gerentibus
so-that which to manner by-our custom badly the-estate managing
 patribus bonis interdici solet, sic illum quasi
fathers from-their-goods to-be-debarred is-wont so him as-it-were
 desipientem a re familiari removerent iudices. tum
doting from the-estate household they-might-remove the-judges then
 senex dicitur eam fabulam quam in manibus habebat et
the-old-man is-said that play which in his-bands he-had and

proxime scripserat, Oedipum Coloneum, recitasse iudicibus
most-recently had-written the-Oedipus at-Colonus to-have-recited to-the-judges

quaesissequae num illud carmen desipientis videretur,

and-to-have-asked whether that poem of-a-dotard seemed

quo recitato sententiis iudicum est liberatus. 23

which having-been-recited by-the-votes of-the-judges he-was acquitted

num igitur hunc, num Homerum Hesiodum Simoniden

surely-not therefore this-man surely-not Homer Hesiod Simonides

Stesichorum, num quos ante dixi Isocraten Gorgian, num

Stesichorus surely-not whom before I-named Isocrates Gorgias surely-not

philosophorum principes, Pythagoram Democritum, num

of-philosophers the-chiefs Pythagoras Democritus surely-not

Platonem Xenocraten, num postea Zenonem Cleanthem,

Plato Xenocrates surely-not afterward Zeno Cleanthes

aut eum, quem vos etiam vidistis Romae, Diogenem Stoicum

or him whom you even have-seen at-Rome Diogenes the-Stoic

coegit in suis studiis obmutescere senectus? An in

did-it-force in their-own pursuits to-fall-silent old-age or in

omnibus studiorum agitatio vitae aequalis fuit?

all(-of-them) of-(their)-pursuits the-plying with-life co-extensive was

Age, ut ista divina studia omittamus, possum nominare ex 24

come that those divine pursuits we-may-pass-over I-can to-name from

agro Sabino rusticos Romanos, vicinos et familiaris meos,

the-land Sabine countrymen Roman neighbors and friends my

quibus absentibus numquam fere ulla in agro maiora opera

with-whom absent never nearly any on the-farm greater works

fiunt, non serendis, non percipiendis, non condendis fructibus.

are-done not in-sowing not in-gathering not in-storing the-crops

quamquam in aliis minus hoc mirum est, nemo enim est tam

although in others less this strange is no-one for is so

senex qui se annum non putet posse vivere; sed idem in
old who himself a-year not thinks to-be-able to-live but the-same in
 eis elaborant, quae sciunt nihil ad se omnino pertinere:
those toil which they-know nothing to themselves at-all to-belong

serit arbores, quae alteri saeclo prosint,
he-plants trees which for-another age may-profit

ut ait Statius noster in Synephebis.

as says Statius our in the-Synephebi

- 25 nec vero dubitat agricola, quamvis sit senex, quaerenti
and-not indeed he-hesitates the-farmer however-much he-is old to-one-asking
 cui serat respondere: dis immortalibus, qui me
for-whom he-plants to-answer for-the-gods immortal who me
 non accipere modo haec a maioribus voluerunt, sed etiam
not to-receive only these from ancestors have-wished but also
 posteris prodere.
to-descendants to-hand-on

VIII · THE OLD STILL LEARN

Caecilius wrote that the worst of old age is to feel oneself hateful to another; Cato answers that a man may be welcome instead. Wise old men take pleasure in the well-disposed young, and are themselves busy and always contriving something. Solon boasted of learning something new every day, and Cato learned Greek as an old man.

et melius Caecilius de sene alteri saeculo prospiciente,
and better Caecilius about an-old-man for-another age providing
 quam illud idem:

than that the-same

edepol, senectus, si nil quicquam aliud viti
by-Pollux old-age if nothing anything other of-fault
 adportes tecum, cum advenis, unum id sat est,
you-bring with-you when you-arrive one that enough is
 quod diu vivendo multa quae non volt videt.
that by-long living many-things which not he-wishes he-sees

Et multa fortasse quae volt, atque in ea, quae non
and many perhaps which he-wishes and upon those which not
 volt, saepe etiam adulescentia incurrit. illud vero idem
it-wishes often even youth runs that indeed the-same
 Caecilius vitiosius:

Caecilius more-faultily

tum equidem in senecta hoc deputo miserrimum,
then for-my-part in old-age this I-reckon most-wretched
 sentire ea aetate eumpse esse odiosum alteri.
to-feel at-that age that-one-himself to-be hateful to-another

iucundum potius quam odiosum!

pleasant rather than hateful

ut enim adolescentibus bona indole praeditis sapientes senes 26
as for by-young-men with-a-good disposition endowed wise old-men
 delectantur, leviorque fit senectus eorum qui a iuventute
are-delighted and-lighter becomes the-old-age of-those who by youth
 coluntur et diliguntur, sic adolescentes senum praeceptis
are-courtied and are-loved so young-men of-old-men in-the-precepts

gaudent, quibus ad virtutum studia ducuntur; nec minus
rejoice by-which to of-virtues the-pursuits they-are-led and-not less
intellego me vobis quam mihi vos esse iucundos. sed videtis,
I-understand myself to-you than to-me you to-be pleasant but you-see
ut senectus non modo languida atque iners non sit, verum
how old-age not only limp and idle not is but
etiam sit operosa et semper agens aliquid et moliens, tale
even is busy and always doing something and contriving such
scilicet, quale cuiusque studium in superiore vita fuit. quid,
of-course as of-each-man the-pursuit in an-earlier life was what
qui etiam addiscunt aliquid, ut et Solonem versibus
(of-those)-who even learn-besides something as also Solon in-verses
gloriantem videmus, qui se cotidie aliquid addiscentem dicit
boasting we-see who himself daily something learning-besides says
senem fieri. et ego feci, qui litteras Graecas senex
an-old-man to-become and I have-done who letters Greek as-an-old-man
didici, quas quidem sic avidè arripui quasi diuturnam sitim
learned which indeed so greedily I-seized as-if a-long thirst
explere cupiens, ut ea ipsa mihi nota essent, quibus me
to-fill desiring so-that those very to-me known might-be which me
nunc exemplis uti videtis. quod cum fecisse Socratem in
now as-examples to-use you-see which when to-have-done Socrates on
fidibus audirem, vellem equidem etiam illud, discebant
the-lyre I-heard I-should-wish for-my-part also that they-used-to-learn
enim fidibus antiqui, sed in litteris certe elaboravi.
for the-lyre the-ancients but in letters certainly I-have-labored

Cato says he no longer wants a young man's strength any more than he wanted a bull's when he was young: use what you have, in proportion to it. Milo of Croton wept over his own arms, but he had never been famous for anything else. An eloquent old man's quiet speech gets a hearing, he can still teach the young, and failing strength is more often the fault of a dissolute youth than of age.

ne nunc quidem viris desidero adolescentis, is enim erat 27
not now even the-strength I-miss of-a-young-man that for was
 locus alter de vitiis senectutis, non plus quam adolescens
the-topic second about the-faults of-old-age not more than as-a-young-man
 tauri aut elephantī desiderabam. quod est, eo decet uti et
of-a-bull or of-an-elephant I-missed(-it) what there-is that it-becomes to-use and
 quidquid agis agere pro viribus. quae enim vox potest
whatever you-do to-do in-proportion-to your-strength what for saying can
 esse contemptior quam Milonis Crotoniatae? qui cum iam
to-be more-contemptible than of-Milo of-Croton who when now
 senex esset athletasque se exercentis in curriculo videret,
old he-was and-athletes themselves exercising on the-track he-saw
 aspexisse lacertos suos dicitur illacrimansque dixisse, at hi
to-have-looked-at the-arms his-own he-is-said and-weeping to-have-said but these
 quidem mortui iam sunt. non vero tam isti, quam tu ipse,
indeed dead now are not indeed so-much those as you yourself
 nugator, neque enim ex te umquam es nobilitatus,
trifler and-not for from yourself ever you-were made-famous
 sed ex lateribus et lacertis tuis. nihil Sex. Aelius tale,
but from the-flanks and the-arms your nothing Sextus Aelius such
 nihil multis annis ante Ti. Coruncanius, nihil modo P.
nothing many years before Tiberius Coruncanius nothing lately Publius

Crassus, a quibus iura civibus praescribebantur, quorum

Crassus by whom the-laws to-the-citizens were-laid-down of-whom

usque ad extremum spiritum est provecta prudentia.

right to the-last breath has-been carried-forward the-good-sense

28 Orator metuo ne languescat senectute, est enim munus eius

an-orator I-fear lest he-grows-faint by-old-age it-is for a-task of-him

non ingeni solum, sed laterum etiam et virium. omnino

not of-talent only but of-lungs also and of-strength altogether

canorum illud in voce splendescit etiam nescio quo

the-ringing-quality that in the-voice grows-bright even I-know-not in-what

pacto in senectute, quod equidem adhuc non amisi, et videtis

fashion in old-age which for-my-part hitherto not I-have-lost and you-see

annos. sed tamen est decorus seni sermo quietus et

my-years but still is becoming for-an-old-man a-speech quiet and

remissus, facitque persaepe ipsa sibi audientiam diserti

unstrained and-it-makes very-often (it)-itself for-itself a-hearing of-an-eloquent

senis composita et mitis oratio, quam si ipse exsequi

old-man the-well-ordered and gentle discourse which if yourself to-carry-out

nequeas, possis tamen Scipioni praecipere et Laelio. quid

you-cannot you-can still to-Scipio to-teach and to-Laelius what

enim est iucundius senectute stipata studiis iuventutis?

for is more-pleasant than-an-old-age thronged with-the-attentions of-youth

29 An ne illas quidem viris senectuti relinquimus, ut

or not those even strengths to-old-age do-we-leave that

adulescentis doceat, instituat, ad omne officii munus instruat?

young-men it-teach it-train for every of-duty a-task it-equip

quo quidem opere quid potest esse praeclarius? mihi

than-which indeed work what can to-be more-splendid to-me

vero et Cn. et P. Scipiones et avi tui duo L.

indeed both Gnaeus and Publius the-Scipios and grandfathers your two Lucius

Aemilius et P. Africanus comitatu nobilium iuvenum

Aemilius and Publius Africanus by-the-retinue of-noble youths

fortunati videbantur, nec ulli bonarum artium magistri non

fortunate seemed and-not any of-good arts teachers not

beati putandi, quamvis consenuerint vires atque defecerint.

happy to-be-thought however-much have-grown-old the-powers and have-failed

etsi ipsa ista defectio virium adulescentiae vitiis efficitur

although the-very that failing of-powers of-youth by-the-faults is-caused

saepius quam senectute; libidinosa enim et intemperans

more-often than by-old-age a-lustful for and unrestrained

adulescentia effertur corpus tradit senectuti.

youth a-worn-out body hands-over to-old-age

Cyrus quidem apud Xenophontem eo sermone, quem

30

Cyrus indeed in Xenophon in-that discourse which

moriens habuit, cum admodum senex esset, negat se

dying he-held when very old he-was denies himself

umquam sensisse senectutem suam imbecilliolem factam

ever to-have-felt old-age his-own feebler made

quam adulescentia fuisset. ego L. Metellum memini puer,

than his-youth had-been I Lucius Metellus remember as-a-boy

qui, cum quadriennio post alterum consulatum pontifex

who when in-a-four-year-space after a-second consulship pontiff

maximus factus esset, viginti et duos annos ei sacerdotio

greatest made he-had-been twenty and two years that priesthood

praefuit, ita bonis esse viribus extremo tempore aetatis,

he-presided-over so with-good to-be strength at-the-last time of-life

ut adulescentiam non requireret. nihil necesse est mihi

that youth not be-missed nothing necessary it-is for-me

de me ipso dicere, quamquam est id quidem senile

about myself the-very to-say although is that indeed old-mannish

aetatique nostrae conceditur.

and-to-the-age our it-is-allowed

Nestor praised his own excellences without giving offense, and Agamemnon wished for ten men like him rather than ten like Ajax. Cato is in his eighty-fourth year and says old age has not broken him: neither the senate house nor the platform nor his friends feel the want of his strength. Life has one fixed course, and each part of it has its own ripeness, to be gathered in its own season.

- 31 videtisne, ut apud Homerum saepissime Nestor de virtutibus
do-you-see how in Homer very-often Nestor about virtues
 suis praedicet? Tertiam enim aetatem hominum videbat,
his-own proclaims a-third for generation of-men he-was-seeing
 nec erat ei verendum ne vera praedicans de se
and-not it-was for-him to-be-feared lest true-things proclaiming about himself
 nimis videretur aut insolens aut loquax. etenim, ut ait
too-much he-seemed either arrogant or talkative for-indeed as says
 Homerus, ex eius lingua melle dulcior fluebat oratio;
Homer from his tongue than-honey sweeter flowed speech
 quam ad suavitatem nullis egebat corporis viribus. et tamen
which for sweetness no he-needed of-body powers and yet
 dux ille Graeciae nusquam optat ut Aiace similis habeat
the-leader that of-Greece nowhere wishes that of-Ajax like he-have
 decem, sed ut Nestoris, quod si sibi acciderit, non
ten but that of-Nestor which if to-him shall-have-happened not
 dubitat quin brevi sit Troia peritura.
he-doubts but-that shortly is Troy about-to-perish

- 32 sed redeo ad me. quartum ago annum et octogesimum:
but I-return to myself a-fourth I-am-passing year and eightieth
 vellem equidem idem posse gloriari quod Cyrus, sed tamen
I-could-wish for-my-part the-same to-be-able to-boast as Cyrus but still
 hoc quoque dicere, non me quidem eis esse viribus, quibus aut
this I-can to-say not me indeed of-those to-be strengths with-which either

miles bello Punico aut quaestor eodem bello aut consul in
a-soldier in-the-war Punic or a-quaestor in-the-same war or a-consul in
 Hispania fuerim aut quadriennio post, cum tribunus militaris
Spain I-was or in-a-four-year-space after when a-tribune military
 depugnavi apud Thermopylas M'. Glabrione consule; sed

I-fought-it-out at Thermopylae with-Manius Glabrio as-consul but
 tamen, ut vos videtis, non plane me enervavit, non affixit
still as you see not utterly me it-has-unnerved not it-has-crushed
 senectus: non curia viris meas desiderat, non rostra,
old-age not the-senate-house strength my misses not the-platform
 non amici, non clientes, non hospites. nec enim umquam sum
not friends not clients not guests nor for ever I-have
 assensus veteri illi laudatoque proverbio, quod monet mature
assented to-the-old that and-praised proverb which advises early
 fieri senem, si diu velis senex esse. ego vero me minus diu
to-become old if long you-wish old to-be I indeed myself less long
 senem esse mallet quam esse senem ante quam essem. itaque
old to-be should-prefer than to-be old before than I-were and-so
 nemo adhuc convenire me voluit cui fuerim occupatus.
no-one hitherto to-meet me has-wished to-whom I-have-been engaged

At minus habeo virium quam vestrum utervis. ne vos quidem 33

but less I-have of-strength than of-you either-of-two not you indeed
 T. Ponti centurionis viris habetis: num idcirco est
of-Titus Pontius the-centurion the-strength have surely-not for-that-reason is
 ille praestantior? moderatio modo virium adsit et tantum
he more-excellent a-measure only of-strength let-there-be and so-much
 quantum potest quisque nitatur, ne ille non magno
as-much-as he-can each-one let-him-strive truly he not by-a-great
 desiderio tenebitur virium. olympiae per stadium ingressus
longing will-be-held for-strength at-Olympia along the-course having-entered
 esse Milo dicitur, cum umeris sustineret bovem: utrum
to-have Milo is-said when on-his-shoulders he-was-carrying an-ox which

igitur has corporis an Pythagorae tibi malis viris
therefore these of-body or of-Pythagoras to-you would-you-rather strengths
 ingeni dari? Denique isto bono utare, dum adsit,
of-mind to-be-given lastly that good may-you-use while it-is-there
 cum absit, ne requiras: nisi forte adulescentes pueritiam,
when it-is-gone not you-miss(-it) unless perhaps young-men boyhood
 paulum aetate progressi adulescentiam debent requirere.
a-little in-age (those)-advanced youth ought to-miss
 cursus est certus aetatis et una via naturae eaque simplex,
a-course there-is fixed of-life and one road of-nature and-that single
 suaque cuique parti aetatis tempestivitas est data, ut
and-its-own to-each part of-life a-seasonableness has-been given so-that
 et infirmitas puerorum et ferocitas iuvenum et gravitas
both the-weakness of-boys and the-fierceness of-youths and the-seriousness
 iam constantis aetatis et senectutis maturitas naturale
of-a-now settled age and of-old-age the-ripeness natural
 quiddam habet, quod suo tempore percipi debeat.
something has which in-its-own season to-be-gathered ought
 34 audire te arbitrator, Scipio, hospes tuus avitus Masinissa
to-hear you I-suppose Scipio the-guest-friend your ancestral Masinissa
 quae faciat hodie nonaginta natus annos: cum ingressus
what he-does today ninety born years when having-entered
 iter pedibus sit, in equum omnino non ascendere; cum
a-journey on-foot he-has upon a-horse at-all not to-mount when
 autem equo, ex equo non descendere; nullo imbri, nullo
moreover on-horseback from the-horse not to-dismount by-no rain by-no
 frigore adduci ut capite operto sit; summam esse in
cold to-be-brought that with-head covered he-is the-highest to-be in
 eo corporis siccitatem, itaque omnia exsequi regis officia
him of-body dryness and-so all to-carry-out of-a-king the-duties

et munera. Potest igitur exercitatio et temperantia etiam
and the-tasks can therefore exercise and self-control even
 in senectute conservare aliquid pristini roboris.
in old-age to-preserve something of-former vigor

XI • OLD AGE MUST HOLD ITS OWN

Strength is not demanded of old age, and law and custom excuse it from duties that cannot be borne without strength. Still, old age must be fought like a disease: keep the exercise moderate, watch the food and drink, and feed the mind as a lamp is fed with oil. Appius ruled four sons, five daughters, and a great household while blind and old, and Cato closes with his own daily labors.

ne sint in senectute vires: ne postulantur quidem
granted there-are-not in old-age strengths not are-demanded even
 vires a senectute. ergo et legibus et institutis vacat
strengths from old-age therefore both by-laws and by-institutions is-free
 aetas nostra muneribus eis quae non possunt sine viribus
age our from-duties those which not can without strengths
 sustineri. itaque non modo quod non possumus, sed ne
to-be-borne and-so not only what not we-can but not
 quantum possumus quidem cogimur.
as-much-as we-can even we-are-compelled

At multi ita sunt imbecilli senes, ut nullum officii aut 35
but many so are feeble old-men that no of-duty or
 omnino vitae munus exsequi possint. At id quidem non
at-all of-life task to-carry-out they-can but that indeed not
 proprium senectutis vitium est, sed commune valetudinis.
a-peculiar of-old-age fault is but shared of-health
 quam fuit imbecillus P. Africani filius, is qui te
how was feeble of-Publius Africanus the-son he who you

adoptavit, quam tenui aut nulla potius valetudine! quod
adopted with-how slight or with-no rather health which
 ni ita fuisset, alterum illud exstisset lumen civitatis;
if-not so it-had-been a-second that would-have-arisen light of-the-state
 ad paternam enim magnitudinem animi doctrina uberior
to (bis)-father's for greatness of-spirit learning richer
 accesserat. quid mirum igitur in senibus, si infirmi sunt
had-been-added what wonder therefore in old-men if weak they-are
 aliquando, cum id ne adulescentes quidem effugere possint?
sometimes since that not young-men even to-escape can
 resistendum, Laeli et Scipio, senectuti est eiusque vitia
to-be-resisted Laelius and Scipio to-old-age it-is and-its faults
 diligentia compensanda sunt, pugnandum tamquam contra
by-diligence to-be-made-good are to-be-fought as against
 morbum sic contra senectutem, habenda ratio valetudinis,
a-disease so against old-age to-be-had regard of-health
 36 utendum exercitationibus modicis, tantum cibi et potionis
to-be-used exercises moderate so-much of-food and of-drink
 adhibendum, ut reficiantur vires, non opprimantur. nec
to-be-applied that may-be-restored the-strengths not may-be-crushed and-not
 vero corpori solum subveniendum est, sed menti atque
indeed for-the-body only to-be-helped it-is but for-the-mind and
 animo multo magis. nam haec quoque, nisi tamquam
for-the-spirit by-much more for these also unless just-as
 lumini oleum instilles, exstinguuntur senectute. et corpora
into-a-lamp oil you-drip are-quenched by-old-age and bodies
 quidem exercitationum defetigatione ingravescent, animi autem
indeed of-exercises by-the-weariness grow-heavy minds moreover
 exercitando levantur. nam quos ait Caecilius comicos stultos
by-exercising are-lightened for whom calls Caecilius comic foolish
 senes, hos significat credulos obliviosos dissolutos, quae
old-men these he-means credulous forgetful slack which

vitia sunt non senectutis, sed inertis ignavae somniculosae

faults are not of-old-age but of-an-idle sluggish drowsy

senectutis. ut petulantia, ut libido magis est adulescentium

old-age as wantonness as lust more is of-young-men

quam senum, nec tamen omnium adulescentium, sed

than of-old-men and-not yet of-all young-men but

non proborum, sic ista senilis stultitia, quae deliratio

of-the-not upright so that senile folly which dotage

appellari solet, senum levium est, non omnium.

to-be-called is-wont of-old-men frivolous is not of-all

quattuor robustos filios, quinque filias, tantam domum, 37

four sturdy sons five daughters so-great a-household

tantas clientelas Appius regebat et caecus et senex; intentum

so-great dependencies Appius ruled both blind and old taut

enim animum tamquam arcum habebat nec languescens

for a-mind like a-bow he-kept and-not growing-faint

succumbebat senectuti. tenebat non modo auctoritatem, sed

he-gave-way to-old-age he-held not only authority but

etiam imperium in suos: metuebant servi, verebantur

even command over his-own feared the-slaves revered

liberi, carum omnes habebant; vigeat in illa domo mos

the-children dear all held(-bim) flourished in that house the-custom

patrius et disciplina.

ancestral and the-discipline

Ita enim senectus honesta est, si se ipsa defendit, si 38

so for old-age honorable is if itself (it)-itself it-defends if

ius suum retinet, si nemini emancipata est, si usque ad

right its-own it-keeps if to-no-one made-over it-is if right to

ultimum spiritum dominatur in suos. ut enim adulescentem

the-last breath it-rules over its-own as for a-young-man

in quo est senile aliquid, sic senem in quo est

in whom there-is old-mannish something so an-old-man in whom there-is

aliquid adolescentis probo, quod qui sequitur, corpore
something of-a-young-man I-approve which (be)-who follows in-body
 senex esse poterit, animo numquam erit.
old to-be will-be-able in-mind never he-will-be
 septimus mihi liber Originum est in manibus; omnia antiquitatis
the-seventh for-me book of-the-Origins is in (my)-hands all of-antiquity
 monumenta colligo; causarum illustrium, quascunque defendi,
the-records I-gather of-cases famous whichever I-have-defended
 nunc cum maxime conficio orationes; ius augurium
now when most I-am-finishing the-speeches the-law augural
 pontificium civile tracto; multum etiam Graecis litteris utor;
pontifical civil I-handle much also Greek letters I-use
 Pythagoriorumque more, exercendae memoriae gratia, quid
and-of-the-Pythagoreans by-the-custom of-exercising memory for-the-sake what
 quoque die dixerim audierim egerim commemoro vesperi.
on-each day I-have-said I-have-heard I-have-done I-recount in-the-evening
 hae sunt exercitationes ingeni, haec curricula mentis; in his
these are the-exercises of-talent these the-race-courses of-the-mind in these
 desudans atque elaborans corporis viris non magno opere
sweating and laboring of-body the-strengths not with-great effort
 desidero. adsum amicis, venio in senatum frequens ultroque
I-miss I-attend friends I-come into the-senate regularly and-unprompted
 affero res multum et diu cogitatas easque tueor animi,
I-bring matters much and long pondered and-them I-maintain of-mind
 non corporis viribus. quas si exsequi nequirem, tamen
not of-body with-the-strengths which if to-carry-out I-could-not still
 me lectulus meus oblectaret ea ipsa cogitantem, quae iam
me couch my would-delight those very pondering which now
 agere non possem; sed ut possim facit acta vita. Semper
to-do not I-could but that I-can makes a-passed life always
 enim in his studiis laboribusque viventi non intellegitur
for in these pursuits and-labors to-one-living not it-is-noticed

quando obrepat senectus: ita sensim sine sensu aetas
when creeps-up old-age so gradually without feeling life
 senescit nec subito frangitur, sed diuturnitate exstinguitur.
ages and-not suddenly is-broken but by-length is-quenched

XII · ARCHYTAS ON PLEASURE

The third charge is that old age lacks pleasures — a splendid gift, if it takes away what is worst in youth. Cato repeats the speech of Archytas of Tarentum, that no deadlier plague was given to men than bodily pleasure, which breeds treason and every crime, and leaves no room for self-control. He adds why he expelled Lucius Flaminius from the senate.

sequitur tertia vituperatio senectutis, quod eam carere dicunt 39
follows a-third reproach of-old-age that it to-lack they-say
 voluptatibus. O praeclarum munus aetatis, si quidem id
pleasures o splendid gift of-age if indeed that
 aufert a nobis, quod est in adolescentia vitiosissimum!
it-takes from us which is in youth most-faulty
 accipite enim, optimi adolescentes, veterem orationem Archytæ
hear for excellent young-men an-old discourse of-Archytas
 Tarentini, magni in primis et praeclari viri, quæ mihi
of-Tarentum of-a-great among the-first and distinguished man which to-me
 tradita est cum essem adolescens Tarenti cum Q.
handed-down was when I-was a-youth at-Tarentum with Quintus
 Maximo. nullam capitaliorem pestem quam voluptatem corporis
Maximus no deadlier plague than pleasure of-the-body
 hominibus dicebat a natura datam, cuius voluptatis
to-men he-used-to-say by nature to-have-been-given of-which pleasure
 avidæ libidines temere et effrenate ad potiendum incitarentur.
the-greedy lusts rashly and unbridledly to the-getting were-stirred

- 40 hinc patriae prodiones, hinc rerum publicarum eversiones,
hence of-country betrayals hence of-things public overthrows
 hinc cum hostibus clandestina colloquia nasci; nullum
hence with enemies secret parleys to-be-born no
 denique scelus, nullum malum facinus esse, ad quod
in-short crime no evil deed to-be to which
 suscipiendum non libido voluptatis impelleret; stupra vero
to-be-undertaken not the-lust of-pleasure would-drive debaucheries indeed
 et adulteria et omne tale flagitium nullis excitari aliis
and adulteries and every such outrage by-no to-be-roused other
 illecebris nisi voluptatis; cumque homini sive natura sive
enticements except of-pleasure and-since to-man either nature or
 quis deus nihil mente praestabilius dedisset, huic divino
some god nothing than-mind more-excellent had-given to-this divine
 muneri ac dono nihil tam esse inimicum quam voluptatem.
gift and present nothing so to-be hostile as pleasure
- 41 nec enim lubricitate dominante temperantiae locum esse, neque
nor for with-lust ruling for-self-control room to-be and-not
 omnino in voluptatis regno virtutem posse consistere.
at-all in of-pleasure the-kingdom virtue to-be-able to-stand
 quod quo magis intellegi posset, fingere animo
which whereby more to-be-understood it-could to-imagine in-the-mind
 iubebat tanta incitatum aliquem voluptate corporis, quanta
be-used-to-bid by-so-great stirred someone pleasure of-the-body as-great
 percipi posset maxima; nemini censebat fore dubium quin
to-be-felt could the-greatest to-no-one be-held would-be a-doubt but-that
 tam diu, dum ita gauderet, nihil agitare mente, nihil
so long while so be-rejoiced nothing to-turn-over with-the-mind nothing
 ratione, nihil cogitatione consequi posset. quocirca nihil esse
by-reason nothing by-thought to-attain be-could wherefore nothing to-be
 tam detestabile tamque pestiferum quam voluptatem, si quidem
so detestable and-so ruinous as pleasure if indeed

ea, cum maior esset atque longior, omne animi lumen
it when greater was and longer the-whole of-the-mind light
 exstingueret. haec cum C. Pontio Samnite, patre eius, a
it-quenched these-things with Gaius Pontius the-Samnite the-father of-him by
 quo Caudino proelio Sp. Postumius T. Veturius consules
whom in-the-Caudine battle Spurius Postumius Titus Veturius consuls
 superati sunt, locutum Archytam Nearchus Tarentinus
overcome were to-have-spoken Archytas Nearchus of-Tarentum
 hospes noster, qui in amicitia populi Romani permanserat,
a-guest-friend our who in the-friendship of-the-people Roman had-remained
 se a maioribus natu accepisse dicebat, cum quidem
himself from elders in-birth to-have-received he-used-to-say when indeed
 ei sermoni interfuisset Plato Atheniensis, quem Tarentum
that conversation had-attended Plato the-Athenian whom to-Tarentum
 venisse L. Camillo Ap. Claudio consulibus reperio.
to-have-come with-Lucius Camillus Appius Claudius as-consuls I-find
 quorsus hoc? ut intellegeretis, si voluptatem aspernari
to-what-end this that you-might-understand if pleasure to-spurn
 ratione et sapientia non possemus, magnam esse habendam
by-reason and by-wisdom not we-could great to-be to-be-had
 senectuti gratiam, quae efficeret ut id non liberet
to-old-age gratitude which would-bring-about that that not it-pleases
 quod non oporteret. impedit enim consilium voluptas, rationi
which not it-ought hinders for judgment pleasure to-reason
 inimica est, mentis ut ita dicam praestringit oculos, nec
hostile it-is of-the-mind as so I-may-say it-dazzles the-eyes and-not
 habet ullum cum virtute commercium.
it-has any with virtue dealing
 invitus feci ut fortissimi viri T. Flaminini fratrem L.
unwilling I-acted so-that of-a-most-valiant man Titus Flamininus the-brother Lucius
 Flamininum e senatu eicerem septem annis post quam
Flamininus from the-senate I-expelled seven years after than

42

consul fuisset, sed notandam putavi libidinem. ille enim
consul he-had-been but to-be-branded I-thought the-lust he for
 cum esset consul in Gallia exoratus in convivio a scorto
when he-was consul in Gaul prevailed-upon at a-banquet by a-harlot
 est ut securi feriret aliquem eorum qui in vinculis essent,
was that with-the-axe he-strike one of-those who in chains were
 damnati rei capitalis. hic Tito fratre suo censore, qui
condemned of-a-charge capital he with-Titus brother his-own as-censor who
 proximus ante me fuerat, elapsus est, mihi vero et Flacco
next before me had-been escaped he-has to-me indeed and to-Flaccus
 neutiquam probari potuit tam flagitiosa et tam perdita
by-no-means to-be-approved it-could so shameful and so abandoned
 libido, quae cum probro privato coniungeret imperi dedecus.
a-lust which with a-disgrace private joined of-empire the-dishonor

XIII · CONVIVIALITY WITHOUT EXCESS

Cineas told Fabricius of a man at Athens who taught that everything we do should be referred to pleasure. Curius and Coruncanius wished the doctrine might be urged on the Samnites and on Pyrrhus, so that they might be beaten more easily. Old age goes without heaped tables, frequent cups, and drunkenness, and does not greatly miss them; a moderate dinner it can still enjoy, and Cato values the company and the talk above the food.

43 saepe audiui e maioribus natu, qui se porro
often I-have-heard from elders in-birth who themselves in-turn
 pueros a senibus audisse dicebant, mirari solitum C.
as-boys from old-men to-have-heard used-to-say to-wonder wont Gaius
 Fabricium quod, cum apud regem Pyrrhum legatus esset,
Fabricius that when with king Pyrrhus an-envoy he-was
 audisset a Thessalo Cineas esse quendam Athenis qui
he-had-heard from the-Thessalian Cineas to-be someone at-Athens who

se sapientem profiteretur, eumque dicere omnia quae
himself a-wise-man declared and-that-be to-say all-things which
 faceremus ad voluptatem esse referenda. quod ex eo
we-do to pleasure to-be to-be-referred which from him
 audientis M'. Curium et Ti. Coruncanium optare solitos
bearing Manius Curius and Tiberius Coruncanius to-wish wont
 ut id Samnitibus ipsique Pyrrho persuaderetur, quo
that that to-the-Samnites and-to-the-very Pyrrhus might-be-urged whereby
 facilius vinci possent cum se voluptatibus dedissent.
more-easily to-be-beaten they-could when themselves to-pleasures they-had-given
 vixerat M'. Curius cum P. Decio, qui quinquennio ante
had-lived Manius Curius with Publius Decius who five-years before
 eum consulem se pro re publica quarto consulatu
him as-consul himself for the-thing public in-(his)-fourth consulsip
 devoverat: norat eundem Fabricius, norat Coruncanius,
had-devoted had-known the-same Fabricius had-known Coruncanius
 qui cum ex sua vita tum ex eius quem dico Deci
who both from their-own life and from of-him whom I-name of-Decius
 facto iudicabant esse profecto aliquid natura pulchrum
the-deed judged to-be surely something by-nature beautiful
 atque praeclarum, quod sua sponte expeteretur quodque
and splendid which by-its-own accord would-be-sought and-which
 spreta et contempta voluptate optimus quisque sequeretur.
with-spurned and despised pleasure the-best each-man would-follow
 quorsum igitur tam multa de voluptate? quia non modo 44
to-what-end therefore so many-things about pleasure because not only
 vituperatio nulla, sed etiam summa laus senectutis est, quod
reproach none but even the-highest praise of-old-age it-is that
 ea voluptates nullas magno opere desiderat. caret epulis
it pleasures no with-great effort it-misses it-lacks banquets
 exstructisque mensis et frequentibus poculis. caret ergo etiam
and-piled tables and frequent cups it-lacks therefore also

vinulentia et cruditate et insomniis. sed si aliquid dandum est
drunkenness and indigestion and sleeplessness but if something to-be-given is
 voluptati, quoniam eius blanditiis non facile obsistimus, divine
to-pleasure since to-its charms not easily we-withstand divinely
 enim Plato escam malorum appellat voluptatem quod ea
for Plato the-bait of-evils calls pleasure because by-it
 videlicet homines capiantur ut pisces, quamquam immoderatis
evidently men are-caught as fish although (in)-immoderate
 epulis caret senectus, modicis tamen conviviis delectari potest.
banquets is-lacking old-age moderate still by-dinners to-be-delighted it-can
 C. Duellium M. F., qui Poenos classe primus
Gaius Duellius of-Marcus (the-son) who the-Carthaginians by-a-fleet first
 devicerat, redeuntem a cena senem saepe videbam puer;
had-beaten returning from dinner an-old-man often I-used-to-see as-a-boy
 delectabatur cereo funali et tibicine, quae sibi nullo
he-was-delighted by-a-waxen torch and by-a-flute-player which for-himself by-no
 exemplo privatus sumpserat: tantum licentiae dabat gloria.
precedent as-a-private-man he-had-taken so-much of-license gave (his)-glory
 45 sed quid ego alios? ad me ipsum iam revertar. primum
but why I others to myself the-very now let-me-return first
 habui semper sodalis— sodalitates autem me quaestore
I-have-had always club-fellows the-clubs moreover with-me as-quaestor
 constitutae sunt sacris Idaeis Magnae Matris acceptis—
established were with-the-rites Idaean of-the-Great Mother received
 epulabar igitur cum sodalibus, omnino modice, sed erat
I-used-to-feast therefore with club-fellows altogether moderately but there-was
 quidam fervor aetatis, qua progrediente omnia fiunt in
a-certain heat of-age with-which advancing all-things become by
 dies mitiora. neque enim ipsorum conviviorum delectationem
the-day milder and-not for of-the-very of-the-dinners the-delight
 voluptatibus corporis magis quam coetu amicorum
by-pleasures of-the-body more than by-the-gathering of-friends

et sermonibus metiebar; bene enim maiores accubitionem
and by-the-talk I-measured well for our-ancestors a-reclining
 epularem amicorum, quia vitae coniunctionem haberet,
at-table of-friends because of-life a-joining it-had
 convivium nominaverunt, melius quam Graeci, qui hoc idem
a-living-together they-named better than the-Greeks who this same
 tum computationem, tum concenationem vocant, ut, quod
now a-drinking-together now a-dining-together call so-that what
 in eo genere minimum est, id maxime probare videantur.
in that kind least is that most to-approve they-seem

XIV • THE PLEASURES OF STUDY

Cato takes delight in dinners chiefly for the talk, and thanks old age for increasing his appetite for that and taking away his appetite for wine and food. Sophocles said he had escaped from love as from a boorish master. And the greatest pleasure is study: Gallus measuring the sky, Naevius and Plautus glad of their plays, Solon learning something daily.

ego vero propter sermonis delectationem tempestivis quoque 46
I indeed on-account-of of-talk the-delight in-early-begun also
 conviviis delector, nec cum aequalibus solum, qui pauci
dinners take-delight and-not with age-mates only who few
 admodum restant, sed cum vestra etiam aetate atque
very remain but with your even age and
 vobiscum, habeoque senectuti magnam gratiam, quae mihi
with-you and-I-have to-old-age great gratitude which for-me
 sermonis aviditatem auxit, potionis et cibi sustulit.
of-talk the-appetite has-increased of-drink and of-food has-taken-away
 quod si quem etiam ista delectant, ne omnino bellum
which if anyone still those-things delight lest altogether war

indixisse videar voluptati, cuius est fortasse quidam
to-have-declared I-seem on-pleasure of-which there-is perhaps a-certain
 naturalis modus, non intellego ne in istis quidem ipsis
natural measure not I-understand not in those even very
 voluptatibus carere sensu senectutem. me vero et magisteria
pleasures to-lack feeling old-age me indeed both the-presidencies
 delectant a maioribus instituta et is sermo, qui more
delight by our-ancestors established and that talk which by-the-custom
 maiorum a summo adhibetur in poculo, et pocula, sicut
of-our-ancestors from the-top is-brought-on over the-cup and cups just-as
 in Symposio Xenophontis est, minuta atque rorantia, et
in the-Symposium of-Xenophon there-is small and dewy and
 refrigeratio aestate et vicissim aut sol aut ignis hibernus.
a-cooling in-summer and in-turn either the-sun or a-fire wintry
 quae quidem etiam in Sabinis persequi soleo
which indeed even in the-Sabine(-country) to-pursue I-am-wont
 conviviumque vicinorum cotidie compleo, quod ad multam
and-a-party of-neighbors daily I-fill-up which to a-late
 noctem quam maxime possumus vario sermone producimus.
night as much-as we-can with-varied talk we-draw-out
 47 At non est voluptatum tanta quasi titillatio in senibus.
but not is-there of-pleasures so-great as-it-were a-tickling in old-men
 credo, sed ne desideratio quidem; nihil autem est molestum
I-believe but not the-longing even nothing moreover is troublesome
 quod non desideres. bene Sophocles, cum ex eo quidam
which not you-long-for well Sophocles when of him someone
 iam affecto aetate quaereret, utereturne rebus veneriis, di
now spent in-age asked whether-he-used things of-love the-gods
 meliora! inquit; ego vero istinc sicut a domino agresti
better(-things) says-he I indeed from-there just-as from a-master boorish
 ac furioso profugi. cupidus enim rerum talium odiosum
and raging have-fled to-the-eager for of-things such hateful

fortasse et molestum est carere, satiatis vero et expletis
perhaps and troublesome it-is to-lack to-the-sated indeed and to-the-filled
iucundius est carere quam frui; quamquam non caret is, qui
more-pleasant it-is to-lack than to-enjoy although not lacks he who
non desiderat; ergo hoc non desiderare dico esse iucundius.
not longs-for therefore this not to-long-for I-say to-be more-pleasant
quod si istis ipsis voluptatibus bona aetas fruitur libentius, 48
which if in-those very pleasures a-good age takes-delight more-gladly
primum parvulis fruitur rebus, ut diximus, deinde eis,
first in-tiny it-takes-delight things as we-have-said next in-those
quibus senectus, etiam si non abunde potitur, non omnino
which old-age even if not abundantly it-possesses not altogether
caret. ut Turpione Ambivio magis delectatur qui in prima
it-lacks as by-Turpio Ambivius more is-delighted (he)-who in the-first
cavea spectat, delectatur tamen etiam qui in ultima,
tier watches is-delighted still also (he)-who in the-last
sic adolescentia voluptates propter intuens magis fortasse
so youth pleasures close-at-hand gazing-at more perhaps
laetatur, sed delectatur etiam senectus, procul eas spectans,
rejoices but is-delighted also old-age from-afar them viewing
tantum quantum sat est.

so-much as-much-as enough is
At illa quanti sunt, animum tamquam emeritis 49
but those-things of-how-much are the-mind as-if with-served
stipendiis libidinis ambitionis, contentionum inimicitiarum,
campaigns of-lust of-ambition of-quarrels of-feuds
cupiditatum omnium secum esse secumque, ut dicitur,
of-desires of-all with-itself to-be and-with-itself as it-is-said
vivere! si vero habet aliquod tamquam pabulum studi
to-live if indeed it-has some as-it-were fodder of-study
atque doctrinae, nihil est otiosa senectute iucundius.
and of-learning nothing is than-a-leisured old-age more-pleasant

videbamus in studio dimetiendi paene caeli atque terrae
we-used-to-see in the-pursuit of-measuring almost of-the-sky and of-the-earth
 Gallum familiarem patris tui, Scipio. quotiens illum lux
Gallus a-friend of-father your Scipio how-often him the-daylight
 noctu aliquid describere ingressum, quotiens nox oppressit
by-night something to-plot having-begun how-often the-night overtook
 cum mane coepisset! quam delectabat eum defectiones
when in-the-morning he-had-begun how it-used-to-delight him the-eclipses
 solis et lunae multo ante nobis praedicere!
of-the-sun and of-the-moon much before to-us to-foretell

50 quid in levioribus studiis, sed tamen acutis? quam gaudebat
what in lighter pursuits but still keen how he-rejoiced
 Bello suo Punico Naevius, quam Truculento Plautus,
in-the-War his-own Punic Naevius how in-the-Truculentus Plautus
 quam Pseudolo! vidi etiam senem Livium, qui, cum
how in-the-Pseudolus I-saw even as-an-old-man Livius who although
 sex annis ante quam ego natus sum fabulam docuisset
six years before than I born was a-play he-had-staged
 Centone Tuditanoque consulibus, usque ad adolescentiam
with-Cento and-Tuditanus as-consuls right to youth
 meam processit aetate.

my advanced in-age
 quid de P. Licini Crassi et pontifici et civilis iuris
what about of-Publius Licinius Crassus both of-pontifical and of-civil law
 studio loquar aut de huius P. Scipionis, qui his
the-study should-I-speak or about of-this Publius Scipio who in-these
 paucis diebus pontifex maximus factus est? atque eos omnis,
few days pontiff greatest made has-been and those all
 quos commemoravi, his studiis flagrantis senes vidimus.
whom I-have-mentioned in-these pursuits blazing as-old-men we-have-seen
 M. vero Cethegum, quem recte suadae medullam dixit
Marcus indeed Cethegus whom rightly of-persuasion the-marrow called

Ennius, quanto studio exerceri in dicendo videbamus
Ennius with-how-great zeal to-be-exercised in speaking we-used-to-see
 etiam senem! quae sunt igitur epularum aut ludorum
even as-an-old-man what are therefore of-banquets or of-games
 aut scortorum voluptates cum his voluptatibus comparandae?
or of-bartots the-pleasures with these pleasures to-be-compared
 atque haec quidem studia doctrinae, quae quidem prudentibus
and these indeed pursuits of-learning which indeed for-the-prudent
 et bene institutis pariter cum aetate crescunt, ut honestum
and well trained equally with age grow so-that honorable
 illud Solonis sit, quod ait versiculo quodam, ut ante
that of-Solon is which he-says in-a-little-verse a-certain as before
 dixi, senescere se multa in dies addiscentem, qua
I-said to-grow-old himself many-things by the-day learning-besides than-which
 voluptate animi nulla certe potest esse maior.
pleasure of-mind none certainly can to-be greater

XV • THE PLEASURES OF FARMING

Cato turns to the delights of farming, which no old age hinders and which come nearest to the life of the wise. He describes the earth receiving the seed, the greenness drawn out of it, the grain built up in the ear's row and fenced with a palisade of beards, and the vine that raises itself by tendrils like hands and must be pruned lest it run wild.

venio nunc ad voluptates agricularum, quibus ego incredibiliter 51
I-come now to the-pleasures of-farmers by-which I incredibly
 delector, quae nec ulla impediuntur senectute et mihi
am-delighted which and-not by-any are-hindered old-age and to-me
 ad sapientis vitam proxime videntur accedere. habent enim
to of-a-wise-man the-life most-closely seem to-come they-have for

rationem cum terra, quae numquam recusat imperium nec
a-dealing with the-earth which never refuses command and-not
 umquam sine usura reddit quod accepit, sed alias
ever without interest returns what it-has-received but sometimes
 minore, plerumque maiore cum faenore; quamquam me
less generally greater with a-yield although me
 quidem non fructus modo, sed etiam ipsius terrae vis
indeed not the-produce only but also of-the-very of-the-earth the-force
 ac natura delectat. quae cum gremio mollito ac subacto
and nature delights which when in-a-lap softened and worked
 sparsum semen excepit, primum id occaecatum cohibet,
the-scattered seed it-has-received first it hidden it-holds
 ex quo occatio quae hoc efficit nominata est; deinde
from which harrowing which this brings-about named has-been next
 tepefactum vapore et compressu suo diffundit et elicit
warmed by-heat and by-the-pressure its-own it-spreads-out and draws-out
 herbescentem ex eo viriditatem, quae nixa fibris stirpium
sprouting from it a-greenness which resting on-the-fibers of-the-roots
 sensim adolescit culmoque erecta geniculato vaginis iam
gradually grows-up and-on-a-stalk raised jointed in-sheaths now
 quasi pubescens includitur; e quibus cum emersit, fundit
as-if coming-of-age it-is-enclosed from which when it-has-emerged it-pours
 frugem spici ordine structam et contra avium minorum
the-grain of-the-ear in-a-row built and against of-birds smaller
 morsus munitur vallo aristarum.
the-bites it-is-fenced with-a-palisade of-beards

52 quid ego vitium ortus satus incrementa commemorem?
what I of-vines the-risings the-plantings the-growths should-recount
 satiari delectatione non possum, ut meae senectutis requietem
to-be-sated with-the-delight not I-can that of-my old-age the-rest
 oblectamentumque noscatis. omitto enim vim ipsam
and-the-amusement you-may-know I-pass-over for the-force itself

omnium quae generantur e terra, quae ex fici tantulo
of-all which are-generated from the-earth which from of-a-fig so-tiny
 grano aut ex acini vinaceo aut ex ceterarum frugum aut
a-seed or from of-a-grape the-stone or from of-the-other crops or
 stirpium minutissimis seminibus tantos truncos ramosque
of-plants the-minutest seeds such-great trunks and-branches
 procreet; malleoli plantae sarmenta viviradices propagines nonne
brings-forth mallet-shoots slips shoots quicksets layers surely
 efficiunt ut quemvis cum admiratione delectent? vitis
do-they-bring-about that anyone-whatever with wonder they-delight the-vine
 quidem quae natura caduca est et, nisi fulta est, fertur ad
indeed which by-nature falling is and unless propped it-is is-borne to
 terram, eadem, ut se erigat, claviculis suis quasi manibus
the-ground the-same that itself it-may-raise with-tendrils its-own as-if with-hands
 quidquid est nacta complectitur, quam serpentem multipli
whatever it-has got it-embraces which creeping with-a-manifold
 lapsu et erratico, ferro amputans coercet ars agrorum,
gliding and wandering with-iron pruning restrains the-art of-farmers
 ne silvescat sarmentis et in omnis partis nimia fundatur.
lest it-run-wild with-shoots and into all directions too-much it-spread
 itaque ineunte vere in eis quae relictæ sunt existit
and-so at-the-coming-in of-spring in those which left have-been there-comes-out
 tamquam ad articulos sarmentorum ea quae gemma dicitur,
as-it-were at the-joints of-the-shoots that which a-bud is-called
 a qua oriens uva se ostendit, quae et suco terrae
from which rising a-grape itself shows which both by-the-juice of-the-earth
 et calore solis augescens primo est peracerba gustatu,
and by-the-heat of-the-sun growing at-first is very-sour to-the-taste
 dein maturata dulcescit vestitaque pampinis nec modico
then ripened it-sweetens and-clothed with-vine-leaves and-not moderate

53

tepore caret et nimios solis defendit ardores. qua
warmth it-lacks and excessive of-the-sun it-wards-off blazings than-which
 quid potest esse cum fructu laetius, tum aspectu pulchrius?
what can to-be both in-fruit richer and in-look fairer
 cuius quidem non utilitas me solum, ut ante dixi, sed
of-which indeed not the-usefulness me only as before I-said but
 etiam cultura et natura ipsa delectat: adminiculorum ordines,
also the-tending and the-nature itself delights of-props the-rows
 capitum iugatio, religatio et propagatio vitium, sarmentorum
of-heads the-yoking the-tying-back and the-layering of-vines of-shoots
 ea, quam dixi, aliorum amputatio, aliorum immissio.
that which I-named of-some the-pruning of-others the-letting-run
 quid ego irrigationes, quid fossiones agri repastinationesque
what I the-waterings what the-diggings of-the-field and-the-re-trenchings
 proferam, quibus fit multo terra fecundior? quid
should-bring-forward by-which becomes by-much the-earth more-fertile what
 de utilitate loquar stercorandi? dixi in eo libro, quem
about the-usefulness should-I-say of-manuring I-spoke in that book which
 de rebus rusticis scripsi.

about things rustic I-wrote

- 54 De qua doctus Hesiodus ne verbum quidem fecit, cum de
about which the-learned Hesiod not a-word even made although about
 cultura agri scriberet. At Homerus, qui multis ut mihi
the-tending of-the-field he-was-writing but Homer who by-many as to-me
 videtur, ante saeculis fuit, Laertam lenientem desiderium, quod
it-seems before ages was Laertes soothing the-longing which
 capiebat e filio, colentem agrum et eum stercorantem
he-was-taking from (his)-son tilling a-field and it manuring
 facit. nec vero segetibus solum et pratis et vineis
he-makes and-not indeed in-cornfields only and in-meadows and in-vineyards
 et arbustis res rusticae laetae sunt, sed hortis etiam et
and in-orchards matters country rich are but in-gardens also and

pomariis, tum pecudum pastu, apium examinibus, florum
in-fruit-groves now of-flocks in-the-pasturing of-bees in-the-swarms of-flowers
 omnium varietate. nec consitiones modo delectant, sed etiam
of-all in-the-variety and-not plantings only delight but even
 insitiones, quibus nihil invenit agri cultura sollertius.
graftings than-which nothing has-found of-the-field the-tillage more-ingenious

XVI · THE SENATORS AT THE PLOW

Curius, who had triumphed over the Samnites, the Sabines, and Pyrrhus, spent his last years on a farm and turned back the Samnite gold, saying it was finer to rule those who had it. Senators were fetched from their farms to the senate. A well-tilled field is the richest and fairest thing there is, and old age, far from hindering the enjoyment of it, even invites and allures a man to it.

possum persequi permulta oblectamenta rerum rusticarum, 55
I-can to-run-through very-many delights of-things country
 sed ea ipsa quae dixi sentio fuisse longiora. ignoscetis
but those very which I-said I-feel to-have-been rather-long you-will-pardon
 autem, nam et studio rerum rusticarum provectus sum, et
moreover for both by-zeal of-things country carried-away I-have-been and
 senectus est natura loquacior, ne ab omnibus eam vitiis videar
old-age is by-nature rather-talkative lest from all it faults I-seem
 vindicare. ergo in hac vita M'. Curius, cum de Samnitibus,
to-clear therefore in this life Manius Curius when over the-Samnites
 de Sabinis, de Pyrrho triumphavisset, consumpsit extremum
over the-Sabines over Pyrrhus he-had-triumphed spent the-last
 tempus aetatis; cuius quidem ego villam contemplan,
time of-life of-whom indeed I the-farmhouse gazing-at

abest enim non longe a me, admirari satis non possum

it-is-off for not far from me to-admire enough not I-can

vel hominis ipsius continentiam vel temporum disciplinam.

either of-the-man of-himself the-self-restraint or of-the-times the-discipline

56 curio ad focum sedenti magnum auri pondus Samnites cum

to-Curius at the-hearth sitting a-great of-gold weight the-Samnites when

attulissent, repudiati sunt; non enim aurum habere praeclarum

had-brought rejected they-were not for gold to-have splendid

sibi videri dixit, sed eis qui haberent aurum imperare.

to-himself to-seem he-said but over-those who had gold to-rule

poteratne tantus animus efficere non iucundam senectutem?

could so-great a-spirit to-make not pleasant an-old-age

sed venio ad agricolas, ne a me ipso recedam. in agris

but I-come to the-farmers lest from myself the-very I-depart on the-farms

erant tum senatores, id est senes— si quidem aranti

were then senators that is old-men if indeed (to-him)-plowing

L. Quinctio Cincinnato nuntiatum est eum dictatorem

Lucius Quinctius Cincinnatus announced it-was him dictator

esse factum, cuius dictatoris iussu magister equitum

to-have-been made of-which dictator by-the-order the-master of-horse

C. Servilius Ahala Sp. Maelium regnum appetentem

Gaius Servilius Ahala Spurius Maelius kingship seeking

occupatum interemit. A villa in senatum arcessebatur

(having-been)-seized he-slew from the-farmhouse into the-senate was-summoned

et Curius et ceteri senes, ex quo qui eos arcessebant

both Curius and the-other old-men from which (those)-who them used-to-summon

viatores nominati sunt. num igitur horum senectus miserabilis

travelers named were surely-not therefore of-these the-old-age pitiable

fuit, qui se agri cultione oblectabant? mea quidem

was who themselves of-the-field with-the-tilling delighted in-my indeed

sententia haud scio an nulla beatior possit esse, neque

judgment hardly I-know whether none happier can to-be and-not

solum officio, quod hominum generi universo cultura
only by-the-service because of-men to-the-race whole the-tilling
 agrorum est salutaris, sed et delectatione quam dixi, et
of-fields is wholesome but both by-the-delight which I-said and
 saturitate copiaque rerum omnium, quae ad victum hominum,
by-the-fullness and-plenty of-things of-all which to the-living of-men
 ad cultum etiam deorum pertinent, ut, quoniam haec
to the-worship even of-gods belong so-that since these-things
 quidam desiderant, in gratiam iam cum voluptate redeamus.
certain-people miss into favor now with pleasure let-us-come-back
 Semper enim boni assiduique domini referta cella vinaria,
always for of-a-good and-diligent master crammed the-store wine
 olearia, etiam penaria est, villaque tota locuples est,
oil even provision is and-the-farmhouse whole rich is
 abundat porco haedo agno gallina, lacte caseo melle. iam
it-abounds in-pork in-kid in-lamb in-fowl in-milk in-cheese in-boney now
 hortum ipsi agricolae succidiam alteram appellant. conditora
the-garden the-very farmers a-flitch a-second call more-savory
 facit haec supervacaneis etiam operis aucupium atque venatio.
makes these with-spare even labors fowling and hunting
 quid de pratorum viriditate aut arborum ordinibus aut
what about of-meadows the-greenness or of-trees the-rows or
 vinearum olivetorumve specie plura dicam? brevi praecidam.
of-vineyards or-of-olive-groves the-look more should-I-say in-short I-shall-cut(-it)
 agro bene culto nihil potest esse nec usu uberius
than-a-field well tilled nothing can to-be neither in-use richer
 nec specie ornatius, ad quem fruendum non modo non
nor in-look fairer to which to-be-enjoyed not only not
 retardat, verum etiam invitat atque allecat senectus. ubi
it-hinders but even it-invites and it-draws-on old-age where
 enim potest illa aetas aut calescere vel apricatione melius
for can that age either to-grow-warm either by-basking better

57

vel igni, aut vicissim umbris aquisve refrigerari salubrius?

or by-a-fire or in-turn by-shades or-by-waters to-be-cooled more-healthily

sibi habeant igitur arma,

to-themselves let-them-have therefore arms

58 sibi equos, sibi hastas, sibi clavam et pilam,

to-themselves horses to-themselves spears to-themselves the-club and the-ball

sibi natationes atque cursus; nobis senibus ex lusionibus

to-themselves swimmings and races to-us old-men out-of games

multis talos relinquunt et tesseras; id ipsum ut

many the-knucklebones let-them-leave and the-dice that itself as

lubebit, quoniam sine eis beata esse senectus potest.

it-shall-please since without them happy to-be old-age can

XVII • CYRUS IN HIS GARDEN

Xenophon's books repay reading, and in the Oeconomicus he praises farming at length. When Lysander admired the ordered trees and the worked ground at Sardis, Cyrus told him that he had measured the rows himself and had planted many of the trees with his own hand. Valerius Corvinus tilled his farms into his hundredth year, and authority is the crown of old age.

59 multas ad res perutiles Xenophontis libri sunt, quos

many for purposes very-useful of-Xenophon the-books are which

legite, quaeso, studiose, ut facitis. quam copiose ab eo

read pray eagerly as you-do how copiously by him

agri cultura laudatur in eo libro, qui est de tuenda

of-the-field the-tilling is-praised in that book which is about to-be-managed

re familiari, qui Oeconomicus inscribitur! atque ut

a-thing household which the-Oeconomicus is-entitled and that

intellegatis nihil ei tam regale videri quam studium

you-may-understand nothing to-him so kingly to-seem as the-pursuit

agri colendi, Socrates in eo libro loquitur cum Critobulo
of-the-field of-tilling Socrates in that book speaks with Critobulus
 Cyrum minorem, Persarum regem, praestantem ingenio atque
Cyrus the-younger of-the-Persians a-king outstanding in-talent and
 imperi gloria, cum Lysander Lacedaemonius, vir summae
of-empire in-the-glory when Lysander the-Spartan a-man of-the-biggest
 virtutis, venisset ad eum Sardis eique dona a sociis
virtue had-come to him to-Sardis and-to-him gifts from the-allies
 attulisset, et ceteris in rebus communem erga Lysandrum
had-brought both the-other in matters affable toward Lysander
 atque humanum fuisse et ei quendam consaeptum
and kindly to-have-been and to-him a-certain fenced
 agrum diligenter consitum ostendisse. cum autem admiraretur
field carefully planted to-have-shown when moreover was-admiring
 Lysander et proceritates arborum et directos in quincuncem
Lysander both the-heights of-the-trees and set-straight in a-quincunx
 ordines et humum subactam atque puram et suavitatem
the-rows and the-ground worked and clean and the-sweetness
 odorum qui afflarentur ex floribus, tum eum dixisse
of-the-scents which were-breathed from the-flowers then him to-have-said
 mirari se non modo diligentiam sed etiam sollertiam
to-wonder-at himself not only the-carefulness but even the-skill
 eius a quo essent illa dimensa atque discripta; et
of-him by whom had-been those measured-out and laid-out and
 Cyrum respondisse: atqui ego ista sum omnia dimensus,
Cyrus to-have-answered and-yet I those-things have all measured-out
 mei sunt ordines, mea discriptio; multae etiam istarum
mine are the-rows mine the-plan many even of-those
 arborum mea manu sunt satae. tum Lysandrum, intuentem
trees by-my hand have-been planted then Lysander gazing-at
 purpuram eius et nitorem corporis ornatumque Persicum
the-purple of-him and the-sheen of-body and-the-adornment Persian

multo auro multisque gemmis, dixisse: recte vero te, Cyre,
with-much gold and-with-many jewels to-have-said rightly indeed you Cyrus
 beatum ferunt, quoniam virtuti tuae fortuna coniuncta est!
happy they-call since to-virtue your fortune joined is
 60 hac igitur fortuna frui licet senibus, nec aetas impedit
this therefore fortune to-enjoy it-is-allowed for-old-men and-not age hinders
 quo minus et ceterarum rerum et in primis agri
whereby less both of-other things and among the-first of-the-field
 colendi studia teneamus usque ad ultimum tempus senectutis.
of-tilling the-pursuits we-bold right to the-last time of-old-age
 M. quidem Valerium Corvinum accepimus ad centesimum
Marcus indeed Valerius Corvinus we-have-heard to a-hundredth
 annum perduxisse, cum esset acta iam aetate in agris
year to-have-carried-on when he-was in-a-passed already age on the-farms
 eosque coleret, cuius inter primum et sextum consulatum sex
and-them he-tilled of-whom between a-first and a-sixth consulsbip six
 et quadraginta anni interfuerunt. ita quantum spatium aetatis
and forty years came-between so as-great a-span of-life
 maiores ad senectutis initium esse voluerunt, tantus illi
our-ancestors to of-old-age the-beginning to-be have-wished so-great for-him
 cursus honorum fuit; atque huius extrema aetas hoc beatior
a-course of-offices was and of-this-man the-last age by-this happier
 quam media, quod auctoritatis habebat plus, laboris minus.
than the-middle because of-authority he-had more of-toil less

apex est autem senectutis auctoritas. quanta fuit in L. 61
the-crown is moreover of-old-age authority how-great it-was in Lucius
 Caecilio Metello, quanta in A. Atilio Calatino! in quem
Caecilius Metellus how-great in Aulus Atilius Calatinus upon whom
 illud elogium:
that inscription

hunc unum plurimae consentiunt gentes
this-man alone very-many agree nations
 populi primum fuisse virum.
of-the-people the-foremost to-have-been a-man

notum est totum carmen incisum in sepulcro. iure igitur
known is the-whole song cut on the-tomb rightly therefore
 gravis, cuius de laudibus omnium esset fama consentiens.
weighty of-whom about the-praises of-all was the-report agreeing
 quem virum nuper P. Crassum, pontificem maximum,
what a-man lately Publius Crassus pontiff greatest
 quem postea M. Lepidum eodem sacerdotio
what-(a-man) afterward Marcus Lepidus with-the-same priesthood
 praeditum vidimus! quid de Paulo aut Africano loquar,
invested we-have-seen what about Paulus or Africanus should-I-say
 aut, ut iam ante, de Maximo? quorum non in sententia
or as already before about Maximus of-whom not in a-pronouncement
 solum, sed etiam in nutu residebat auctoritas. habet senectus,
only but even in a-nod sat authority has old-age
 honorata praesertim, tantam auctoritatem, ut ea pluris
honored especially so-great authority that it of-more-worth
 sit quam omnes adolescentiae voluptates.
is than all of-youth the-pleasures

Cato asks to be taken as praising the old age that is built on the foundations of youth: gray hairs cannot seize authority all at once. The honors he means are small ones, to be greeted, given way to, escorted, consulted; at Athens an old man found no seat until he reached the Spartan envoys, who all rose for him. Old men can be peevish, anxious, and greedy, but those are faults of character, not of age.

- 62 sed in omni oratione mementote eam me senectutem laudare,
but in the-whole discourse remember that me old-age to-praise
 quae fundamentis adulescentiae constituta sit. ex quo efficitur
which on-the-foundations of-youth built is from which follows
 id, quod ego magno quondam cum assensu omnium dixi,
that which I great once with assent of-all I-said
 miseram esse senectutem quae se oratione defenderet. non
wretched to-be an-old-age which itself by-a-speech defends not
 cani nec rugae repente auctoritatem arripere possunt, sed
gray-hairs nor wrinkles suddenly authority to-snatch can but
 honeste acta superior aetas fructus capit auctoritatis extremos.
honorably passed an-earlier age the-fruits takes of-authority the-last
- 63 haec enim ipsa sunt honorabilia, quae videntur levia atque
these for very are honorable which seem slight and
 communia—salutari appeti decedi assurgere
common to-be-greeted to-be-sought-out to-be-given-way-to to-be-risen-for
 deduci reduci consuli, quae et apud nos et
to-be-escorted to-be-brought-back to-be-consulted which both among us and
 in aliis civitatibus, ut quaeque optime morata est, ita
in other states as each best in-manners is so
 diligentissime observantur. Lysandrum Lacedaemonium, cuius
most-carefully are-observed Lysander the-Spartan of-whom
 modo feci mentionem, dicere aiunt solitum Lacedaemonem
just-now I-made mention to-say they-say wont Lacedaemon

esse honestissimum domicilium senectutis; nusquam enim

to-be a-most-honorable dwelling of-old-age nowhere for

tantum tribuitur aetati, nusquam est senectus honoratior.

so-much is-allowed to-age nowhere is old-age more-honored

quin etiam memoriae proditum est, cum Athenis ludis

nay even to-memory handed-down it-has-been when at-Athens at-the-games

quidam in theatrum grandis natu venisset, magno consessu

a-certain into the-theater great in-years had-come in-a-great assembly

locum nusquam ei datum a suis civibus, cum

a-place nowhere to-him (to-have-been)-given by his-own citizens when

autem ad Lacedaemonios accessisset, qui, legati cum essent,

moreover to the-Spartans he-had-come who as-envoys since they-were

certo in loco consederant, consurrexisse omnes illi dicuntur

a-fixed in place had-taken-seats to-have-risen all they are-said

et senem sessum recepissee;

and the-old-man to-sit to-have-received

quibus cum a cuncto consessu plausus esset multiplex

to-whom when from the-whole assembly applause had-been manifold

datus, dixisse ex eis quendam Atheniensis scire quae recta

given to-have-said of them a-certain-one the-Athenians to-know what right

essent, sed facere nolle.

were but to-do to-be-unwilling

multa in nostro collegio praeclara, sed hoc, de quo

many-things in our college (are)-excellent but this about which

agimus, in primis, quod, ut quisque aetate antecedit,

we-are-speaking among the-first that as each-one in-age goes-before

ita sententiae principatum tenet, neque solum honore

so of-opinion the-first-place he-holds and-not only in-office

antecedentibus, sed eis etiam, qui cum imperio sunt,

to-those-going-before but to-those even who with command are

maiores natu augures anteponuntur. quae sunt igitur

greater in-years augurs are-preferred what are therefore

voluptates corporis cum auctoritatis praemiis comparandae?

the-pleasures of-the-body with of-authority the-rewards to-be-compared

quibus qui splendide usi sunt, ei mihi videntur

which (those)-who splendidly used they-have they to-me seem

fabulam aetatis peregrisse nec tamquam inexercitati

the-play of-life to-have-played-out and-not like untrained

histriones in extremo actu corruisse.

actors in the-last act to-have-collapsed

65 At sunt morosi et anxii et iracundi et difficiles senes.

but they-are peevish and anxious and irritable and difficult old-men

si quaerimus, etiam avari; sed haec morum vitia sunt,

if we-look also greedy but these of-character faults are

non senectutis. ac morositas tamen et ea vitia, quae dixi,

not of-old-age and peevishness however and those faults which I-said

habent aliquid excusationis, non illius quidem iustae, sed

have something of-excuse not that indeed a-just(-one) but

quae probari posse videatur: contemni se putant,

which to-be-approved to-be-able seems to-be-slighted themselves they-think

despici, illudi; praeterea in fragili corpore odiosa omnis

to-be-looked-down-on to-be-mocked besides in a-frail body hateful every

offensio est; quae tamen omnia dulciora fiunt et moribus bonis

affront is which however all sweeter become both by-manners good

et artibus, idque cum in vita tum in scaena intellegi potest

and by-arts and-that both in life and on the-stage to-be-understood can

ex eis fratribus qui in Adelphis sunt. quanta in altero diritas,

from those brothers who in the-Adelphi are how-great in the-one harshness

in altero comitas! Sic se res habet: ut enim non omne

in the-other courtesy so itself the-matter holds as for not every

vinum, sic non omnis natura vetustate coacescit. severitatem in

wine so not every nature with-age turns-sour sternness in

senectute probo, sed eam, sicut alia, modicam; acerbiter

old-age I-approve but it as other(-things) in-moderation bitterness

nullo modo; avaritia vero senilis quid sibi velit, non intellego.

in-no way greed indeed senile what for-itself it-wants not I-understand

Potest enim quicquam esse absurdus quam, quo viae 66

can for anything to-be more-absurd than by-how-much of-road

minus restet, eo plus viatici quaerere?

less is-left by-so-much more of-provision to-see

XIX · THE NEARNESS OF DEATH

The fourth charge against old age is that death is near. Death is either to be disregarded, if it puts the soul out altogether, or to be wished for, if it takes the soul somewhere it will be eternal; and the young in fact have more chances of dying, and die harder. Cato asks what is more in keeping with nature than that the old should die: the young go out like a flame quenched by water, the old like a fire that has burnt away.

quarta restat causa, quae maxime angere atque sollicitam

a-fourth remains cause which most to-distress and anxious

habere nostram aetatem videtur, appropinquo mortis, quae

to-keep our age seems the-drawing-near of-death which

certe a senectute non potest esse longe. O miserum senem,

certainly from old-age not can to-be far o wretched an-old-man

qui mortem contemnendam esse in tam longa aetate non

who death to-be-despised to-be in so long a-life not

viderit! quae aut plane neglegenda est, si omnino exstinguit

has-seen which either plainly to-be-disregarded is if altogether it-quenches

animum, aut etiam optanda, si aliquo eum deducit ubi sit

the-soul or even to-be-wished-for if somewhere it leads where it-is

futurus aeternus. atqui tertium certe nihil inveniri potest.

about-to-be eternal and-yet a-third certainly nothing to-be-found can

67 quid igitur timeam, si aut non miser post mortem, aut beatus
what therefore should-I-fear if either not wretched after death or happy
 etiam futurus sum? quamquam quis est tam stultus, quamvis
even about-to-be I-am although who is so foolish however-much
 sit adulescens, cui sit exploratum se ad vesperum esse
he-is a-youth to-whom is assured himself to evening to-be
 victurum? quin etiam aetas illa multo pluris quam nostra
about-to-live nay even age that by-much more than ours
 casus mortis habet: facilius in morbos incidunt adulescentes,
chances of-death has more-easily into diseases fall the-young
 gravius aegrotant, tristius curantur. itaque pauci veniunt
more-heavily they-are-ill more-grimly they-are-treated and-so few come
 ad senectutem; quod ni ita accideret, melius et prudentius
to old-age which if-not so it-happened better and more-prudently
 viveretur. mens enim et ratio et consilium in senibus
it-would-be-lived mind for and reason and counsel in old-men
 est, qui si nulli fuissent, nullae omnino civitates fuissent.
is who if none had-been no at-all states would-have-been
 sed redeo ad mortem impendentem. quod est istud crimen
but I-return to death impending what is that charge
 senectutis, cum id ei videatis cum adulescentia esse
of-old-age when that to-it you-see with youth to-be
 commune?
shared

68 sensi ego in optimo filio, tu in exspectatis ad amplissimam
have-felt I in an-excellent son you in awaited for the-highest
 dignitatem fratribus, Scipio, mortem omni aetati esse
rank brothers Scipio death to-every age to-be
 communem. At sperat adulescens diu se victurum, quod
shared but hopes a-youth long himself about-to-live which
 sperare idem senex non potest. insipienter sperat; quid
to-hope the-same an-old-man not can foolishly he-hopes what

enim stultius quam incerta pro certis habere,
for (is)-more-foolish than uncertain-things for certain-things to-hold
 falsa pro veris? At senex ne quod speret quidem
false-things for true-things but an-old-man not what he-may-hope even
 habet. At est eo meliore condicione quam adulescens,
has but he-is by-that in-a-better condition than a-youth
 quoniam id quod ille sperat hic consecutus est: ille
since that which that-one hopes-for this-one attained has that-one
 volt diu vivere, hic diu vixit.

wishes long to-live this-one long has-lived

quamquam, o di boni, quid est in hominis natura diu? da 69

although o gods good what is in of-a-man the-nature long give

enim supremum tempus; expectemus Tartessorum regis

for the-last time let-us-await of-the-Tartessians of-the-king

aetatem— fuit enim, ut scriptum video, Arganthonius

the-age there-was for as written I-see Arganthonius

quidam Gadibus, qui octoginta regnaverat annos, centum viginti

a-certain at-Gades who eighty had-reigned years a-hundred twenty

vixerat— sed mihi ne diuturnum quidem quicquam videtur, in

had-lived but to-me not long-lasting even anything seems in

quo est aliquid extremum; cum enim id advenit, tum illud,

which there-is something last when for that arrives then that

quod praeteriit, effluxit; tantum remanet, quod virtute et

which has-gone-by has-slipped-away only remains what by-virtue and

recte factis consecutus sis. horae quidem cedunt et

by-rightly done(-deeds) having-gained you-have the-hours indeed pass and

dies et menses et anni, nec praeteritum tempus umquam

days and months and years and-not past time ever

revertitur nec quid sequatur sciri potest. quod cuique

returns nor what follows to-be-known can what to-each

temporis ad vivendum datur, eo debet esse contentus.

of-time for living is-given with-that he-ought to-be content

- 70 neque enim histrioni, ut placeat, peragenda fabula
and-not for for-an-actor that he-please to-be-played-through the-play
 est, modo in quocunque fuerit actu probetur; neque
is only in whatever he-has-been act let-him-be-approved and-not
 sapientibus usque ad plaudite veniendum est, breve enim
for-the-wise right to the-applaud to-be-come it-is short for
 tempus aetatis satis longum est ad bene honesteque vivendum;
a-time of-life enough long is for well and-honorably living
 sin processerit longius, non magis dolendum est, quam
but-if it-shall-have-gone further not more to-be-grieved it-is than
 agricolae dolent praeterita verni temporis suavitate aetatem
farmers grieve having-passed of-spring of-the-season the-sweetness summer
 autumnumque venisse. ver enim tamquam adulescentia
and-autumn to-have-come spring for as-it-were youth
 significat ostenditque fructus futuros; reliqua autem tempora
signifies and-shows the-fruits to-come the-remaining moreover seasons
 demetendis fructibus et percipiendis accommodata sunt.
for-to-be-reaped fruits and to-be-gathered fitted are
- 71 fructus autem senectutis est, ut saepe dixi, ante partorum
the-fruit moreover of-old-age is as often I-said before of-gained
 bonorum memoria et copia. omnia autem, quae secundum
goods the-memory and the-abundance all-things moreover which according-to
 naturam fiunt, sunt habenda in bonis; quid est autem
nature happen are to-be-beld among goods what is moreover
 tam secundum naturam quam senibus emori? quod idem
so according-to nature as for-old-men to-die-off which the-same
 contingit adulescentibus adversante et repugnante natura.
befalls the-young with-opposing and resisting nature
 itaque adulescentes mihi mori sic videntur, ut cum aquae
and-so the-young to-me to-die so seem as when of-water
 multitudine flammae vis opprimitur, senes autem sic,
by-a-mass of-flame the-force is-crushed old-men moreover so

ut cum sua sponte, nulla adhibita vi, consumptus
as when by-its-own accord with-no applied force burnt-out
 ignis exstinguitur, et quasi poma ex arboribus, cruda si
a-fire goes-out and as fruits from trees unripe if
 sunt, vix evelluntur, si matura et cocta, decidunt, sic
they-are hardly they-are-torn-off if ripe and mellowed they-fall so
 vitam adolescentibus vis aufert, senibus maturitas; quae
life from-the-young force takes-away from-old-men ripeness which
 quidem mihi tam iucunda est, ut, quo propius ad
indeed to-me so pleasant is that by-how-much nearer to
 mortem accedam, quasi terram videre videar aliquandoque
death I-come as-it-were land to-see I-seem and-at-last
 in portum ex longa navigatione esse venturus.
into harbor from a-long voyage to-be about-to-come

XX • NO FIXED TERM

Old age has no fixed boundary, and a man lives rightly in it while he can do his duty and despise death; Solon told Pisistratus he relied on old age. Death must be pondered from youth, and if unlearned soldiers despise it, learned old men should not dread it. A surfeit of every pursuit at last brings a ripe time for death.

senectutis autem nullus est certus terminus, recteque in 72
of-old-age moreover no is fixed boundary and-rightly in
 ea vivitur, quoad munus officii exsequi et tueri possit
it it-is-lived so-long-as the-task of-duty to-carry-out and to-maintain one-can
 mortemque contemnere, ex quo fit ut animosior etiam
and-death to-despise from which it-comes that more-spirited even
 senectus sit quam adolescentia et fortior. hoc illud est,
old-age is than youth and braver this that is
 quod Pisistrato tyranno a Solone responsum est, cum
which to-Pisistratus the-tyrant by Solon answered was when

illi quaerenti qua tandem re fretus sibi tam audaciter
to-him asking on-what pray thing relying him so boldly
 obsisteret respondisse dicitur senectute. sed vivendi est finis
he-withstood to-have-answered he-is-said on-old-age but of-living is the-end
 optimus, cum integra mente certisque sensibus opus ipsa
best with an-unimpaired mind and-with-sure senses the-work herself
 suum eadem quae coagmentavit natura dissolvit. ut navem, ut
her-own the-same which has-fitted-together nature unmakes as a-ship as
 aedificium idem destruit facillime qui construxit, sic hominem
a-building the-same pulls-down most-easily who built(-it) so a-man
 eadem optime quae conglutinavit natura dissolvit. iam omnis
the-same best which has-glued-together nature unmakes now every
 conglutinatio recens aegre, inveterata facile divellitur.
gluing fresh with-difficulty an-aged(-one) easily is-torn-apart
 ita fit ut illud breve vitae reliquum nec avide
so it-comes that that short of-life the-remainder neither greedily
 appetendum senibus nec sine causa deserendum sit;
to-be-sought by-old-men nor without cause to-be-abandoned is
 73 vetatque Pythagoras iniussu imperatoris, id est dei,
and-forbids Pythagoras without-the-order of-the-commander that is of-god
 de praesidio et statione vitae decedere. Solonis quidem
from the-post and station of-life to-withdraw of-Solon indeed
 sapientis est elogium, quo se negat velle suam mortem
the-wise is the-epigram in-which himself he-denies to-wish his-own death
 dolore amicorum et lamentis vacare. volt, credo, se esse
of-grief of-friends and of-laments to-be-free he-wishes I-believe himself to-be
 carum suis. sed haud scio an melius Ennius:
dear to-his-own but hardly I-know whether better Ennius

nemo me lacrumis decoret, neque funera fletu faxit.
no-one me with-tears let-honor nor funeral with-weeping let-make

non censet lugendam esse mortem, quam immortalitas
not he-thinks to-be-mourned to-be a-death which immortality
 consequatur.

follows

iam sensus moriendi aliquis esse potest, isque ad exiguum 74

now a-feeling of-dying some to-be can and-that for a-scanty

tempus, praesertim seni: post mortem quidem sensus aut

time especially for-an-old-man after death indeed feeling either

optandus aut nullus est. sed hoc meditatam ab adolescentia

to-be-wished-for or none is but this pondered from youth

debet esse, mortem ut neglegamus; sine qua meditatione

ought to-be death that we-may-disregard without which pondering

tranquillo animo esse nemo potest. moriendum enim certe

with-a-calm mind to-be no-one can to-be-died for certainly

est, et incertum an hoc ipso die. mortem igitur omnibus

it-is and uncertain whether on-this very day death therefore at-all

horis impendentem timens qui poterit animo consistere?

hours hanging-over fearing how will-be-be-able in-mind to-stand-firm

De qua non ita longa disputatione opus esse videtur, cum 75

about which not so long a-discussion need to-be seems when

recordor non L. Brutum, qui in liberanda patria est

I-recall not Lucius Brutus who in freeing his-country was

interfectus, non duos Decios, qui ad voluntariam mortem

slain not the-two Decii who to a-voluntary death

cursum equorum incitaverunt, non M. Atilium, qui

the-course of-their-horses urged not Marcus Atilius who

ad supplicium est profectus ut fidem hosti datam

to torture has set-out that the-pledge to-the-enemy given

conservaret, non duos Scipiones, qui iter Poenis

he-might-keep not the-two Scipios who the-way to-the-Carthaginians

vel corporibus suis obstruere voluerunt, non avum

even with-bodies their-own to-block wished not the-grandfather

tuum L. Paulum, qui morte luit collegae in Cannensi
your Lucius Paulus who by-death paid-for of-his-colleague in the-Cannae
 ignominia temeritatem, non M. Marcellum, cuius interitum
disgrace the-rashness not Marcus Marcellus whose death
 ne crudelissimus quidem hostis honore sepulturae carere
not the-cruellest even enemy the-honor of-burial to-lack
 passus est, sed legiones nostras, quod scripsi in Originibus,
allowed has but the-legions our which I-have-written in the-Origins
 in eum locum saepe profectas alacri animo et erecto,
into that place often having-set-out with-eager spirit and upright
 unde se redituras numquam arbitrentur. quod igitur
whence themselves about-to-return never they-thought which therefore
 adulescentes, et ei quidem non solum indocti sed etiam
young-men and they indeed not only unlearned but even
 rustici contemnunt, id docti senes extimescent?
rustic despise that learned old-men shall-they-dread

76 omnino, ut mihi quidem videtur studiorum omnium satietas
altogether as to-me indeed it-seems of-pursuits of-all the-surfeit
 vitae facit satietatem. sunt pueritiae studia certa: num igitur
of-life makes a-surfeit there-are of-boyhood pursuits fixed surely-not therefore
 ea desiderant adulescentes? sunt ineuntis adolescentiae: num
them do-they-miss the-young there-are of-entering youth surely-not
 ea constans iam requirit aetas, quae media dicitur? sunt
them settled now does-it-seek the-age which middle is-called there-are
 etiam eius aetatis: ne ea quidem quaeruntur in senectute.
also of-that age not they even are-sought in old-age
 sunt extrema quaedam studia senectutis: ergo, ut superiorum
there-are last certain pursuits of-old-age therefore as of-earlier
 aetatum studia occidunt, sic occidunt etiam senectutis; quod
ages the-pursuits die-away so die-away also of-old-age which
 cum evenit, satietas vitae tempus maturum mortis affert.
when happens a-surfeit of-life a-time ripe for-death it-brings

Cato believes the fathers of Scipio and Laelius are alive, and living the only life that deserves the name. The soul is heavenly, pressed down from a lofty dwelling into the earth, and the gods scattered souls into human bodies so that there would be men to watch over the lands and imitate the order of the heavens. The Pythagoreans and Socrates held the same, and Cato adds arguments he calls Plato's: the soul's swiftness and memory, its self-motion, its simplicity, and learning as recall.

non enim video, cur, quid ipse sentiam de morte, non 77
 not for I-see why what I-myself think about death not
 audeam vobis dicere, quod eo cernere mihi melius videor,
 I-should-dare to-you to-say because by-so-much to-discern to-me better I-seem
 quo ab ea propius absum. ego vestros patres, P.
 by-how-much from it nearer I-am I your fathers Publius
 Scipio tuque, C. Laeli, viros clarissimos mihique amicissimos,
 Scipio and-you Gaius Laelius men most-famous and-to-me most-friendly
 vivere arbitror et eam quidem vitam, quae est sola vita
 to-live I-judge and that indeed a-life which is the-only life
 nominanda. nam dum sumus inclusi in his compagibus
 to-be-named for while we-are shut-in in these frames
 corporis, munere quodam necessitatis et gravi opere
 of-the-body a-task a-certain of-necessity and a-heavy labor
 perfungimur; est enim animus caelestis ex altissimo domicilio
 we-discharge it-is for the-soul heavenly from a-most-lofty dwelling
 depressus et quasi demersus in terram, locum divinae
 pressed-down and as-it-were sunk into the-earth a-place to-a-divine
 naturae aeternitatisque contrarium. sed credo deos immortalis
 nature and-to-eternity contrary but I-believe the-gods immortal
 sparsisse animos in corpora humana, ut essent qui
 to-have-scattered souls into bodies human that there-might-be (those)-who
 terras tuerentur quique caelestium ordinem contemplantes
 the-lands should-watch and-who of-the-heavenly the-order contemplating

imitarentur eum vitae modo atque constantia. nec me
should-imitate it of-life by-the-measure and by-the-steadiness and-not me
 solum ratio ac disputatio impulit ut ita crederem, sed
only reason and argument has-driven that so I-should-believe but
 nobilitas etiam summorum philosophorum et auctoritas.
the-renown even of-the-greatest philosophers and the-authority
 78 audiebam Pythagoram Pythagoriosque, incolas paene nostros,
I-used-to-hear Pythagoras and-the-Pythagoreans neighbors almost our
 qui essent Italici philosophi quondam nominati, numquam
who were Italian philosophers once named never
 dubitasse quin ex universa mente divina delibatos animos
to-have-doubted but-that from the-universal mind divine skimmed-off souls
 haberemus. demonstrabantur mihi praeterea quae Socrates
we-have there-used-to-be-shown to-me besides what Socrates
 supremo vitae die de immortalitate animorum disseruisset, is
on-the-last of-life day about the-immortality of-souls had-argued he
 qui esset omnium sapientissimus oraculo Apollinis iudicatus.
who was of-all wisest by-the-oracle of-Apollo adjudged
 quid multa? Sic mihi persuasi, sic sentio, cum
why (say)-many-things thus to-myself I-have-persuaded thus I-hold since
 tanta celeritas animorum sit, tanta memoria praeteritorum
so-great the-swiftness of-souls is so-great the-memory of-past-things
 futurorumque prudentia, tot artes, tantae scientiae,
and-of-future the-foresight so-many arts so-great branches-of-knowledge
 tot inventa, non posse eam naturam, quae res eas
so-many discoveries not to-be-able that nature which things those
 contineat, esse mortalem; cumque semper agitur animus
contains to-be mortal and-since always is-moved the-soul
 nec principium motus habeat, quia se ipse moveat, ne
and-not a-beginning of-motion has because itself (it)-itself it-moves not
 finem quidem habiturum esse motus, quia numquam se
an-end even about-to-have to-be of-motion because never itself

ipse sit relicturus; et cum simplex animi natura esset
 (it)-itself it-is about-to-leave and since single of-the-soul the-nature was
 neque haberet in se quicquam admixtum dispar sui atque
 and-not had in itself anything mixed-in unlike to-itself and
 dissimile, non posse eum dividi, quod si non posset,
 unresembling not to-be-able it to-be-divided which if not it-could
 non posse interire; magnoque esse argumento homines
 not to-be-able to-perish and-a-great to-be a-proof that-men
 scire pleraque ante quam nati sint, quod iam pueri,
 to-know most-things before than born they-are that already boys
 cum artis difficilis discant, ita celeriter res innumerabilis
 when arts difficult learn so swiftly things countless
 arripiant, ut eas non tum primum accipere videantur,
 they-seize that them not then for-the-first-time to-receive they-seem
 sed reminisci et recordari. haec Platonis fere.
 but to-recall and to-remember these-things of-Plato pretty-much

XXII · CYRUS' DYING WORDS

Xenophon's Cyrus, dying, tells his sons not to think that he will be nowhere once he has left them. They never saw his soul while he was with them, he says, but knew from his deeds that it was in his body, and they should believe the same when they can see nothing. The honors paid to famous men would not last if their souls did nothing to keep their memory alive, and nothing is so like death as sleep.

apud Xenophontem autem moriens Cyrus maior haec
 in Xenophon moreover dying Cyrus the-elder these-things
 dicit: "nolite arbitrari, o mihi carissimi filii, me, cum a
 says be-unwilling to-think o to-me dearest sons me when from
 vobis discessero, nusquam aut nullum fore. nec enim,
 you I-shall-have-departed nowhere or no-one about-to-be nor for

dum eram vobiscum, animum meum videbatis, sed eum esse
while I-was with-you the-soul my you-were-seeing but it to-be
 in hoc corpore ex eis rebus quas gerebam intellegebatis.
in this body from those things which I-was-doing you-understood
 eundem igitur esse creditote, etiam si nullum videbitis.
the-same therefore to-be believe-you even if none you-shall-see
 80 nec vero clarorum virorum post mortem honores
and-not indeed of-famous men after death the-honors
 permanerent, si nihil eorum ipsorum animi efficerent, quo
would-last if nothing of-them of-themselves the-souls brought-about whereby
 diutius memoriam sui teneremus. mihi quidem numquam
longer the-memory of-themselves we-might-hold to-me indeed never
 persuaderi potuit animos dum in corporibus essent mortalibus
to-be-persuaded it-could (that)-souls while in bodies they-were mortal
 vivere, cum excessissent ex eis emori; nec vero tum animum
to-live when they-had-departed from them to-die-off and-not indeed then the-soul
 esse insipientem cum ex insipienti corpore evasisset, sed cum
to-be senseless when out-of a-senseless body it-had-escaped but when
 omni admixtione corporis liberatus purus et integer esse
from-every mixture of-the-body freed pure and whole to-be
 coepisset, tum esse sapientem. atque etiam, cum hominis natura
it-had-begun then to-be wise and also when of-a-man the-nature
 morte dissolvitur, ceterarum rerum perspicuum est quo quaeque
by-death is-dissolved of-the-other things clear it-is whither each
 discedat, abeunt enim illuc omnia, unde orta sunt; animus
departs they-go for thither all whence arisen they-have the-soul
 autem solus nec cum adest nec cum discessit apparet.
moreover alone neither when it-is-present nor when it-has-departed appears
 iam vero videtis nihil esse morti tam simile quam somnum.
now indeed you-see nothing to-be to-death so like as sleep

Sleeping minds foretell what is coming, which shows what they will be when they are wholly loosed from the body. Cato longs to join the fathers of Scipio and Laelius, whom he honored, and the men he knows only from what he has heard, read, and written. He is going above all to his own son, whose body he burned when it should have been the other way round, and he calls old age the last act of a play, whose weariness we ought to shun.

atqui dormientium animi maxime declarant divinitatem 81

and-yet of-sleepers the-souls most declare the-divinity

suam; multa enim, cum remissi et liberi sunt, futura

their-own many-things for when relaxed and free they-are future-things

prospiciunt; ex quo intellegitur quales futuri sint,

they-foresee from which it-is-understood of-what-sort about-to-be they-are

cum se plane corporis vinculis relaxaverint. qua

when themselves wholly of-the-body from-the-chains they-shall-have-loosed by-which

re, si haec ita sunt, sic me colitote," inquit, ut deum,

thing if these-things so are so me honor-you says-he as a-god

sin una est interiturus animus cum corpore, vos tamen,

but-if together is about-to-perish the-soul with the-body you still

deos verentes, qui hanc omnem pulchritudinem tuentur et

the-gods revering who this whole beauty watch-over and

regunt, memoriam nostri pie inviolateque servabitis. Cyrus

rule the-memory of-us dutifully and-inviolably you-will-keep Cyrus

quidem haec moriens; nos, si placet, nostra videamus.

indeed these-things dying we if it-pleases our-own let-us-look-at

nemo umquam mihi, Scipio, persuadebit aut patrem tuum 82

no-one ever to-me Scipio will-persuade either father your

Paulum, aut duos avos Paulum et Africanum, aut Africani

Paulus or the-two grandfathers Paulus and Africanus or of-Africanus

patrem aut patrum, aut multos praestantis viros, quos

the-father or the-uncle or many outstanding men whom

enumerare non est necesse, tanta esse conatos quae
to-enumerate not is necessary such-great-things to-have attempted which
 ad posteritatis memoriam pertinerent, nisi animo cernerent
to of-posterity the-memory should-belong unless in-mind they-discerned
 posteritatem ad ipsos pertinere. anne censes, ut de
posterity to themselves to-belong or-then do-you-think that about
 me ipse aliquid more senum glorier, me tantos
myself (I)-myself something after-the-manner of-old-men I-may-boast myself such-great
 labores diurnos nocturnosque domi militiaeque suscepturum
toils by-day and-by-night at-home and-in-the-field about-to-undertake
 fuisse, si isdem finibus gloriam meam quibus vitam
to-have-been if with-the-same bounds glory my with-which life
 essem terminaturus? nonne melius multo fuisset
I-were about-to-end surely better by-much would-it-have-been
 otiosam et quietam aetatem sine ullo labore et contentione
a-leisured and quiet life without any toil and struggle
 traducere? sed nescio quo modo animus erigens se
to-pass-through but I-know-not in-what way the-soul raising itself
 posteritatem ita semper prospiciebat, quasi, cum excessisset
posterity so always looked-forward-to as-if when it-had-departed
 e vita, tum denique victurus esset. quod quidem ni
from life then at-last about-to-live it-were which indeed if-not
 ita se haberet ut animi immortales essent, haud optimi
so itself it-held that souls immortal were not-at-all of-the-best
 cuiusque animus maxime ad immortalitatis gloriam niteretur.
of-each-man the-soul most to of-immortality the-glory would-strive
 quid quod sapientissimus quisque aequissimo animo moritur,
what that the-wisest each-man with-a-most-even mind dies

stultissimus iniquissimo, nonne vobis videtur is 83
the-most-foolish with-a-most-uneven(-mind) surely to-you does-it-seem that
 animus, qui plus cernat et longius, videre se ad meliora
soul which more discerns and further to-see itself to better-things
 proficisci, ille autem, cuius obtusior sit acies, non videre?
to-be-setting-out that-one moreover whose duller is the-vision not to-see
 equidem efferor studio patres vestros quos colui et
for-my-part I-am-carried-away by-eagerness fathers your whom I-honored and
 dilexi videndi, neque vero eos solum convenire aveo, quos ipse
loved of-seeing and-not indeed those only to-meet I-long whom myself
 cognovi, sed illos etiam, de quibus audiui et legi et
I-have-known but those even about whom I-have-heard and I-have-read and
 ipse conscripsi; quo quidem me proficiscentem haud sane quid
myself I-have-written whither indeed me setting-out hardly indeed anything
 facile retraxerit, nec tamquam Peliam recoxerit. et si
easily would-draw-back and-not like Pelias would-boil(-me)-again and if
 quis deus mihi largiatur ut ex hac aetate repuerascam
some god to-me should-grant that from this age I-should-become-a-boy-again
 et in cunis vagiam, valde recusem, nec vero velim
and in the-cradle should-wail strongly I-should-refuse and-not indeed I-should-wish
 quasi decurso spatio ad carceres a calce revocari.
as-if (having-been)-run the-course to the-starting-gates from the-finish to-be-called-back
 quid habet enim vita commodi? quid non potius laboris? sed 84
what has for life of-advantage what not rather of-toil but
 habeat sane; habet certe tamen aut satietatem aut modum.
let-it-have indeed it-has certainly still either a-surfeit or a-limit
 non libet enim mihi deplorare vitam, quod multi et ei docti
not it-pleases for to-me to-bewail life which many and those learned
 saepe fecerunt, neque me vixisse paenitet, quoniam ita vixi,
often have-done and-not me to-have-lived it-repents since so I-have-lived
 ut non frustra me natum existimem, et ex vita ita discedo
that not in-vain myself born I-judge and from life so I-depart

tamquam ex hospitio, non tamquam e domo; commorandi
as from an-inn not as from a-home of-tarrying

enim natura devorsorium nobis, non habitandi dedit.

for nature a-lodging to-us not of-dwelling has-given

O praeclarum diem cum in illud divinum animorum concilium

o splendid day when into that divine of-souls council

coetumque proficiscar cumque ex hac turba et colluvione

and-gathering I-shall-set-out and-when from this crowd and rabble

discedam! proficiscar enim non ad eos solum viros, de quibus

I-shall-depart I-shall-set-out for not to those only men about whom

ante dixi, verum etiam ad Catonem meum, quo nemo vir

before I-spoke but even to Cato my than-whom no man

melior natus est, nemo pietate praestantior, cuius a me

better born has-been no-one in-devotion more-outstanding of-whom by me

corpus est crematum, quod contra decuit ab illo meum,

the-body was burnt which on-the-contrary it-behooved by him my(-body)

animus vero non me deserens sed respectans, in ea profecto

the-soul indeed not me deserting but looking-back into those surely

loca discessit quo mihi ipsi cernebat esse veniendum.

places departed whither by-me myself it-saw (it)-to-be to-be-come

quem ego meum casum fortiter ferre visus sum, non quo

which I my calamity bravely to-bear seemed I-have not because

aequo animo ferrem, sed me ipse consolabar existimans

with-an-even mind I-bore(-it) but myself (I)-myself I-used-to-comfort judging

non longinquum inter nos digressum et discessum fore.

not far-off between us a-parting and separation about-to-be

85 His mihi rebus, Scipio, id enim te cum Laelio admirari

by-these to-me things Scipio that for you with Laelius to-wonder

solere dixisti, levis est senectus, nec solum non molesta,

to-be-wont you-said light is old-age and-not only not troublesome

sed etiam iucunda. quod si in hoc erro, qui animos

but even pleasant which if in this I-err who souls

hominum immortalis esse credam, libenter erro nec mihi
of-men immortal to-be I-believe gladly I-err and-not for-me
 hunc errorem, quo delector, dum vivo, extorqueri volo;
this error in-which I-delight while I-live to-be-wrenched-away I-wish
 sin mortuus, ut quidam minuti philosophi censent, nihil
but-if dead as certain petty philosophers hold nothing
 sentiam, non vereor ne hunc errorem meum philosophi
I-shall-feel not I-fear lest this error my philosophers
 mortui irrideant. quod si non sumus immortales futuri,
dead should-mock which if not we-are immortal about-to-be
 tamen exstingui homini suo tempore optabile est. nam
still to-be-quenched for-a-man in-his-own season desirable is for
 habet natura, ut aliarum omnium rerum, sic vivendi modum.
has nature as of-other of-all things so of-living a-limit
 senectus autem aetatis est peractio tamquam fabulae, cuius
old-age moreover of-life is the-playing-out as of-a-play whose
 defetigationem fugere debemus, praesertim adiuncta satietate.
weariness to-shun we-ought especially with-added a-surfeit
 haec habui de senectute quae dicerem, ad quam utinam
these-things I-had about old-age which I-might-say to which would-that
 veniatis, ut ea, quae ex me audistis, re experti
you-may-come so-that those-things which from me you-have-heard in-fact having-tried
 probare possitis!
to-approve you-may-be-able
