LATIN SERIES · VOLUME 20

Letters to Lucilius

Seneca

Ad Lucilium Epistulae Morales

Letters to Lucilius

Part Two: Books X–XX

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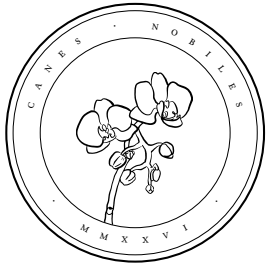
with a word-for-word interlinear English translation

preserving the original word order



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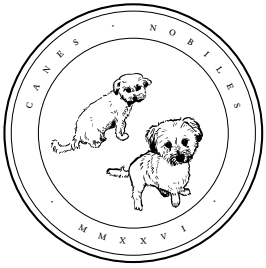

Volume 20 of the Canes Nobiles Latin interlinear texts

The Latin text follows Hense's second Teubner text of 1914

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

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BOOK X

LXXXI · THE UNGRATEFUL MAN

Lucilius complains that he has met an ungrateful man. Seneca tells him to go on giving: benefits must be risked, as fields are sown after a bad harvest. He then asks whether a later injury cancels an earlier benefit, and answers that the good man will tilt the reckoning toward the benefit. Only the wise man knows how to return thanks, and gratitude is its own reward, even at the cost of reputation. The ungrateful man tortures himself. Yet today a great benefit is dangerous to give: men hate those they cannot repay.

Quereris incidisse te in hominem ingratum: si hoc 1
you-complain to-have-fallen yourself upon a-man ungrateful if this
nunc primum, age aut fortunae aut diligentiae tuae gratias.
now first give either to-fortune or to-diligence your thanks
sed nihil facere hoc loco diligentia potest nisi te malignum.
but nothing to-make in-this place diligence can except you grudging
nam si hoc periculum vitare volueris, non dabis beneficia:
for if this danger to-avoid you-wish not you-will-give benefits
ita ne apud alium pereant, apud te peribunt. non
thus lest with another they-perish with you they-will-perish not
respondeant potius quam non dentur. et post malam
let-them-answer rather than not be-given even after a-bad
segetem serendum est. saepe quicquid perierat adsidua
crop to-be-sown it-is often whatever had-perished by-the-constant
infelicis soli sterilitate, unius anni restituit ubertas.
of-unfruitful soil barrenness of-one year has-restored the-fruitfulness
Est tanti, ut gratum invenias, experiri et ingratos. 2
it-is of-so-much that a-grateful-man you-may-find to-try even the-ungrateful
nemo habet tam certam in beneficiis manum, ut non
no-one has so sure in benefits a-hand that not

saepe fallatur: aberrent, ut aliquando haereant. post
often he-is-deceived let-them-go-astray that sometime they-may-stick after
naufragium maria temptantur; faeneratorem non fugat
shipwreck the-seas are-tried the-moneylender not drives
a foro decoctor. cito inerti otio vita torpebit, si
from the-forum the-bankrupt quickly in-idle leisure life will-grow-numb if
relinquendum est, quicquid offendit: te vero benigniorem
to-be-left it-is whatever offends you indeed more-kindly
haec ipsa res faciat. nam cuius rei eventus incertus est,
this very thing let-make for of-what thing the-outcome uncertain is
id ut aliquando procedat, saepe temptandum est.
that that sometime it-may-succeed often to-be-tried it-is

3 Sed de isto satis multa in iis libris locuti sumus, qui
but about that enough many-things in those books spoken we-have which
de beneficiis inscribuntur: illud magis quaerendum videtur,
on benefits are-entitled that rather to-be-asked seems
quod non satis, ut existimo, explicatum est, an is,
which not enough as I-think explained has-been whether he
qui profuit nobis, si postea nocuit, paria fecerit et nos
who has-helped us if afterward he-has-harmed even has-made and us
debito solverit. adice, si vis, et illud: multo plus postea
from-debt has-released add if you-wish also that much more afterward
nocuit quam ante profuerat.
he-harmed than before he-had-helped

4 Si rectam illam rigidi iudicis sententiam quaeris, alterum ab
if the-right that of-a-rigid judge sentence you-seek the-one by
altero absolvet et dicet: ‘quamvis iniuriae praeponderent,
the-other he-will-acquit and will-say although the-injuries outweigh
tamen beneficiis donetur, quod ex iniuria superest.’ plus
yet to-the-benefits let-be-given what from the-injury is-left more
nocuit: sed prius profuit. itaque habeatur et temporis ratio.
he-harmed but first he-helped and-so let-be-held also of-time account

Iam illa manifestiora sunt, quam ut admoneri debeas 5
now those more-evident are than that to-be-reminded you-ought
quaerendum esse, quam libenter profuerit, quam invitus
to-be-asked to-be how gladly he-helped how unwilling
nocuerit, quoniam animo et beneficia et iniuriae constant.
he-harmed since in-the-mind both benefits and injuries consist
'nolui beneficium dare: victus sum aut verecundia aut
I-did-not-wish the-benefit to-give conquered I-was either by-shame or
instantis pertinacia aut spe.'
of-one-pressing by-the-persistence or by-hope
Eo animo quidque debetur, quo datur, nec quantum 6
with-that mind each-thing is-owed with-which it-is-given nor how-much
sit, set a quali profectum voluntate, perpenditur. nunc
it-is but from what-sort having-come will is-weighed now
coniectura tollatur: et illud beneficium fuit et hoc, quod
conjecture let-be-removed both that a-benefit was and this which
modum beneficii prioris excessit, iniuria est. vir bonus
the-measure of-the-benefit earlier exceeded an-injury is the-man good
utrosque calculos sic ponit, ut se ipse circumscribat:
both reckonings so places that himself he-himself cheats
beneficio adicit, iniuriae demit. alter ille remissior
to-the-benefit he-adds from-the-injury he-subtracts the-other that more-lenient
iudex, quem esse me malo, iniuriae oblivisci iubebit,
judge whom to-be myself I-prefer the-injury to-forget will-bid
officii meminisse.
the-service to-remember
'Hoc certe' inquis 'iustitiae convenit, suum cuique reddere, 7
this certainly you-say to-justice is-fitting his-own to-each to-render
beneficio gratiam, iniuriae talionem aut certe malam
to-a-benefit thanks to-an-injury retaliation or at-least ill
gratiam.' verum erit istud, cum alius iniuriam fecerit,
thanks true will-be that when one the-injury has-done

alius beneficium dederit: nam si idem est, beneficio
another the-benefit has-given for if the-same-man it-is by-the-benefit
vis iniuriae extinguitur. nam cui, etiam si merita non
the-force of-the-injury is-extinguished for to-whom even if merits not
antecessissent, oportebat ignosci, post beneficia laedenti
had-gone-before it-was-needful to-be-pardoned after benefits for-one-injuring
plus quam venia debetur.
more than pardon is-owed

8 Non pono utrique par pretium. pluris aestimo beneficium
not I-set on-both an-equal price of-more I-value a-benefit
quam iniuriam. non omnes grati sciunt debere beneficium:
than an-injury not all the-grateful know to-owe a-benefit
potest etiam inprudens et rudis et unus e turba,
can even the-imprudent and the-unschooled and one from the-crowd
utique dum prope est ab accepto: ignorat autem,
assuredly while near he-is from the-thing-received he-is-ignorant however
quantum pro eo debeat. uni sapienti notum est, quanti
how-much for it he-owes to-alone the-wise-man known it-is at-how-much
res quaeque taxanda sit. nam ille, de quo loquebar
thing each to-be-rated is for he about whom I-was-speaking
modo, stultus etiam si bonae voluntatis est, aut minus
just-now the-fool even if of-good will he-is either less
quam debet aut *** tempore aut quo non debet loco
than he-owes or (lacuna) at-a-time or in-which not he-ought place
reddit. id quod referendum est, effundit atque abicit.
he-repays that which to-be-returned is he-pours-out and throws-away

9 Mira in quibusdam rebus verborum proprietas est et
wonderful in some things of-words the-propriety is and
consuetudo sermonis antiqui quaedam efficacissimis et officia
the-custom of-speech ancient some-things with-most-effective and duties
docentibus notis signat. sic certe solemus loqui: ‘ille illi
teaching marks stamps thus certainly we-are-wont to-speak he to-him

gratiam rettulit.' referre est ultro, quod debeas, adferre.
thanks has-returned to-return is of-one's-own-accord what you-owe to-bring
non dicimus 'gratiam reddidit,' reddunt enim et qui
not we-say thanks he-has-rendered they-render for both those-who
reposcuntur et qui inviti et qui ubilibet et qui
are-dunned and those-who unwilling and those-who anywhere and those-who
per alium; non dicimus 'reposuit beneficium' aut 'solvit':
through another not we-say he-has-repaid the-benefit or he-has-paid
nullum nobis placuit, quod aeri alieno convenit, verbum.
no for-us has-pleased which to-money another's is-fitting word
Referre est ad eum, a quo acceperis, rem ferre. 10
to-return is to him from whom you-have-received the-thing to-carry
haec vox significat voluntariam relationem: qui rettulit,
this word signifies a-voluntary bringing-back he-who has-returned
ipse se appellavit. sapiens omnia examinabit secum:
he-himself himself has-summoned the-wise-man all-things will-examine with-himself
quantum acceperit, a quo, quando, ubi, quemadmodum.
how-much he-has-received from whom when where how
itaque negamus quemquam scire gratiam referre nisi
and-so we-deny anyone to-know thanks to-return except
sapientem: non magis quam beneficium dare quisquam
the-wise-man not more than a-benefit to-give anyone
scit nisi sapiens, hic scilicet, qui magis dato
knows except the-wise-man this-one namely who more in-the-thing-given
gaudet quam alius accepto.
rejoices than another in-the-thing-received
Hoc aliquis inter illa numerat, quae videmur inopinata 11
this someone among those counts which we-seem unexpected
omnibus dicere, παράδοξα Graeci vocant, et ait: 'nemo
to-all to-say paradoxes the-Greeks call and says no-one
ergo scit praeter sapientem referre gratiam? ergo nec
therefore knows besides the-wise-man to-return thanks therefore neither

quod debet, creditori suo reponere quisquam scit alius nec,
what he-owes to-creditor his to-repay anyone knows other nor
cum emit aliquam rem, pretium venditori persolvere?'
when he-has-bought some thing the-price to-the-seller to-pay
ne nobis fiat invidia, scito idem dicere Epicurum.
lest against-us there-be ill-will know the-same to-say Epicurus
Metrodorus certe ait solum sapientem referre gratiam scire.
Metrodorus certainly says only the-wise-man to-return thanks to-know
12 Deinde idem admiratur, cum dicimus: 'solus sapiens
then the-same-man wonders when we-say only the-wise-man
scit amare. solus sapiens amicus est.' atqui et amoris
knows to-love only the-wise-man a-friend is and-yet both of-love
et amicitiae pars est referre gratiam, immo hoc magis
and of-friendship a-part it-is to-return thanks nay this more
vulgare est et in plures cadit quam vera amicitia. deinde
common is and upon more falls than true friendship then
idem admiratur, quod dicimus fidem nisi in sapiente
the-same-man wonders that we-say faith except in the-wise-man
non esse, tamquam non ipse idem dicat. an tibi
not to-be as-if not he-himself the-same says or to-you
videtur fidem habere, qui referre gratiam nescit?
does-he-seem faith to-have who to-return thanks knows-not
13 Desinant itaque infamare nos tamquam incredibilia iactantes
let-them-cease and-so to-defame us as-if incredible-things boasting
et sciant apud sapientem esse ipsa honesta, apud
and let-them-know with the-wise-man to-be the-very honorable-things with
vulgum simulacra rerum honestarum et effigies. nemo
the-crowd likenesses of-things honorable and images no-one
referre gratiam scit nisi sapiens. stultus quoque, utcumque
to-return thanks knows except the-wise-man the-fool also however

scit et quemadmodum potest, referat: scientia illi
he-knows and as he-can let-him-return knowledge for-him
potius quam voluntas desit: velle non discitur.
rather than will let-be-lacking to-will not is-learned
Sapiens inter se omnia conparabit, maius enim aut 14
the-wise-man among themselves all-things will-compare greater for or
minus fit, quamvis idem sit, tempore, loco, causa.
less it-becomes although the-same it-be by-time by-place by-cause
saepe enim hoc non potuere divitiae in domum infusae,
often for this not have-been-able riches into a-house poured
quod opportune dati mille denarii. multum enim interest,
which opportunely given a-thousand denarii much for it-matters
donaveris an succurreris, servaverit illum tua liberalitas an
whether-you-gave or you-helped whether-saved him your generosity or
instruxerit. saepe quod datur, exiguum est, quod sequitur
equipped often what is-given small is what follows
ex eo, magnum. quantum autem existimas interesse, utrum
from it great how-much moreover do-you-think to-matter whether
aliquis quod derat a se, quod praestabat, sumpserit
someone what was-lacking from himself what he-was-providing took
an beneficium acceperit ut daret?
or a-benefit received that he-might-give
Sed ne in eadem, quae satis scrutati sumus, revolvamur: 15
but lest into the-same-things which enough examined we-have we-be-rolled-back
in hac conparatione beneficii et iniuriae vir bonus
in this comparison of-benefit and of-injury the-man good
iudicabit quidem quod erit aequissimum, sed beneficio
will-judge indeed what will-be most-fair but the-benefit
favebit: in hanc erit partem proclivior.
he-will-favor toward this he-will-be side more-inclined

16 Plurimum autem momenti persona solet adferre in rebus
most moreover of-weight the-person is-wont to-bring in things
eiusmodi: ‘dedisti mihi beneficium in servo, iniuriam fecisti in
of-this-kind you-gave me a-benefit in a-slave an-injury you-did in
patre. servasti mihi filium, sed patrem abstulisti.’ alia
(my)-father you-saved for-me (my)-son but (my)-father you-took-away other-things
deinceps, per quae procedit omnis conlatio, prosequetur
in-turn through which proceeds every comparison he-will-pursue
et, si pusillum erit, quod intersit, dissimulabit. etiam
and if small will-be what makes-a-difference he-will-overlook even
si multum fuerit, sed si id donari salva pietate ac fide
if much it-will-be but if that to-be-forgiven with-safe duty and faith
poterit, remittet: id est, si ad ipsum tota pertinebit iniuria.
can he-will-remit that is if to himself the-whole will-pertain injury
17 Summa rei haec est: facilis erit in conmutando.
the-sum of-the-matter this is easy he-will-be in exchanging
patietur plus inputari sibi. invitus beneficium per
he-will-allow more to-be-charged to-himself unwilling the-benefit through
conpensationem iniuriae solvet. in hanc partem inclinabit,
the-offsetting of-an-injury he-will-pay toward this side he-will-incline
huc verget, ut cupiat debere gratiam, cupiat referre. errat
hither he-will-lean that he-desire to-owe thanks desire to-return he-errs
enim, si quis beneficium accipit libentius quam reddit.
for if anyone a-benefit receives more-gladly than he-renders
quanto hilarior est, qui solvit quam qui mutuatur,
by-how-much more-cheerful is he-who pays than he-who borrows
tanto debet laetior esse, qui se maximo aere alieno
by-so-much ought more-glad to-be he-who himself from-the-greatest money another's
accepti benefici exonerat, quam qui cum maxime obligatur.
of-a-received benefit unburdens than he-who just now is-bound

Nam in hoc quoque falluntur ingrati, quod creditori 18
for in this also are-deceived the-ungrateful that to-the-creditor
quidem praeter sortem extra ordinem numerant, beneficiorum
indeed beyond the-principal outside the-order they-pay-out of-benefits
autem usum esse gratuitum putant. et illa crescunt mora
however the-use to-be free they-think also those grow by-delay
tantoque plus solvendum est, quanto tardius. ingratus est,
and-by-so-much more to-be-paid it-is by-how-much later ungrateful is
qui beneficium reddit sine usura. itaque huius quoque rei
he-who a-benefit renders without interest and-so of-this also thing
habebitur ratio, cum conferentur accepta et expensa.
will-be-held account when will-be-compared the-things-received and the-things-paid-out
Omnia facienda sunt, ut quam gratissimi simus. nostrum 19
all-things to-be-done are that as most-grateful we-may-be ours
enim hoc bonum est, quemadmodum iustitia non est, ut
for this good is as justice not is as
vulgo creditur, ad alios pertinens: magna pars eius in se
commonly it-is-believed to others pertaining a-great part of-it into itself
redit. nemo non, cum alteri prodest, sibi profuit, non eo
returns no-one not when another he-helps himself has-helped not on-that
nomine dico, quod volet adiuvare adiutus, protegere
account I-say that he-will-wish to-help the-one-helped to-protect
defensus, quod bonum exemplum circuitu ad facientem
the-one-defended that a-good example by-a-circuit to the-doer
revertitur, sicut mala exempla recidunt in auctores nec
returns just-as bad examples fall-back upon (their)-authors nor
ulla miseratio contingit iis, qui patiuntur iniurias, quas
any pity befalls those who suffer injuries which
posse fieri faciendo docuerunt, sed quod virtutum
to-be-able to-be-done by-doing they-have-taught but that of-virtues

omnium pretium in ipsis est. non enim exercentur ad
all the-reward in themselves is not for they-are-exercised for
praemium: recte facti fecisse merces est.
a-prize rightly of-a-deed to-have-done-(it) the-wage is
20 Gratus sum, non ut alius mihi libentius praestet
grateful I-am not that another to-me more-gladly may-provide
priori inritatus exemplo, sed ut rem iucundissimam ac
by-the-earlier stirred example but that a-thing most-pleasant and
pulcherrimam faciam; gratus sum, non quia expedit, sed
most-beautiful I-may-do grateful I-am not because it-is-expedient but
quia iuvat. hoc ut scias ita esse, si gratum esse non
because it-pleases this that you-may-know so to-be if grateful to-be not
licebit, nisi ut videar ingratus, si reddere beneficium
it-will-be-allowed except that I-seem ungrateful if to-render a-benefit
non aliter quam per speciem iniuriae potero, aequissimo
not otherwise than through the-appearance of-injury I-can with-most-even
animo ad honestum consilium per mediam infamiam
mind to honorable counsel through the-midst-of infamy
tendam. nemo mihi videtur pluris aestimare virtutem, nemo
I-will-strive no-one to-me seems of-more to-value virtue no-one
illi magis esse devotus quam qui boni viri famam
to-it more to-be devoted than he-who of-a-good man the-fame
perdidit, ne conscientiam perderet.
has-lost lest (his)-conscience he-lose
21 Itaque, ut dixi, maiori tuo quam alterius bono gratus es.
and-so as I-said for-greater your than another's good grateful you-are
illi enim vulgaris et cottidiana res contigit, recipere, quod
to-him for a-common and daily thing has-befallen to-receive what
dederat, tibi magna et ex beatissimo animi statu profecta,
he-had-given to-you a-great and from the-happiest of-mind state having-come
gratum fuisse. nam si malitia miseros facit, virtus beatos,
grateful to-have-been for if wickedness wretched-men makes virtue happy-men

gratum autem esse virtus est, rem usitatam reddidisti,
grateful moreover to-be a-virtue is a-thing usual you-have-rendered
inaestimabilem consecutus es, conscientiam grati,
a-priceless-thing attained you-have the-consciousness of-a-grateful-man
quae nisi in animum divinum fortunatumque non pervenit.
which except into a-mind divine and-fortunate not comes
contrarium autem huic adfectum summa infelicitas urget: nemo
the-contrary moreover to-this feeling the-highest unhappiness presses no-one
si ingratus est, miser erit. non differo illum: statim miser est.
if ungrateful he-is wretched will-be not I-defer him at-once wretched he-is
Itaque ingrati esse vitemus, non aliena causa, sed nostra. 22
and-so ungrateful to-be let-us-avoid not for-another's sake but for-ours
minimum ex nequitia levissimumque ad alios redundat.
the-least from wickedness and-the-lightest onto others overflows
quod pessimum ex illa est et, ut ita dicam, spississimum,
what worst from it is and that so I-may-say thickest
domi remanet et premit habentem, quemadmodum Attalus
at-home remains and presses the-one-having as Attalus
noster dicere solebat: 'malitia ipsa maximam partem veneni
our to-say was-wont wickedness itself the-greatest part of-poison
sui bibit.' illud venenum, quod serpentes in alienam
its drinks that poison which serpents for another's
perniciem proferunt, sine sua continent, non est huic
destruction bring-forth without their-own they-contain not is to-this
simile: hoc habentibus pessimum est.
like this for-those-having worst is
Torquet ingratus se et macerat: odit, quae 23
tortures the-ungrateful-man himself and wastes he-hates the-things-which
accepit, quia redditurus est, et extenuat, iniurias
he-has-received because about-to-render he-is and makes-little-of-(them) injuries
vero dilatat atque auget. quid autem eo miserius,
indeed he-enlarges and increases what moreover than-him more-wretched

cui beneficia excidunt, haerent iniuriae? at contra
from-whom benefits fall-away stick injuries but on-the-contrary
sapientia exornat omne beneficium ac sibi ipsa commendat
wisdom adorns every benefit and to-itself it-itself commends
et se adsidua eius commemoratione delectat.
and itself by-the-constant of-it remembrance delights
24 Malis una voluptas est et haec brevis, dum accipiunt
for-the-bad one pleasure there-is and this brief while they-receive
beneficia, ex quibus sapienti longum gaudium manet ac
benefits from which for-the-wise-man a-long joy remains and
perenne. non enim illum accipere, sed accepisse delectat,
lasting not for him to-receive but to-have-received delights
quod inmortale est et adsiduum: illa contemnit, quibus
which immortal is and constant those-things he-despises by-which
laesus est, nec obliviscitur per neglegentiam, sed volens.
hurt he-was nor does-he-forget through negligence but willing
25 Non vertit omnia in peius nec quaerit, cui inputet
not he-turns all-things into the-worse nor seeks on-whom he-may-charge
casum, et peccata hominum ad fortunam potius refert.
the-chance and the-sins of-men to fortune rather he-refers
non calumniatur verba nec vultus: quicquid accidit,
not he-misrepresents words nor looks whatever happens
benigne interpretando levat. non offensae potius quam
kindly by-interpreting he-lightens not of-the-offense rather than
officii meminit. quantum potest, in priore ac meliore
of-the-service he-remembers as-much-as he-can in the-earlier and better
se memoria detinet nec mutat animum adversus
himself memory he-holds nor does-he-change (his)-mind toward
bene meritos, nisi multum male facta praecedunt et
the-well deserving unless by-much badly things-done go-before and
manifestum etiam conventi discrimen est: tunc
manifest even to-one-shutting-(his)-eyes the-difference is then

quoque in hoc dumtaxat, ut talis sit post maiorem
also to this only that such he-be after the-greater
iniuriam qualis ante beneficium. nam cum beneficio par
injury as before the-benefit for when to-the-benefit equal
est iniuria, aliquid in animo benivolentiae remanet.
is the-injury something in the-mind of-goodwill remains
Quemadmodum reus sententiis paribus absolvitur et 26
as a-defendant with-votes equal is-acquitted and
semper quicquid dubium est humanitas inclinat in
always whatever doubtful is humanity inclines toward
melius, sic animus sapientis, ubi paria maleficiis merita
the-better so the-mind of-the-wise-man when equal to-the-misdeeds the-merits
sunt, desinet quidem debere, sed non desinit velle debere
are will-cease indeed to-owe but not ceases to-wish to-owe
et hoc facit, quod qui post tabulas novas solvunt.
and this does which those-who after tablets new pay
Nemo autem gratus esse potest, nisi contempsit ista, 27
no-one moreover grateful to-be can unless he-has-despised those-things
propter quae vulgus insanit: si referre vis gratiam,
because-of which the-crowd is-mad if to-return you-wish thanks
et in exilium eundum est et effundendus sanguis et
both into exile to-be-gone it-is and to-be-poured-out blood and
suscipienda egestas et ipsa innocentia saepe maculanda
to-be-undertaken poverty and the-very innocence often to-be-stained
indignisque obicienda rumoribus.
and-to-unworthy to-be-exposed rumors
Non parvo sibi constat homo gratus. nihil carius 28
not at-little for-himself costs a-man grateful nothing dearer
aestimamus quam beneficium, quamdiu petimus, nihil vilius,
we-value than a-benefit as-long-as we-seek nothing cheaper
cum accepimus. quaeris quid sit, quod oblivionem nobis
when we-have-received you-ask what it-is which forgetfulness for-us

acceptorum faciat? cupiditas accipiendorum. cogitamus non
of-things-received makes the-desire of-things-to-be-received we-think not
quid inpetratum, sed quid petendum sit. abstrahunt a
what obtained but what to-be-sought is they-draw-away from
recto divitiae, honores, potentia et cetera, quae opinione
the-right riches honors power and the-rest which in-opinion
nostra cara sunt, pretio suo vilia.
our dear are at-price their-own cheap

29 Nescimus aestimare res, de quibus non cum fama, sed
we-know-not to-value things about which not with rumor but
cum rerum natura deliberandum est: nihil habent ista
with of-things the-nature to-be-deliberated it-is nothing have those-things
magnificum, quo mentes in se nostras trahant,
magnificent by-which minds to themselves our they-may-draw
praeter hoc, quod mirari illa consuevimus. non enim,
besides this that to-admire them we-have-been-accustomed not for
quia concupiscenda sunt, laudantur, sed concupiscuntur,
because to-be-desired they-are they-are-praised but they-are-desired
quia laudata sunt, et cum singulorum error publicum
because praised they-are and when of-individuals the-error the-public-(error)
fecerit, singulorum errorem facit publicus.
has-made of-individuals the-error makes the-public-(one)

30 Sed quemadmodum illa credidimus, sic et hoc eidem
but as those-things we-have-believed so also this the-same
populo credamus, nihil esse grato animo honestius.
people let-us-believe nothing to-be than-a-grateful mind more-honorable
omnes hoc urbes, omnes etiam ex barbaris regionibus
all this cities all even from barbarous regions
gentes conclamabunt. in hoc bonis malisque conveniet.
nations will-shout-together in this for-good and-bad there-will-be-agreement

Erunt qui voluptates laudent, erunt qui labores 31
there-will-be those-who pleasures praise there-will-be those-who labors
malint; erunt qui dolorem maximum malum dicant,
prefer there-will-be those-who pain the-greatest evil say
erunt qui ne malum quidem appellent; divitias aliquis
there-will-be those-who not an-evil even call-(it) riches someone
ad summum bonum admittet, alius illas dicet malo vitae
to the-highest good will-admit another them will-say for-the-evil of-life
humanae repertas, nihil esse eo locupletius, cui quod
human found nothing to-be than-him richer for-whom what
donet fortuna non invenit: in tanta iudiciorum diversitate
it-may-give fortune not finds in so-great of-judgments a-diversity
referendam bene merentibus gratiam omnes tibi uno, quod
to-be-returned to-the-well deserving thanks all to-you with-one as
aiunt, ore adfirmabunt. in hoc tam discors turba consentiet:
they-say mouth will-affirm in this so discordant a-crowd will-agree
cum interim iniurias pro beneficiis reddimus, et prima causa
when meanwhile injuries for benefits we-render and the-first cause
est, cur quis ingratus sit, si satis gratus esse non potuit.
is why anyone ungrateful is if enough grateful to-be not he-could
Eo perductus est furor, ut periculosissima res sit 32
to-that brought has-been madness that a-most-dangerous thing it-is
beneficia in aliquem magna conferre: nam quia putat
benefits upon someone great to-confer for because he-thinks
turpe non reddere, non vult esse, cui reddat.
shameful not to-render not he-wishes to-exist-(one) to-whom he-may-render
tibi habe, quod accepisti: non repeto, non exigo.
for-yourself have what you-have-received not I-ask-back not I-exact
profuisse tutum sit. nullum est odium perniciosius quam
to-have-helped safe let-be no there-is hatred more-destructive than
e beneficii violati pudore. Vale.
from of-a-benefit violated the-shame farewell

LXXXII · WITH AN AWL AGAINST A LION

Seneca no longer fears for Lucilius, but warns him against soft leisure: leisure without letters is the burial of a living man. Philosophy is the wall that fortune cannot cross. Zeno's syllogism, that nothing evil is glorious and so death is no evil, frees no one from fear. Death is indifferent, and takes its honor or its shame from the man: Cato used it well, Brutus basely. The fear of it runs deep and yields to training, not to quibbles. Leonidas and a Roman commander spoke plainly to men about to die.

1 Desii iam de te esse sollicitus. 'quem' inquis 'deorum
I-have-ceased now about you to-be anxious whom you-say of-the-gods
sponsorem accepisti?' eum scilicet, qui neminem fallit,
as-surety have-you-accepted him namely who no-one deceives
animum recti ac boni amatorem. in tuto pars tui
a-mind of-the-right and of-the-good a-lover in safety the-part of-you
melior est. potest fortuna tibi iniuriam facere: quod ad
better is can fortune to-you injury do what to
rem magis pertinet, non timeo, ne tu facias tibi. i,
the-matter more pertains not I-fear lest you do to-yourself go
qua ire coepisti et in isto te vitae habitu conpone
where to-go you-have-begun and in that yourself of-life condition compose
placide, non molliter.
calmly not softly

2 Male mihi esse malo quam molliter: male nunc sic excipe,
badly for-me to-be I-prefer than softly badly now so take
quemadmodum a populo solet dici: dure, aspere,
as by the-people it-is-wont to-be-said harshly roughly
laboriose. audire solemus sic quorundam vitam laudari,
laboriously to-hear we-are-wont thus of-some the-life to-be-praised
quibus invidetur: 'molliter vivit'; hoc dicunt: 'mollis est.'
who are-envied softly he-lives this they-say soft he-is

paulatim enim effeminatur animus atque in similitudinem
gradually for is-made-effeminate the-mind and into the-likeness
otii sui et pigritiae, in qua iacet, solvitur. quid ergo?
of-leisure its and of-sloth in which it-lies it-is-dissolved what then
viro non vel obrigescere satius est? deinde idem delicati
for-a-man not even to-grow-stiff better is-it then the-same the-delicate
timent, cui vitam suam fecere similem. multum
fear to-which life their they-have-made like much
interest inter otium et conditivum.
it-differs between leisure and a-tomb

‘Quid ergo?’ inquis ‘non satius est vel sic iacere quam in 3
what then you-say not better is-it even so to-lie than in
istis officiorum verticibus volutari?’ utraque res detestabilis
those of-duties whirlpools to-be-tossed each thing detestable
est, et contractio et torpor. puto, aeque qui in odoribus
is both cramping and torpor I-think equally he-who in perfumes
iacet, mortuus est quam qui rapitur unco. otium sine
lies dead is as he-who is-dragged by-the-hook leisure without
litteris mors est et hominis vivi sepultura.
letters death is and of-a-man living the-burial

Quid deinde prodest secessisse? tamquam non trans 4
what then does-it-profit to-have-withdrawn as-if not across
maria nos sollicitudinum causae persequantur. quae latebra
the-seas us of-anxieties the-causes pursue what hiding-place
est, in quam non intret metus mortis? quae tam
is-there into which not enters the-fear of-death what so
emunita et in altum subducta vitae quies, quam non
fortified and into the-height withdrawn of-life rest which not
dolor territet? quacumque te abdideris, mala humana
pain terrifies wherever yourself you-hide evils human
circumstrepent. multa extra sunt, quae circumeunt nos,
will-clamor-around many-things outside are which go-around us

quo aut fallant aut urgeant, multa intus, quae in
that either they-may-deceive or press many-things within which in
media solitudine exaestuant.
the-midst-of solitude boil-up

5 Philosophia circumdanda est, inexpugnabilis murus, quem
philosophy to-be-put-around is an-impregnable wall which
fortuna multis machinis lacessitum non transit. in insuperabili
fortune with-many engines assailed not passes in an-insuperable
loco stat animus, qui externa deseruit, et arce se sua
place stands the-mind which outward-things has-abandoned and in-citadel itself its-own
vindicat: infra illum omne telum cadit. non habet, ut putamus,
defends below it every weapon falls not has as we-think
fortuna longas manus: neminem occupat nisi haerentem sibi.
fortune long hands no-one she-seizes except one-clinging to-her

6 Itaque quantum possumus, ab illa resiliamus: quod sola
and-so as-much-as we-can from her let-us-leap-back which alone
praestabit sui naturaeque cognitio. sciat, quo iturus
will-provide of-self and-of-nature the-knowledge let-him-know whither about-to-go
sit, unde ortus, quod illi bonum, quod malum sit,
he-is whence sprung what for-him good what evil is
quid petat, quid evitet, quae sit illa ratio, quae
what he-should-seek what he-should-avoid what is that reason which
adpetenda ac fugienda discernat, qua cupiditatum
things-to-be-sought and to-be-fled distinguishes by-which of-desires
mansuescit insania, timorum saevitia conpescitur.
grows-tame the-madness of-fears the-savagery is-checked

7 Haec quidam putant ipsos etiam sine philosophia
these-things some think themselves even without philosophy
repressisse. sed, cum securos aliquis casus expertus est,
to-have-repressed but when the-carefree some chance tested has
exprimitur sera confessio. magna verba excidunt, cum
is-wrung-out a-late confession great words fall-away when

tortor poposcit manum, cum mors propius accessit.
the-torturer has-demanded the-hand when death nearer has-approached
possis illi dicere: facile provocabas mala absentia: ecce
you-could to-him say easily you-were-challenging evils absent behold
dolor, quem tolerabilem esse dicebas, ecce mors, quam
pain which tolerable to-be you-were-saying behold death which
contra multa animose locutus es; sonant flagella, gladius
against many-things spiritedly spoken you-have sound the-whips the-sword
micat: 'nunc animis opus, Aenea, nunc pectore firmo.'
flashes now of-spirit there-is-need Aeneas now of-breast firm
Faciet autem illud firmum adsidua meditatio, si non verba 8
will-make moreover it firm constant practice if not words
exercueris, sed animum, si contra mortem te praeparaveris,
you-exercise but the-mind if against death yourself you-prepare
adversus quam non exhortabitur nec adtollet, qui
against which not will-exhort nor will-raise-(you) he-who
cavillationibus tibi persuadere temptaverit mortem malum
by-quibbles you to-persuade has-tried death an-evil
non esse. libet enim, Lucili virorum optime, ridere
not to-be it-pleases for Lucilius of-men best to-laugh-at
ineptias Graecas, quas nondum, quamvis mirer, excussi.
the-absurdities Greek which not-yet although I-wonder I-have-shaken-off
Zenon noster hac collectione utitur: 'nullum malum 9
Zeno our this syllogism uses no evil
gloriosum est. mors autem gloriosa est: mors ergo non
glorious is death however glorious is death therefore not
est malum.' profecisti: liberatus sum metu; post hoc
is an-evil you-have-succeeded freed I-am from-fear after this
non dubitabo porrigere cervicem. non vis severius
not I-will-hesitate to-stretch-out (my)-neck not do-you-wish more-seriously
loqui nec morituro risum movere? non mehercules
to-speak nor in-one-about-to-die laughter to-move not by-Hercules

facile tibi dixerim, utrum ineptior fuerit, qui se hac
easily to-you I-would-say whether more-absurd was he-who himself by-this
interrogatione iudicavit mortis metum extinguere, an qui
syllogism judged of-death the-fear to-extinguish or he-who
hoc, tamquam ad rem pertineret, conatus est solvere.
this as-if to the-matter it-pertained tried has to-solve
10 Nam et ipse interrogationem contrariam opposuit ex
for also he-himself a-syllogism contrary set-against from
eo natam, quod mortem inter indifferentia ponimus,
that born that death among the-indifferent-things we-place
quae ἀδιάφορα Graeci vocant. ‘nihil’ inquit ‘indifferens
which adiaphora the-Greeks call nothing he-says indifferent
gloriosum est. mors autem gloriosum est: ergo mors non
glorious is death however glorious is therefore death not
est indifferens.’ haec interrogatio vides ubi obrepat: mors
is indifferent this syllogism you-see where it-creeps-in death
non est gloriosa, sed fortiter mori gloriosum est. et cum
not is glorious but bravely to-die glorious is and when
dicis: ‘indifferens nihil gloriosum est’, concedo tibi ita,
you-say indifferent nothing glorious is I-concede to-you so
ut dicam nihil gloriosum esse nisi circa indifferentia.
that I-say nothing glorious to-be except around indifferent-things
tamquam indifferentia esse dico, id est nec bona nec
as indifferent to-be I-say that is neither good nor
mala, morbum, dolorem, paupertatem, exilium, mortem.
evil sickness pain poverty exile death
11 Nihil horum per se gloriosum est, nihil tamen sine
nothing of-these through itself glorious is nothing yet without
his. laudatur enim non paupertas, sed ille, quem paupertas
these is-praised for not poverty but he whom poverty
non summittit nec incurvat. laudatur non exilium, ***
not lowers nor bends is-praised not exile (lacuna)

iit quam misisset. laudatur non dolor, sed ille, quem
he-went than he-had-sent is-praised not pain but he whom
nihil coegit dolor. nemo mortem laudat, sed eum, cuius
in-nothing has-forced pain no-one death praises but him whose
mors ante abstulit animum quam conturbavit.
death sooner took-away the-mind than troubled-(it)
Omnia ista per se non sunt honesta nec gloriosa, 12
all those-things through themselves not are honorable nor glorious
sed quicquid ex illis virtus adiit tractavitque, honestum
but whatever from them virtue has-approached and-handled honorable
et gloriosum facit: illa in medio posita sunt. interest,
and glorious it-makes they in the-middle placed are it-matters
utrum malitia illis an virtus manum admoverit. mors enim
whether wickedness to-them or virtue the-hand has-applied death for
illa, quae in Catone gloriosa est, in Bruto statim turpis est
that which in Cato glorious is in Brutus at-once shameful is
et erubescenda. hic est enim Brutus, qui cum periturus
and to-be-blushed-at this is for the-Brutus who when about-to-perish
mortis moras quaereret, ad exonerandum ventrem secessit et
of-death delays he-was-seeking for unburdening the-belly withdrew and
evocatus ad mortem iussusque praebere cervicem: 'praebebo'
called-out to death and-ordered to-offer (his)-neck I-will-offer
inquit 'ita vivam.' quae dementia est fugere, cum retro ire
he-says so may-I-live what madness is-it to-flee when back to-go
non possis? 'praebebo' inquit 'ita vivam.' paene adiecit: 'vel
not you-can I-will-offer he-says so may-I-live almost he-added even
sub Antonio.' o hominem dignum, qui vitae dederetur!
under Antony O man worthy who to-life should-be-surrendered
Sed, ut coeperam dicere, vides ipsam mortem nec malum 13
but as I-had-begun to-say you-see the-very death neither an-evil
esse nec bonum: Cato illa honestissime usus est, turpissime
to-be nor a-good Cato it most-honorably used has most-shamefully

Brutus. omnis res quod non habuit decus, virtute addita
Brutus every thing what not it-had the-grace with-virtue added
sumit. cubiculum lucidum dicimus, hoc idem obscurissimum
takes-on a-bedroom bright we-call this same most-dark
est nocte:
is at-night

14 Dies illi lucem infundit, nox eripit: sic istis, quae
day into-it light pours night snatches-away so to-those-things which
a nobis indifferentia ac media dicuntur, divitiis, viribus,
by us indifferent and middle are-called to-riches to-strength
formae, honoribus, regno et contra morti, exilio,
to-beauty to-honors to-kingship and on-the-other-side to-death to-exile
malae valetudini, doloribus quaeque alia aut minus
to-bad health to-pains and-whatever other-things either less
aut magis pertimuimus, aut malitia aut virtus dat boni
or more we-have-dreaded either wickedness or virtue gives of-good
vel mali nomen. massa per se nec calida nec frigida
or of-evil the-name a-lump through itself neither hot nor cold
est: in fornacem coniecta concaluit, in aquam demissa
is into a-furnace thrown it-has-grown-hot into water let-down
refrixit. mors honesta est per illud, quod honestum est,
it-has-cooled death honorable is through that which honorable is
id est virtus et animus extrema contemnens.
that is virtue and a-mind the-last-things despising

15 Est et horum, Lucili, quae appellamus media, grande
there-is also of-these Lucilius which we-call middle a-great
discrimen. non enim sic mors indifferens est, quomodo
difference not for so death indifferent is as
utrum capillos pares an inpares habeas: mors inter illa est,
whether hairs even or uneven you-have death among those is
quae mala quidem non sunt, tamen habent mali speciem:
which evils indeed not are yet have of-evil the-appearance

sui amor est et permanendi conservandique se insita
of-self love there-is and of-remaining and-of-preserving oneself an-implanted
voluntas atque aspernatio dissolutionis, quia videtur multa
will and a-shrinking from-dissolution because it-seems many
nobis bona eripere et nos ex hac, cui adsuevimus, rerum
from-us goods to-snatch and us from this to-which we-have-grown-used of-things
copia educere. illa quoque res morti nos alienat, quod
abundance to-lead-out that also thing from-death us estranges that
haec iam novimus, illa, ad quae transituri sumus, nescimus,
these now we-know those to which about-to-cross we-are we-know-not
qualia sint, et horremus ignota. naturalis praeterea
of-what-sort they-are and we-shudder-at unknown-things natural besides
tenebrarum metus est, in quas adductura mors creditur.
of-darkness the-fear is into which about-to-lead death is-believed
Itaque etiam si indifferens mors est, non tamen ea est, 16
and-so even if indifferent death is not yet that is
quae facile neglegi possit. magna exercitatione durandus
which easily to-be-neglected can by-great exercise to-be-hardened
est animus, ut conspectum eius accessumque patiatur.
is the-mind that the-sight of-it and-approach it-may-endure
mors contemni debet magis quam solet. multa enim
death to-be-despised ought more than it-is-wont many-things for
de illa credidimus. multorum ingeniis certatum est
about it we-have-believed of-many by-the-talents striven it-has-been
ad augendam eius infamiam. descriptus est carcer infernus
for increasing its ill-fame described has-been a-prison infernal
et perpetua nocte oppressa regio, in qua 'ingens ianitor
and by-perpetual night oppressed a-region in which the-huge doorkeeper
Orci ossa super recubans antro semesa cruento, aeternum
of-Orcus bones upon lying in-cave half-eaten bloody eternally
latrans exsangues terreat umbras'. etiam cum persuaseris
barking the-bloodless may-terrify shades even when you-have-persuaded

istas fabulas esse nec quicquam defunctis superesse, quod
those tales to-be nor anything for-the-dead to-remain which
timeant, subit alius metus. aeque enim timent, ne
they-may-fear there-steals-in another fear equally for they-fear lest
apud inferos sint, quam ne nusquam.
among those-below they-be as lest nowhere

17 His adversantibus, quae nobis offundit longa persuasio,
with-these opposing which upon-us pours long persuasion
fortiter pati mortem quidni gloriosum sit et inter
bravely to-suffer death why-not glorious should-it-be and among
maxima opera mentis humanae? quae numquam ad virtutem
the-greatest works of-mind human which never to virtue
exsurget, si mortem malum esse crediderit: exsurget, si putabit
will-rise if death an-evil to-be it-believes it-will-rise if it-thinks
indifferens esse. non recipit rerum natura, ut aliquis magno
indifferent to-be not admits of-things the-nature that anyone with-great
animo accedat ad id, quod malum iudicat: pigre veniet
spirit approach to that which evil he-judges sluggishly he-will-come
et cunctanter. non est autem gloriosum, quod ab invito
and hesitatingly not is moreover glorious what by one-unwilling
et tergiversante fit: nihil facit virtus, quia necesse est.
and shrinking is-done nothing does virtue because necessary it-is

18 Adice nunc, quod nihil honeste fit, nisi cui totus animus
add now that nothing honorably is-done except to-which the-whole mind
incubuit atque adfuit, cui nulla parte sui repugnavit. ubi
has-leaned and been-present which in-no part of-itself it-has-resisted where
autem ad malum acceditur aut peiorum metu aut spe
however to an-evil it-is-approached either of-worse-things from-fear or from-hope
bonorum, ad quae pervenire tanti sit devorata unius mali
of-goods to which to-arrive of-so-much is with-swallowed of-one evil
patientia, dissident inter se iudicia facientis: hinc
the-endurance disagree among themselves the-judgments of-the-doer on-this-side

est, quod iubeat proposita perficere, illinc, quod retrahat
there-is what bids the-purposes to-complete on-that-side what draws-back
et ab re suspecta ac periculosa fugiat. igitur in diversa
and from a-thing suspected and dangerous flees therefore into opposite-ways
distrahitur: si hoc est, perit gloria. virtus enim concordi
he-is-pulled-apart if this is perishes the-glory virtue for with-harmonious
animo decreta peragit. non timet, quod facit. 'tu ne cede
mind things-decreed carries-through not it-fears what it-does you not yield
malis, sed contra audentior ito qua tua te fortuna sinet.'
to-evils but against-(them) more-boldly go where your you fortune will-allow
Non ibis audentior, si mala illa esse credideris. 19
not you-will-go more-boldly if evils those to-be you-believe
eximendum hoc e pectore est: alioqui haesitabit inpetum
to-be-removed this from the-breast is otherwise will-hesitate the-impulse
moratura suspicio. trudetur in id, quod invadendum est.
about-to-delay suspicion it-will-be-thrust into that which to-be-attacked is
nostri quidem videri volunt Zenonis interrogationem veram
ours indeed to-seem wish Zeno's syllogism true
esse, fallacem autem alteram et falsam, quae illi opponitur.
to-be deceptive however the-other and false which to-it is-opposed
ego non redigo ista ad legem dialecticam et ad illos
I not reduce those-things to the-law dialectical and to those
artificii veternosissimi nodos: totum genus istuc exturbandum
of-a-craft most-drowsy knots the-whole kind that to-be-driven-out
iudico, quo circumscribi se, qui interrogatur, existimat
I-judge by-which to-be-cheated himself he-who is-questioned thinks
et ad confessionem perductus aliud respondet, aliud putat.
and to a-confession led one-thing answers another thinks
pro veritate simplicius agendum est, contra metum fortius.
for truth more-simply to-be-acted it-is against fear more-bravely

20 Haec ipsa, quae volvuntur ab illis, solvere malim et
these very-things which are-rolled by them to-solve I-would-prefer and
expendere, ut persuadeam, non ut inponam. in aciem
to-weigh that I-may-persuade not that I-may-impose into the-line
educturus exercitum pro coniugibus ac liberis mortem
about-to-lead an-army for wives and children death
obiturum quomodo exhortabitur? do tibi Fabios totum
about-to-meet how will-be-exhort I-give you the-Fabii the-whole
rei publicae bellum in unam transferentes domum.
of-the-thing public war into one transferring house
Laconas tibi ostendo in ipsis Thermopylarum angustiis
the-Spartans to-you I-show in the-very of-Thermopylae narrows
positos. nec victoriam sperant nec reditum. ille locus
placed neither victory they-hope-for nor return that place
illis sepulchrum futurus est:
for-them a-tomb about-to-be is
21 Quemadmodum exhortaris, ut totius gentis ruinam
how do-you-exhort that of-the-whole nation the-ruin
obiectis corporibus excipiant et vita potius quam
with-interposed bodies they-take-up and from-life rather than
loco cedant? dices: ‘quod malum est, gloriosum non
from-place withdraw you-will-say what evil is glorious not
est. mors gloriosa est: mors ergo non malum’? o efficacem
is death glorious is death therefore not an-evil O effective
contionem! quis post hanc dubitet se infestis ingerere
speech who after this would-hesitate himself upon-hostile to-thrust
mucronibus et stans mori! at ille Leonidas quam fortiter
sword-points and standing to-die but that Leonidas how bravely
illos adlocutus est! ‘sic’ inquit ‘commilitones, prandete
them addressed has so he-says fellow-soldiers lunch
tamquam apud inferos cenaturi.’ non in ore crevit
as-if among those-below about-to-dine not in the-mouth grew

cibus, non haesit in faucibus, non elapsus est manibus:
the-food not it-stuck in the-throat not slipped has from-the-hands
alacres et ad prandium illi promiserunt et ad cenam.
eager both to lunch they promised and to dinner
Quid? dux ille Romanus, qui ad occupandum locum milites 22
what the-leader that Roman who to seize a-place soldiers
missos, cum per ingentem hostium exercitum ituri
sent when through a-huge of-enemies army about-to-go
essent, sic adlocutus est: 'ire, commilitones, illo necesse
they-were thus addressed has to-go fellow-soldiers thither necessary
est, unde redire non est necesse.' vides, quam simplex et
it-is whence to-return not it-is necessary you-see how simple and
imperiosa virtus sit: quem mortalium circumscriptiones vestrae
commanding virtue is whom of-mortals trickeries your
fortiorem facere, quem erectiorem possunt? frangunt animum,
braver to-make whom more-upright can they-break the-mind
qui numquam minus contrahendus est et in minuta ac
which never less to-be-cramped is and into small and
spinosa cogendus, quam cum aliquid grande componitur.
thorny-things to-be-forced than when something great is-being-composed
Non trecentis, sed omnibus mortalibus mortis timor 23
not from-the-three-hundred but from-all mortals of-death the-fear
detrahi debet. quomodo illos doces malum non esse?
to-be-taken-away ought how them do-you-teach an-evil not to-be
quomodo opiniones totius aevi, quibus protinus infantia
how the-opinions of-a-whole age with-which at-once infancy
inbuitur, evincis? quod auxilium invenis inbecillitati
is-steeped do-you-overcome what help do-you-find for-weakness
humanae? quid dicis, quo inflammati in media
human what do-you-say by-which inflamed into the-midst-of
pericula inruant? qua oratione hunc timendi consensum,
dangers they-may-rush by-what speech this of-fearing consensus

quibus ingeni viribus obnixam contra te persuasionem
by-what of-talent powers the-struggling against you persuasion
humani generis avertis? verba mihi captiosa conponis
of-human race do-you-turn-aside words for-me captious do-you-compose
et interrogatiunculas nectis? magnis telis magna portenta
and little-syllogisms do-you-weave with-great weapons great monsters
feriuntur.
are-struck

24 Serpentem illam in Africa saevam et Romanis legionibus
serpent that in Africa savage and to-Roman legions
bello ipso terribiliorem frustra sagittis fundisque petierunt;
than-war itself more-terrible in-vain with-arrows and-slings they-attacked
ne Pythio quidem vulnerabilis erat, cum ingens magnitudo
not by-Pythius even vulnerable it-was when the-huge size
pro vastitate corporis solida ferrum et quicquid
in-proportion-to the-vastness of-the-body solid iron and whatever
humanae torserant manus reiceret: molaribus demum fracta
human had-hurled hands threw-back by-millstone at-last broken
saxis est: et adversus mortem tu tam minuta iacularis?
rocks it-was and against death you so small-things do-you-hurl
subula leonem excipis? acuta sunt ista, quae dicis:
with-an-awl a-lion do-you-meet sharp are those-things which you-say
nihil est acutius arista; quaedam inutilia et
nothing is sharper than-a-beard-of-grain some-things useless and
inefficacia ipsa subtilitas reddit. Vale.
ineffective the-very subtlety renders farewell

LXXXIII · A DAY, AND THE DRUNKARD'S SECRET

Asked to report each of his days in full, Seneca says we should live as if in sight of all, since nothing is closed to god. He describes today: bed and reading, a short run with the boy Pharius, a cold bath now tempered by the sun, dry bread, a brief sleep,

the roar of the circus. Then he turns to Zeno's syllogism that the good man will not be drunk because no one trusts a drunk man with a secret. Piso and Cossus drank and kept secrets. Better to show what drunkenness is: a voluntary madness.

Singulos dies tibi meos et quidem totos indicari iubes: 1
single days to-you my and indeed whole to-be-reported you-bid
bene de me iudicas, si nihil esse in illis putas, quod
well about me you-judge if nothing to-be in them you-think which
abscondam. sic certe vivendum est, tamquam in conspectu
I-would-hide so certainly to-be-lived it-is as-if in sight
vivamus; sic cogitandum, tamquam aliquis in pectus
we-lived so to-be-thought as-if someone into the-breast
intimum introspicere possit: et potest. quid enim prodest
inmost to-look-in could and he-can what for does-it-profit
ab homine aliquid esse secretum? nihil deo clusum est.
from man something to-be secret nothing to-god closed is
interest animis nostris et cogitationibus mediis intervenit:
he-is-present to-minds our and in-thoughts the-midst-of he-comes-between
sic intervenit, dico, tamquam aliquando discedat.
so he-comes-between I-say as-if sometime he-departed
Faciam ergo, quod iubes, et quid agam et quo ordine, 2
I-will-do therefore what you-bid and what I-do and in-what order
libenter tibi scribam. observabo me protinus et, quod est
gladly to-you I-will-write I-will-observe myself at-once and what is
utilissimum, diem meum recognoscam. hoc nos pessimos
most-useful day my I-will-review this us worst
facit, quod nemo vitam suam respicit. quid facturi simus
makes that no-one life his looks-back-at what about-to-do we-are
cogitamus. atqui consilium futuri ex praeterito venit.
we-think and-yet counsel of-the-future from the-past comes

3 Hodiernus dies solidus est. nemo ex illo quicquam mihi
today's day whole is no-one from it anything from-me
eripuit. totus inter stratum lectionemque divisus est.
has-snatched the-whole between bed and-reading divided has-been
minimum exercitationi corporis datum, et hoc nomine ago
very-little to-exercise of-the-body given and on-this account I-give
gratias senectuti: non magno mihi constat; cum me movi,
thanks to-old-age not at-much for-me it-costs when myself I-have-moved
lassus sum. hic autem est exercitationis etiam fortissimis finis.
tired I-am this moreover is of-exercise even for-the-strongest the-end

4 Progymnastas meos quaeris? unus mihi sufficit Pharius
trainers my do-you-ask-about one for-me suffices Pharius
puer, ut scis, amabilis, sed mutabitur. iam aliquem
a-boy as you-know lovable but he-will-be-changed now someone
teneriorem quaero. hic quidem ait nos eandem crisin
more-tender I-seek this-one indeed says us the-same crisis
habere, quia utrique dentes cadunt. sed iam vix illum
to-have because for-both the-teeth are-falling but now scarcely him
adsequor currentem et intra paucissimos dies non potero:
I-overtake running and within very-few days not I-will-be-able
vide, quid exercitatio cotidiana proficiat. cito magnum
see what exercise daily achieves quickly a-great
intervallum fit inter duos in diversum euntes. eodem
interval comes-to-be between two in opposite-ways going at-the-same
tempore ille adscendit, ego descendo, nec ignoras,
time he ascends I descend nor are-you-ignorant
quanto ex his velocius alterum fiat. mentitus sum. iam
by-how-much of these more-swiftly the-one happens lied I-have now
enim aetas nostra non descendit, sed cadit.
for age our not descends but falls

Quomodo tamen hodiernum certamen nobis cesserit quaeris? 5
how yet today's contest for-us turned-out do-you-ask
quod raro cursoribus evenit, hieran fecimus. ab hac
what rarely to-runners happens a-dead-heat we-made from this
fatigatione magis quam exercitatione in frigidam descendi:
fatigue more than exercise into cold-(water) I-went-down
hoc apud me vocatur parum calda. ille tantus psychrolutes,
this with me is-called too-little hot that so-great cold-bather
qui kalendis Ianuariis euripum salutabam, qui anno
who on-the-kalends of-January the-canal I-used-to-greet who in-year
novo quemadmodum legere, scribere, dicere aliquid, sic
new as to-read to-write to-say something so
auspicabar in Virginem desilire, primum ad
I-used-to-begin-auspiciously into the-Virgin to-leap-down first to
Tiberim transtuli castra, deinde ad hoc solium, quod, cum
the-Tiber I-transferred (my)-camp then to this tub which when
fortissimus sum et omnia bona fide fiunt, sol temperat:
strongest I-am and all-things in-good faith are-done the-sun tempers
non multum mihi ad balneum superest.
not much for-me to the-bath remains
Panis deinde siccus et sine mensa prandium, post quod 6
bread then dry and without a-table a-lunch after which
non sunt lavandae manus. dormio minimum. consuetudinem
not are to-be-washed the-hands I-sleep very-little custom
meam nosti: brevissimo somno utor et quasi interiungo.
my you-know very-brief sleep I-use and as-it-were I-unyoke
satis est mihi vigilare desisse. aliquando dormisse me
enough it-is for-me to-be-awake to-have-ceased sometimes to-have-slept myself
scio, aliquando suspicor.
I-know sometimes I-suspect

7 Ecce circensium obstrepit clamor. subita aliqua et universa
behold of-the-circus-games breaks-in the-shout by-sudden some and universal
voce feriuntur aures meae. nec cogitationem meam excutiunt,
voice are-struck ears my nor thought my do-they-shake-out
ne interrumpunt quidem. fremitum patientissime fero. multae
not do-they-interrupt even the-roar most-patiently I-bear many
voces et in unum confusae pro fluctu mihi sunt aut vento
voices and into one blended as a-wave to-me are or as-wind
silvam verberante et ceteris sine intellectu sonantibus.
a-wood lashing and the-rest without meaning sounding

8 Quid ergo est nunc, cui animum adiecerim? dicam.
what then is-it now to-which the-mind I-have-applied I-will-say
superest ex hesterno mihi cogitatio, quid sibi
there-remains from yesterday to-me the-thought what for-themselves
voluerint prudentissimi viri, qui rerum maximarum
meant most-prudent men who of-things greatest
probationes levissimas et perplexas fecerunt, quae ut
the-proofs most-trivial and tangled have-made which though
sint verae, tamen mendacio similes sunt.
they-be true yet to-a-lie like are

9 Vult nos ab ebrietate deterrere Zenon, vir maximus,
wishes us from drunkenness to-deter Zeno a-man very-great
huius sectae fortissimae ac sanctissimae conditor. audi
of-this school most-brave and most-holy the-founder hear
ergo, quemadmodum colligat virum bonum non futurum
therefore how he-infers the-man good not about-to-be
ebrium: ‘ebrio secretum sermonem nemo committit,
drunk to-the-drunk a-secret speech no-one entrusts
viro autem bono committit: ergo vir bonus ebrius
to-the-man however good he-entrusts therefore the-man good drunk
non erit.’ quemadmodum opposita interrogatione simili
not will-be how by-an-opposed syllogism similar

derideatur, adtende. satis est enim unam ponere ex multis:
it-is-mocked attend enough it-is for one to-set from many
'dormienti nemo secretum sermonem committit, viro
to-one-sleeping no-one a-secret speech entrusts to-the-man
autem bono committit: vir bonus ergo non dormit.'
however good he-entrusts the-man good therefore not sleeps
Quo uno modo potest, Posidonius Zenonis nostri causam 10
in-which one way he-can Posidonius of-Zeno our the-cause
agit, sed ne sic quidem, ut existimo, agi potest. ait
pleads but not so even as I-think to-be-pleaded it-can he-says
enim ebrium duobus modis dici: altero, cum aliquis vino
for the-drunk in-two ways to-be-said in-one when someone with-wine
gravis est et inpos sui; altero, si solet ebrius fieri
heavy is and not-master of-himself in-the-other if he-is-wont drunk to-become
et huic obnoxius vitio est. hunc a Zenone dici, qui
and to-this liable vice is this-one by Zeno to-be-meant who
soleat fieri ebrius, non qui sit. huic autem neminem
is-wont to-become drunk not who is to-this-one moreover no-one
commissurum arcana, quae per vinum eloqui possit.
about-to-entrust secrets which through wine to-speak-out he-could
Quod est falsum. prima enim illa interrogatio conplectitur 11
which is false the-first for that syllogism embraces
eum, qui est ebrius, non eum, qui futurus est. plurimum
him who is drunk not him who about-to-be is very-much
enim interesse concedes et inter ebrium et ebriosum.
for to-differ you-will-concede both between the-drunk and the-drunkard
potest et qui ebrius est, tunc primum esse nec habere
can both he-who drunk is then first to-be nor to-have
hoc vitium, et qui ebriosus est, saepe extra ebrietatem
this vice and he-who a-drunkard is often outside drunkenness
esse. itaque id intellego, quod significari verbo isto solet,
to-be and-so that I-understand which to-be-signified by-word that is-wont

praesertim cum ab homine diligentiam professo ponatur
especially when by a-man diligence having-professed it-is-set
et verba examinante. adice nunc quod, si hoc intellexit
and words examining add now that if this understood
Zenon et nos intellegere voluit, ambiguitate verbi quaesiit
Zeno and us to-understand wished by-the-ambiguity of-the-word he-sought
locum fraudi, quod faciendum non est, ubi veritas quaeritur.
a-place for-fraud which to-be-done not is where truth is-sought
12 Sed sane hoc senserit: quod sequitur, falsum est,
but by-all-means this let-him-have-meant what follows false is
ei qui soleat ebrius fieri, non committi sermonem
to-him who is-wont drunk to-become not to-be-entrusted speech
secretum. cogita enim, quam multis militibus non semper
secret think for how to-many soldiers not always
sobriis et imperator et tribunus et centurio tacenda
sober both general and tribune and centurion things-to-be-kept-silent
mandaverint. de illa C. Caesaris caede, illius dico,
have-entrusted about that of-Gaius Caesar slaying of-that-one I-say
qui superato Pompeio rem publicam tenuit, tam
who with-overcome Pompey the-thing public held as-much
creditum est Tillio Cimbro quam C. Cassio. Cassius
trusted it-was to-Tillius Cimber as to-Gaius Cassius Cassius
tota vita aquam bibit, Tillius Cimber et nimius erat in
the-whole in-life water drank Tillius Cimber both excessive was in
vino et scordalus. in hanc rem locutus est ipse: ‘ego’
wine and quarrelsome on this matter spoken has he-himself I
inquit ‘quemquam feram, qui vinum ferre non possum?’
he-says anyone should-bear who wine to-bear not am-able
13 Sibi quisque nunc nominet eos, quibus scit et vinum
for-himself each now let-name those to-whom he-knows both wine
male credi et sermonem bene, unum tamen exemplum,
badly to-be-trusted and speech well one yet example

quod occurrit mihi, referam, ne intercidat. instruenda est enim
which occurs to-me I-will-relate lest it-be-lost to-be-furnished is for
vita exemplis inlustribus. non semper confugiamus ad vetera.
life with-examples illustrious not always let-us-flee to old-things
L. Piso, urbis custos, ebrius ex quo semel factus est, 14
Lucius Piso of-the-city the-guardian drunk from when once made he-was
fuit. maiorem noctis partem in convivio exigebat. usque
he-was the-greater of-the-night part in a-banquet he-used-to-spend right
in horam fere sextam dormiebat: hoc eius erat matutinum.
to the-hour about sixth he-used-to-sleep this his was morning
officium tamen suum, quo tutela urbis continebatur,
duty yet his by-which the-protection of-the-city was-held
diligentissime administravit. huic et divus Augustus dedit
most-diligently he-administered to-him both the-deified Augustus gave
secreta mandata, cum illum praeponeret Thraciae, quam
secret commands when him he-set-over Thrace which
perdomuit, et Tiberius proficiscens in Campaniam, cum
he-subdued and Tiberius setting-out into Campania when
multa in urbe et suspecta relinqueret et invisa.
many-things in the-city both suspected he-was-leaving and hated
Puto, quia illi bene cesserat Pisonis ebrietas, postea 15
I-think because for-him well had-turned-out Piso's drunkenness afterward
Cossum fecit urbis praefectum, virum gravem, moderatum,
Cossus he-made of-the-city prefect a-man grave moderate
sed mersum et vino madentem, adeo ut ex senatu
but sunk and with-wine soaked so-much that from the-senate
aliquando, in quem e convivio venerat, obpressus
once into which from a-banquet he-had-come overcome
inexcitabili somno tolleretur. huic tamen Tiberius multa
by-unrousable sleep he-was-carried to-him yet Tiberius many-things
sua manu scripsit, quae committenda ne ministris
with-his-own hand wrote which to-be-entrusted not to-ministers

quidem suis iudicabat. nullum Cosso aut privatum
even his he-judged no from-Cossus either private
secretum aut publicum elapsum est.
secret or public slipped has

16 Itaque declamationes istas de medio removeamus: 'non est
and-so declamations those from the-midst let-us-remove not is
animus in sua potestate ebrietate devinctus. quemadmodum
the-mind in its-own power by-drunkenness bound as
musto dolia ipsa rumpuntur et omne, quod in imo
by-new-wine the-jars themselves are-burst and everything which at the-bottom
iacet, in summam partem vis caloris eiectat: sic vino
lies to the-top part the-force of-heat throws-up so with-wine
exaestuante, quicquid in imo iacet abditum, effertur
boiling-up whatever at the-bottom lies hidden is-carried-out
et prodit in medium. onerati mero quemadmodum
and comes-forth into the-midst those-loaded with-wine as
non continent cibum vino redundante, ita ne secretum
not they-hold food with-wine overflowing so not a-secret
quidem. quod suum alienumque est, pariter effundunt.'
even what their-own and-another's is equally they-pour-out

17 Sed quamvis hoc soleat accidere, ita et illud solet, ut cum
but although this is-wont to-happen so also that is-wont that with
iis, quos sciamus libentius bibere, de rebus necessariis
those whom we-know more-willingly to-drink about things necessary
deliberemus. falsum ergo est hoc, quod patrocinii loco
we-deliberate false therefore is this which of-a-defense in-place
ponitur, ei qui soleat ebrius fieri, non dari tacitum.
is-set to-him who is-wont drunk to-become not to-be-given a-silent-thing
quanto satius est aperte accusare ebrietatem et vitia
by-how-much better it-is openly to-accuse drunkenness and vices
eius exponere, quae etiam tolerabilis homo vitaverit, nedum
its to-set-forth which even a-tolerable man would-avoid much-less

perfectus ac sapiens, cui satis est sitim extinguere,
the-perfect and wise for-whom enough it-is thirst to-quench
qui, etiam si quando hortata est hilaritas aliena causa
who even if ever urged has merriment for-another's sake
producta longius, tamen citra ebrietatem resistit.
drawn-out further yet short-of drunkenness stops
Nam de illo videbimus, an sapientis animus nimio 18
for about that we-will-see whether of-the-wise-man the-mind by-too-much
vino turbetur et faciat ebriis solita: interim, si hoc
wine is-disturbed and does to-the-drunk usual-things meanwhile if this
colligere vis virum bonum non debere ebrium fieri, cur
to-infer you-wish the-man good not to-ought drunk to-become why
syllogismis agis? dic, quam turpe sit plus sibi ingerere
with-syllogisms do-you-act say how shameful it-is more into-oneself to-pour
quam capiat et stomachi sui non nosse mensuram, quam
than one-holds and of-stomach one's-own not to-know the-measure how
multa ebrii faciant, quibus sobrii erubescant, nihil aliud
many-things the-drunk do at-which the-sober blush nothing else
esse ebrietatem quam voluntariam insaniam. extende in plures
to-be drunkenness than voluntary madness stretch over more
dies illum ebrii habitum: numquid de furore dubitabis?
days that of-the-drunk condition surely-not about madness will-you-doubt
Nunc quoque non est minor, sed brevior. refer Alexandri 19
now also not it-is less but briefer recall of-Alexander
Macedonis exemplum, qui Clitum, carissimum sibi
the-Macedonian the-example who Clitus dearest to-himself
ac fidelissimum, inter epulas transfodit et intellecto
and most-faithful amid a-feast ran-through and with-understood
facinore mori voluit, certe debuit. omne vitium ebrietas
the-crime to-die wished certainly he-ought every vice drunkenness
et incendit et detegit, obstantem malis conatibus
both inflames and uncovers the-standing-in-the-way of-bad attempts

verecundiam removet. plures enim pudore peccandi quam
shame it-removes more for from-shame of-sinning than
bona voluntate prohibitis abstinent.
from-good will from-forbidden-things abstain

20 Ubi possedit animum nimia vis vini, quicquid mali latebat,
when has-possessed the-mind excessive force of-wine whatever of-evil was-hiding
emergit. non facit ebrietas vitia, sed protrahit: tunc libidinosus
emerges not makes drunkenness vices but draws-forth then the-lustful-man
ne cubiculum quidem expectat, sed cupiditatibus suis quantum
not the-bedroom even awaits but to-desires his as-much-as
petierunt sine dilatione permittit. tunc inpudicus
they-have-sought without delay permits then the-unchaste-man
morbum profitetur ac publicat. tunc petulans non linguam,
(his)-disease professes and publishes then the-wanton-man not tongue
non manum continet. crescit insolenti superbia, crudelitas
not hand restrains grows for-the-insolent pride cruelty
saevo, malignitas livido. omne vitium laxatur et prodit.
for-the-savage malice for-the-envious every vice is-loosened and comes-forth

21 Adice illam ignorationem sui, dubia et parum explanata
add that ignorance of-self doubtful and too-little clear
verba, incertos oculos, gradum errantem, vertiginem capitis,
words unsteady eyes a-step wandering dizziness of-the-head
tecta ipsa mobilia velut aliquo turbine circumagente
the-roofs themselves moving as-if some whirlwind were-driving-around
totam domum, stomachi tormenta, cum effervescit merum
the-whole house of-the-stomach the-torments when boils-up the-wine
ac viscera ipsa distendit. tunc tamen utcumque tolerabile
and the-entrails themselves distends then yet somehow tolerable
est, dum illi vis sua est: quid, cum somno vitiatur et
it-is while to-it force its-own is what when by-sleep it-is-spoiled and
quae ebrietas fuit, cruditas facta est?
what drunkenness was indigestion made has-been

Cogita, quas clades ediderit publica ebrietas: haec acerrimas 22
think what disasters has-produced public drunkenness this most-fierce
gentes bellicosasque hostibus tradidit, haec multorum
nations and-warlike to-enemies has-handed-over this of-many
annorum pertinaci bello defensa moenia patefecit, haec
years by-stubborn war defended walls has-laid-open this
contumacissimos et iugum recusantes in alienum egit
the-most-defiant and the-yoke refusing into another's has-driven
arbitrium, haec invictos acie mero domuit.
will this those-unconquered in-battle by-wine has-tamed
Alexandrum, cuius modo feci mentionem, tot itinera, 23
Alexander of-whom just-now I-made mention so-many marches
tot proelia, tot hiemes, per quas victa temporum
so-many battles so-many winters through which with-conquered of-seasons
locorumque difficultate transierat, tot flumina ex ignoto
and-of-places the-difficulty he-had-passed so-many rivers from the-unknown
cadentia, tot maria tutum dimiserunt: intemperantia
falling so-many seas safe sent-away intemperance
bibendi et ille Herculaneus ac fatalis scyphus condidit.
of-drinking and that Herculean and fatal cup buried
Quae gloria est capere multum? cum penes te palma 24
what glory is-it to-hold much when with you the-palm
fuerit et propinationes tuas strati somno ac vomitantes
has-been and toasts your those-laid-low by-sleep and vomiting
recusaverint, cum superstes toti convivio fueris, cum
have-refused when surviving the-whole banquet you-have-been when
omnes viceris virtute magnifica et nemo vini tam
all you-have-conquered by-virtue magnificent and no-one of-wine so
capax fuerit, vinceris a dolio.
capacious has-been you-are-conquered by a-jar

25 M. Antonium, magnum virum et ingenii nobilis,
Marcus Antony a-great man and of-talent noble
quae alia res perdidit et in externos mores ac vitia
what other thing destroyed and into foreign customs and vices
non Romana traiecit quam ebrietas nec minor vino
not Roman carried-over than drunkenness nor less than-wine
Cleopatrae amor? haec illum res hostem rei publicae,
of-Cleopatra the-love this him thing an-enemy of-the-thing public
haec hostibus suis imparem reddidit; haec crudelem fecit,
this to-enemies his unequal rendered this cruel made-(him)
cum capita principum civitatis cenanti referrentur, cum
when the-heads of-the-leaders of-the-state to-him-dining were-brought-back when
inter apparatissimas epulas luxusque regales ora ac manus
amid most-sumptuous feasts and-luxuries royal the-faces and hands
proscriptorum recognosceret, cum vino gravis sitiret
of-the-proscribed he-recognized when with-wine heavy he-thirsted
tamen sanguinem. intolerabile erat, quod ebrius fiebat,
yet for-blood intolerable it-was that drunk he-became
cum haec faceret: quanto intolerabilius, quod haec
when these-things he-did by-how-much more-intolerable that these-things
in ipsa ebrietate faciebat!
in the-very drunkenness he-did

26 Fere vinolentiam crudelitas sequitur. vitiatur enim
generally drunkenness cruelty follows is-spoiled for
exasperaturque sanitas mentis. quem *** difficilesque
and-is-roughened the-soundness of-mind whom (lacuna) and-difficult
faciunt diutini morbi et ad minimam rabidos offensionem,
make long-lasting diseases and at the-least rabid offense
ita ebrietates continuae efferant animos. nam cum saepe
so drunkenness continual makes-savage minds for when often

apud se non sint, consuetudo insaniae durat et vitia
with themselves not they-are the-habit of-madness lasts and vices
vino concepta etiam sine illo valent.
by-wine conceived even without it prevail
Dic ergo, quare sapiens non debeat ebrius fieri. 27
say therefore why the-wise-man not ought drunk to-become
deformitatem rei et inportunitatem ostende rebus, non
the-ugliness of-the-thing and offensiveness show by-things not
verbis. quod facillimum est, proba istas, quae voluptates
by-words what easiest is prove those which pleasures
vocantur, ubi transcenderunt modum, poenas esse. nam si
are-called when they-have-overstepped the-measure punishments to-be for if
illud argumentaberis, sapientem multo vino inebriari et
that you-will-argue the-wise-man by-much wine to-be-made-drunk and
retinere rectum tenorem, etiam si temulentus sit: licet
to-keep a-right course even if tipsy he-be you-may
colligas nec veneno poto moriturum nec sopore
infer neither with-poison drunk about-to-die nor with-a-sleeping-draft
sumpto dormiturum nec elleboro accepto, quicquid in
taken about-to-sleep nor with-bellebore received whatever in
visceribus haerebit, eiecturum deiecturumque. sed si
the-entrails will-stick about-to-throw-up and-about-to-throw-down but if
temptantur pedes, lingua non constat: quid est, quare illum
are-affected the-feet the-tongue not stands-firm what is-there why him
existimes in parte sobrium esse, in parte ebrium? Vale.
you-should-think in part sober to-be in part drunk farewell

LXXXIV · AS THE BEES GATHER

Travel shakes off Seneca's sluggishness and leaves him his reading. Reading and writing must take turns. We should copy the bees, which gather from many flowers and arrange what they bring: whatever we collect from our reading we must blend into one flavor and digest, so that it passes into talent and not only into memory. A man should resemble his model as a son does, not as a portrait; a chorus makes one sound of many voices. Reason bids us leave riches, pleasure, and ambition, and go to wisdom by level ground.

Itinera ista, quae segnitiam mihi excutiunt, et valitudini 1
journeys those which sluggishness from-me shake-out both health
meae prodesse iudico et studiis. quare valitudinem adiuvent,
my to-help I-judge and studies why health they-help
vides: cum pigrum me et neglegentem corporis litterarum
you-see since sluggish me and neglectful of-the-body of-letters
amor faciat, aliena opera exerceor; studio quare prosint,
the-love makes by-another's effort I-am-exercised study why they-help
indicabo: a lectionibus nihil recessi. sunt autem, ut
I-will-show from readings in-nothing I-have-withdrawn they-are moreover as
existimo, necessariae, primum ne sim me uno contentus;
I-think necessary first lest I-be with-myself alone content
deinde ut, cum ab aliis quaesita cognovero, tum et de
then that when by others things-sought I-have-learned then both about
inventis iudicem et cogitem de inveniendis. alit lectio
things-found I-may-judge and think about things-to-be-found nourishes reading
ingenium et studio fatigatum, non sine studio tamen, reficit.
the-talent and by-study wearied not without study yet it-refreshes

2 Nec scribere tantum nec tantum legere debemus: altera
neither to-write only nor only to-read we-ought the-one
res contristabit vires et exhauriet, de stilo dico, altera
thing will-sadden the-powers and exhaust about the-pen I-speak the-other
solvet ac diluet. invicem hoc et illo commeandum est
will-loosen and dilute in-turn to-this and to-that to-be-gone it-is
et alterum altero temperandum, ut quicquid lectione
and the-one by-the-other to-be-tempered that whatever by-reading
collectum est, stilus redigat in corpus.
gathered has-been the-pen may-reduce into a-body

3 Apes, ut aiunt, debemus imitari, quae vagantur et flores ad
bees as they-say we-ought to-imitate which wander and flowers for
mel faciendum idoneos carpunt, deinde quicquid attulere,
honey making suitable pluck then whatever they-have-brought
disponunt ac per favos digerunt et, ut Vergilius noster ait,
they-arrange and through the-combs distribute and as Vergil our says
'liquentia mella stipant et dulci distendunt nectare cellas'.
liquid honeys they-pack and with-sweet distend nectar the-cells

4 De illis non satis constat, utrum sucum ex floribus
about them not enough it-is-agreed whether juice from flowers
ducant, qui protinus mel sit, an quae collegerunt, in
they-draw which at-once honey is or what they-have-gathered into
hunc saporem mixtura quadam et proprietate spiritus sui
this flavor by-mixture a-certain and by-a-property of-breath their
mutent. quibusdam enim placet non faciendi mellis scientiam
they-change to-some for it-pleases not of-making honey the-knowledge
esse illis, sed colligendi. aiunt inveniri apud Indos
to-be to-them but of-gathering they-say to-be-found among the-Indians
mel in arundinum foliis, quod aut ros illius caeli aut
honey on of-reeds the-leaves which either the-dew of-that sky or
ipsius arundinis umor dulcis et pinguior gignat. in
of-the-very reed the-moisture sweet and richer begets in

nostris quoque herbis vim eandem, sed minus manifestam
our also plants a-force the-same but less manifest
et notabilem poni, quam persequatur et contrahat
and notable to-be-placed which may-pursue and draw-together
animal huic rei genitum. quidam existimant conditura et
an-animal for-this thing begotten some think by-preserving and
dispositione in hanc qualitatem verti, quae ex tenerrimis
arrangement into this quality to-be-turned what from the-tenderest
virentium florentiumque decerpserint, non sine quodam, ut
of-things-green and-flowering they-have-plucked not without a-certain that
ita dicam, fermento, quo in unum diversa coalescunt.
so I-may-say ferment by-which into one diverse-things coalesce
Sed ne ad aliud quam de quo agitur, abducar, 5
but lest to another-thing than about which it-is-dealt I-be-led-away
nos quoque has apes debemus imitari et quaecumque
we also these bees ought to-imitate and whatever
ex diversa lectione congessimus, separare, melius enim
from diverse reading we-have-heaped-together to-separate better for
distincta servantur, deinde adhibita ingenii nostri cura et
things-distinct are-kept then with-applied of-talent our the-care and
facultate in unum saporem varia illa libamenta confundere,
faculty into one flavor various those tastings to-blend
ut etiam si apparuerit, unde sumptum sit, aliud tamen
that even if it-has-appeared whence taken it-was another-thing yet
esse quam unde sumptum est, appareat. quod in corpore
to-be than whence taken it-was it-may-appear which in body
nostro videmus sine ulla opera nostra facere naturam:
our we-see without any effort our to-do nature
Alimenta, quae accepimus, quamdiu in sua qualitate 6
the-foods which we-have-received as-long-as in their-own quality
perdurant et solida innatant stomacho, onera sunt; at cum
they-last and solid float in-the-stomach burdens are but when

ex eo, quod erant, mutata sunt, tum demum in
from that which they-were changed they-have-been then at-last into
vires et in sanguinem transeunt. idem in his, quibus
strength and into blood they-pass the-same in these by-which
aluntur ingenia, praestemus, ut quaecumque hausimus,
are-nourished talents let-us-provide that whatever we-have-drunk-in
non patiamur integra esse, ne aliena sint.
not we-allow whole to-be lest another's they-be

7 Concoquamus illa: alioqui in memoriam ibunt, non in
let-us-digest them otherwise into memory they-will-go not into
ingenium. adsentiamur illis fideliter et nostra faciamus,
talent let-us-assent to-them faithfully and ours let-us-make-(them)
ut unum quiddam fiat ex multis, sicut unus
that one something may-be-made from many just-as one
numerus fit ex singulis, cum minores summas et
number is-made from single-ones when lesser sums and
dissidentes conputatio una comprendit. hoc faciat animus
differing reckoning one comprehends this let-do mind
noster: omnia, quibus est adiutus, abscondat, ipsum
our all-things by-which it-has-been helped let-it-hide that-very-thing
tantum ostendat, quod effecit.
only let-it-show which it-has-made

8 Etiam si cuius in te comparebit similitudo, quem admiratio
even if of-anyone in you will-appear a-likeness whom admiration
tibi altius fixerit, similem esse te volo quomodo filium,
in-you more-deeply has-fixed like to-be you I-wish as a-son
non quomodo imaginem: imago res mortua est. 'quid
not as an-image an-image a-thing dead is what
ergo? non intellegetur, cuius imiteris orationem? cuius
then not will-it-be-understood whose you-imitate speech whose
argumentationem? cuius sententias?' puto aliquando ne
argumentation whose sayings I-think sometimes not

intellegi quidem posse, si magni viri ∗∗∗ nec enim
to-be-understood even to-be-able if of-a-great man (lacuna) nor for
omnibus, quae ex quo velut exemplari traxit, formam
on-all-things which from anyone as-if from-a-model he-has-drawn form
suam inpressit, ut in unitatem illa conpetant.
his-own has-he-stamped that into unity they may-meet
Non vides, quam multorum vocibus chorus constet? unus 9
not do-you-see how of-many by-the-voices a-chorus consists one
tamen ex omnibus redditur: aliqua illic acuta est, aliqua
yet from all is-rendered some there high is some
gravis, aliqua media. accedunt viris feminae, interponuntur
low some middle are-added to-men women are-interposed
tibiae. singulorum illic latent voces, omnium apparent.
flutes of-individuals there lie-hidden the-voices of-all appear
De choro dico, quem veteres philosophi noverant: in 10
about the-chorus I-speak which the-old philosophers knew in
commissionibus nostris plus cantorum est quam in theatris
performances our more of-singers there-is than in theaters
olim spectatorum fuit. cum omnes vias ordo canentium
once of-spectators there-was when all the-aisles the-row of-those-singing
inplevit et cavea aenatoribus cincta est et ex pulpito
has-filled and the-auditorium by-trumpeters girded is and from the-stage
omne tibiarum genus organorumque consonuit, fit
every of-flutes kind and-of-instruments has-sounded-together there-is-made
concentus ex dissonis: talem animum nostrum esse volo:
harmony from dissonant-things such mind our to-be I-wish
multae in illo artes, multa praecepta sint, multarum
many in it arts many precepts let-there-be of-many
aetatum exempla, sed in unum conspirata.
ages examples but into one breathed-together

11 ‘Quomodo’ inquis ‘hoc effici poterit?’ adsidua intentione:
how you-say this to-be-effected will-be-able by-constant effort
si nihil egerimus nisi ratione suadente. hanc si audire
if nothing we-do except with-reason urging this if to-hear
volueris, dicet tibi: relinque ista iamdudum, ad
you-wish it-will-say to-you leave those-things forthwith to
quae discurritur. relinque divitias, aut periculum
which there-is-a-running-about leave riches either the-danger
possidentium aut onus. relinque corporis atque animi
of-those-possessing or the-burden leave of-body and of-mind
voluptates: molliunt et enervant. relinque ambitum: tumida
the-pleasures they-soften and weaken leave canvassing a-swollen
res est, vana, ventosa, nullum habet terminum, tam
thing it-is empty windy no it-has limit so
sollicita est, ne quem ante se videat, quam ne quem post
anxious it-is lest anyone before itself it-see as lest anyone after
se. laborat invidia et quidem duplici. vides autem, quam
itself it-labors with-envy and indeed double you-see moreover how
miser sit, si is cui invidetur et invidet.
wretched he-is if he who is-envied also envies

12 Intueris illas potentium domos, illa tumultuosa rixa
do-you-gaze-at those of-the-powerful houses those tumultuous with-the-brawl
salutantium limina? multum habent contumeliarum, ut
of-those-greeting thresholds much they-have of-insults that
intres, plus, cum intraveris. praeteri istos gradus divitum
you-may-enter more when you-have-entered pass-by those steps of-the-rich
et magno adgestu suspensa vestibula: non in praerupto tantum
and by-great piling raised vestibules not on a-precipice only
istic stabis, sed in lubrico. huc potius te ad sapientiam
there you-will-stand but on slippery-ground hither rather yourself to wisdom
derige tranquillissimasque res eius et simul amplissimas pete.
direct and-the-most-tranquil things of-it and at-once most-ample seek

Quaecumque videntur eminere in rebus humanis, quamvis 13
whatever-things seem to-stand-out in affairs human although
pusilla sint et comparatione humillimorum extent, per
small they-be and by-comparison of-the-lowest they-stand-out through
difficiles tamen et arduos tramites adeuntur. confragosa
difficult yet and steep paths are-approached rough
in fastigium dignitatis via est: at si conscendere hunc
to the-summit of-dignity the-way is but if to-climb this
verticem libet, cui se fortuna summisit, omnia quidem
peak it-pleases to-which itself fortune has-lowered all-things indeed
sub te, quae pro excelsissimis habentur, aspicies, sed
beneath you which for the-loftiest are-held you-will-behold but
tamen venies ad summa per planum. Vale.
yet you-will-come to the-heights through level-ground farewell

LXXXV · THE PILOT IN THE STORM

Lucilius asks for all the syllogisms that prove virtue enough for the happy life. Seneca defends the Stoic chain from prudence to happiness against the Peripatetics, who allow the wise man moderate feelings. A feeling cannot be kept moderate: it grows with its causes, and reason will not rule what it could not shut out. Happiness has no degrees. The brave man does not fear what he knows is no evil. A storm hinders the pilot's success, not his art; and the wise man, like Phidias, works in whatever material fortune hands him.

Peperceram tibi et quicquid nodosi adhuc supererat, 1
I-had-spared you and whatever of-knotty still remained
praeterieram, contentus quasi gustum tibi dare eorum,
I-had-passed-by content as-it-were a-taste to-you to-give of-those-things
quae a nostris dicuntur, ut probetur virtus ad explendam
which by ours are-said that may-be-proved virtue for filling-up

beatam vitam sola satis efficax. iubes me quicquid est
the-happy life alone enough effective you-bid me whatever there-is
interrogationum aut nostrarum aut ad traductionem nostram
of-syllogisms either ours or for the-exposing of-us
excogitatarum comprendere: quod si facere voluero, non erit
devised to-include but if to-do I-wish not it-will-be
epistula, sed liber. illud totiens testor, hoc me argumentorum
a-letter but a-book that so-often I-testify in-this me of-arguments
genere non delectari. pudet in aciem descendere pro dis
kind not to-be-delighted it-shames into the-line to-go-down for gods
hominibusque susceptam subula armatum.
and-men undertaken with-an-awl armed

2 ‘Qui prudens est, et temperans est. qui temperans est,
he-who prudent is also temperate is he-who temperate is
et constans. qui constans est, inperturbatus est. qui
also constant he-who constant is unperturbed is he-who
inperturbatus est, sine tristitia est. qui sine tristitia
unperturbed is without sadness is he-who without sadness
est, beatus est: ergo prudens beatus est et prudentia
is happy is therefore the-prudent-man happy is and prudence
ad beatam vitam satis est.’
for a-happy life enough is

3 Huic collectioni hoc modo Peripatetici quidam respondent,
to-this syllogism in-this way Peripatetics some answer
ut inperturbatum et constantem et sine tristitia sic
that unperturbed and constant and without sadness so
interpretentur, tamquam inperturbatus dicatur, qui raro
they-interpret as-if unperturbed is-called he-who rarely
perturbatur et modice, non qui numquam. item sine
is-perturbed and moderately not he-who never likewise without
tristitia eum dici aiunt, qui non est obnoxius tristitiae
sadness him to-be-called they-say who not is liable to-sadness

nec frequens nimiusve in hoc vitio. illud enim humanam
nor frequent or-excessive in this fault that for human
naturam negare, alicuius animum inmunem esse tristitia.
nature to-deny of-anyone the-mind immune to-be from-sadness
sapientem non vinci maerore, ceterum tangi. et
the-wise-man not to-be-conquered by-grief but to-be-touched and
cetera in hunc modum sectae suae respondentia.
the-rest in this manner to-school their answering
Non his tollunt adfectus, sed temperant. quantulum 4
not by-these they-remove the-feelings but temper how-little
autem sapienti damus, si inbecillissimis fortior est
moreover to-the-wise-man we-give if than-the-weakest stronger he-is
et maestissimis laetior et effrenatissimis moderatior et
and than-the-saddest gladder and than-the-most-unbridled more-moderate and
humillimis maior? quid, si miretur velocitatem suam Ladas
than-the-lowest greater what if should-admire speed his Ladas
ad claudos debilesque respiciens? 'illa vel intactae segetis
at the-lame and-feeble looking-back she either of-untouched crop
per summa volaret gramina nec cursu teneras laesisset
over the-tops would-fly the-blades nor in-running tender would-have-hurt
aristas, vel mare per medium fluctu suspensa tumenti
the-ears or the-sea through the-midst on-the-wave poised swelling
ferret iter celeres nec tingueret aequore plantas.' haec
would-bear (her)-way swift nor would-wet in-the-water (her)-soles this
est pernicitas per se aestimata, non quae tardissimorum
is swiftness through itself valued not which of-the-slowest
conlatione laudatur. quid, si sanum voces leviter febricitantem?
by-comparison is-praised what if healthy you-call lightly one-feverish
non est bona valitudo mediocritas morbi.
not is good health moderateness of-disease

5 ‘Sic’ inquit ‘sapiens inperturbatus dicitur, quomodo
so he-says the-wise-man unperturbed is-called as
apyrina dicuntur, non quibus nulla inest duritia granorum,
seedless-(fruits) are-called not in-which no is-in hardness of-seeds
sed quibus minor.’ falsum est. non enim deminutionem
but in-which less false it-is not for a-lessening
malorum in bono viro intellego, sed vacationem: nulla
of-evils in the-good man I-understand but an-absence none
debent esse, non parva. nam si ulla sunt, crescent
they-ought to-be not small for if any there-are they-will-grow
et interim inpedient. quomodo oculos maior et perfecta
and meanwhile will-hinder as the-eyes a-greater and complete
suffusio excaecat, sic modica turbat.
cataract blinds so a-moderate-one disturbs

6 Si das aliquos adfectus sapienti, inpar illis erit
if you-give some feelings to-the-wise-man unequal to-them will-be
ratio et velut torrente quodam auferetur, praesertim
reason and as-if by-torrent a-certain it-will-be-carried-off especially
cum illi non unum adfectum des, cum quo conluctetur,
when to-him not one feeling you-give with which he-may-wrestle
sed omnis. plus potest quamvis mediocrium turba quam
but all more can however-much of-moderate-ones a-crowd than
posset unius magni violentia.
could of-one great the-violence

7 Habet pecuniae cupiditatem, sed modicam. habet ambitionem,
he-has of-money desire but moderate he-has ambition
sed non concitatam. habet iracundiam, sed placabilem.
but not roused he-has irascibility but placable
habet inconstantiam, sed minus vagam ac mobilem. habet
he-has inconstancy but less wandering and mobile he-has
libidinem non insanam. melius cum illo ageretur, qui
lust not insane better with him it-would-go who

unum vitium integrum haberet, quam cum eo, qui leviora
one vice whole had than with him who lighter-ones
quidem, sed omnia.
indeed but all
Deinde nihil interest, quam magnus sit adfectus: 8
then nothing it-matters how great is the-feeling
quantuscumque est, parere nescit, consilium non accipit.
however-great it-is to-obey it-knows-not counsel not it-accepts
quemadmodum rationi nullum animal optemperat, non
as reason no animal obeys not
ferum, non domesticum et mite, natura enim illorum est
wild not domestic and mild the-nature for of-them is
surda suadenti: sic non secuntur, non audiunt adfectus,
deaf to-one-urging so not they-follow not they-hear the-feelings
quantulicumque sunt. tigres leonesque numquam feritatem
however-small they-are tigers and-lions never (their)-wildness
exuunt, aliquando summittunt, et cum minime expectaveris,
put-off sometimes they-lower-(it) and when least you-expect
exasperatur torvitas mitigata. numquam bona fide vitia
is-roughened the-fierceness softened never in-good faith vices
mansuescunt.
grow-tame
Deinde, si ratio proficit, ne incipient quidem adfectus: 9
then if reason prevails not will-begin even the-feelings
si invita ratione coeperint, invita perseverabunt.
if with-unwilling reason they-have-begun with-(it)-unwilling they-will-persist
facilius est enim initia illorum prohibere quam impetum
easier it-is for the-beginnings of-them to-prevent than the-rush
regere. falsa est itaque ista mediocritas et inutilis, eodem
to-rule false is and-so that moderateness and useless in-the-same

loco habenda, quo si quis diceret modice insaniendum,
place to-be-held as if anyone should-say moderately to-be-mad
modice aegrotandum.
moderately to-be-sick
10 Sola virtus habet, non recipiunt animi mala
alone virtue has not admit of-the-mind the-evils
temperamentum. facilius sustuleris illa quam rexeris.
tempering more-easily you-would-remove them than rule
numquid dubium est, quin vitia mentis humanae
surely-not doubtful is-it but-that the-vices of-mind human
inveterata et dura, quae morbos vocamus, inmoderata sint,
inveterate and hard which diseases we-call immoderate are
ut avaritia, ut crudelitas, ut inpotentia? ergo inmoderati
as avarice as cruelty as lack-of-control therefore immoderate
sunt et adfectus. ab his enim ad illa transitur.
are also the-feelings from these for to those there-is-a-passing
11 Deinde si das aliquid iuris tristitiae, timori, cupiditati
then if you-give something of-right to-sadness to-fear to-desire
ceteris motibus pravis, non erunt in nostra potestate.
to-the-other motions crooked not they-will-be in our power
quare? quia extra nos sunt, quibus inritantur. itaque
why because outside us are-(the-things) by-which they-are-provoked and-so
crescent, prout magnas habuerint minoresve causas,
they-will-grow according-as great they-have-had or-lesser causes
quibus concitentur. maior erit timor, si plus, quo
by-which they-are-roused greater will-be fear if more by-which
exterreatur, aut propius aspexerit, acrior cupiditas, quo
it-is-terrified or nearer it-has-beheld keener desire by-as-much-as
illam amplioris rei spes evocaverit.
it of-a-larger thing the-hope has-called-forth

Si in nostra potestate non est, an sint adfectus, 12
if in our power not it-is whether there-be feelings
ne illud quidem est, quanti sint: si ipsis permisisti
not that even is how-great they-be if to-them you-have-permitted
incipere, cum causis suis crescent tantique erunt, quanti
to-begin with causes their they-will-grow and-so-great they-will-be as-great-as
fient. adice nunc, quod ista, quamvis exigua sint,
they-become add now that those-things although small they-be
in maius excedunt. numquam perniciosa servant modum.
into greater go-beyond never destructive-things keep measure
quamvis levia initia morborum serpunt et aegra corpora
although light the-beginnings of-diseases creep and sick bodies
minima interdum mergit accessio.
the-least sometimes sinks addition
Illud vero cuius dementiae est, credere quarum rerum extra 13
that indeed of-what madness is-it to-believe of-which things outside
nostrum arbitrium posita principia sunt, earum nostri esse
our will placed the-beginnings are of-those of-our to-be
arbitrii terminos? quomodo ad id finiendum satis valeo,
will the-limits how for that to-be-ended enough am-I-strong
ad quod prohibendum parum valui, cum facilius sit
for which to-be-prevented too-little I-was-strong since easier it-is
excludere quam admissa conprimere?
to-shut-out than things-admitted to-check
Quidam ita distinxerunt, ut dicerent: ‘temperans ac prudens 14
some so have-distinguished that they-said the-temperate and prudent-man
positione quidem mentis et habitu tranquillus est, eventu
in-the-position indeed of-mind and condition tranquil is in-the-event
non est. nam, quantum ad habitum mentis suae, non
not is for as-far-as to the-condition of-mind his not

perturbatur, nec contristatur nec timet, sed multae extrinsecus
he-is-perturbed nor is-saddened nor fears but many from-outside
causae incidunt, quae illi perturbationem adferant.'
causes befall which to-him perturbation may-bring

15 Tale est, quod volunt dicere: iracundum quidem illum non
such is what they-wish to-say irascible indeed him not
esse, irasci tamen aliquando; et timidum quidem non
to-be to-be-angry yet sometimes and timid indeed not
esse, timere tamen aliquando, id est, vitio timoris carere,
to-be to-fear yet sometimes that is the-vice of-fear to-lack
adfectu non carere. quod si recipitur, usu frequenti timor
the-feeling not to-lack but if it-is-admitted by-use frequent fear
transibit in vitium et ira in animum admissa habitum
will-pass into a-vice and anger into the-mind admitted condition
illum ira carentis animi retexet.
that from-anger lacking of-a-mind will-unweave

16 Praeterea si non contemnit venientes extrinsecus causas et
besides if not he-despises the-coming from-outside causes and
aliquid timet, cum fortiter eundum erit adversus tela,
something fears when bravely to-be-gone it-will-be against weapons
ignes, pro patria, legibus, libertate, cunctanter exibit
fires for fatherland laws liberty hesitatingly he-will-go-out
et animo recedente. non cadit autem in sapientem haec
and with-mind drawing-back not falls moreover upon the-wise-man this
diversitas mentis.
division of-mind

17 Illud praeterea iudico observandum, ne duo, quae separatim
that besides I-judge to-be-observed lest two-things which separately
probanda sunt, misceamus. per se enim colligitur unum
to-be-proved are we-mix through itself for it-is-inferred one
bonum esse, quod honestum, per se rursus, ad vitam
good to-be what honorable-(is) through itself again for a-life

beatam satis esse virtutem. si unum bonum est, quod
happy enough to-be virtue if one good is what
honestum, omnes concedunt ad beate vivendum sufficere
honorable-(is) all concede for happily living to-suffice
virtutem: e contrario non remittetur, si beatum sola
virtue on the-contrary not it-will-be-granted if happy alone
virtus facit, unum bonum esse, quod honestum est.
virtue makes one good to-be what honorable is
Xenocrates et Speusippus putant beatum vel sola virtute 18
Xenocrates and Speusippus think happy even by-alone virtue
fieri posse, non tamen unum bonum esse, quod honestum
to-become to-be-able not yet one good to-be what honorable
est. Epicurus quoque iudicat, cum virtutem habeat, beatum
is Epicurus also judges when virtue one-has happy
esse, sed ipsam virtutem non satis esse ad beatam vitam,
to-be but the-very virtue not enough to-be for a-happy life
quia beatum efficiat voluptas, quae ex virtute est, non
because happy makes pleasure which from virtue is not
ipsa virtus. inepta distinctio. idem enim negat
the-very virtue an-absurd distinction the-same-man for denies
umquam virtutem esse sine voluptate: ita si ei iuncta
ever virtue to-be without pleasure thus if to-it joined
semper est atque inseparabilis, et sola satis est. habet enim
always it-is and inseparable also alone enough it-is it-has for
secum voluptatem, sine qua non est, etiam cum sola est.
with-itself pleasure without which not it-is even when alone it-is
Illud autem absurdum est, quod dicitur beatum quidem 19
that moreover absurd is which is-said happy indeed
futurum vel sola virtute, non futurum autem perfecte
about-to-be even by-alone virtue not about-to-be however perfectly
beatum. quod quemadmodum fieri possit, non reperio.
happy which how to-be-done can not I-find

beata enim vita bonum in se perfectum habet,
the-happy for life a-good in itself perfect has
inexsuperabile. quod si est, perfecte beata est. si deorum
unsurpassable but if it-is perfectly happy it-is if of-the-gods
vita nihil habet maius aut melius, beata autem vita divina
the-life nothing has greater or better happy moreover life divine
est: nihil habet, in quod amplius possit attolli.
is nothing it-has into which further it-can to-be-raised
20 Praeterea si beata vita nullius est indigens, omnis beata
besides if the-happy life of-nothing is in-need every happy
vita perfecta est eademque est et beata et beatissima.
life perfect is and-the-same is both happy and most-happy
numquid dubitas, quin beata vita summum bonum
surely-not do-you-doubt but-that the-happy life the-highest good
sit? ergo si summum bonum habet, summe beata est.
is therefore if the-highest good it-has supremely happy it-is
quemadmodum summum bonum adiectionem non recipit
as the-highest good addition not admits
(quid enim supra summum erit?), ita ne beata quidem vita,
what for above the-highest will-be so not the-happy even life
quae sine summo bono non est. quod si aliquem magis
which without the-highest good not is which if someone more
beatum induxeris, induces et multo magis: innumerabilia
happy you-bring-in you-will-bring-in also much more innumerable
discrimina summi boni facies, cum summum bonum
distinctions of-the-highest good you-will-make since the-highest good
intellegam, quod supra se gradum non habet.
I-understand what above itself a-step not has
21 Si est aliquis minus beatus quam alius, sequitur, ut
if there-is someone less happy than another it-follows that
hic alterius vitam beatioris magis concupiscat quam
this-one of-the-other the-life of-the-happier more desires than

suam. beatus autem nihil suae praefert. utrumlibet ex
his-own the-happy-man moreover nothing to-his-own prefers either of
his incredibile est: aut aliquid beato restare, quod
these incredible is either something for-the-happy-man to-remain which
esse quam quod est malit, aut id illum non malle,
to-be than what he-is he-would-prefer or that him not to-prefer
quod illo melius est. utique enim quo prudentior
which than-it better is assuredly for by-how-much more-prudent
est, hoc magis se ad id, quod est optimum, extendet
he-is by-this more himself to that which is best he-will-stretch
et id omni modo consequi cupiet. quomodo autem beatus
and that in-every way to-attain will-desire how moreover happy
est, qui cupere etiamnunc potest, immo qui debet?
is he-who to-desire still can nay who ought
Dicam, quid sit, ex quo veniat hic error: nesciunt beatam 22
I-will-say what it-is from which comes this error they-know-not the-happy
vitam unam esse. in optimo illam statu ponit qualitas sua,
life one to-be in the-best it state places quality its
non magnitudo. itaque in aequo est longa et brevis, diffusa
not size and-so on a-level is the-long and the-short the-spread-out
et angustior, in multa loca multasque partes distributa et
and the-narrower into many places and-many parts distributed and
in unum coacta. qui illam numero aestimat et mensura
into one compressed he-who it by-number values and by-measure
et partibus, id illi, quod habet eximium, eripit. quid
and by-parts that from-it which it-has outstanding he-snatches what
autem est in beata vita eximium? quod plena est.
moreover is in the-happy life outstanding that full it-is
Finis, ut puto, edendi bibendique satietas est. hic plus 23
the-end as I-think of-eating and-of-drinking satiety is this-one more
edit, ille minus: quid refert? uterque iam satur est.
eats that-one less what does-it-matter each now sated is

hic plus bibit, ille minus: quid refert? uterque non
this-one more drinks that-one less what does-it-matter each not
sitit. hic pluribus annis vixit, hic paucioribus: nihil
thirsts this-one more years has-lived this-one fewer nothing
interest, si tam illum multi anni beatum fecerunt quam
it-matters if as-much that-one many years happy have-made as
hunc pauci. ille, quem tu minus beatum vocas, non est
this-one few he whom you less happy call not is
beatus: non potest nomen inminui.
happy not can the-name to-be-lessened

24 'Qui fortis est, sine timore est. qui sine timore est,
he-who brave is without fear is he-who without fear is
sine tristitia est. qui sine tristitia est, beatus est.'
without sadness is he-who without sadness is happy is
nostrorum haec interrogatio est. adversus hanc sic respondere
of-ours this syllogism is against this thus to-answer
conantur: falsam nos rem et controversiosam pro confessa
they-try a-false us thing and controversial for admitted
vindicare, eum, qui fortis est, sine timore esse. 'quid
to-claim him who brave is without fear to-be what
ergo?' inquit 'fortis inminentia mala non timebit? istuc
then he-says the-brave-man impending evils not will-fear that
dementis alienatique, non fortis est. ille vero' inquit
of-a-madman and-of-one-deranged not of-a-brave-man is he indeed he-says
'moderatissime timet, sed in totum extra metum non est.'
most-moderately fears but in the-whole outside fear not is

25 Qui hoc dicunt, rursus in idem revolvuntur, ut illis
those-who this say again into the-same are-rolled-back that for-them
virtutum loco sint minora vitia. nam qui timet quidem,
of-virtues in-place are lesser vices for he-who fears indeed
sed rarius et minus, non caret malitia, sed leviore
but more-rarely and less not lacks wickedness but by-a-lighter

vexatur. ‘at enim dementem puto, qui mala imminentia
is-troubled but for mad I-think-(him) who evils impending
non extimescit.’ verum est, quod dicis, si mala sunt: sed
not dreads true it-is what you-say if evils they-are but
si scit mala illa non esse et unam tantum turpitudinem
if he-knows evils them not to-be and one only baseness
malum iudicat, debebit secure pericula aspicere et aliis
an-evil judges he-will-have-to without-care dangers to-behold and by-others
timenda contemnere. aut si stulti et amentis est mala
things-to-be-feared to-despise or if of-a-fool and of-a-madman it-is evils
non timere, quo quis prudentior est, hoc timebit magis.
not to-fear by-how-much anyone more-prudent is by-this he-will-fear more
‘Ut vobis’ inquit ‘videtur, praebebit se periculis fortis.’ 26
as to-you he-says it-seems will-offer himself to-dangers the-brave-man
minime: non timebit illa, sed vitabit: cautio illum decet, timor
by-no-means not he-will-fear them but will-avoid caution him befits fear
non decet. ‘quid ergo?’ inquit ‘mortem, vincla, ignes, alia tela
not befits what then he-says death chains fires other weapons
fortunae non timebit?’ non. scit enim illa non esse mala,
of-fortune not will-he-fear no he-knows for them not to-be evils
sed videri. omnia ista humanae vitae formidines putat.
but to-seem all those-things of-human life bugbears he-thinks
Describe captivitatem, verbera, catenas, egestatem et 27
describe captivity blows chains poverty and
membrorum lacerationes vel per morbum vel per
of-limbs the-manglings either through disease or through
iniuriam et quicquid aliud adtuleris: inter lymphatos metus
injury and whatever else you-bring among frenzied fears
numerat. ista timidis timenda sunt. an id existimas
he-counts-(them) those-things for-the-timid to-be-feared are or that do-you-think
malum, ad quod aliquando nobis nostra sponte veniendum est?
an-evil to which sometime by-us of-our own-accord to-be-come it-is

28 Quaeris quid sit malum? cedere iis, quae mala
you-ask what is evil to-yield to-those-things which evils
vocantur, et illis libertatem suam dedere, pro qua cuncta
are-called and to-them liberty one's-own to-surrender for which all-things
patienda sunt. perit libertas, nisi illa contemnimus, quae
to-be-suffered are perishes liberty unless those-things we-despise which
nobis iugum inponunt. non dubitarent, quid conveniret forti
on-us a-yoke impose not they-would-doubt what befitted a-brave
viro, si scirent, quid esset fortitudo. non est enim inconsulta
man if they-knew what was fortitude not it-is for unconsidered
temeritas nec periculorum amor nec formidabilium adpetitio:
rashness nor of-dangers love nor of-fearful-things a-seeking
scientia est distinguendi, quid sit malum et quid non sit.
knowledge it-is of-distinguishing what is evil and what not is
diligentissima in tutela sui fortitudo est et eadem
most-careful in the-protection of-itself fortitude is and the-same
patientissima eorum, quibus falsa species malorum est.
most-enduring of-those-things in-which false the-appearance of-evils is
29 'Quid ergo? si ferrum intentatur cervicibus viri fortis, si
what then if steel is-aimed at-the-neck of-a-man brave if
pars subinde alia atque alia suffoditur, si viscera sua in sinu
part repeatedly one and another is-dug-through if entrails his-own in lap
suo vidit, si ex intervallo, quo magis tormenta sentiat,
his he-has-seen if after an-interval by-which more the-torments he-may-feel
repetitur et per adsiccata viscera recens demittitur
he-is-attacked-again and through dried-up entrails fresh is-let-down
sanguis: non timet? istum tu dices nec dolere?' iste
blood not does-he-fear that-man you will-say not-even to-feel-pain that-man
vero dolet. sensum enim hominis nulla exuit virtus. sed non
indeed feels-pain the-feeling for of-a-man no strips-off virtue but not

timet: invictus ex alto dolores suos spectat. quaeris quis
he-fears unconquered from on-high pains his he-watches you-ask what
tunc animus illi sit? qui aegrum amicum adhortantibus.
then spirit to-him is that-which a-sick friend to-those-exhorting
'Quod malum est, nocet. quod nocet, deteriorem facit. 30
what evil is harms what harms worse makes
dolor et paupertas deteriorem non faciunt: ergo mala non
pain and poverty worse not make therefore evils not
sunt.' 'falsum est' inquit 'quod proponitis: non enim, si
they-are false it-is he-says what you-propose not for if
quid nocet, etiam deteriorem facit. tempestas et procella
anything harms also worse it-makes storm and squall
nocet gubernatori, non tamen illum deteriorem facit.'
harms the-helmsman not yet him worse makes
Quidam e Stoicis ita adversus hoc respondent: deteriorem 31
some of the-Stoics thus against this answer worse
fieri gubernatorem tempestate ac procella, quia non
to-become the-helmsman by-storm and squall because not
possit id, quod proposuit, efficere nec tenere cursum suum:
he-can that which he-purposed effect nor hold course his
deteriorem illum in arte sua non fieri, in opere fieri.
worse him in art his not to-become in the-work to-become
quibus Peripateticus 'ergo' inquit 'et sapientem deteriorem
to-whom the-Peripatetic therefore he-says also the-wise-man worse
faciet paupertas, dolor et quicquid aliud tale fuerit.
will-make poverty pain and whatever else such will-have-been
virtutem enim illi non eripiet, sed opera eius inpediet.'
virtue for from-him not it-will-snatch but the-works of-it will-binder
Hoc recte diceretur, nisi dissimilis esset gubernatoris 32
this rightly would-be-said unless unlike were of-the-helmsman
condicio et sapientis. huic enim propositum est in
the-condition and of-the-wise-man for-this-one for the-purpose is in

vita agenda non utique, quod temptat, efficere, sed omnia
life to-be-led not assuredly what he-attempts to-effect but all-things
recte facere. gubernatori propositum est utique navem in
rightly to-do for-the-helmsman the-purpose is assuredly the-ship into
portum perducere. artes ministrae sunt, praestare debent,
port to-bring the-arts handmaids are to-provide they-ought
quod promittunt: sapientia domina rectrixque est. artes
what they-promise wisdom mistress and-ruler is the-arts
serviunt vitae, sapientia imperat.
serve life wisdom commands

33 Ego aliter respondendum iudico: nec artem gubernatoris
I otherwise to-be-answered judge neither the-art of-the-helmsman
deteriorem ulla tempestate fieri nec ipsam administrationem
worse by-any storm to-become nor the-very administration
artis. gubernator tibi non felicitatem promisit, sed utilem
of-the-art the-helmsman to-you not prosperity promised but useful
operam et navis regendae scientiam. haec eo magis
effort and of-the-ship to-be-steered the-knowledge this by-that more
apparet, quo illi magis aliqua fortuita vis obstitit. qui
appears by-which it more some chance force has-opposed he-who
hoc potuit dicere 'Neptune, numquam hanc navem nisi
this could say Neptune never this ship except
rectam', arti satis fecit: tempestas non opus gubernatoris
upright the-art enough has-done the-storm not the-work of-the-helmsman
impedit, sed successum.
hinders but the-success

34 'Quid ergo?' inquit 'non nocet gubernatori ea res, quae illum
what then he-says not harms the-helmsman that thing which him
tenere portum vetat, quae conatus eius inritos efficit, quae
to-hold the-port forbids which attempts his vain makes which
aut refert illum aut detinet et exarmat?' non tamquam
either carries-back him or detains and disarms not as

gubernatori, sed tamquam naviganti nocet: alioqui gubernator
a-helmsman but as one-sailing it-harms otherwise helmsman
ille non est. gubernatoris artem adeo non inpedit, ut ostendat:
he not is of-the-helmsman the-art so-far not it-hinders that it-shows-(it)
tranquillo enim, ut aiunt, quilibet gubernator est. navigio
in-calm for as they-say anyone a-helmsman is the-vessel
ista obsunt, non rectori eius, qua rector est.
those-things hurt not the-steersman of-it in-so-far-as steersman he-is
Duas personas habet gubernator: alteram communem cum 35
two roles has the-helmsman the-one common with
omnibus, qui eandem conscenderunt navem: ipse quoque
all who the-same have-boarded ship he-himself also
vector est; alteram propriam: gubernator est. tempestas
a-passenger is the-other his-own a-helmsman he-is the-storm
tamquam vectori nocet, non tamquam gubernatori.
as a-passenger harms-(him) not as a-helmsman
Deinde gubernatoris ars alienum bonum est: ad eos, 36
then of-the-helmsman the-art another's good is to those
quos vehit, pertinet, quomodo medici ad eos, quos
whom it-carries it-pertains as of-the-physician to those whom
curat: commune bonum est sapientis: est et eorum, cum
he-treats a-common good is the-wise-man's it-is both of-those with
quibus vivit, et proprium ipsius. itaque gubernatori fortasse
whom he-lives and proper to-himself and-so the-helmsman perhaps
noceatur, cuius ministerium aliis promissum tempestate
may-be-harmed whose service to-others promised by-storm
inpeditur:
is-hindered
Sapienti non nocetur a paupertate, non a dolore, non 37
the-wise-man not is-harmed by poverty not by pain not
ab aliis tempestatibus vitae. non enim prohibentur opera
by the-other storms of-life not for are-forbidden works

eius omnia, sed tantum ad alios pertinentia: ipse semper
his all but only to others pertaining he-himself always
in actu est, in effectu tunc maximus, cum illi fortuna
in action is in effect then greatest when to-him fortune
se opposuit. tunc enim ipsius sapientiae negotium agit,
herself has-opposed then for of-the-very wisdom the-business he-does
quam diximus et alienum bonum esse et suum.
which we-said both another's good to-be and his-own

38 Praeterea ne aliis quidem tunc prodesse prohibetur, cum
besides not others even then to-help is-he-forbidden when
illum aliquae necessitates premunt. propter paupertatem
him some necessities press because-of poverty
prohibetur docere, quemadmodum tractanda res publica
he-is-forbidden to-teach how to-be-handled the-thing public
sit, at illud docet, quemadmodum sit tractanda paupertas.
is but that he-teaches how is to-be-handled poverty
per totam vitam opus eius extenditur. ita nulla fortuna,
through the-whole life the-work of-him is-extended thus no fortune
nulla res actus sapientis excludit. id enim ipsum agit,
no thing the-acts of-the-wise-man shuts-out that for very-thing he-does
quo alia agere prohibetur. ad utrosque casus aptus
by-which other-things to-do he-is-forbidden for both chances fit
est: bonorum rector est, malorum victor.
he-is of-goods the-ruler he-is of-evils the-conqueror

39 Sic, inquam, se exercuit, ut virtutem tam in
so I-say himself he-has-exercised that virtue as-much in
secundis quam in adversis exhiberet nec materiam eius,
favorable-things as in adverse he-might-show nor the-material of-it
sed ipsam intueretur. itaque nec paupertas illum nec dolor
but itself might-regard and-so neither poverty him nor pain

nec quicquid aliud imperitos avertit et praecipites agit,
nor whatever else the-unskilled turns-aside and headlong drives
prohibet. tu illum premi putas malis? utitur.
forbids you him to-be-pressed do-you-think by-evils he-uses-(them)
Non ex ebore tantum Phidias sciebat facere simulacra: 40
not from ivory only Phidias knew to-make statues
faciebat ex aere; si marmor illi, si adhuc viliorem
he-used-to-make from bronze if marble to-him if still cheaper
materiam obtulisses, fecisset, quale ex illa fieri
material you-had-offered he-would-have-made such-as from it to-be-made
optimum posset: sic sapiens virtutem, si licebit, in
best could so the-wise-man virtue if it-will-be-allowed in
divitiis explicabit, si minus, in paupertate; si poterit, in
riches will-unfold if not in poverty if he-can in
patria, si minus, in exilio; si poterit, imperator, si minus,
(his)-fatherland if not in exile if he-can a-general if not
miles; si poterit, integer, si minus, debilis. quamcumque
a-soldier if he-can whole if not maimed whatever
fortunam acceperit, aliquid ex illa memorabile efficiet.
fortune he-has-received something from it memorable he-will-make
Certi sunt domitores ferarum, qui saevissima animalia et 41
certain there-are tamers of-wild-beasts who the-most-savage animals and
ad occursum expavescenda hominem pati subigunt nec
at the-encounter to-be-dreaded man to-endure they-force nor
asperitatem excussisse contenti usque in contubernium
the-roughness to-have-shaken-out content right to companionship
mitigant: leonibus magister manum insertat, osculatur tigrim
they-soften to-lions the-trainer (his)-hand thrusts-in kisses the-tiger
suus custos, elephantum minimus Aethiops iubet subsidere
its keeper the-elephant the-smallest Ethiopian bids to-sink
in genua et ambulare per funem: sic sapiens artifex est
onto the-knees and to-walk along a-rope so the-wise-man a-craftsman is

domandi mala. dolor, egestas, ignominia, carcer, exilium ubique
of-taming evils pain poverty disgrace prison exile everywhere
horrenda, cum ad hunc pervenere, mansueta sunt. Vale.
to-be-shuddered-at when to this-man they-have-come tame are farewell

LXXXVI · SCIPIO'S BATH

Seneca writes from the villa of Scipio Africanus, who withdrew to Liternum so that neither he nor liberty should wrong the other. He describes the small, dark bath in which the terror of Carthage washed a body tired by farm work, and sets against it the baths of his own day, with their marble, glass vaults, and silver taps. Scipio bathed in cloudy water, and not every day. Then Aegialus, the present owner, teaches him that even old trees can be transplanted: an olive grove set out in two ways, and an aged vine moved as well.

1 In ipsa Scipionis Africani villa iacens haec tibi scribo
in the-very of-Scipio Africanus villa lying these-things to-you I-write
adoratis manibus eius et ara, quam sepulchrum esse
with-worshiped shades his and the-altar which the-tomb to-be
tanti viri suspicor. animum quidem eius in caelum,
of-so-great a-man I-suspect the-mind indeed of-him into heaven
ex quo erat, redisse persuadeo mihi, non quia
from which it-was to-have-returned I-persuade myself not because
magnos exercitus duxit, hos enim et Cambyses furiosus
great armies he-led these for also Cambyses mad
ac furore feliciter usus habuit, sed ob egregiam
and madness luckily having-used had but on-account-of outstanding
moderationem pietatemque, quam magis in illo admirabilem
moderation and-dutifulness which more in him admirable

iudico, cum reliquit patriam, quam cum defendit: aut
I-judge when he-left (his)-fatherland than when he-defended-(it) either
Scipio Romae esse debebat aut Roma in libertate.
Scipio at-Rome to-be ought or Rome in liberty
'Nihil' inquit 'volo derogare legibus, nihil institutis. 2
nothing he-says I-wish to-take-away from-the-laws nothing from-the-institutions
aequum inter omnes cives ius sit. utere sine me beneficio
equal among all citizens right let-be use without me benefit
meo, patria. causa tibi libertatis fui, ero et
my fatherland the-cause for-you of-liberty I-have-been I-will-be also
argumentum: exeo, si plus quam tibi expedit, crevi.'
the-proof I-go-out if more than for-you is-expedient I-have-grown
Quidni ego admirer hanc magnitudinem animi, qua 3
why-not I should-admire this greatness of-mind by-which
in exilium voluntarium secessit et civitatem exoneravit?
into exile voluntary he-withdrew and the-state unburdened
eo perducta res erat, ut aut libertas Scipioni aut
to-that brought the-matter was that either liberty to-Scipio or
Scipio libertati faceret iniuriam. neutrum fas erat: itaque
Scipio to-liberty should-do injury neither right was and-so
locum dedit legibus et se Liternum recepit tam suum
place he-gave to-the-laws and himself to-Liternum withdrew as-much his-own
exilium rei publicae inputaturus quam Hannibalis.
exile to-the-thing public about-to-charge as Hannibal's
Vidi villam extructam lapide quadrato, murum circumdatum 4
I-saw the-villa built of-stone squared a-wall put-around
silvae, turres quoque in propugnaculum villae utrimque
the-wood towers also for a-defense of-the-villa on-both-sides
subrectas, cisternam aedificiis ac viridibus subditam, quae
raised a-cistern under-buildings and greenery set which
sufficere in usum vel exercitus posset, balneolum angustum,
to-suffice for the-use even of-an-army could a-little-bath narrow

tenebricosum ex consuetudine antiqua: non videbatur
dark from custom ancient not it-seemed
maioribus nostris caldum nisi obscurum. magna ergo me
to-ancestors our warm unless dark great therefore me
voluptas subiit contemplantem mores Scipionis ac nostros:
pleasure came-over contemplating the-ways of-Scipio and ours
5 In hoc angulo ille Carthaginis horror, cui Roma debet,
in this corner that of-Carthage terror to-whom Rome owes
quod tantum semel capta est, abluebat corpus laboribus
that only once captured it-was used-to-wash a-body by-labors
rusticis fessum. exercebat enim opere se terramque, ut
rustic wearied he-exercised for by-work himself and-the-earth as
mos fuit priscis, ipse subigebat. sub hoc ille tecto
the-custom was for-the-ancients he-himself tilled under this he roof
tam sordido stetit, hoc illum pavimentum tam vile sustinuit:
so mean stood this him floor so cheap bore
6 At nunc quis est, qui sic lavari sustineat? pauper
but now who is-there who thus to-be-washed would-bear poor
sibi videtur ac sordidus, nisi parietes magnis et pretiosis
to-himself he-seems and mean unless the-walls with-great and costly
orbibus refulserunt, nisi Alexandrina marmora Numidicis
disks have-gleamed unless Alexandrian marbles with-Numidian
crustis distincta sunt, nisi illis undique operosa et in
slabs set-off are unless to-them on-every-side elaborate and into
picturae modum variata circumlitio praetexitur, nisi vitro
of-a-painting the-manner varied a-coating is-set-as-a-border unless with-glass
absconditur camera, nisi Thasius lapis, quondam rarum in
is-hidden the-vault unless Thasian stone once a-rare in
aliquo spectaculum templo, piscinas nostras circumdedit, in
some sight temple pools our has-surrounded into

quas multa sudatione corpora exsaniata demittimus, nisi
which by-much sweating bodies drained we-let-down unless
aquam argentea epitonia fuderunt.
water silver taps have-poured
Et adhuc plebeias fistulas loquor: quid, cum ad balnea 7
and still plebeian pipes I-speak-of what when to the-baths
libertinorum pervenero? quantum statuarum, quantum
of-freedmen I-have-come how-much of-statues how-much
columnarum est nihil sustinentium, sed in ornamentum
of-columns there-is nothing supporting but for ornament
positarum inpensae causa! quantum aquarum per gradus
placed of-expense for-the-sake how-much of-waters over steps
cum fragore labentium! eo deliciarum pervenimus, ut
with a-crash gliding to-that of-luxuries we-have-come that
nisi gemmas calcare nolimus.
except gems to-tread we-are-unwilling
In hoc balneo Scipionis minimae sunt rimae magis quam 8
in this bath of-Scipio very-small are chinks rather than
fenestrae muro lapideo exsectae, ut sine iniuria
windows from-the-wall of-stone cut-out that without injury
munimenti lumen admitterent: at nunc blattaria vocant
of-the-fortification light they-might-admit but now moth-holes they-call
balnea, si qua non ita aptata sunt, ut totius diei solem
baths if any not so fitted are that of-the-whole day the-sun
fenestris amplissimis recipiant, nisi et lavantur simul et
with-windows very-ample they-may-receive unless both they-are-washed at-once and
colorantur, nisi ex solio agros ac maria prospiciunt. itaque
are-tanned unless from the-tub fields and seas they-look-out-on and-so
quae concursum et admirationem habuerant, cum dedicarentur,
what a-crowd and admiration had-had when they-were-dedicated

devitantur et in antiquorum numerum reiciuntur, cum
are-shunned and into of-antiques the-number are-thrown-back when
aliquid novi luxuria commenta est, quo ipsa se obrueret.
something new luxury devised has by-which it-itself itself might-overwhelm
9 At olim et pauca erant balnea nec ullo cultu exornata.
but once both few were the-baths nor with-any adornment decked-out
cur enim exornaretur res quadrantaria et in usum, non
why for should-be-adorned a-thing costing-a-farthing and for use not
in oblectamentum reperta? non suffundebatur aqua nec
for amusement found not was-poured-in water nor
recens semper velut ex calido fonte currebat, nec referre
fresh always as-if from a-hot spring did-it-run nor to-matter
credebant, in quam perlucida sordes deponerent.
did-they-believe into how clear-(water) dirt they-put-off
10 Sed, di boni, quam iuvat illa balinea intrare obscura et
but gods good how it-pleases those baths to-enter dark and
gregali tectorio inducta, quae scires Catonem tibi
with-common plaster coated which you-would-know Cato for-you
aedilem aut Fabium Maximum aut ex Corneliis aliquem
as-aedile or Fabius Maximus or of the-Cornelii someone
manu sua temperasse? nam hoc quoque nobilissimi
with-hand his-own to-have-tempered for this also the-noblest
aediles fungebantur officio intrandi ea loca, quae populum
aediles used-to-perform duty of-entering those places which the-people
receptabant, exigendique munditias et utilem ac salubrem
received and-of-exacting cleanliness and a-useful and healthful
temperaturam, non hanc, quae nuper inventa est similis
temperature not this which lately found has-been like
incendio, adeo quidem, ut convictum in aliquo scelere
a-fire so-much indeed that convicted in some crime

servum vivum lavari oporteat. nihil mihi videtur
a-slave alive to-be-washed it-would-be-needful nothing to-me seems
iam interesse, ardeat balineum an caleat.
now to-differ whether-burns the-bath or is-warm
Quantae nunc aliqui rusticitatis damnant Scipionem, 11
of-how-great now some boorishness condemn Scipio
quod non in caldarium suum latis specularibus
that not into hot-room his with-broad panes
diem admiserat, quod non in multa luce decoquebatur
the-day he-had-admitted that not in much light he-was-baked
et expectabat, ut in balneo concoqueret. o hominem
and waited that in the-bath he-might-digest O man
calamitosum! nesciit vivere. non saccata aqua lavabatur, sed
unfortunate he-knew-not to-live not in-strained water he-was-washed but
saepe turbida et, cum plueret vehementius, paene lutulenta.
often cloudy and when it-rained more-heavily almost muddy
nec multum eius intererat, an sic lavaretur: veniebat
nor much to-him did-it-matter whether so he-was-washed he-came
enim ut sudorem illic ablueret, non ut unguentum.
for that sweat there he-might-wash-off not that perfume
Quas nunc quorundam voces futuras credis? 'non 12
what now of-some the-voices about-to-be do-you-believe not
invideo Scipioni: vere in exilio vixit, qui sic lavabatur.'
I-envy Scipio truly in exile he-lived who thus was-washed
immo, si scias, non cotidie lavabatur. nam ut aiunt,
nay if you-would-know not daily he-was-washed for as they-say
qui priscos mores urbis tradiderunt, brachia et crura
who the-ancient ways of-the-city have-handed-down arms and legs
cotidie abluebant, quae scilicet sordes opere collegerant,
daily they-washed which namely dirt by-work had-gathered
ceterum toti nundinis lavabantur. hoc loco dicet aliquis:
but whole on-market-days they-were-washed at-this point will-say someone

‘olim liquet mihi inmundissimos fuisse’. quid putas
long-since clear-it-is to-me most-unclean to-have-been what do-you-think
illos oluisse? militiam, laborem, virum. postquam munda
them to-have-smelled-of soldiering labor a-man after clean
balnea inventa sunt, spurciores sunt.
baths found were filthier they-are

13 Descripturus infamem et nimiis notabilem deliciis
about-to-describe an-infamous-(man) and by-excessive notable luxuries
Horatius Flaccus quid ait? ‘pastillos Buccillus olet.’ dares
Horace Flaccus what says of-lozenges Buccillus smells you-might-give
nunc Buccillum: proinde esset ac si hircum oleret,
now Buccillus just-so he-would-be as if of-a-goat he-smelled
Gargonii loco esset, quem idem Horatius Buccillo
in-Gargonius's place he-would-be whom the-same Horace to-Buccillus
opposuit. parum est sumere unguentum, nisi bis die
opposed too-little it-is to-take perfume unless twice a-day
terque renovatur, ne evanescat in corpore. quid, quod hoc
and-thrice it-is-renewed lest it-vanish on the-body what that in-this
odore tamquam suo gloriantur?
odor as-if their-own they-glory

14 Haec si tibi nimium tristia videbuntur, villae
these-things if to-you too gloomy will-seem to-the-villa
inputabis, in qua didici ab Aegialo, diligentissimo
you-will-charge-(them) in which I-learned from Aegialus a-most-diligent
patre familiae, is enim nunc huius agri possessor est,
father of-a-household he for now of-this land the-possessor is
quamvis vetus arbustum posse transferri. hoc nobis
however old a-plantation to-be-able to-be-transplanted this for-us
senibus discere necessarium est, quorum nemo non olivetum
old-men to-learn necessary is of-whom no-one not an-olive-grove

alteri ponit: quod vidi illud †arborum trimum et
for-another plants which I-saw that of-trees [?] three-year-old and
quadrimum fastidiendi fructus aut †deponere.
four-year-old of-to-be-scorned fruit or to-put-down [?]
Te quoque proteget illa, quae 'tarda venit seris factura 15
you also will-shelter that which slow comes for-late about-to-make
nepotibus umbram', ut ait Vergilius noster, qui non quid
grandsons shade as says Vergil our who not what
verissime, sed quid decentissime diceretur aspexit nec
most-truly but what most-becomingly might-be-said regarded nor
agricolas docere voluit, sed legentes delectare.
farmers to-teach wished but those-reading to-delight
Nam, ut alia omnia transeam, hoc quod mihi hodie 16
for that other-things all I-may-pass-over this which for-me today
necesse fuit deprehendere, adscribam: 'vere fabis satio
necessary was to-catch I-will-add in-spring for-beans the-sowing
est: tunc te quoque, medica, putres accipiunt sulci, et
is then you also alfalfa crumbling receive furrows and
milio venit annua cura.' an uno tempore ista ponenda
for-millet comes yearly care whether at-one time those to-be-planted
sint et an utriusque verna sit satio, hinc aestimes
are and whether of-each vernal is the-sowing hence you-may-judge
licet: Iunius mensis est, quo tibi scribo, iam proclivis
it-is-allowed June the-month is in-which to-you I-write now sloping
in Iulium: eodem die vidi fabam metentes, milium serentes.
into July on-the-same day I-saw beans men-reaping millet sowing
Ad olivetum revertar, quod vidi duobus modis depositum: 17
to the-olive-grove I-will-return which I-saw in-two ways set-down
magnarum arborum truncos circumcisis ramis et ad unum
of-great trees the-trunks with-cut-around branches and to one
redactis pedem cum rapo suo transtulit amputatis radicibus,
reduced foot with stock their he-transplanted with-cut-off roots

relicto tantum capite ipso, ex quo illae pependerant. hoc
with-left only the-head itself from which they had-hung this
fimo tinctum in scrobem demisit, deinde terram non
in-dung dipped into a-trench he-let-down then earth not
adgessit tantum, sed calcavit et pressit.
he-heaped-on only but trod and pressed

18 Negat quicquam esse hac, ut ait, pisatione efficacius:
he-denies anything to-be than-this as he-says ramming more-effective
videlicet frigus excludit et ventum. minus praeterea movetur
evidently cold it-shuts-out and wind less besides it-is-moved
et ob hoc nascentes radices prodire patitur ac solum
and on-account-of this the-nascent roots to-come-forth it-allows and the-soil
adprendere, quas necesse est cereas adhuc et precario haerentes
to-grasp which necessary it-is waxen still and precariously clinging
levis quoque revellat agitatio. rapum autem arboris,
a-light even may-tear-away shaking the-stock moreover of-the-tree
antequam obruat, radit. ex omni enim materia, quae
before he-buries-(it) he-scrapes from all for wood which
nudata est, ut ait, radices exeunt novae. non plures autem
bared has-been as he-says roots come-out new not more moreover
super terram eminere debet truncus quam tres aut quattuor
above the-earth to-stand-out ought the-trunk than three or four
pedes. statim enim ab imo vestietur nec magna pars
feet at-once for from the-bottom it-will-be-clothed nor a-great part
quemadmodum in olivetis veteribus arida et retorrida erit.
as in olive-groves old dry and parched will-be

19 Alter ponendi modus hic fuit: ramos fortes nec corticis
the-other of-planting way this was branches strong nor of-bark
duri, quales esse novellarum arborum solent, eodem genere
hard such-as to-be of-young trees are-wont in-the-same kind
deposuit. hi paulo tardius surgunt, sed cum tamquam a
he-set-down these a-little more-slowly rise but when as-if from

planta processerint, nihil habent in se abhorridum
a-slip they-have-come-forth nothing they-have in themselves rough
aut triste.
or gloomy
Illud etiamnunc vidi, vitem ex arbusto suo annosam 20
that still I-saw a-vine from tree its aged
transferri; huius capillamenta quoque, si fieri potest,
to-be-transplanted of-this the-fibers also if to-be-done it-can
colligenda sunt, deinde liberalius sternenda vitis, ut etiam
to-be-gathered are then more-generously to-be-spread the-vine that even
ex corpore radicescat. et vidi non tantum mense
from the-body it-may-take-root and I-saw not only in-the-month
Februario positas, sed etiam Martio exacto: tenent et
February (vines)-planted but even with-March ended they-hold and
conplexae sunt non suas ulmos.
embraced have not their-own elms
Omnes autem istas arbores, quae, ut ita dicam, grandiscapiae 21
all moreover those trees which that so I-may-say large-stemmed
sunt, ait aqua adiuvandas cisternina, quae si prodest,
are he-says with-water to-be-helped from-a-cistern which if it-helps
habemus pluviam in nostra potestate. plura te docere non
we-have rain in our power more you to-teach not
cogito, ne quemadmodum Aegialus me sibi adversarium
I-intend lest as Aegialus me for-himself an-adversary
paravit, sic ego parem te mihi. Vale.
prepared so I prepare you for-myself farewell

Seneca travels with his friend Maximus and very little: a mattress on the ground, dried figs, a farm cart. He still blushes when a more elegant party passes, and takes it as proof that he has not come far. A man deep in debt is poor whatever he owns, and Cato the Censor rode a single nag with his saddlebags. Then come the Stoic syllogisms that riches are not a good, with the Peripatetic answers, and Posidonius's view that riches are a cause of evils because they provoke men. Better to storm the feelings than to outwit them.

1 Naufragium, antequam navem adscenderem, feci. quomodo
shipwreck before the-ship I-boarded I-made how
acciderit, non adicio, ne et hoc putes inter Stoica paradoxa
it-happened not I-add lest also this you-think among the-Stoic paradoxes
ponendum, quorum nullum esse falsum nec tam mirabile
to-be-placed of-which none to-be false nor so wonderful
quam prima facie videtur, cum volueris, adprobabo, immo
as at-first sight it-seems when you-wish I-will-prove nay
etiam si nolueris. interim hoc me iter docuit, quam
even if you-are-unwilling meanwhile this me journey has-taught how
multa haberemus supervacua et quam facile iudicio
many-things we-had superfluous and how easily by-judgment
possemus deponere, quae, si quando necessitas abstulit,
we-could lay-down which if ever necessity has-taken-away
non sentimus ablata.
not we-feel taken-away

2 Cum paucissimis servis, quos unum capere vehiculum potuit,
with very-few slaves whom one to-hold vehicle could
sine ullis rebus, nisi quae corpore nostro continebantur,
without any things except those-which on-body our were-held
ego et Maximus meus biduum iam beatissimum agimus.
I and Maximus my two-days now most-happy spend

culcita in terra iacet, ego in culcita. ex duabus paenulis
a-mattress on the-ground lies I on the-mattress of two cloaks
altera stragulum, altera opertorium facta est.
the-one a-blanket the-other a-coverlet made has-been
De prandio nihil detrahi potuit: paratum fuit non 3
from the-lunch nothing to-be-subtracted could ready it-was in-not
magis hora, nusquam sine caricis, numquam sine
more than-an-hour nowhere without dried-figs never without
pugillaribus: illae, si panem habeo, pro pulmentario sunt, si
writing-tablets those if bread I-have for a-relish are if
non habeo, pro pane. cotidie mihi annum novum faciunt,
not I-have for bread daily for-me a-year new they-make
quem ego faustum et felicem reddo bonis cogitationibus
which I auspicious and happy render by-good thoughts
et animi magnitudine, qui numquam maior est, quam
and of-mind by-greatness which never greater is than
ubi aliena seposuit et fecit sibi pacem nihil
when another's-things it-has-set-aside and has-made for-itself peace nothing
timendo, fecit sibi divitias nihil concupiscendo.
by-fearing has-made for-itself riches nothing by-desiring
Vehiculum, in quod inpositus sum, rusticum est; mulae 4
the-vehicle into which placed I-have-been rustic is the-mules
vivere se ambulando testantur; mulio excalceatus, non
to-live themselves by-walking testify the-muleteer unshod not
propter aestatem. vix a me obtineo, ut hoc vehiculum
because-of the-summer scarcely from myself I-obtain that this vehicle
velim videri meum. durat adhuc perversa recti verecundia,
I-wish to-seem mine lasts still a-perverse of-the-right shame
et quotiens in aliquem comitatum lautiorem incidimus,
and as-often-as upon some company more-elegant we-fall
invitus erubesco, quod argumentum est ista, quae probo,
unwilling I-blush which a-proof is those-things which I-approve

quae laudo, nondum habere certam sedem et inmobilem.
which I-praise not-yet to-have a-sure seat and immovable
qui sordido vehiculo erubescit, pretioso gloriabitur.
he-who at-a-mean vehicle blushes in-a-costly-one will-glory
5 Parum adhuc profeci. nondum audeo frugalitatem palam
too-little still I-have-progressed not-yet I-dare frugality openly
ferre. etiamnunc curo opiniones viatorum. contra totius
to-bear still I-care-for the-opinions of-travelers against of-the-whole
generis humani opiniones mittenda vox erat: 'insanitis, erratis,
race human the-opinions to-be-sent a-voice was you-are-mad you-err
stupetis ad supervacua, neminem aestimatis suo. cum
you-gape at superfluous-things no-one you-value at-his-own when
ad patrimonium ventum est, diligentissimi conputatores sic
to a-patrimony come it-has most-diligent reckoners thus
rationem ponitis singulorum, quibus aut pecuniam crediturі
the-account you-set of-individuals to-whom either money about-to-entrust
estis aut beneficia, nam haec quoque iam expensa fertis:
you-are or benefits for these also now as-paid-out you-enter
6 Late possidet, sed multum debet; habet domum formosam, sed
widely he-possesses but much he-owes he-has a-house handsome but
alienis nummis paratam; familiam nemo cito speciosiorem
with-another's coins bought a-household no-one quickly more-showy
producet, sed nominibus non respondet; si creditoribus
will-bring-forth but to-(his)-debts not he-answers if creditors
solverit, nihil illi supererit. idem in reliquis quoque
he-has-paid nothing for-him will-remain the-same in the-rest also
facere debebitis, excutere quantum proprii quisque habeat.'
to-do you-will-have-to to-shake-out how-much of-his-own each has
7 Divitem illum putas, quia aurea supellex etiam in via
rich him you-think because golden furniture even on the-road
sequitur, quia in omnibus provinciis arat, quia magnus
follows because in all provinces he-plows because a-great

kalendari liber volvitur, quia tantum suburbani agri
of-the-account-book roll is-unrolled because as-much of-suburban land
possidet, quantum invidiose in desertis Apuliae possideret:
he-possesses as invidiously in the-deserts of-Apulia he-would-possess
cum omnia dixeris, pauper est. quare? quia debet.
when all-things you-have-said poor he-is why because he-owes
'quantum?' inquis. omnia. nisi forte iudicas interesse, utrum
how-much you-say all-things unless perhaps you-judge to-differ whether
aliquis ab homine an a fortuna mutuum sumpserit.
someone from a-man or from fortune a-loan has-taken
Quid ad rem pertinent mulae saginatae unius omnes 8
what to the-matter pertain mules fattened of-one all
coloris? quid ista vehicula caelata? 'instratos ostro alipedes
color what those vehicles engraved covered with-purple the-wing-footed
pictisque tapetis, aurea pectoribus demissa monilia
and-with-embroidered rugs golden from-breasts let-down collars
pendent, tecti auro fulvom mandunt sub dentibus aurum.'
hang covered with-gold tawny they-champ beneath teeth gold
ista nec dominum meliorem possunt facere nec mulam.
those neither the-master better can make nor the-mule
M. Cato Censorius, quem tam e re publica fuit 9
Marcus Cato the-Censor whom as-much for the-thing public it-was
nasci quam Scipionem, alter enim cum hostibus nostris
to-be-born as Scipio the-one for with enemies our
bellum, alter cum moribus gessit, cantherio vehebatur
war the-other with morals waged on-a-gelding was-carried
et hippoperis quidem inpositis, ut secum utilia
and with-saddle-bags indeed placed-on that with-himself useful-things
portaret. o quam cuperem illi nunc occurrere aliquem
he-might-carry O how I-would-desire him now to-meet someone
ex his trossulis in via cursores et Numidas et multum
of these dandies on the-road runners and Numidians and much

ante se pulveris agentem! hic sine dubio cultior
before himself of-dust driving this-one without doubt more-refined
comitatiorque quam M. Cato videretur, hic, qui inter
and-better-attended than Marcus Cato would-seem this-one who amid
illos apparatus delicatos cum maxime dubitat, utrum se
those trappings delicate just now doubts whether himself
ad gladium locet an ad cultrum.
to the-sword he-should-hire or to the-knife

10 O quantum erat saeculi decus, imperatorem triumphalem,
O how-great was of-the-age the-glory a-general triumphal
censorium, quod super omnia haec est, Catonem uno
a-censor what above all these is Cato with-one
caballo esse contentum et ne toto quidem! partem
nag to-be content and not with-the-whole even part
enim sarcinae ab utroque latere dependentes occupabant: ita
for the-packs from each side hanging occupied thus
non omnibus obesis mannis et asturconibus et tolutariis
not to-all fat ponies and Asturian-horses and trotters
praeferres unicum illum equum ab ipso Catone defrictum?
would-you-prefer single that horse by the-very Cato rubbed-down

11 Video non futurum finem in ista materia ullum, nisi quem
I-see not about-to-be an-end in that matter any except which
ipse mihi fecero. hic itaque conticescam, quantum
I-myself for-myself will-have-made here and-so I-will-fall-silent as-far-as
ad ista, quae sine dubio talia divinavit futura, qualia
to those-things which without doubt such he-divined about-to-be as
nunc sunt, qui primus appellavit ‘inpedimenta’. nunc volo
now they-are who first called-(them) impediments now I-wish
paucissimas adhuc interrogationes nostrorum tibi reddere ad
a-very-few still syllogisms of-ours to-you to-render to
virtutem pertinentes, quam satisfacere vitae beatae contendimus.
virtue pertaining which to-satisfy life happy we-contend

'Quod bonum est, bonos facit. nam et in arte musica quod 12
what good is good-men makes for also in the-art musical what
bonum est, facit musicum. fortuita bonum non faciunt: ergo
good is makes a-musician chance-things good not make therefore
non sunt bona.' adversus hoc sic respondent Peripatetici, ut
not they-are goods against this thus answer the-Peripatetics that
quod primum proponimus, falsum esse dicant. 'ab eo' inquiunt
what first we-propose false to-be they-say from that they-say
'quod est bonum, non utique fiunt boni. in musica est
which is good not assuredly are-made good-men in music there-is
aliquid bonum tamquam tibia aut chorda aut organum aliquod
something good as a-flute or a-string or instrument some
aptatum ad usus canendi. nihil tamen horum facit musicum.'
fitted to the-uses of-playing nothing yet of-these makes a-musician
Hic respondebimus: 'non intellegitis, quomodo posuerimus 13
here we-will-answer not you-understand how we-have-set
quod bonum est in musica. non enim id dicimus, quod
what good is in music not for that we-say which
instruit musicum, sed quod facit: tu ad supellectilem
equips the-musician but which makes-(him) you to the-furniture
artis, non ad artem venis. si quid autem in ipsa arte
of-the-art not to the-art come if anything moreover in the-very art
musica bonum est, id utique musicum faciet.'
musical good is that assuredly a-musician will-make
Etiamnunc facere istuc planius volo. bonum in arte musica 14
still to-make that plainer I-wish good in the-art musical
duobus modis dicitur, alterum, quo effectus musici
in-two ways is-said the-one by-which the-performance of-the-musician
adiuvatur, alterum, quo ars: ad effectum pertinent
is-helped the-other by-which the-art to the-performance pertain
instrumenta, tibiae et organa et chordae, ad artem ipsam
instruments flutes and organs and strings to the-art itself

non pertinent. est enim artifex etiam sine istis: uti
not they-pertain he-is for a-craftsman even without those to-use
forsitan non potest arte. hoc non est aeque duplex in
perhaps not he-can the-art this not is equally double in
homine. idem enim est bonum et hominis et vitae.
man the-same for is the-good both of-the-man and of-the-life
15 'Quod contemptissimo cuique contingere ac turpissimo potest,
what to-the-most-despised each to-befall and most-shameful can
bonum non est. opes autem et lenoni et lanistae
good not is wealth moreover both to-the-pimp and to-the-gladiator-trainer
contingunt: ergo non sunt bona.' 'falsum est' inquiunt 'quod
befall therefore not they-are goods false it-is they-say what
proponitis. nam et in grammatice et in arte medendi aut
you-propose for both in grammar and in the-art of-healing or
gubernandi videmus bona humillimis quibusque contingere.'
of-steering we-see goods to-the-lowest each to-befall
16 Sed istae artes non sunt magnitudinem animi professae,
but those arts not have greatness of-mind professed
non consurgunt in altum nec fortuita fastidiunt: virtus
not they-rise into the-height nor chance-things scorn virtue
extollit hominem et super cara mortalibus conlocat:
lifts-up man and above things-dear to-mortals places-(him)
nec ea, quae bona, nec ea, quae mala vocantur, aut
neither those-things which goods nor those which evils are-called either
cupit nimis aut expavescit. Chelidon, unus ex Cleopatrae
it-desires too-much or dreads Chelidon one of Cleopatra's
mollibus, patrimonium grande possedit. nuper Natalis tam
effeminates a-patrimony great possessed lately Natalis as
inprobae linguae quam inpurae, in cuius ore feminae
of-wicked tongue as of-impure in whose mouth women
purgabantur, et multorum heres fuit et multos habuit
were-cleansed both of-many the-heir was and many had

heredes. quid ergo? utrum illum pecunia inpurum effecit
heirs what then whether him money impure made
an ipse pecuniam inspurcavit? quae sic in quosdam
or he-himself money befouled which so upon some
homines quomodo denarius in cloacam cadit.
men as a-denarius into a-sewer falls
Virtus super ista consistit. suo aere censetur. nihil 17
virtue above those-things stands by-its-own coin it-is-assessed nothing
ex istis quolibet incurrentibus bonum iudicat. medicina et
of those anywhere running-in good it-judges medicine and
gubernatio non interdicit sibi ac suis admiratione talium
steering not forbids to-itself and its-own admiration of-such
rerum. qui non est vir bonus, potest nihilominus medicus
things he-who not is a-man good can nonetheless a-physician
esse, potest gubernator, potest grammaticus tam mehercules
be can a-helmsman can a-grammarian as-much by-Hercules
quam cocus. cui contingit habere rem non quamlibet, hunc
as a-cook to-whom it-befalls to-have a-thing not any-whatever him
non quemlibet dixeris: qualia quisque habet, talis est.
not anyone-whatever you-would-call such-things-as each has such he-is
Fiscus tanti est, quantum habet: immo in accessionem 18
a-money-chest of-so-much is as-much-as it-has nay into an-accessory
eius venit, quod habet. quis pleno sacculo ullum pretium
of-that comes which it-has who on-a-full purse any price
ponit nisi quod pecuniae in eo conditae numerus effecit?
sets except what of-the-money in it stored the-number has-made
idem evenit magnorum dominis patrimoniorum: accessiones
the-same happens of-great to-the-masters patrimonies accessories
illorum et appendices sunt. quare ergo sapiens magnus
of-them and appendages they-are why therefore the-wise-man great

est? quia magnum animum habet. verum est ergo quod
is because a-great mind he-has true it-is therefore what
contemptissimo cuique contingit, bonum non esse.
to-the-most-despised each befalls good not to-be

19 Itaque indolentiam numquam bonum dicam: habet illam
and-so freedom-from-pain never a-good I-will-call has it
cicada, habet pulex. ne quietem quidem et molestia vacare
the-cicada has the-flea not rest even and from-trouble to-be-free
bonum dicam: quid est otiosius verme? quaeris, quae
a-good I-will-call what is more-at-leisure than-a-worm you-ask what
res sapientem faciat? quae deum. des oportet illi
thing the-wise-man makes that-which a-god you-give it-is-needful to-him
divinum aliquid, caeleste, magnificum. non in omnes
divine something heavenly magnificent not upon all
bonum cadit nec quemlibet possessorem patitur.
the-good falls nor any-whatever possessor suffers

20 Vide ‘et quid quaeque ferat regio et quid quaeque recuset:
see both what each bears region and what each refuses
hic segetes, illic veniunt felicius uvae. arborei fetus alibi
here crops there come more-happily grapes of-trees the-fruits elsewhere
atque iniussa virescunt gramina. nonne vides, croceos ut
and unbidden grow-green grasses not do-you-see saffron how
Tmolus odores, India mittat ebur, molles sua tura Sabaei?
Tmolus odors India sends ivory the-soft their incense Sabaeans
at Chalybes nudi ferrum.’
but the-Chalybes naked iron

21 Ista in regiones discripta sunt, ut necessarium
those-things into regions distributed have-been that necessary
mortalibus esset inter ipsos commercium, si invicem
for-mortals should-be among themselves commerce if in-turn
alius aliquid ab alio peteret. summum illud bonum habet
one something from another should-seek highest that good has

et ipsum suam sedem. non nascitur, ubi ebur, nec ubi
also itself its-own seat not it-is-born where ivory nor where
ferrum. quis sit summi boni locus quaeris? animus. hic
iron what is of-the-highest good the-place you-ask the-mind this
nisi purus ac sanctus est, deum non capit.
unless pure and holy it-is god not it-holds
'Bonum ex malo non fit. divitiae fiunt autem ex avaritia: 22
good from evil not is-made riches are-made however from avarice
divitiae ergo non sunt bonum.' 'non est' inquit 'verum, bonum
riches therefore not are a-good not it-is he-says true good
ex malo non nasci. ex sacrilegio enim et furto pecunia
from evil not to-be-born from sacrilege for and theft money
nascitur. itaque malum quidem est sacrilegium et furtum, sed
is-born and-so an-evil indeed is sacrilege and theft but
ideo, quia plura mala facit quam bona. dat enim lucrum,
therefore because more evils it-makes than goods it-gives for gain
sed cum metu, sollicitudine, tormentis et animi et corporis.'
but with fear anxiety torments both of-mind and of-body
Quisquis hoc dicit, necesse est recipiat sacrilegium, sicut 23
whoever this says necessary it-is he-admit sacrilege just-as
malum sit, quia multa mala facit, ita bonum quoque ex aliqua
an-evil it-is because many evils it-makes so a-good also in some
parte esse, quia aliquid boni facit. quo quid fieri
part to-be because something of-good it-makes than-which what to-come-about
portentuosius potest? quamquam sacrilegium, furtum,
more-monstrous can although sacrilege theft
adulterium inter bona haberi prorsus persuasimus. quam
adultery among goods to-be-held utterly we-have-persuaded-(ourselves) how
multi furto non erubescunt, quam multi adulterio gloriantur!
many at-theft not blush how many in-adultery glory
nam sacrilegia minuta puniuntur, magna in triumphis feruntur.
for sacrileges small are-punished great-ones in triumphs are-carried

24 Adice nunc, quod sacrilegium, si omnino ex aliqua parte
add now that sacrilege if at-all in some part
bonum est, etiam honestum erit et recte factum vocabitur,
good it-is also honorable will-be and rightly done will-be-called
†nostra enim actio est. quod nullius mortalium cogitatio
ours [?] for the-action is which of-no of-mortals the-thought
recipit. ergo bona nasci ex malo non possunt. nam
admits therefore goods to-be-born from evil not can for
si, ut dicitis, ob hoc unum sacrilegium malum est,
if as you-say on-account-of this one-thing sacrilege an-evil is
quia multum mali adfert, si remiseris illi supplicia, si
because much of-evil it-brings if you-remit for-it the-punishments if
securitatem spoponderis, ex toto bonum erit. atqui
freedom-from-care you-pledge from the-whole good it-will-be and-yet
maximum scelerum supplicium in ipsis est.
the-greatest of-crimes punishment in themselves is

25 Erras, inquam, si illa ad carnificem aut carcerem differs:
you-err I-say if those to the-executioner or the-prison you-defer
statim puniuntur, cum facta sunt, immo dum
at-once they-are-punished when done they-have-been nay while
fiunt. non nascitur itaque ex malo bonum, non
they-are-being-done not is-born and-so from evil good not
magis quam ficus ex olea. ad semen nata respondent,
more than a-fig from an-olive-tree to the-seed things-born answer
bona degenerare non possunt. quemadmodum ex turpi
goods to-degenerate not can as from the-base
honestum non nascitur, ita ne ex malo quidem bonum.
the-honorable not is-born so not from evil even good
nam idem est honestum et bonum.
for the-same is the-honorable and the-good

Quidam ex nostris adversus hoc sic respondent: ‘putemus 26
some of ours against this thus answer let-us-suppose
pecuniam bonum esse undecumque sumptam: non tamen
money a-good to-be from-wherever taken not yet
ideo ex sacrilegio pecunia est, etiam si ex sacrilegio
therefore from sacrilege the-money is even if from sacrilege
sumitur. hoc sic intellege: in eadem urna et aurum est et
it-is-taken this thus understand in the-same urn both gold is and
vipera. si aurum ex urna sustuleris, quia illic et vipera
a-viper if gold from the-urn you-take because there also a-viper
est, non ideo, inquam, mihi urna aurum dat, quia viperam
is not therefore I-say to-me the-urn gold gives because a-viper
habet, sed aurum dat, cum et viperam habeat: eodem modo
it-has but gold it-gives though also a-viper it-has in-the-same way
ex sacrilegio lucrum fit, non quia turpe et sceleratum
from sacrilege gain is-made not because base and criminal
est sacrilegium, sed quia et lucrum habet. quemadmodum
is sacrilege but because also gain it-has as
in illa urna vipera malum est, non aurum, quod cum
in that urn the-viper an-evil is not the-gold which with
vipera iacet, sic in sacrilegio malum est scelus, non lucrum.’
the-viper lies so in sacrilege an-evil is the-crime not the-gain
A quibus ∗∗∗ dissimillima enim utriusque rei condicio 27
from whom (lacuna) most-unlike for of-each thing the-condition
est: illic aurum possum sine vipera tollere, hic lucrum
is there gold I-can without the-viper take here gain
sine sacrilegio facere non possum. lucrum istud non est
without sacrilege to-make not I-can gain that not is
adpositum sceleri, sed inmixtum.
set-beside the-crime but mixed-in

28 ‘Quod dum consequi volumus, in multa mala incidimus,
what while to-attain we-wish into many evils we-fall
id bonum non est. dum divitias autem consequi volumus,
that a-good not is while riches however to-attain we-wish
in multa mala incidimus: ergo divitiae bonum non sunt.’
into many evils we-fall therefore riches a-good not are
‘duas’ inquit ‘significationes habet propositio vestra, unam:
two he-says meanings has proposition your one
dum divitias consequi volumus, in multa nos mala incidere.
while riches to-attain we-wish into many us evils to-fall
in multa autem mala incidimus et dum virtutem consequi
into many however evils we-fall also while virtue to-attain
volumus. aliquis dum navigat studii causa, naufragium
we-wish someone while he-sails of-study for-the-sake shipwreck
fecit, aliquis captus est.
has-made someone captured has-been

29 Altera significatio talis est: per quod in mala incidimus,
the-other meaning such is through what into evils we-fall
bonum non est. huic propositioni non erit consequens
a-good not is to-this proposition not will-be consequent
per divitias nos aut per voluptates in mala incidere:
through riches us or through pleasures into evils to-fall
aut si per divitias in multa mala incidimus, non tantum
or if through riches into many evils we-fall not only
bonum non sunt divitiae, sed malum sunt: vos autem illas
a-good not are riches but an-evil they-are you however them
dicitis tantum bonum non esse. praeterea’ inquit ‘conceditis
say only a-good not to-be besides he-says you-concede
divitias habere aliquid usus. inter commoda illas numeratis:
riches to-have something of-use among advantages them you-count

atqui eadem ratione ne commodum quidem erunt. per
and-yet by-the-same reasoning not an-advantage even they-will-be through
illas enim multa nobis incommoda eveniunt.'
them for many to-us disadvantages happen
His quidam hoc respondent: 'erratis, qui incommoda 30
to-these some this answer you-err who disadvantages
divitiis inputatis. illae neminem laedunt: aut sua nocet
to-riches charge they no-one hurt either his-own harms
cuique stultitia aut aliena nequitia, sic quemadmodum
each folly or another's wickedness so as
gladius neminem occidit: occidentis telum est. non
a-sword no-one kills of-the-one-killing the-weapon it-is not
ideo divitiae tibi nocent, si propter divitias tibi nocetur.'
therefore riches you harm if because-of riches you are-harmed
Posidonius, ut ego existimo, melius, qui ait divitias esse 31
Posidonius as I think better who says riches to-be
causam malorum, non quia ipsae faciunt aliquid, sed
a-cause of-evils not because they-themselves do something but
quia facturos inritant. alia est enim causa efficiens,
because those-about-to-do they-provoke one is for the-cause efficient
quae protinus necesse est noceat, alia praecedens. hanc
which at-once necessary it-is should-harm another the-preceding this
praecedentem causam divitiae habent: inflant animos,
preceding cause riches have they-puff-up minds
superbiam pariunt, invidiam contrahunt et usque eo
pride they-bear envy they-draw-on and right to-that-point
mentem alienant, ut fama pecuniae nos etiam nocitura
the-mind they-derange that the-fame of-money us even about-to-harm
delectet.
delights

32 Bona autem omnia carere culpa decet: pura sunt, non
goods moreover all to-lack blame it-befits pure they-are not
corrumpunt animos, non sollicitant. extollunt quidem et
they-corrupt minds not they-trouble they-lift-up indeed and
dilatant, sed sine tumore. quae bona sunt, fiduciam
enlarge but without swelling what goods are confidence
faciunt, divitiae audaciam. quae bona sunt, magnitudinem
make riches boldness what goods are greatness
animi dant, divitiae insolentiam. nihil autem aliud est
of-mind give riches insolence nothing moreover else is
insolentia quam species magnitudinis falsa.
insolence than an-appearance of-greatness false
33 'Isto modo' inquit 'etiam malum sunt divitiae, non
in-that way he-says also an-evil are riches not
tantum bonum non sunt.' essent malum, si ipsae
only a-good not they-are they-would-be an-evil if they-themselves
nocerent, si, ut dixi, haberent efficientem causam: nunc
harmed if as I-said they-had an-efficient cause now
praecedentem habent et quidem non inritantem tantum
a-preceding they-have and indeed not provoking only
animos, sed adtrahentem. speciem enim boni offundunt
minds but drawing-on the-appearance for of-good they-pour-over
veri similem ac plerisque credibilem.
of-the-true like and to-most credible
34 Habet virtus quoque praecedentem causam: adducit invidiam,
has virtue also a-preceding cause it-brings envy
multis enim propter sapientiam, multis propter iustitiam
many for because-of wisdom many because-of justice
invidetur. sed nec ex se hanc causam habet nec veri
are-envied but neither from itself this cause it-has nor of-the-true
similem. contra enim veri similior illa species
like on-the-contrary for of-the-true more-like that appearance

hominum animis obicitur a virtute, quae illos in amorem
of-men to-the-minds is-presented by virtue which them to love
et admirationem vocet.
and admiration calls
Posidonius sic interrogandum ait: 'quae neque magnitudinem 35
Posidonius thus to-be-argued says what neither greatness
animo dant nec fiduciam nec securitatem, non sunt bona.
to-the-mind give nor confidence nor freedom-from-care not are goods
divitiae autem et bona valetudo et similia his nihil horum
riches however and good health and things-like to-these nothing of-these
faciunt: ergo non sunt bona.' hanc interrogationem magis
make therefore not they-are goods this syllogism more
etiamnunc hoc modo intendit: 'quae neque magnitudinem
still in-this way he-tightens what neither greatness
animo dant nec fiduciam nec securitatem, contra autem
to-the-mind give nor confidence nor freedom-from-care on-the-contrary however
insolentiam, tumorem, arrogantiam creant, mala sunt. a
insolence swelling arrogance create evils are by
fortuitis autem in haec inpellimur: ergo non sunt bona.'
chance-things however into these we-are-driven therefore not they-are goods
'Hac' inquit 'ratione ne commoda quidem ista erunt.' alia 36
by-this he-says reasoning not advantages even those will-be one
est commodorum condicio, alia bonorum: commodum est,
is of-advantages the-condition another of-goods an-advantage is
quod plus usus habet quam molestiae. bonum sincerum
what more of-use has than of-trouble a-good pure
esse debet et ab omni parte innoxium. non est id
to-be ought and from every side harmless not is that
bonum, quod plus prodest, sed quod tantum prodest.
a-good which more helps but which only helps

37 Praeterea commodum et ad animalia pertinet et ad
besides an-advantage both to animals pertains and to
inperfectos homines et ad stultos. itaque potest ei
imperfect men and to fools and-so can with-it
esse incommodum mixtum, sed commodum dicitur a
to-be a-disadvantage mixed but an-advantage it-is-called from
maiore sui parte aestimatum: bonum ad unum sapientem
the-greater of-itself part valued the-good to alone the-wise-man
pertinet; inviolatum esse oportet.
pertains inviolate to-be it-is-needful

38 Bonum animum habere: unus tibi nodus, sed Herculaneus
a-good spirit to-have one for-you knot but a-Herculean
restat: 'ex malis bonum non fit. ex multis paupertatibus
remains from evils a-good not is-made from many poverties
divitiae fiunt: ergo divitiae bonum non sunt.' hanc
riches are-made therefore riches a-good not are this
interrogationem nostri non agnoscunt, Peripatetici et
syllogism ours not acknowledge the-Peripatetics both
fingunt illam et solvunt, ait autem Posidonius hoc
fashion it and solve says moreover Posidonius this
sophisma, per omnes dialecticorum scholas iactatum, sic
sophism through all of-the-dialecticians the-schools tossed thus
ab Antipatro refelli:
by Antipater to-be-refuted

39 'Paupertas non per possessionem dicitur, sed per
poverty not through possession is-named but through
detractionem vel, ut antiqui dixerunt, orbationem. Graeci
subtraction or as the-ancients said deprivation the-Greeks
κατὰ στέρησιν dicunt. non quod habeat dicit, sed quod non
by privation say not what it-has it-says but what not
habeat. itaque ex multis inanibus nihil inpleri potest:
it-has and-so from many empty-things nothing to-be-filled can

divitias multae res faciunt, non multae inopiae. aliter' inquit
riches many things make not many wants otherwise he-says
'quam debes, paupertatem intellegis. paupertas enim est non
than you-ought poverty you-understand poverty for is not
quae pauca possidet, sed quae multa non possidet: ita
that-which few-things possesses but that-which many not possesses thus
non ab eo dicitur, quod habet, sed ab eo, quod ei deest.'
not from that it-is-named which it-has but from that which to-it is-lacking
Facilius, quod volo, exprimerem, si Latinum verbum esset, 40
more-easily what I-wish I-would-express if a-Latin word there-were
quo ἀνυπαρξία significatur. hanc paupertati Antipater
by-which non-existence is-signified this to-poverty Antipater
adsignat: ego non video, quid aliud sit paupertas quam parvi
assigns I not see what else is poverty than of-little
possessio. de isto videbimus, si quando valde vacabit,
possession about that we-will-see if ever greatly there-will-be-leisure
quae sit divitiarum, quae paupertatis substantia: sed tunc
what is of-riches what of-poverty the-substance but then
quoque considerabimus, numquid satius sit paupertatem
also we-will-consider whether better it-is poverty
permulcere, divitiis demere supercilium quam litigare de
to-soothe from-riches to-take-away the-frown than to-quarrel about
verbis, quasi iam de rebus iudicatum sit.
words as-if already about things judged it-were
Putemus nos ad contionem vocatos: lex de abolendis 41
let-us-suppose ourselves to an-assembly called a-law about abolishing
divitiis fertur. his interrogationibus suasuri aut
riches is-proposed with-these syllogisms about-to-urge or
dissuasuri sumus? his effecturi, ut populus Romanus
about-to-dissuade are-we with-these about-to-effect that the-people Roman
paupertatem, fundamentum et causam imperii sui, requirat
poverty the-foundation and cause of-empire its may-miss

ac laudet, divitias autem suas timeat, ut cogitet has
and praise riches however its may-fear that it-may-think these
se apud victos repperisse, hinc ambitum et largitiones
itself among the-conquered to-have-found hence canvassing and largesses
et tumultus in urbem sanctissimam temperantissimam
and tumults into a-city most-holy most-temperate
inrupisse, nimis luxuriose ostentari gentium spolia, quod
to-have-burst-in too luxuriously to-be-displayed of-nations the-spoils what
unus populus eripuerit omnibus, facilius ab omnibus
one people has-snatched from-all more-easily by all
uni eripi posse? hanc satius est suadere re
from-one to-be-snatched to-be-able this better it-is to-urge by-deed
et expugnare adfectus, non circumscribere. si possumus,
and to-storm the-feelings not to-cheat if we-can
fortius loquamur: si minus, apertius. Vale.
more-bravely let-us-speak if not more-openly farewell

LXXXVIII · THE STUDIES THAT MAKE US FREE

Lucilius asks what Seneca thinks of liberal studies. He admires none that ends in money: only the study of wisdom makes a man free. The grammarian, the musician, the geometer, and the astronomer teach nothing that removes fear or desire; they prepare the mind for virtue and do not give it. Posidonius counts four kinds of arts. Bravery, good faith, temperance, and kindness are learned elsewhere. Didymus wrote four thousand books of idle questions, and the philosophers too have turned to quibbles, some even denying that anything can be known.

1 De liberalibus studiis quid sentiam, scire desideras:
about liberal studies what I-think to-know you-desire
nullum suspicio, nullum in bonis numero, quod ad aes
none I-admire none among goods I-count which to money

exit. meritoria artificia sunt, hactenus utilia, si praeparent
goes-out hireling crafts they-are thus-far useful if they-prepare
ingenium, non detinent. tamdiu enim istis inmorandum
the-talent not detain-(it) so-long for in-those to-be-lingered
est, quamdiu nihil animus agere maius potest: rudimenta
it-is as-long-as nothing the-mind to-do greater can rudiments
sunt nostra, non opera.
they-are ours not works
Quare liberalia studia dicta sint, vides: quia homine 2
why liberal studies called they-are you-see because of-a-man
libero digna sunt. ceterum unum studium vere liberale est,
free worthy they-are but one study truly liberal is
quod liberum facit. hoc est sapientiae, sublime, forte,
which free makes-(him) this is of-wisdom lofty brave
magnanimum. cetera pusilla et puerilia sunt: an tu quicquam
great-souled the-rest small and childish are or you anything
in istis esse credis boni, quorum professores turpissimos
in those to-be do-you-believe of-good of-which the-professors basest
omnium ac flagitiosissimos cernis? non discere debemus
of-all and most-disgraceful you-perceive not to-learn we-ought
ista, sed didicisse. quidam illud de liberalibus studiis
those-things but to-have-learned some that about liberal studies
quaerendum iudicaverunt, an virum bonum facerent: ne
to-be-asked have-judged whether a-man good they-make not
promittunt quidem nec huius rei scientiam adfectant.
they-promise even nor of-this thing the-knowledge do-they-claim
Grammaticus circa curam sermonis versatur et, si latius 3
the-grammarian around the-care of-speech is-engaged and if more-widely
evagari vult, circa historias, iam ut longissime fines
to-wander he-wishes around histories now though most-far limits
suos proferat, circa carmina. quid horum ad virtutem viam
his he-extend around poems what of-these to virtue the-way

sternit? syllabarum enarratio et verborum diligentia et
paves of-syllables the-explanation and of-words the-diligence and
fabularum memoria et versuum lex ac modificatio? quid
of-tales the-memory and of-verses the-law and measure what
ex his metum demit, cupiditatem eximit, libidinem frenat?
of these fear takes-away desire removes lust bridles
4 *** utrum doceant isti virtutem an non: si non
(lacuna) whether teach those-men virtue or not if not
docent, ne tradunt quidem. si docent, philosophi
they-teach not they-hand-down even if they-teach philosophers
sunt. vis scire, quam non ad docendam virtutem
they-are do-you-wish to-know how not for teaching virtue
consederint? aspice, quam dissimilia inter se omnium
they-have-sat-down behold how unlike among themselves of-all
studia sint: atqui similitudo esset idem docentium.
the-studies are and-yet likeness there-would-be the-same of-those-teaching
5 Nisi forte tibi Homerum philosophum fuisse persuadent,
unless perhaps you Homer a-philosopher to-have-been they-persuade
cum his ipsis, quibus colligunt, negent: nam modo
though by-these very-things by-which they-infer they-deny for now
Stoicum illum faciunt, virtutem solam probantem et voluptates
a-Stoic him they-make virtue alone approving and pleasures
refugientem et ab honesto ne inmortalitatis quidem
fleeing and from the-honorable not of-immortality even
pretio recedentem, modo Epicureum, laudantem statum
at-the-price withdrawing now an-Epicurean praising the-state
quietae civitatis et inter convivia cantusque vitam exigentis,
of-a-quiet city and amid banquets and-songs life of-(one)-spending
modo Peripateticum, tria bonorum genera inducentem, modo
now a-Peripatetic three of-goods kinds bringing-in now
Academicum, omnia incerta dicentem: adparet nihil horum
an-Academic all-things uncertain saying it-appears nothing of-these

esse in illo, quia omnia sunt. ista enim inter se
to-be in him because all they-are those for among themselves
dissident. demus illis Homerum philosophum fuisse,
disagree let-us-grant to-them Homer a-philosopher to-have-been
nempe sapiens factus est, antequam carmina ulla cognosceret:
surely wise made he-was before poems any he-knew
ergo illa discamus, quae Homerum fecere sapientem.
therefore those-things let-us-learn which Homer made wise
Hoc quidem me quaerere, uter maior aetate fuerit, Homerus 6
this indeed me to-ask which greater in-age was Homer
an Hesiodus, non magis ad rem pertinet quam scire,
or Hesiod not more to the-matter pertains than to-know
cum minor Hecuba fuerit quam Helena, quare tam male
though younger Hecuba was than Helen why so badly
tulerit aetatem. quid? inquam, annos Patrocli et Achillis
she-bore (her)-age what I-say the-years of-Patroclus and of-Achilles
inquirere ad rem existimas pertinere?
to-inquire to the-matter do-you-think to-pertain
Quaeris, Ulixes ubi erraverit, potius quam efficias, ne nos 7
do-you-ask Ulysses where wandered rather than bring-about lest we
semper erremus? non vacat audire, utrum inter Italiam
always wander not there-is-leisure to-hear whether between Italy
et Siciliam iactatus sit an extra notum nobis orbem, neque
and Sicily tossed he-was or outside the-known to-us world nor
enim potuit in tam angusto error esse tam longus:
for could in so narrow-(a-space) a-wandering be so long
tempestates nos animi cotidie iactant et nequitia in
storms us of-the-mind daily toss and wickedness into
omnia Ulixis mala inpellit. non deest forma, quae sollicitet
all of-Ulysses the-evils drives not is-lacking beauty which may-trouble
oculos, non hostis; hinc monstra effera et humano cruore
the-eyes not an-enemy on-this-side monsters savage and in-human gore

gaudentia, hinc insidiosa blandimenta aurium, hinc
rejoicing on-that-side treacherous blandishments of-the-ears on-this-side
naufragia et tot varietates malorum. hoc me doce, quomodo
shipwrecks and so-many varieties of-evils this me teach how
patriam amem, quomodo uxorem, quomodo patrem,
(my)-fatherland I-may-love how wife how father
quomodo ad haec tam honesta vel naufragus navigem.
how to these so honorable-things even shipwrecked I-may-sail

8 Quid inquiris, an Penelopa pudica fuerit, an verba
why do-you-inquire whether Penelope chaste was whether words
saeculo suo dederit? an Ulixem illum esse, quem videbat,
to-age her she-gave whether Ulysses him to-be whom she-saw
antequam sciret, suspicata sit? doce me, quid sit pudicitia
before she-knew suspected she-has teach me what is chastity
et quantum in ea bonum, in corpore an in animo posita sit.
and how-great in it the-good in the-body or in the-mind placed it-is

9 Ad musicum transeo: doces me, quomodo inter se
to the-musician I-pass you-teach me how among themselves
acutae ac graves consonent, quomodo nervorum disparem
high and low-(notes) sound-together how of-strings unequal
reddentium sonum fiat concordia: fac potius, quomodo
rendering sound there-is-made concord make rather how
animus secum meus consonet nec consilia mea discrepent.
mind with-itself my may-sound-together nor counsels my be-discordant
monstras mihi, qui sint modi flebiles: monstra potius,
you-show me what are the-modes mournful show rather
quomodo inter adversa non emittam flebilem vocem.
how amid adversities not I-may-send-forth a-mournful voice

10 Metiri me geometres docet latifundia potius quam doceat,
to-measure me the-geometer teaches large-estates rather than he-teach
quomodo metiar, quantum homini satis sit. numerare
how I-may-measure how-much for-a-man enough is to-count

docet me et avaritiae commodat digitos potius quam
he-teaches me and to-avarice lends (my)-fingers rather than
doceat nihil ad rem pertinere istas conputationes, non
he-teach nothing to the-matter to-pertain those computations not
esse feliciorem, cuius patrimonium tabularios lassat, immo
to-be happier-(him) whose patrimony accountants wearies nay
quam supervacua possideat, qui infelicissimus futurus est,
how superfluous-things he-possesses who most-unhappy about-to-be is
si quantum habeat per se conputare cogetur.
if how-much he-has through himself to-compute he-will-be-forced
Quid mihi prodest scire agellum in partes dividere, si 11
what me does-it-profit to-know a-little-field into parts to-divide if
nescio cum fratre dividere? quid prodest colligere subtiliter
I-know-not with a-brother to-divide what does-it-profit to-gather subtly
pedes iugeri et conprendere etiam si quid decempedam
the-feet of-an-acre and to-grasp even if anything the-ten-foot-rod
effugit, si tristem me facit vicinus inpotens et aliquid ex
has-escaped if sad me makes a-neighbor uncontrolled and something from
meo abradens? docet quomodo nihil perdam ex finibus
mine shaving-off he-teaches how nothing I-may-lose from boundaries
meis: at ego discere volo, quomodo totos hilaris amittam.
my but I to-learn wish how the-whole cheerful I-may-lose
'Paterno agro et avito' inquit 'expellor.' quid? ante 12
from-paternal land and ancestral he-says I-am-driven-out what before
avum tuum quis istum agrum tenuit? cuius, non dico
grandfather your who that land held whose not I-say
hominis, sed populi fuerit, expedire potes? non dominus
man's but people's it-was to-unravel can-you not as-master
isto, sed colonus intrasti. cuius colonus es? si bene
there but as-tenant you-entered whose tenant are-you if well
tecum agitur, heredis. negant iurisconsulti quicquam usu
with-you it-goes of-the-heir deny the-jurists anything by-use

capi publicum: hoc, quod tenes, quod tuum dicis,
to-be-taken public this which you-hold which yours you-call
publicum est et quidem generis humani.
public is and indeed of-the-race human

13 O egregiam artem: scis rotunda metiri, in quadratum
O outstanding art you-know round-things to-measure into a-square
redigis quamcumque acceperis formam, intervalla siderum
you-reduce whatever you-have-received form the-intervals of-the-stars
dicis, nihil est, quod in mensuram tuam non cadat: si
you-tell nothing there-is which into measure your not falls if
artifex es, metire hominis animum. dic quam magnus
a-craftsman you-are measure of-a-man the-mind say how great
sit, dic quam pusillus sit. scis, quae recta sit linea:
it-is say how small it-is you-know which straight is the-line
quid tibi prodest, si quid in vita rectum sit ignoras?
what you does-it-profit if what in life straight is you-are-ignorant

14 Venio nunc ad illum, qui caelestium notitia gloriatur:
I-come now to him who of-heavenly-things in-the-knowledge glories
'frigida Saturni sese quo stella receptet, quos ignis caeli
cold of-Saturn itself whither the-star withdraws what the-fire of-heaven
Cyllenius erret in orbes.' hoc scire quid proderit? ut
Cyllenian wanders into orbits this to-know what will-it-profit that
sollicitus sim, cum Saturnus et Mars ex contrario
anxious I-may-be when Saturn and Mars from the-opposite
stabunt aut cum Mercurius vespertinum faciet occasum
will-stand or when Mercury an-evening will-make setting
vidente Saturno, potius quam hoc discam, ubicumque sunt
with-seeing Saturn rather than this I-learn wherever are
ista, propitia esse, non posse mutari?
those-things propitious to-be not to-be-able to-be-changed

Agit illa continuus ordo fatorum et inevitabilis cursus. 15
drives them the-continuous order of-the-fates and inevitable course
per statas vices remeant et effectus rerum omnium aut
through fixed turns they-return and the-effects of-things all either
movent aut notant. sed sive quicquid evenit faciunt, quid
they-move or mark but whether whatever happens they-make what
inmutabilis rei notitia proficiet? sive significant, quid
of-an-unchangeable thing the-knowledge will-avail or-if they-signify what
refert providere quod effugere non possis? scias
does-it-matter to-foresee what to-escape not you-can you-may-know
ista, nescias:
those-things you-may-not-know
Fient. 'si vero solem ad rapidum stellasque sequentes 16
they-will-happen if indeed the-sun to swift and-the-stars following
ordine respicies, numquam te crastina fallet hora
in-order you-will-look-back never you tomorrow's will-deceive hour
nec insidiis noctis capiere serenae.' satis abundeque
nor by-the-snares of-night will-you-be-caught clear enough and-abundantly
provisum est, ut ab insidiis tutus essem.
provided it-has-been that from snares safe I-might-be
'Numquid me crastina non fallit hora? fallit enim 17
surely-not me tomorrow's not deceives hour it-deceives for
quod nescienti evenit.' ego quid futurum sit, nescio:
what to-one-not-knowing happens I what about-to-be is know-not
quid fieri possit, scio. ex hoc nihil desperabo, totum
what to-happen can I-know from this nothing I-will-despair-of the-whole
expecto: si quid remittitur, boni consulo. fallit me hora,
I-expect if anything is-remitted as-good I-take-(it) deceives me the-hour
si parcit, sed ne sic quidem fallit. nam quemadmodum
if it-spares but not so even does-it-deceive for as

scio omnia accidere posse, sic scio et non utique
I-know all-things to-happen to-be-able so I-know also not assuredly
casura. utique secunda expecto, malis paratus sum.
about-to-fall assuredly favorable-things I-expect for-evils prepared I-am
18 In illo feras me necesse est non per praescriptum
in that you-bear me necessary it-is not along the-prescribed-path
euntem. non enim adducor, ut in numerum liberalium
going not for I-am-led that into the-number of-liberal
artium pictores recipiam, non magis quam statuarios aut
arts painters I-admit not more than sculptors or
marmorarios aut ceteros luxuriae ministros. aeque luctatores
marble-workers or the-other of-luxury ministers equally wrestlers
et totam oleo ac luto constantem scientiam expello ex his
and the-whole of-oil and mud consisting knowledge I-expel from these
studiis liberalibus: aut et unguentarios recipiam et cocos
studies liberal or also perfumers I-will-admit and cooks
et ceteros voluptatibus nostris ingenia accommodantes sua.
and the-others to-pleasures our talents fitting their
19 Quid enim, oro te, liberale habent isti ieiuni vomitores,
what for I-beg you liberal have those fasting vomiters
quorum corpora in sagina, animi in macie et veterno
whose bodies in fattening minds in leanness and lethargy
sunt? an liberale studium istuc esse iuventuti nostrae
are or a-liberal study that to-be for-youth our
credimus, quam maiores nostri rectam exercuerunt hastilia
do-we-believe whom ancestors our upright trained javelins
iacere, sudem torquere, equum agitare, arma tractare? nihil
to-throw a-stake to-hurl a-horse to-drive arms to-handle nothing
liberos suos docebant, quod discendum esset iacentibus.
children their did-they-teach which to-be-learned was by-those-lying-down
sed nec hae nec illae docent aluntve virtutem. quid enim
but neither these nor those teach or-nourish virtue what for

prodest equum regere et cursum eius freno temperare,
does-it-profit a-horse to-rule and the-course of-it with-the-bridle to-temper
adfectibus effrenatissimis abstrahi? quid prodest multos
by-feelings most-unbridled to-be-dragged-away what does-it-profit many
vincere luctatione vel caestu, ab iracundia vinci?
to-conquer in-wrestling or with-the-boxing-glove by irascibility to-be-conquered
'Quid ergo? nihil nobis liberalia conferunt studia?' ad alia 20
what then nothing on-us liberal confer studies for other-things
multum, ad virtutem nihil. nam et hae viles ex professo
much for virtue nothing for even these cheap by declaration
artes, quae manu constant, ad instrumenta vitae plurimum
arts which by-hand consist to the-equipment of-life very-much
conferunt, tamen ad virtutem non pertinent. 'quare ergo
confer yet to virtue not they-pertain why therefore
liberalibus studiis filios erudimus?' non quia virtutem dare
in-liberal studies sons do-we-educate not because virtue to-give
possunt, sed quia animum ad accipiendam virtutem praeparant.
they-can but because the-mind for receiving virtue they-prepare
quemadmodum prima illa, ut antiqui vocabant, litteratura,
as first that as the-ancients used-to-call-(it) grammar
per quam pueris elementa traduntur, non docet liberales
through which to-boys the-elements are-handed-down not teaches liberal
artes, sed mox percipiendis locum parat, sic liberales
arts but soon for-(those)-to-be-grasped a-place prepares so liberal
artes non perducunt animum ad virtutem, sed expediunt.
arts not lead the-mind to virtue but clear-the-way
Quattuor ait esse artium Posidonius genera: sunt vulgares 21
four says to-be of-arts Posidonius kinds there-are common
et sordidae, sunt ludicrae, sunt pueriles, sunt liberales.
and mean there-are sportive there-are boyish there-are liberal
volgares opificum, quae manu constant et ad instruendam
the-common of-workmen which by-hand consist and for equipping

vitam occupatae sunt, in quibus nulla decoris, nulla
life busy are in which no of-grace no
honesti simulatio est.
of-the-honorable pretense is

22 Ludicrae sunt, quae ad voluptatem oculorum atque aurium
sportive are those-which to the-pleasure of-eyes and of-ears
tendunt. his adnumeres licet machinatores, qui pegmata
tend to-these you-may-add it-is-allowed the-machine-makers who scaffolds
per se surgentia excogitant et tabulata tacite in sublime
through themselves rising devise and floors silently into the-height
crescentia et alias ex inopinato varietates aut dehiscentibus,
growing and other out-of the-unexpected varieties either with-gaping-apart
quae cohaerebant, aut his, quae distabant, sua
those-which were-cohering or with-these which were-standing-apart of-their-own
sponte coeuntibus aut his, quae eminebant, paulatim
accord coming-together or with-these which were-standing-out little-by-little
in se residentibus. his imperitorum feriuntur oculi
into themselves settling by-these of-the-unskilled are-struck the-eyes
omnia subita, quia causas non novere, mirantium.
all sudden-things because the-causes not they-know of-(those)-marveling-at

23 Pueriles sunt et aliquid habentes liberalibus simile hae
boyish are and something having to-the-liberal like these
artes, quas ἐγκυκλίους Graeci, nostri autem liberales vocant.
arts which encyclic the-Greeks ours however liberal call
solae autem liberales sunt, immo, ut dicam verius, liberae,
alone however liberal are nay that I-may-say more-truly free
quibus curae virtus est.
to-which for-a-care virtue is

24 'Quemadmodum' inquit 'est aliqua pars philosophiae naturalis,
as he-says there-is some part of-philosophy natural
est aliqua moralis, est aliqua rationalis, sic et haec quoque
there-is some moral there-is some rational so also this too

liberalium artium turba locum sibi in philosophia vindicat.
of-liberal arts crowd a-place for-itself in philosophy claims
cum ventum est ad naturales quaestiones, geometriae
when come it-has to natural questions by-geometry's
testimonio statur: ergo eius, quam adiuvat, pars est.'
testimony it-is-stood therefore of-that which it-helps a-part it-is
Multa adiuvant nos nec ideo partes nostri sunt. immo si 25
many-things help us nor therefore parts of-us are nay if
partes essent, non adiuvarent: cibus adiutorium corporis nec
parts they-were not they-would-help food a-help of-the-body nor
tamen pars est. aliquid nobis praestat geometriae ministerium:
yet a-part is something to-us provides geometry's service
sic philosophiae necessaria est, quomodo ipsi faber.
so to-philosophy necessary it-is as to-itself the-craftsman
sed nec hic geometriae pars est nec illa philosophiae.
but neither be of-geometry a-part is nor it of-philosophy
Praeterea utraque fines suos habet. sapiens enim 26
besides each limits its-own has the-wise-man for
causas naturalium et quaerit et novit, quorum numeros
the-causes of-natural-things both seeks and knows of-which the-numbers
mensurasque geometres persequitur et subputat. qua
and-measures the-geometer pursues and reckons by-what
ratione constent caelestia, quae illis sit vis quaeve
reason stand heavenly-things what to-them is the-force or-what
natura, sapiens scit: cursus et recursus et quasdam
nature the-wise-man knows the-courses and returns and some
observationes, per quas descendunt et adlevantur ac
observations through which they-descend and are-raised and
speciem interdum stantium praebent, cum caelestibus
the-appearance sometimes of-ones-standing offer though for-heavenly-things
stare non liceat, colligit mathematicus.
to-stand not it-is-allowed gathers the-mathematician

27 Quae causa in speculo imagines exprimat, sciet sapiens:
what cause in a-mirror images expresses will-know the-wise-man
illud tibi geometres potest dicere, quantum abesse
that to-you the-geometer can say how-far to-be-distant
debeat corpus ab imagine et qualis forma speculi
ought the-body from the-image and what-sort-of form of-mirror
quales imagines reddat. magnum esse solem philosophus
what-sort-of images renders great to-be the-sun the-philosopher
probabit: quantus sit, mathematicus, qui usu quodam et
will-prove how-great it-is the-mathematician who by-use a-certain and
exercitatione procedit: sed ut procedat, impetranda illi
practice proceeds but that he-may-proceed to-be-obtained by-him
quaedam principia sunt. non est autem ars sui iuris,
some principles are not is moreover an-art of-its-own right
cui precarium fundamentum est.
for-which on-sufferance the-foundation is

28 Philosophia nil ab alio petit, totum opus a solo
philosophy nothing from another seeks the-whole work from the-ground
excitat: mathematice, ut ita dicam, superficiaria est, in
it-raises mathematics that so I-may-say a-leaseholder is on
alieno aedificat. accipit prima, quorum beneficio ad ulteriora
another's it-builds it-receives first-things whose by-benefit to further-things
perveniat. si per se iret ad verum, si totius mundi
it-may-arrive if through itself it-went to the-true if of-the-whole world
naturam posset conprendere, dicerem multum conlaturam
the-nature it-could comprehend I-would-say much about-to-confer
mentibus nostris, quae tractatu caelestium crescunt
on-minds our which by-the-handling of-heavenly-things grow
trahuntque aliquid ex alto. una re consummatur animus,
and-draw something from on-high by-one thing is-perfected the-mind
scientia bonorum ac malorum inmutabili, quae soli
by-the-knowledge of-goods and of-evils unchangeable which to-alone

philosophiae conpetit: nihil autem ulla ars alia de bonis
philosophy belongs nothing moreover any art other about goods
ac malis quaerit.
and evils inquires
Singulas lubet circumire virtutes. fortitudo contemptrix 29
the-single it-pleases to-go-around virtues fortitude a-despiser
timendorum est; terribilia et sub iugum libertatem nostram
of-things-to-be-feared is terrible-things and under the-yoke liberty our
mittentia despicit, provocat, frangit: numquid ergo hanc
sending it-looks-down-on challenges breaks surely-not therefore this
liberalia studia corroborant? fides sanctissimum humani pectoris
liberal studies strengthen faith the-most-holy of-human breast
bonum est, nulla necessitate ad fallendum cogitur, nullo
good is by-no necessity to deceiving is-it-forced by-no
corrumpitur praemio. 'ure' inquit 'caede, occide: non prodam,
is-it-corrupted reward burn it-says strike kill not I-will-betray
sed quo magis secreta quaeret dolor, hoc illa altius
but by-how-much more secrets will-seek pain by-this them more-deeply
condam': numquid liberalia studia hos animos facere possunt?
I-will-bury surely-not liberal studies these spirits to-make can
temperantia voluptatibus imperat, alias odit atque abigit,
temperance pleasures commands some it-hates and drives-away
alias dispensat et ad sanum modum redigit nec umquam
others it-dispenses and to a-sound measure reduces nor ever
ad illas propter ipsas venit. scit optimum esse modum
to them because-of themselves does-it-come it-knows the-best to-be measure
cupitorum non quantum velis, sed quantum debeas sumere.
of-things-desired not how-much you-wish but how-much you-ought to-take
Humanitas vetat superbum esse adversus socios, vetat avarum. 30
humanity forbids proud to-be toward fellows forbids greedy
verbis, rebus, adfectibus comem se facilemque omnibus
in-words in-deeds in-feelings courteous itself and-easy to-all

praestat. nullum alienum malum putat. bonum autem suum
it-shows no another's evil it-thinks good moreover its-own
ideo maxime, quod alicui bono futurum est, amat:
therefore most because to-someone for-a-good about-to-be it-is it-loves
numquid liberalia studia hos mores praecipiunt? non magis
surely-not liberal studies these morals teach not more
quam simplicitatem, quam modestiam ac moderationem,
than simplicity than modesty and moderation
non magis quam frugalitatem ac parsimoniam, non magis
not more than frugality and thrift not more
quam clementiam, quae alieno sanguini tamquam suo
than clemency which another's blood as-if its-own
parcit et scit homini non esse homine prodige utendum.
spares and knows by-man not to-be man prodigally to-be-used
31 'Cum dicatis' inquit 'sine liberalibus studiis ad virtutem
since you-say he-says without liberal studies to virtue
non perveniri, quemadmodum negatis illa nihil conferre
not to-be-arrived how do-you-deny them nothing to-confer
virtuti?' quia nec sine cibo ad virtutem pervenitur,
on-virtue because neither without food to virtue is-it-arrived
cibus tamen ad virtutem non pertinet. ligna navi nihil
food yet to virtue not pertains timbers to-a-ship nothing
conferunt, quamvis non fiat navis nisi ex lignis: non
confer although not is-made a-ship except from timbers not
est, inquam, cur aliquid putes eius adiutorio fieri,
there-is I-say why anything you-should-think of-that by-the-help to-be-made
sine quo non potest fieri.
without which not it-can to-be-made
32 Potest quidem etiam illud dici, sine liberalibus studiis
can indeed even that to-be-said without liberal studies
veniri ad sapientiam posse. quamvis enim virtus discenda
to-be-come to wisdom to-be-able although for virtue to-be-learned

sit, tamen non per haec discitur. quid est autem,
is yet not through these it-is-learned what is-there moreover
quare existimem non futurum sapientem eum, qui litteras
why I-should-think not about-to-be wise him who letters
nescit, cum sapientia non sit in litteris? res tradit,
knows-not since wisdom not is in letters things it-hands-down
non verba, et nescio an certior memoria sit, quae
not words and I-know-not whether surer the-memory is which
nullum extra se subsidium habet.
no outside itself support has

Magna et spatiosa res est sapientia. vacuo illi loco opus 33
a-great and spacious thing is wisdom of-empty for-it room need
est: de divinis humanisque discendum est, de praeteritis
there-is about divine and-human-things to-be-learned it-is about past
de futuris, de caducis de aeternis, de tempore. de
about future about perishable about eternal about time about
quo uno vide quam multa quaerantur: primum an
which one see how many-things are-asked first whether
per se sit aliquid; deinde an aliquid ante tempus
through itself it-is something then whether something before time
sit sine tempore; cum mundo coeperit an etiam ante
there-is without time with the-world it-began or even before
mundum quia fuerit aliquid, fuerit et tempus.
the-world because there-was something there-was also time

Innumerabiles quaestiones sunt de animo tantum: unde 34
innumerable questions there-are about the-mind alone whence
sit qualis sit, quando esse incipiat quamdiu sit; aliunde
it-is of-what-sort it-is when to-be it-begins how-long it-is from-one-place
alio transeat et domicilia mutet in alias animalium
to-another whether-it-passes and dwellings changes into other of-animals
formas aliasque coniectus, an non amplius quam semel
forms and-others cast or not more than once

serviat et emissus vagetur in toto; utrum corpus sit an
it-serves and sent-out wanders in the-whole whether a-body it-is or
non sit; quid sit facturus, cum per nos aliquid facere
not is what it-is about-to-do when through us anything to-do
desierit, quomodo libertate sua usurus, cum ex hac
it-has-ceased how liberty its about-to-use when from this
effugerit cavea; an obliviscatur priorum et illinc nosse
it-has-escaped cage whether it-forgets former-things and thence to-know
se incipiat, unde corpori abductus in sublime secessit.
itself begins whence from-the-body led-away into the-height it-has-withdrawn
35 Quamcumque partem rerum humanarum divinarumque
whatever part of-things human and-divine
conprenderis, ingenti copia quaerendorum ac discendorum
you-grasp by-the-huge abundance of-things-to-be-asked and to-be-learned
fatigaberis. haec tam multa, tam magna ut habere
you-will-be-wearied these so many so great that to-have
possint liberum hospitium, supervacua ex animo
they-may-be-able a-free lodging superfluous-things from the-mind
tollenda sunt. non dabit se in has angustias virtus:
to-be-removed are not will-give itself into these narrows virtue
laxum spatium res magna desiderat. expellantur omnia,
a-roomy space a-thing great desires let-be-expelled all-things
totum pectus illi vacet.
the-whole breast for-it let-be-empty
36 ‘At enim delectat artium notitia multarum.’ tantum
but for delights of-arts the-knowledge of-many only-so-much
itaque ex illis retineamus, quantum necessarium est. an tu
and-so from them let-us-retain as necessary is or you
existimas reprendendum, qui supervacua usibus conparat et
do-you-think to-be-blamed-(him) who superfluous-things for-uses procures and
pretiosarum rerum pompam in domo explicat: non putas
of-costly things the-parade in the-house displays not do-you-think

eum, qui occupatus est in supervacua litterarum supellectile?
him who busy is in the-superfluous of-letters furniture
plus scire velle quam sit satis, intemperantiae genus est.
more to-know to-wish than is enough of-intemperance a-kind is
Quid? quod ista liberalium artium consectatio molestos, 37
what that that of-liberal arts pursuit troublesome
verbosos, intempestivos, sibi placentes facit et ideo non
wordy untimely self pleasing makes-(men) and therefore not
discentes necessaria, quia supervacua didicerunt. quattuor
learning necessary-things because superfluous-things they-have-learned four
milia librorum Didymus grammaticus scripsit: misererer,
thousand of-books Didymus the-grammarian wrote I-would-pity-(him)
si tam multa supervacua legisset. in his libris de patria
if so many superfluous-things he-had-read in these books about the-fatherland
Homeri quaeritur, in his de Aeneae matre vera, in his
of-Homer it-is-asked in these about Aeneas's mother true in these
libidinosior Anacreon an ebriosior vixerit, in his an
more-lustful Anacreon or more-drunken lived in these whether
Sappho publica fuerit, et alia, quae erant dediscenda,
Sappho a-public-woman was and other-things which were to-be-unlearned
si scires: i nunc et longam esse vitam nega.
if you-knew-(them) go now and long to-be life deny
Sed ad nostros quoque cum perveneris, ostendam multa 38
but to ours also when you-come I-will-show many-things
securibus recidenda. magno impendio temporum, magna
with-axes to-be-cut-back at-great expense of-time at-great
alienarum aurium molestia laudatio haec constat: o hominem
of-others' ears annoyance praise this costs O man
litteratum! simus hoc titulo rusticiore contenti: o virum
lettered let-us-be with-this title more-rustic content O man
bonum!
good

39 Itane est? annales evolvam omnium gentium et quis
so is-it annals shall-I-unroll of-all nations and who
primus carmina scripserit, quaeram? quantum temporis inter
first poems wrote shall-I-ask how-much of-time between
Orphea intersit et Homerum, cum fastos non habeam,
Orpheus lies and Homer though records not I-have
computabo? et Aristarchi ineptias, quibus aliena carmina
shall-I-compute and of-Aristarchus the-absurdities with-which others' poems
conpunxit, recognoscam et aetatem in syllabis conteram?
he-pricked shall-I-review and (my)-age on syllables wear-away
itane in geometriae pulvere haerebo? adeo mihi praeceptum
so in geometry's dust shall-I-stick so-far from-me precept
illud salutare excidit: 'tempori parce'? haec sciam? et
that wholesome has-fallen time spare these shall-I-know and
quid ignorem?
what shall-I-not-know

40 Apion grammaticus, qui sub C. Caesare tota
Apion the-grammarian who under Gaius Caesar through-the-whole
circulatus est Graecia et in nomen Homeri ab omnibus
gone-about has Greece and into the-name of-Homer by all
civitatibus adoptatus, aiebat Homerum utraque materia
cities adopted used-to-say Homer with-each matter
consummata, et Odyssia et Iliade, principium adiecisse
completed both Odyssey and Iliad a-beginning to-have-added
operi suo, quo bellum Troianum complexus est. huius rei
to-work his in-which the-war Trojan embraced he-has of-this thing
argumentum adferebat, quod duas litteras in primo versu
a-proof he-used-to-bring that two letters in the-first verse
posuisset ex industria librorum suorum numerum continentes.
he-had-placed on purpose of-books his the-number containing

Talia sciat oportet, qui multa vult scire, non cogitare, 41
such-things he-know it-is-needful who many-things wishes to-know not to-think
quantum temporis tibi auferat mala valetudo, quantum
how-much of-time from-you takes-away bad health how-much
occupatio publica, quantum occupatio privata, quantum
occupation public how-much occupation private how-much
occupatio cotidiana, quantum somnus. metire aetatem tuam:
occupation daily how-much sleep measure age your
tam multa non capit.
so many-things not it-holds
De liberalibus studiis loquor: philosophi quantum habent 42
about liberal studies I-speak the-philosophers how-much have-they
supervacui, quantum ab usu recedentis! ipsi
of-the-superfluous how-much from use withdrawing they-themselves
quoque ad syllabarum distinctiones et coniunctionum
also to of-syllables the-distinctions and of-conjunctions
ac praepositionum proprietates descenderunt et invidere
and of-prepositions the-properties have-descended and to-envy
grammaticis, invidere geometris. quicquid in illorum artibus
the-grammarians to-envy the-geometers whatever in their arts
supervacuum erat, transtulere in suam. sic effectum
superfluous was they-have-transferred into their-own so brought-about
est, ut diligentius loqui scirent quam vivere.
it-has-been that more-carefully to-speak they-knew than to-live
Audi, quantum mali faciat nimia subtilitas et quam infesta 43
hear how-much of-evil makes excessive subtlety and how hostile
veritati sit. Protagoras ait de omni re in utramque partem
to-truth it-is Protagoras says about every thing on each side
disputari posse ex aequo et de hac ipsa, an omnis
to-be-disputed to-be-able on equal-terms and about this very-thing whether every

res in utramque partem disputabilis sit. Nausiphanes ait ex
thing on each side disputable is Nausiphanes says of
his, quae videntur esse, nihil magis esse quam non esse.
these which seem to-be nothing more to-be than not to-be
44 Parmenides ait ex his, quae videntur, nihil esse uno
Parmenides says of these which seem nothing to-be with-one
excepto universo. Zenon Eleates omnia negotia de negotio
excepted the-universe Zeno the-Eleatic all troubles from the-trouble
deiecit: ait nihil esse. circa eadem fere Pyrrhonei
threw-down he-says nothing to-be around the-same almost the-Pyrrhonians
versantur et Megarici et Eretrici et Academici, qui
are-engaged and the-Megarians and the-Eretrians and the-Academics who
novam induxerunt scientiam, nihil scire.
a-new have-brought-in knowledge nothing to-know
45 Haec omnia in illum supervacuum studiorum liberalium
these all into that superfluous of-studies liberal
gregem coice: illi mihi non profuturam scientiam tradunt, hi
herd throw those to-me not about-to-help knowledge hand-down these
spem omnis scientiae eripiunt. satius est supervacua scire
the-hope of-all knowledge snatch-away better it-is superfluous-things to-know
quam nihil. illi non praeferunt lumen, per quod acies
than nothing those not carry-before a-light through which the-sight
derigatur ad verum; hi oculos mihi effodiunt. si Protagorae
may-be-directed to the-true these the-eyes for-me dig-out if Protagoras
credo, nihil in rerum natura est nisi dubium; si Nausiphani,
I-believe nothing in of-things the-nature is except doubtful if Nausiphanes
hoc unum certum est, nihil esse certi; si Parmenidi,
this one-thing certain is nothing to-be of-certain if Parmenides
nihil est praeter unum; si Zenoni, ne unum quidem.
nothing there-is besides one if Zeno not one even

Quid ergo nos sumus? quid ista, quae nos circumstant, 46
what then we are what those-things which us stand-around
alunt, sustinent? tota rerum natura umbra est aut inanis
nourish sustain the-whole of-things nature a-shadow is either empty
aut fallax. non facile dixerim, utris magis irascar, illis,
or deceptive not easily I-would-say at-which more I-am-angry at-those
qui nos nihil scire voluerunt, an illis, qui ne hoc
who us nothing to-know wished or at-those who not this
quidem nobis reliquerunt, nihil scire. Vale.
even to-us left nothing to-know farewell

LXXXIX · PARTS, NOT SCRAPS

Lucilius wants philosophy divided so that it can be learned. Seneca will cut it into parts, not scraps. Wisdom is the perfect good of the human mind, and philosophy is the love and pursuit of it. Most authors make three parts: moral, natural, and rational. Some Peripatetics add a civil part, the Epicureans drop the rational, the Cyrenaics keep only the moral, and Ariston trims even that. Seneca subdivides each. But whatever Lucilius reads he must apply at once to conduct; and Seneca turns to rebuke greed for land, luxury in building, and gluttony.

Rem utilem desideras et ad sapientiam properanti 1
a-thing useful you-desire and to wisdom for-one-hastening
necessariam, dividi philosophiam et ingens corpus eius in
necessary to-be-divided philosophy and the-huge body of-it into
membra disponi. facilius enim per partes in cognitionem
limbs to-be-arranged more-easily for through parts into knowledge
totius adducimur. utinam quidem quemadmodum universa
of-the-whole we-are-led would-that indeed as the-whole
mundi facies in conspectum venit, ita philosophia tota nobis
of-the-world face into sight comes so philosophy whole us
posset occurrere, simillimum mundo spectaculum. profecto
could meet a-most-like to-the-world spectacle assuredly
enim omnes mortales in admirationem sui raperet
for all mortals into admiration of-itself it-would-seize
relictis iis, quae nunc magna magnorum ignorantia
with-left those-things which now great of-great-things by-ignorance
credimus. sed quia contingere hoc non potest, est sic
we-believe but because to-happen this not can it-is thus
nobis aspicienda, quemadmodum mundi secreta cernuntur.
by-us to-be-looked-at as of-the-world the-secrets are-discerned

2 Sapientis quidem animus totam molem eius amplectitur nec
of-the-wise-man indeed the-mind the-whole mass of-it embraces nor
minus illam velociter obit quam caelum acies nostra: nobis
less it swiftly goes-over than the-sky sight our for-us
autem, quibus perrumpenda caligo est et quorum visus in
however by-whom to-be-broken-through the-mist is and whose sight in
proximo deficit, singula quaeque ostendi facilius possunt
the-nearest fails single each-things to-be-shown more-easily can
universi nondum capacibus. faciam ergo quod exigis, et
of-the-whole not-yet to-those-capable I-will-do therefore what you-demand and
philosophiam in partes, non in frusta, dividam. dividi
philosophy into parts not into scraps I-will-divide to-be-divided
enim illam, non concidi, utile est. nam conprehendere
for it not to-be-chopped useful is for to-grasp
quemadmodum maxima ita minima difficile est.
as the-greatest so the-smallest difficult is

3 Discribitur in tribus populus, in centurias exercitus. quicquid
is-distributed into tribes the-people into centuries the-army whatever
in maius crevit, facilius agnoscitur, si discessit in partes,
into greater has-grown more-easily is-recognized if it-has-separated into parts
quas ut dixi, innumerabiles esse et parvulas non oportet.
which as I-said innumerable to-be and tiny not it-is-needful
idem enim vitii habet nimia quod nulla divisio; simile
the-same for of-fault has excessive as no division like
confuso est, quidquid usque in pulverem sectum est.
to-the-confused is whatever right into dust cut has-been

4 Primum itaque, si videtur tibi, dicam, inter sapientiam et
first and-so if it-seems to-you I-will-say between wisdom and
philosophiam quid intersit. sapientia perfectum bonum est
philosophy what differs wisdom the-perfect good is
mentis humanae. philosophia sapientiae amor est et adfectatio.
of-mind human philosophy of-wisdom the-love is and the-striving

haec eo tendit, quo illa pervenit. philosophia unde dicta
this thither tends whither that has-arrived philosophy whence named
sit, apparet. ipso enim nomine fatetur quid amet.
it-is appears by-the-very for name it-confesses what it-loves
Sapientiam quidam ita finierunt, ut dicerent divinorum 5
wisdom some thus have-defined that they-said of-divine
et humanorum scientiam. quidam ita: sapientia est nosse
and of-human-things the-knowledge some thus wisdom is to-know
divina et humana et horum causas. supervacua mihi haec
divine and human-things and of-these the-causes superfluous to-me this
videtur adiectio, quia causae divinorum humanorumque
seems addition because the-causes of-divine and-human-things
pars divinorum sunt. philosophiam quoque fuerunt qui
a-part of-divine-things are philosophy also there-were those-who
aliter atque aliter finirent. alii studium illam virtutis esse
otherwise and otherwise defined some the-study it of-virtue to-be
dixerunt, alii studium corrigendae mentis, a quibusdam
said others the-study of-correcting the-mind by some
dicta est adpetitio rectae rationis.
called it-was the-seeking of-right reason
Illud quasi constitit, aliquid inter philosophiam et 6
that as-it-were has-stood something between philosophy and
sapientiam interesse. neque enim fieri potest ut idem
wisdom to-differ nor for to-be-done can-it that the-same
sit quod adfectatur et quod adfectat. quomodo multum
be what is-striven-for and what strives as much
inter avaritiam et pecuniam interest, cum illa cupiat, haec
between avarice and money differs since that desires this
concupiscatur, sic inter philosophiam et sapientiam. haec enim
is-desired so between philosophy and wisdom this for
illius effectus ac praemium est; illa venit, ad hanc venitur.
of-that the-effect and reward is that comes to this it-is-come

7 Sapientia est, quam Graeci σοφίαν vocant. hoc verbo
wisdom is what the-Greeks sophia call this word
Romani quoque utebantur, sicut philosophia nunc quoque
the-Romans also used-to-use just-as philosophy now also
utuntur. quod et togatae tibi antiquae probabunt et
they-use which both the-toga-plays to-you ancient will-prove and
inscriptus Dossenni monumento titulus: 'hospes resiste
inscribed of-Dossennus on-(the)-monument the-epitaph stranger stop
et sophian Dossenni lege.'
and the-sophia of-Dossennus read

8 Quidam ex nostris, quamvis philosophia studium virtutis
some of ours although philosophy the-study of-virtue
esset et haec peteretur, illa peteret, tamen non putaverunt
was and this was-sought that sought yet not thought
illas distrahi posse. nam nec philosophia sine virtute
them to-be-pulled-apart to-be-able for neither philosophy without virtue
est nec sine philosophia virtus. philosophia studium virtutis
is nor without philosophy virtue philosophy the-study of-virtue
est, sed per ipsam virtutem: nec virtus autem esse sine
is but through the-very virtue neither virtue moreover to-be without
studio sui potest nec virtutis studium sine ipsa. non
study of-itself can nor of-virtue the-study without itself not
enim quemadmodum in iis, qui aliquid ex distanti loco
for as in those who something from a-distant place
ferire conantur, alibi est qui petit, alibi quod petitur.
to-strike try elsewhere is he-who aims elsewhere what is-aimed-at
nec quemadmodum itinera quae ad urbes perducunt, sic
nor as the-roads which to cities lead so
viae ad virtutem sunt extra ipsam: ad virtutem venitur
the-ways to virtue are outside itself to virtue it-is-come
per ipsam, cohaerent inter se philosophia virtusque.
through itself cohere among themselves philosophy and-virtue

Philosophiae tres partes esse dixerunt et maximi et plurimi 9
of-philosophy three parts to-be have-said both the-greatest and the-most
auctores: moralem, naturalem, rationalem. prima conponit
authors moral natural rational the-first composes
animum. secunda rerum naturam scrutatur. tertia proprietates
the-mind the-second of-things the-nature searches the-third the-properties
verborum exigit et structuram et argumentationes, ne pro
of-words examines and structure and argumentations lest for
vero falsa subrepant. ceterum inventi sunt et qui
the-true false-things creep-in but found have-been both those-who
in pauciora philosophiam et qui in plura diducerent.
into fewer philosophy and those-who into more would-divide
Quidam ex Peripateticis quartam partem adiecerunt civilem, 10
some of the-Peripatetics a-fourth part have-added the-civil
quia propriam quandam exercitationem desideret et circa
because a-proper certain exercise it-desires and around
aliam materiam occupata sit. quidam adiecerunt his partem,
another matter busied is some have-added to-these a-part
quam οἰκονομικὴν vocant, administrandae familiaris rei
which economic they-call of-administering household estate
scientiam. quidam et de generibus vitae locum separaverunt.
the-knowledge some also about the-kinds of-life a-topic have-separated
nihil autem horum non in illa parte morali reperietur.
nothing moreover of-these not in that part moral will-be-found
Epicurei duas partes philosophiae putaverunt esse, 11
the-Epicureans two parts of-philosophy thought to-be
naturalem atque moralem: rationalem removerunt. deinde
natural and moral the-rational they-removed then
cum ipsis rebus cogerentur ambigua secernere, falsa
when by-the-very things they-were-forced ambiguous-things to-separate false-things
sub specie veri latentia coarguere, ipsi quoque
under the-appearance of-the-true lurking to-refute they-themselves also

locum, quem de iudicio et regula appellant, alio nomine
a-topic which on judgment and rule they-call by-another name
rationalem induxerunt, sed eum accessionem esse naturalis
the-rational brought-in but it an-accessory to-be of-the-natural
partis existimant.
part they-think

12 Cyrenaici naturalia cum rationalibus sustulerunt et contenti
the-Cyrenaics natural-things with rational removed and content
fuerunt moralibus, sed hi quoque quae removent, aliter
were with-moral but these also what they-remove otherwise
inducunt. in quinque enim partes moralia dividunt, ut una
bring-in into five for parts moral-things they-divide that one
sit de fugiendis et petendis, altera de adfectibus, tertia
be about things-to-be-fled and to-be-sought another about feelings a-third
de actionibus, quarta de causis, quinta de argumentis.
about actions a-fourth about causes a-fifth about arguments
causae rerum ex naturali parte sunt, argumenta ex rationali.
the-causes of-things from the-natural part are the-arguments from the-rational

13 Ariston Chius non tantum supervacuas esse dixit naturalem
Ariston the-Chian not only superfluous to-be said the-natural
et rationalem, sed etiam contrarias. moralem quoque,
and rational but even contrary the-moral also
quam solam reliquerat, circumcidit. nam eum locum, qui
which alone he-had-left he-cut-back for that topic which
monitiones continet, sustulit et paedagogi esse dixit, non
admonitions contains he-removed and of-a-pedagogue to-be said not
philosophi, tamquam quidquam aliud sit sapiens quam
of-a-philosopher as-if anything else were the-wise-man than
humani generis paedagogus.
of-human race the-pedagogue

Ergo cum tripertita sit philosophia, moralem eius partem 14
therefore since threefold is philosophy the-moral of-it part
primum incipiamus disponere. quam in tria rursus dividi
first let-us-begin to-arrange which into three again to-be-divided
placuit, ut prima esset inspectio suum cuique distribuens
it-has-pleased that the-first should-be an-inspection his-own to-each distributing
et aestimans quanto quidque dignum sit, maxime utilis.
and valuing of-how-much each-thing worthy is most useful
quid enim est tam necessarium quam pretia rebus inponere?
what for is so necessary as prices on-things to-set
secunda de impetu, de actionibus tertia. primum enim
the-second about impulse about actions the-third first for
est, ut quanti quidque sit iudices, secundum, ut impetum
it-is that of-how-much each-thing is you-judge second that an-impulse
ad illa capias ordinatum temperatumque, tertium, ut
toward them you-take ordered and-tempered third that
inter impetum tuum actionemque conveniat, ut in
between impulse your and-action there-be-agreement that in
omnibus istis tibi ipse consentias.
all those with-yourself you-yourself agree
Quicquid ex tribus defuit, turbat et cetera. quid enim 15
whatever of the-three has-been-lacking disturbs also the-rest what for
prodest inter se aestimata habere omnia, si sis
does-it-profit among themselves valued to-have all-things if you-be
in impetu nimius? quid prodest impetus repressisse et
in impulse excessive what does-it-profit impulses to-have-repressed and
habere cupiditates in tua potestate, si in ipsa rerum
to-have desires in your power if in the-very of-things
actione tempora ignores nec scias quando quidque
action the-times you-are-ignorant-of nor know when each-thing
et ubi et quemadmodum agi debeat? aliud est enim
and where and how to-be-done ought one-thing it-is for

dignitates et pretia rerum nosse, aliud articulos, aliud
the-worths and prices of-things to-know another the-moments another
impetus refrenare et ad agenda ire, non ruere. tunc
impulses to-rein-in and to things-to-be-done to-go not to-rush then
ergo vita concors sibi est, ubi actio non destituit
therefore life harmonious with-itself is when action not forsakes
impetum, impetus ex dignitate rei cuiusque concipitur
impulse impulse from the-worth of-thing each is-conceived
proinde remissus vel acrior, prout illa digna est peti.
accordingly slackened or keener according-as it worthy is to-be-sought

16 Naturalis pars philosophiae in duo scinditur: corporalia et
the-natural part of-philosophy into two is-split corporeal-things and
incorporalia. utraque dividuntur in suos, ut ita dicam, gradus.
incorporeal-things each are-divided into their that so I-may-say grades
corporum locus in hos primum, in ea quae faciunt et
of-bodies the-topic into these first into those which make and
quae ex his gignuntur: gignuntur autem elementa. ipse de
which from these are-begotten are-begotten moreover the-elements the-very about
elementis locus, ut quidam putant, simplex est, ut quidam, in
the-elements topic as some think simple is as some into
materiam et causam omnia moventem et elementa dividitur.
matter and a-cause all-things moving and the-elements is-divided

17 Superest ut rationalem partem philosophiae dividam. omnis
it-remains that the-rational part of-philosophy I-divide all
oratio aut continua est aut inter respondentem et
speech either continuous is or between one-answering and
interrogantem discissa. hanc διαλεκτικήν, illam ῥητορικὴν
one-asking split this dialectic that rhetoric
placuit vocari. ῥητορικὴ verba curat et sensus et ordinem.
it-has-pleased to-be-called rhetoric words cares-for and meanings and order
διαλεκτικὴ in duas partes dividitur, in verba et significationes,
dialectic into two parts is-divided into words and significations

id est in res quae dicuntur et vocabula quibus dicuntur.
that is into things which are-said and the-terms by-which they-are-said
ingens deinde sequitur utriusque divisio. itaque hoc loco
a-huge then follows of-each division and-so at-this point
finem faciam et 'summa sequar fastigia rerum': alioqui
an-end I-will-make and the-highest I-will-follow peaks of-things otherwise
si voluero facere partium partes, quaestionum liber fiet.
if I-wish to-make of-parts parts of-questions a-book it-will-become
Haec, Lucili virorum optime, quo minus legas non 18
these-things Lucilius of-men best by-which less you-read not
deterreo, dummodo quicquid legeris, ad mores statim referas.
I-deter provided whatever you-have-read to morals at-once you-refer
illos conpesce, marcentia in te excita, soluta constringe,
those check the-languishing-things in you rouse the-loose bind
contumacia doma, cupiditates tuas publicasque quantum potes
the-stubborn tame desires your and-the-public as-much-as you-can
vexa: et istis dicentibus 'quo usque eadem?' responde:
harass and to-those saying how far the-same-things answer
Ego debebam dicere 'quo usque eadem peccabitis?' remedia 19
I ought to-say how far the-same will-you-sin remedies
ante vultis quam vitia desinere? ego vero eo magis
sooner do-you-wish than vices to-cease I indeed by-that more
dicam et, quia recusatis, perseverabo. tunc incipit medicina
will-speak and because you-refuse I-will-persevere then begins medicine
proficere, ubi in corpore alienato dolorem tactus expressit.
to-avail when in a-body deadened pain the-touch has-pressed-out
dicam etiam invitis profutura. aliquando aliqua ad
I-will-say even to-the-unwilling things-about-to-help sometime some to
vos non blanda vox veniat, et quia verum singuli audire
you not flattering voice let-come and because the-truth singly to-hear
non vultis, publice audite.
not you-wish publicly hear

20 Quo usque fines possessionum propagabitis? ager uni
how far the-boundaries of-possessions will-you-extend a-field for-one
domino, qui populum cepit, angustus est. quo usque arationes
master which a-people held narrow is how far plowlands
vestras porrigetis, ne provinciarum quidem spatio contenti
your will-you-stretch not of-provinces even with-the-space content
circumscribere praediorum modum? inlustrium fluminum
to-bound of-estates the-measure of-illustrious rivers
per privatum decursus est et amnes magni magnarumque
through private-land the-course is and streams great and-of-great
gentium termini usque ad ostium a fonte vestri
nations the-boundaries right to the-mouth from the-source yours
sunt. hoc quoque parum est, nisi latifundiis vestris maria
are this also too-little is unless with-large-estates your the-seas
cinxistis, nisi trans Hadriam et Ionium Aegaeumque vester
you-have-girded unless across the-Adriatic and Ionian and-Aegean your
vilicus regnat, nisi insulae, ducum domicilia magnorum, inter
steward reigns unless islands of-leaders the-dwellings great among
vilissima rerum numerantur. quam vultis late possidete,
the-cheapest of-things are-counted as you-wish widely possess
sit fundus quod aliquando imperium vocabatur, facite
let-be a-farm what once an-empire was-called make
vestrum quicquid potestis, dum plus sit alieni.
yours whatever you-can provided more be another's

21 Nunc vobiscum loquor, quorum aeque spatiose luxuria
now with-you I-speak whose equally spaciously luxury
quam illorum avaritia diffunditur. vobis dico: quo usque
as their avarice is-spread to-you I-say how far
nullus erit lacus cui non villarum vestrarum fastigia
no will-there-be lake over-which not of-villas your the-roofs
immineant? nullum flumen cuius non ripas aedificia vestra
hang no river whose not banks buildings your

praetexant? ubicumque scatebunt aquarum calentium venae, ibi
fringe wherever will-gush of-waters hot veins there
nova deversoria luxuriae excitabuntur. ubicumque in aliquem
new lodgings of-luxury will-be-raised wherever into some
sinum litus curvabitur, vos protinus fundamenta iacietis nec
bay the-shore will-be-curved you at-once foundations will-lay nor
contenti solo nisi quod manu feceritis, mare agetis
content with-soil except what by-hand you-have-made the-sea you-will-drive
introrsus. omnibus licet locis tecta vestra resplendeant, aliubi
inward in-all though places roofs your gleam elsewhere
inposita montibus in vastum terrarum marisque prospectum,
placed-on mountains for a-vast of-lands and-of-sea view
aliubi ex plano in altitudinem montium educta, cum
elsewhere from the-plain into the-height of-mountains raised when
multa aedificaveritis, cum ingentia, tamen et singula
many-things you-have-built when huge yet both single
corpora estis et parvola. quid prosunt multa cubicula? in
bodies you-are and tiny what profit many bedrooms in
uno iacetis. non est vestrum ubicumque non estis.
one you-lie not is yours wherever not you-are

22

Ad vos deinde transeo, quorum profunda et insatiabilis gula
to you then I-pass whose deep and insatiable gullet
hinc maria scrutatur, hinc terras, alia hamis, alia
on-this-side the-seas searches on-that-side the-lands some-things with-hooks others
laqueis, alia retium variis generibus cum magno labore
with-snares others of-nets with-various kinds with great labor
persequitur: nullis animalibus nisi ex fastidio pax est:
it-pursues for-no animals except from disgust peace there-is
quantulum ex istis epulis, quae per tot comparatis
how-little from those feasts which through so-many you-procure
manus, fesso voluptatibus ore libatis? quantulum ex ista
hands with-wearied by-pleasures mouth do-you-taste how-little from that

fera periculose capta dominus crudus ac nauseans gustat?
wild-beast perilously captured the-master dyspeptic and nauseated tastes
quantulum ex tot conchyliis tam longe advectis per
how-little from so-many shellfish so far brought through
istum stomachum inexplebilem labitur? infelices, ecquid
that stomach insatiable slips unhappy-ones do-you-at-all
intellegitis maiorem vos famem habere quam ventrem?
understand greater you hunger to-have than belly
23 Haec aliis dic, ut dum dicis, audias ipse, scribe, ut
these-things to-others say that while you-say you-may-bear yourself write that
dum scribis, legas, omnia ad mores et ad sedandam
while you-write you-may-read all-things to morals and to calming
rabiem adfectuum referens. stude, non ut plus aliquid
the-rage of-feelings referring study not that more something
scias, sed ut melius. Vale.
you-may-know but that better farewell

XC · WHAT PHILOSOPHY DID NOT INVENT

That we live is the gods' gift; that we live well is philosophy's. Seneca agrees with Posidonius that in the golden age the wise ruled, and that the wise later gave laws. He denies that philosophy invented the arts: building, tools, weaving, farming, and milling were found by shrewd men, not wise ones, and luxury multiplied them. Nature made what we need easy. Wisdom teaches the gods, the soul, and the law of life. The first men were innocent through ignorance, not wise: virtue is not given by nature, and becoming good is an art.

1 Quis dubitare, mi Lucili, potest, quin deorum immortalium
who to-doubt my Lucilius can but-that of-the-gods immortal
munus sit quod vivimus, philosophiae quod bene vivimus?
the-gift it-is that we-live of-philosophy that well we-live

itaque tanto plus huic nos debere quam dis, quanto
and-so by-so-much more to-this us to-owe than to-the-gods by-how-much
maius beneficium est bona vita quam vita, pro certo
a-greater benefit is a-good life than life for certain
haberetur, nisi ipsam philosophiam di tribuissent. cuius
it-would-be-held unless the-very philosophy the-gods had-bestowed of-which
scientiam nulli dederunt, facultatem omnibus.
the-knowledge to-none they-gave the-faculty to-all
Nam si hanc quoque bonum vulgare fecissent et prudentes 2
for if this also a-good common they-had-made and prudent
nasceremur, sapientia quod in se optimum habet, perdidisset,
we-were-born wisdom what in itself best it-has would-have-lost
inter fortuita non esse. nunc enim hoc in illa pretiosum atque
among chance-things not to-be now for this in it precious and
magnificum est, quod non obvenit, quod illam sibi
magnificent is that not it-falls-to-one's-lot that it to-himself
quisque debet, quod non ab alio petitur. quid haberes
each owes that not from another it-is-sought what would-you-have
quod in philosophia suspiceres, si beneficiaria res esset?
which in philosophy you-might-admire if a-bestowed thing it-were
Huius opus unum est de divinis humanisque verum invenire. 3
of-this the-work one is about divine and-human-things the-true to-find
ab hac numquam recedit religio, pietas, iustitia et omnis alius
from this never withdraws religion devotion justice and every other
comitatus virtutum consertarum et inter se cohaerentium.
company of-virtues interwoven and among themselves cohering
haec docuit colere divina, humana diligere, et penes deos
this taught to-worship divine-things human-things to-love and with the-gods
imperium esse, inter homines consortium. quod aliquandiu
rule to-be among men fellowship which for-some-time
inviolatum mansit, antequam societatem avaritia distraxit et
inviolate remained before society avarice tore-apart and

paupertatis causa etiam is, quos fecit locupletissimos, fuit.
of-poverty the-cause even to-those whom it-made richest was
desierunt enim omnia possidere, dum volunt propria.
they-ceased for all-things to-possess while they-wish-(them) their-own
4 Sed primi mortalium quique ex his geniti naturam
but the-first of-mortals and-those-who from these begotten nature
incorrupti sequebantur, eundem habebant et ducem et legem,
uncorrupted were-following the-same they-had both leader and law
commissi melioris arbitrio. naturae est enim potioribus
entrusted of-a-better to-the-judgment of-nature it-is for to-the-stronger
deteriora summittere. mutis quidem gregibus aut maxima
the-worse to-subject mute indeed herds either the-greatest
corpora praesunt aut vehementissima. non praecedit armenta
bodies lead or the-most-vehement not goes-before the-herds
degener taurus, sed qui magnitudine ac toris ceteros
a-degenerate bull but he-who in-size and muscles the-other
mares vicit. elephantorum gregem excelsissimus ducit:
males has-conquered of-elephants the-herd the-tallest leads
inter homines pro summo est optimum. animo itaque rector
among men for the-highest is the-best by-mind and-so the-ruler
eligebatur, ideoque summa felicitas erat gentium, in quibus
was-chosen and-therefore the-highest happiness was of-nations among which
non poterat potentior esse nisi melior. tuto enim quantum
not could more-powerful be-(anyone) unless better safely for as-much-as
vult potest, qui se nisi quod debet non putat posse.
he-wishes he-can who himself except what he-ought not thinks to-be-able
5 Illo ergo saeculo, quod aureum perhibent, penes sapientes
in-that therefore age which golden they-call with the-wise
fuisse regnum Posidonius iudicat. hi continebant
to-have-been the-rule Posidonius judges these restrained
manus et infirmiorem a validioribus tuebantur, suadebant
hands and the-weaker from the-stronger protected they-urged

dissuadebantque et utilia atque inutilia monstrabant. horum
and-dissuaded and useful and useless-things showed of-these
prudentia ne quid deesset suis providebat, fortitudo
the-prudence lest anything be-lacking to-their-own provided fortitude
pericula arcebat, beneficentia augebat ornabatque subiectos.
dangers warded-off beneficence increased and-adorned the-subjects
officium erat imperare, non regnum. nemo quantum posset,
a-duty it-was to-command not a-kingship no-one how-much he-could
adversus eos experiebatur, per quos coeperat posse, nec
against those was-trying through whom he-had-begun to-be-able nor
erat cuiquam aut animus in iniuriam aut causa, cum bene
was-there to-anyone either the-spirit for injury or cause since well
imperanti bene pareretur nihilque rex maius minari
to-one-commanding well it-was-obeyed and-nothing the-king greater threaten
male parentibus posset, quam ut abirent e regno.
badly to-those-obeying could than that they-depart from the-kingdom
Sed postquam subrepentibus vitiis in tyrannidem regna 6
but after with-creeping-in vices into tyranny kingdoms
conversa sunt, opus esse legibus coepit, quas et ipsas
turned were need to-be of-laws began which even themselves
inter initia tulere sapientes. Solon qui Athenas aequo
among the-beginnings carried the-wise Solon who Athens on-equal
iure fundavit, inter septem fuit sapientia notos. Lycurgum
right founded among the-seven was for-wisdom known Lycurgus
si eadem aetas tulisset, sacro illi numero accessisset
if the-same age had-borne to-sacred that number would-have-been-added
octavus. Zaleuci leges Charondaeque laudantur. hi non in
an-eighth of-Zaleucus the-laws and-of-Charondas are-praised these not in
foro nec in consultorum atrio, sed in Pythagorae tacito
the-forum nor in of-jurists the-hall but in of-Pythagoras silent

illo sanctoque secessu didicerunt iura, quae florenti tunc
that and-holy retreat learned the-laws which for-flourishing then
Siciliae et per Italiam Graeciae ponerent.
Sicily and through Italy for-Greece they-might-set

7 Hactenus Posidonio adsentior: artes quidem a philosophia
thus-far with-Posidonius I-agree the-arts indeed by philosophy
inventas, quibus in cotidiano vita utitur, non concesserim
found which in daily-use life uses not I-would-concede
nec illi fabricae adseram gloriam: 'illa' inquit 'sparsos
nor to-it of-craftsmanship would-I-claim the-glory it he-says scattered-men
et aut cavis tectos aut aliqua rupe suffossa aut exesae
and either by-hollows covered or by-some rock dug-under or of-an-eaten-out
arboris trunco docuit tecta moliri.' ego vero philosophiam
tree by-the-trunk taught roofs to-build I indeed philosophy
iudico non magis excogitasse has machinationes tectorum
judge not more to-have-devised these contrivances of-roofs
supra tecta surgentium et urbium urbes prementium quam
above roofs rising and of-cities cities pressing than
vivaria piscium in hoc clausa, ut tempestatum periculum
the-preserves of-fish for this enclosed that of-storms the-danger
non adiret gula et quamvis acerrime pelago
not should-approach the-gullet and however most-fiercely with-the-sea
saeviente haberet luxuria portus suos, in quibus distinctos
raging should-have luxury harbors its-own in which separated
piscium greges saginaret.
of-fish herds it-might-fatten

8 Quid ais? philosophia homines docuit habere clavem et
what do-you-say philosophy men taught to-have key and
seram? quid aliud erat avaritiae signum dare? philosophia haec
bolt what else was-it to-avarice a-signal to-give philosophy these
cum tanto habitantium periculo inminentia tecta suspendit?
with so-great of-those-dwelling danger overhanging roofs hung-up

parum enim erat fortuitis tegi et sine arte et sine
too-little for it-was by-chance-things to-be-covered and without art and without
difficultate naturale invenire sibi aliquod receptaculum. mihi
difficulty a-natural to-find for-oneself some shelter me
crede, felix illud saeculum ante architectos fuit, ante tectores.
believe happy that age before architects was before plasterers
Ista nata sunt iam nascente luxuria, in quadratum tigna 9
those born were now with-being-born luxury into a-square timbers
decidere et serra per designata currente certa manu trabem
to-hew and with-saw through marked-lines running with-sure hand a-beam
scindere, 'nam primi cuneis scindebant fissile lignum.' non
to-split for the-first with-wedges used-to-split cleavable wood not
enim tecta cenationi epulum recepturae parabantur, nec
for roofs for-a-dining-room a-feast about-to-receive were-being-prepared nor
in hunc usum pinus aut abies deferebatur longo vehiculorum
for this use pine or fir was-carried-down in-a-long of-wagons
ordine vicis intrementibus, ut ex illa lacunaria auro
line with-the-streets trembling that from it coffered-ceilings with-gold
gravia penderent. furcae utrimque suspensae fulciebant casam.
heavy might-hang forked-poles on-both-sides set-up propped the-hut
Spissatis ramalibus ac fronde congesta et in proclive 10
with-thickened boughs and with-foliage heaped and on a-slope
disposita decursus imbribus quamvis magnis erat. sub
arranged a-run-off for-rains however great there-was under
his tectis habitavere, sed securi. culmus liberos texit,
these roofs they-dwelt but carefree thatch free-men covered
sub marmore atque auro servitus habitat. in illo quoque
under marble and gold slavery dwells in that also
dissentio a Posidonio, quod ferramenta fabrilia excogitata
I-disagree from Posidonius that iron-tools of-craftsmen devised
a sapientibus viris iudicat.
by wise men he-judges

11 Isto enim modo dicat licet sapientes fuisse,
in-that for way he-may-say it-is-allowed wise to-have-been-(those)
per quos 'tunc laqueis captare feras et fallere visco
through whom then with-snares to-catch wild-beasts and to-deceive with-birdlime
inventum et magnos canibus circumdare saltus.' omnia
found and great with-dogs to-surround glades all
enim ista sagacitas hominum, non sapientia invenit.
for those-things the-shrewdness of-men not wisdom found
12 In hoc quoque dissentio, sapientes fuisse qui ferri
in this also I-disagree wise to-have-been those-who of-iron
metalla et aeris invenerint, cum incendio silvarum
the-mines and of-bronze found when by-the-burning of-forests
adusta tellus in summo venas iacentis liquefactas fudisset:
scorched the-earth on the-surface veins lying melted had-poured
ista tales inveniunt, quales colunt.
those-things such-men find as cultivate-(them)
13 Ne illa quidem tam suptilis mihi quaestio videtur quam
not that even so subtle to-me question seems as
Posidonio, utrum malleus in usu esse prius an forcipes
to-Posidonius whether the-hammer in use to-be first or the-tongs
coeperint. utraque invenit aliquis excitati ingenii, acuti, non
began both found someone of-roused talent sharp not
magni nec elati, et quicquid aliud corpore incurvato et
great nor lofty and whatever else with-body bent and
animo humum spectante quaerendum est. sapiens facilis
with-mind the-ground regarding to-be-sought is the-wise-man easy
victu fuit, quidni? cum hoc quoque saeculo esse quam
in-living was why-not since in-this also age to-be as
expeditissimus cupiat.
most-unencumbered he-desires

Quomodo, oro te, convenit, ut et Diogenen mireris et 14
how I-beg you does-it-agree that both Diogenes you-admire and
Daedalum? uter ex his sapiens tibi videtur? qui serram
Daedalus which of these wise to-you seems he-who the-saw
commentus est, an ille qui cum vidisset puerum cava
devised has or he who when he-had-seen a-boy with-hollow
manu bibentem aquam, fregit protinus exemptum e
hand drinking water broke at-once taken from
perula calicem cum hac obiurgatione sui: 'quamdiu
(his)-little-bag the-cup with this reproach of-himself how-long
homo stultus supervacuas sarcinas habui?', qui se
a-man foolish superfluous baggage have-I-had who himself
conplicuit in dolio et in eo cubitavit?
folded-up in a-jar and in it lay
Hodie utrum tandem sapientiorem putas, qui invenit 15
today which pray wiser do-you-think he-who has-found
quemadmodum in inmensam altitudinem crocum latentibus
how to an-immense height saffron from-hidden
fistulis exprimat, qui euripos subito aquarum impetu
pipes he-may-press-out who canals with-a-sudden of-waters rush
implet aut siccat et versatilia cenationum laquearia ita
fills or dries and turning of-dining-rooms ceilings so
coagmentat, ut subinde alia facies atque alia succedat
joins that repeatedly one face and another succeeds
et totiens tecta quotiens fericula mutentur, an eum, qui
and as-often the-roofs as the-courses are-changed or him who
et aliis et sibi hoc monstrat, quam nihil nobis
both to-others and to-himself this shows how nothing on-us
natura durum ac difficile imperaverit, posse nos habitare
nature hard and difficult has-commanded to-be-able us to-dwell
sine marmorario ac fabro, posse nos vestitos esse sine
without marble-worker and craftsman to-be-able us clothed to-be without

commercio sericorum, posse nos habere usibus nostris
the-trade of-silks to-be-able us to-have for-uses our
necessaria, si contenti fuerimus iis quae terra
the-necessary-things if content we-will-have-been with-those which the-earth
posuit in summo? quem si audire humanum genus voluerit,
has-placed on the-surface whom if to-hear human race wishes
tam supervacuum sciet sibi cocum esse quam militem.
as superfluous it-will-know for-itself the-cook to-be as the-soldier
16 Illi sapientes fuerunt aut certe sapientibus similes, quibus
those wise were or certainly to-the-wise like for-whom
expedita erat tutela corporis. simplici cura constant
unencumbered was the-protection of-the-body at-simple care cost
necessaria: in delicias laboratur. non desiderabis artifices:
the-necessary-things for luxuries it-is-labored not you-will-need craftsmen
sequere naturam. illa noluit esse districtos. ad
follow nature she did-not-wish-(us) to-be distracted for
quaecumque nos cogebat, instruxit. ‘frigus intolerabilest
whatever us she-was-forcing she-equipped-(us) cold intolerable-is
corpori nudo.’ quid ergo? non pelles ferarum et aliorum
to-a-body naked what then not skins of-wild-beasts and of-other
animalium a frigore satis abundeque defendere queunt?
animals from cold enough and-abundantly to-defend are-able
non corticibus arborum pleraeque gentes tegunt corpora? non
not with-barks of-trees most nations cover bodies not
avium plumae in usum vestis conseruntur? non hodieque
of-birds the-feathers into the-use of-clothing are-joined not even-today
magna Scytharum pars tergis vulpium induitur ac murum,
a-great of-the-Scythians part with-hides of-foxes is-clothed and of-mice
quae tactu mollia et inpenetrabilia ventis sunt?
which to-the-touch soft and impenetrable to-winds are

'Opus est tamen calorem solis aestivi umbra crassiore 17
need there-is yet the-heat of-the-sun of-summer with-shade thicker
propellere.' quid ergo? non vetustas multa abdidit loca, quae
to-drive-off what then not antiquity many has-hidden places which
vel iniuria temporis vel alio quolibet casu excavata
either by-the-injury of-time or by-other any chance hollowed-out
in specum recesserunt? quid ergo? non quilibet virgeam
into a-cave have-receded what then not any-men a-wicker
cratem texuerunt manu et vili obliverunt luto, deinde
hurdle have-woven by-hand and with-cheap have-smeared mud then
stipula aliisque silvestribus operuere fastigium, et pluviis
with-straw and-other woodland-things have-covered the-roof and with-rains
per devexa labentibus hiemem transiere securi? quid ergo?
over the-slopes gliding the-winter have-passed carefree what then
non in defosso latent Syrticae gentes quibusque propter
not in a-dug-out lie-hidden the-Syrtic nations and-those-for-whom because-of
nimios solis ardores nullum tegimentum satis repellendis
excessive of-the-sun heats no covering enough for-repelling
caloribus solidum est nisi ipsa arens humus?
heats solid is except the-very parched ground
Non fuit tam inimica natura, ut, cum omnibus aliis animalibus 18
not was so unfriendly nature that when to-all other animals
facilem actum vitae daret, homo solus non posset sine tot
an-easy conduct of-life she-gave man alone not could without so-many
artibus vivere. nihil horum ab illa nobis imperatum est,
arts live nothing of-these by her on-us commanded has-been
nihil aegre quaerendum, ut possit vita produci. ad
nothing with-difficulty to-be-sought that may-be-able life to-be-prolonged to
parata nati sumus: nos omnia nobis difficilia facilium
things-prepared born we-are we all-things for-ourselves difficult of-easy-things
fastidio fecimus: tecta tegimentaque et fomenta corporum
by-disgust have-made roofs and-coverings and comforts of-bodies

et cibi et quae nunc ingens negotium facta sunt, obvia
and foods and what now a-huge business made have-been at-hand
erant et gratuita et opera levi parabilia: modus enim
were and free and by-effort light procurable the-measure for
omnium prout necessitas erat: nos ista pretiosa, nos
of-all according-as necessity was we those-things costly we
mira, nos magnis multisque conquirenda artibus fecimus.
wonderful we by-great and-many to-be-sought-out arts have-made
19 Sufficit ad id natura, quod poscit. a natura luxuria
suffices for that nature which she-demands from nature luxury
descivit, quae cotidie se ipsa incitat et tot saeculis
has-defected which daily itself it-itself incites and through-so-many ages
crescit et ingenio adiuvat vitia. primo supervacua coepit
grows and by-talent helps vices at-first superfluous-things it-began
concupiscere, inde contraria, novissime animum corpori
to-desire thence contrary-things lastly the-mind to-the-body
addixit et illius deservire libidini iussit. omnes istae artes,
it-made-over and its to-serve lust bade all those arts
quibus aut circitatur civitas aut strepit, corporis negotium
by-which either is-gone-about the-city or resounds of-the-body the-business
gerunt, cui omnia olim tamquam servo praestabantur,
conduct to-which all-things once as to-a-slave were-provided
nunc tamquam domino parantur. itaque hinc textorum, hinc
now as for-a-master are-prepared and-so hence of-weavers hence
fabrorum officinae sunt, hinc odores coquentium, hinc molles
of-craftsmen the-workshops are hence the-odors of-those-cooking hence soft
corporis motus docentium mollesque cantus et infractos.
of-the-body motions of-those-teaching and-soft songs and broken
recessit enim ille naturalis modus desideria ope necessaria
has-withdrawn for that natural measure desires by-help necessary
finiens: iam rusticitatis et miseriae est velle, quantum sat est.
limiting now of-boorishness and of-misery it-is to-wish as-much-as enough is

Incredibilest, mi Lucili, quam facile etiam magnos viros 20
incredible-it-is my Lucilius how easily even great men
dulcedo orationis abducat vero. ecce Posidonius, ut mea
the-sweetness of-speech leads-away from-the-true behold Posidonius as my
fert opinio, ex is qui plurimum philosophiae contulerunt, dum
bears opinion of those who most to-philosophy have-contributed while
vult describere primum, quemadmodum alia torqueantur fila,
he-wishes to-describe first how some are-twisted threads
alia ex molli solutoque ducantur, deinde quemadmodum tela
others from the-soft and-loose are-drawn then how the-loom
suspensis ponderibus rectum stamen extendat, quemadmodum
with-hung weights straight the-warp stretches how
subtemen insertum, quod duritiam utrimque conprimentis
the-woof inserted which the-hardness on-both-sides of-the-compressing
tramae remolliat, spatha coire cogatur et iungi,
web softens by-the-batten to-come-together is-forced and to-be-joined
textrini quoque artem a sapientibus dixit inventam,
of-the-weaver's-shop also the-art by the-wise he-said found
oblitus postea repertum hoc subtilius genus, in quo 'tela
having-forgotten afterward found this subtler kind in which the-web
iugo vincta est, stamen secernit harundo, inseritur medium
to-the-beam bound is the-warp separates the-reed is-inserted in-the-middle
radiis subtemen acutis, quod lato paviunt insecti pectine
by-shuttles the-woof sharp which with-broad strike notched comb
dentes.' quid, si contigisset illi adire has nostri temporis
teeth what if it-had-befallen him to-approach these of-our time
telas, quibus vestis nihil celatura conficitur, in qua non
looms by-which clothing nothing about-to-conceal is-made in which not
dico nullum corpori auxilium, sed nullum pudori est?
I-say no for-the-body help but none for-modesty there-is

21 Transit deinde ad agricolas nec minus facunde describit
he-passes then to farmers nor less eloquently describes
proscissum aratro solum et iteratum, quo solutior
broken by-the-plow the-soil and gone-over-again by-which looser
terra facilius pateat radicibus, tunc sparsa semina et
the-earth more-easily may-lie-open to-roots then scattered seeds and
collectas manu herbas, ne quid fortuitum et agreste
gathered by-hand weeds lest anything chance and wild
succrescat, quod necet segetem. hoc quoque opus ait esse
grow-up which may-kill the-crop this also a-work he-says to-be
sapientium, tamquam non nunc quoque plurima cultores
of-the-wise as-if not now also very-many-things the-cultivators
agrorum nova inveniant, per quae fertilitas augeatur.
of-fields new find through which fertility is-increased
22 Deinde non est contentus his artibus, sed in pistrinum
then not he-is content with-these arts but into the-mill
sapientem summittit. narrat enim quemadmodum rerum
the-wise-man he-sends-down he-tells for how of-things
naturam imitatus panem coeperit facere. ‘receptas’ inquit
nature having-imitated bread he-began to-make received he-says
‘in os fruges concurrens inter se duritia dentium
into the-mouth grains running-together among themselves the-hardness of-teeth
frangit, et quicquid excidit, ad eosdem dentes lingua
breaks and whatever falls-out to the-same teeth by-the-tongue
refertur: tunc vero miscetur, ut facilius per fauces
is-brought-back then indeed it-is-mixed that more-easily through the-throat
lubricas transeat. cum pervenit in ventrem, aequali eius
slippery it-may-pass when it-has-arrived into the-belly by-even its
fervore concoquitur, tunc demum corpori accedit.
heat it-is-digested then at-last to-the-body it-is-added

Hoc aliquis secutus exemplar lapidem asperum aspero 23
this someone having-followed pattern a-stone rough on-a-rough-one
inposuit ad similitudinem dentium, quorum pars immobilis
placed after the-likeness of-teeth of-which a-part immovable
motum alterius exspectat: deinde utriusque attritu grana
the-motion of-the-other awaits then of-both by-the-rubbing the-grains
franguntur et saepius regeruntur, donec ad minutiam
are-broken and oftener are-brought-back until to fineness
frequenter trita redigantur. tum farinam aqua sparsit
frequently ground they-are-reduced then the-flour with-water he-sprinkled
et adsidua tractatione perdomuit finxitque panem, quem
and by-constant handling subdued and-fashioned bread which
primo cinis calidus et fervens testa percoxit, deinde furni
at-first ash hot and glowing tile baked-through then ovens
paulatim reperti et alia genera, quorum fervor serviret
little-by-little found and other kinds whose heat might-serve
arbitrio.' non multum afuit, quin sutrinum quoque
the-will not much it-was-absent but-that the-shoemaker's-shop also
inventum a sapientibus diceret.
found by the-wise he-said
Omnia ista ratio quidem, sed non recta ratio commenta 24
all those-things reason indeed but not right reason devised
est. hominis enim, non sapientis inventa sunt, tam
has of-man for not of-the-wise-man the-inventions they-are as-much
mehercules quam navigia, quibus amnes quibusque maria
by-Hercules as the-vessels by-which rivers and-by-which seas
transimus aptatis ad excipiendum ventorum impetum velis
we-cross with-fitted for receiving of-winds the-rush sails
et additis a tergo gubernaculis, quae huc atque illuc
and with-added at the-back rudders which hither and thither
cursum navigii torqueant. exemplum a piscibus tractum
the-course of-the-vessel may-turn the-example from fishes drawn

est, qui cauda reguntur et levi eius in utrumque
was who by-the-tail are-steered and by-a-light of-it to either-side
momento velocitatem suam flectunt.
movement speed their bend
25 'Omnia' inquit 'haec sapiens quidem invenit: sed minora
all he-says these-things the-wise-man indeed found but lesser
quam ut ipse tractaret, sordidioribus ministris
than that he-himself should-handle-(them) to-meaner servants
dedit.' immo non aliis excogitata ista sunt quam quibus
he-gave nay not by-others devised those have-been than by-whom
hodieque curantur. quaedam nostra demum prodisse
even-today they-are-tended some-things in-our at-last to-have-come-forth
memoria scimus, ut specularіorum usum perlucente testa
memory we-know as of-window-panes the-use with-translucent shell
clarum transmittentium lumen, ut suspensuras balneorum
clear transmitting light as the-raised-floors of-baths
et inpressos parietibus tubos, per quos circumfunderetur
and pressed-into walls pipes through which might-be-poured-around
calor, qui ima simul ac summa foveret aequaliter.
heat which the-lowest-parts at-once and the-highest might-warm equally
quid loquar marmora, quibus templa, quibus domus
why should-I-speak-of marbles with-which temples with-which houses
fulgent? quid lapideas moles in rotundum ac leve
gleam why stone masses into round and smooth
formatas, quibus porticus et capacia populorum tecta
shaped on-which porticoes and capacious of-peoples roofs
suscipimus? quid verborum notas, quibus quamvis citata
we-support why of-words the-signs by-which however rapid
excipitur oratio et celeritatem linguae manus sequitur?
is-caught speech and the-speed of-the-tongue the-hand follows
vilissimorum mancipiorum ista commenta sunt:
of-the-cheapest slaves those the-devices are

Sapientia altius sedet nec manus edocet, animorum magistra 26
wisdom higher sits nor hands does-it-train of-minds the-mistress
est. vis scire, quid illa eruerit, quid effecerit? non
it-is do-you-wish to-know what it has-unearthed what it-has-effected not
decoros corporis motus nec varios per tubam ac tibiam
graceful of-the-body motions nor varied through trumpet and flute
cantus, quibus exceptus spiritus aut in exitu aut in transitu
songs by-which caught breath either in the-way-out or in the-passage
formatur in vocem. non arma nec muros nec bello utilia
is-shaped into voice not arms nor walls nor for-war useful-things
molitur, paci favet et genus humanum ad concordiam vocat.
does-it-build peace it-favors and the-race human to concord calls
Non est, inquam, instrumentorum ad usus necessarios 27
not it-is I-say of-tools for uses necessary
opifex. quid illi tam parvola adsignas? artificem vides
the-maker why to-it so tiny-things do-you-assign the-craftsman you-see
vitae. alias quidem artes sub dominio habet. nam cui
of-life other indeed arts under dominion it-has for to-what
vita, illi vitae quoque ornantia serviunt: ceterum ad
life to-that of-life also the-adornments serve but to
beatum statum tendit, illo ducit, illo vias aperit.
the-happy state it-tends thither it-leads thither ways it-opens
Quae sint mala, quae videantur ostendit, vanitatem exuit 28
what are evils what seem it-shows vanity it-strips
mentibus, dat magnitudinem solidam, inflatam vero et
from-minds it-gives greatness solid the-inflated indeed and
ex inani speciosam reprimit, nec ignorari sinit inter
from emptiness showy it-represses nor to-be-unknown does-it-allow between
magna quid intersit et tumida, totius naturae notitiam
great-things what differs and swollen of-the-whole nature the-knowledge
ac suae tradit. quid sint di qualesque declarat,
and of-its-own it-hands-down what are the-gods and-of-what-sort it-declares

quid inferi, quid lares et genii, quid in secundam
what those-below what the-lares and genii what into the-second
numinum formam animae perpetitae, ubi consistant, quid
of-divinities form souls made-lasting where they-stand what
agant, quid possint, quid velint. haec eius initiamenta sunt,
they-do what they-can what they-wish these its initiations are
per quae non municipale sacrum, sed ingens deorum
through which not a-municipal shrine but the-huge of-gods
omnium templum, mundus ipse reseratur, cuius vera
all temple the-world itself is-unlocked whose true
simulacra verasque facies cernendas mentibus protulit.
images and-true faces to-be-discerned to-minds it-has-brought-forth
nam ad spectacula tam magna hebes visus est.
for for spectacles so great dull sight is

29 Ad initia deinde rerum redit aeternamque rationem
to the-beginnings then of-things it-returns and-the-eternal reason
toti inditam et vim omnium seminum singula proprie
in-the-whole implanted and the-force of-all seeds single-things properly
figurantem. tum de animo coepit inquirere, unde esset, ubi,
shaping then about the-mind it-began to-inquire whence it-was where
quamdiu, in quot membra divisus. deinde a corporibus
how-long into how-many members divided then from bodies
se ad incorporalia transtulit veritatemque et argumenta eius
itself to incorporeal-things it-transferred and-truth and the-proofs of-it
excussit, post haec quemadmodum discernerentur vitae aut
shook-out after these how might-be-distinguished of-life or
vocis ambigua, in utraque enim falsa veris inmixta sunt.
of-speech the-ambiguities in both for false-things with-true mixed are

30 Non abduxit, inquam, se, ut Posidonio videtur, ab istis
not led-away I-say himself as to-Posidonius it-seems from those
artibus sapiens, sed ad illas omnino non venit. nihil enim
arts the-wise-man but to them at-all not he-came nothing for

dignum inventu iudicasset, quod non erat dignum
worthy of-discovery he-would-have-judged which not he-was worthy
perpetuo usu iudicaturus. ponenda non sumeret.
of-perpetual use about-to-judge things-to-be-laid-down not he-would-take-up
'Anacharsis' inquit 'invenit rotam figuli, cuius circuitu vasa 31
Anacharsis he-says found the-wheel of-the-potter whose by-turning vessels
formantur.' deinde quia apud Homerum invenitur figuli
are-shaped then because in Homer is-found the-potter's
rota, malunt videri versus falsos esse quam fabulam. ego nec
wheel they-prefer to-seem the-verses false to-be than the-tale I neither
Anacharsim auctorem huius rei fuisse contendo et si fuit,
Anacharsis the-author of-this thing to-have-been contend and if he-was
sapiens quidem hoc invenit, sed non tamquam sapiens, sicut
a-wise-man indeed this found but not as a-wise-man just-as
multa sapientes faciunt, qua homines sunt, non qua
many-things the-wise do in-so-far-as men they-are not in-so-far-as
sapientes. puta velocissimum esse sapientem: cursu omnes
wise suppose swiftest to-be the-wise-man in-running all
anteibit, qua velox est, non qua sapiens. cuperem
he-will-outstrip in-so-far-as swift he-is not in-so-far-as wise I-would-desire
Posidonio aliquem vitrearium ostendere, qui spiritu vitrum in
to-Posidonius some glass-blower to-show who with-breath glass into
habitus plurimos format, qui vix diligenti manu effingerentur.
shapes very-many forms which scarcely by-a-careful hand could-be-fashioned
haec inventa sunt, postquam sapientiam invenire desîmus.
these found were after wisdom to-find we-ceased
'Democritus' inquit 'invenisse dicitur fornicem, ut lapidum 32
Democritus he-says to-have-found is-said the-arch that of-stones
curvatura paulatim inclinatorum medio saxo alligaretur.'
the-curve little-by-little leaning by-the-middle rock might-be-bound

hoc dicam falsum esse. necesse est enim ante Democritum et
this I-will-say false to-be necessary it-is for before Democritus both
pontes et portas fuisse, quarum fere summa curvantur.
bridges and gates to-have-been of-which generally the-tops are-curved
33 Excidit porro vobis eundem Democritum invenisse,
it-has-escaped further you the-same Democritus to-have-found
quemadmodum ebur molliretur, quemadmodum decoctus
how ivory might-be-softened how a-boiled
calculus in zmaragdum converteretur, qua hodieque
pebble into emerald might-be-turned by-which even-today
coctura inventi lapides in hoc utiles colorantur. ista
cooking found stones for this useful are-colored those-things
sapiens licet invenerit, non qua sapiens erat, invenit.
the-wise-man though he-found not in-so-far-as wise he-was he-found
multa enim facit, quae ab inprudentissimis aut aeque
many-things for he-does which by the-most-imprudent either equally
fieri videmus aut peritius atque exercitatius.
to-be-done we-see or more-skillfully and more-practicedly
34 Quid sapiens investigaverit, quid in lucem protraxerit,
what the-wise-man has-tracked what into light has-drawn-forth
quaeris? primum verum naturamque, quam non ut cetera
do-you-ask first the-true and-nature which not as the-other
animalia oculis secutus est tardis ad divina. deinde vitae
animals with-eyes followed he-has slow for divine-things then of-life
legem, quam ad universa derexit, nec nosse tantum sed
the-law which to the-universe he-directed nor to-know only but
sequi deos docuit et accidentia non aliter excipere quam
to-follow the-gods he-taught and things-befalling not otherwise to-receive than
imperata. vetuit parere opinionibus falsis et quanti
things-commanded he-forbade to-obey opinions false and of-how-much
quidque esset, vera aestimatione perpendit. damnavit mixtas
each-thing was by-true valuation weighed he-condemned mixed

paenitentia voluptates et bona semper placitura laudavit et
with-regret pleasures and goods always about-to-please praised and
palam fecit felicissimum esse cui felicitate non opus
plain made happiest to-be-(him) for-whom of-prosperity not need
est, potentissimum esse qui se habet in potestate.
there-is most-powerful to-be-(him) who himself has in power
Non de ea philosophia loquor, quae civem extra patriam 35
not about that philosophy I-speak which the-citizen outside the-fatherland
posuit, extra mundum deos, quae virtutem donavit voluptati,
placed outside the-world the-gods which virtue gave-away to-pleasure
sed de illa, quae nullum bonum putat nisi quod honestum
but about that which no good thinks except what honorable
est, quae nec hominis nec fortunae muneribus deleniri
is which neither of-man nor of-fortune by-gifts to-be-soothed
potest, cuius hoc pretium est, non posse pretio capi.
can of-which this the-price is not to-be-able by-a-price to-be-taken
hanc philosophiam fuisse illo rudi saeculo, quo adhuc
this philosophy to-have-been in-that raw age in-which still
artificia deerant et ipso usu discebantur utilia, non credo.
crafts were-lacking and by-very use were-learned useful-things not I-believe
Secutast fortunata tempora, cum in medio iacerent beneficia 36
it-followed fortunate times when in the-midst lay the-benefits
naturae promiscue utenda, antequam avaritia atque luxuria
of-nature indiscriminately to-be-used before avarice and luxury
dissociavere mortales et ad rapinam ex consortio discurrere.
dissociated mortals and to plunder from fellowship ran-apart
non erant illi sapientes viri, etiam si faciebant facienda
not were those wise men even if they-did things-to-be-done
sapientibus.
by-the-wise

37 Statum quidem generis humani non alium quisquam
the-state indeed of-the-race human not another anyone
suspexerit magis, nec si cui permittat deus terrena
would-admire more nor if to-anyone should-permit god earthly-things
formare et dare gentibus mores, aliud probaverit
to-shape and to-give to-nations customs another-thing he-would-approve
quam quod apud illos fuisse memoratur, apud quos
than what among those to-have-been is-recorded among whom
'nulli subigebant arva coloni, ne signare quidem aut partiri
no subdued fields farmers not to-mark even or to-divide
limite campum fas erat: in medium quaerebant,
with-a-boundary the-plain right it-was into the-common they-sought
ipsaque tellus omnia liberius nullo poscente ferebat.'
and-the-very earth all-things more-freely with-no-one demanding bore
38 Quid hominum illo genere felicius? in commune rerum
what of-men than-that kind happier in common of-things
natura fruebantur. sufficiebat illa ut parens ita tutela omnium,
nature they-enjoyed sufficed she as parent so guardian of-all
haec erat publicarum opum secura possessio. quidni ego illud
this was of-public wealth the-carefree possession why-not I that
locupletissimum mortalium genus dixerim, in quo pauperem
the-richest of-mortals kind should-call in which a-poor-man
invenire non posses? inrupit in res optime positas avaritia
to-find not you-could burst-in upon things best placed avarice
et, dum seducere aliquid cupit atque in suum vertere, omnia
and while to-draw-aside something it-desires and into its-own to-turn all-things
fecit aliena et in angustum se ex inmenso redegit. avaritia
it-made another's and into narrowness itself from immensity reduced avarice
paupertatem intulit et multa concupiscendo omnia amisit.
poverty brought-in and many-things by-desiring all-things lost

Licet itaque nunc conetur reparare quod perdidit, licet 39
though and-so now it-try to-repair what it-lost though
agros agris adiciat vicinum vel pretio pellens vel iniuria,
fields to-fields it-add a-neighbor either by-price driving-out or by-injury
licet in provinciarum spatium rura dilatet et possessionem
though into of-provinces the-space farms it-widen and possession
vocet per sua longam peregrinationem: nulla nos
call through its-own-(lands) a-long journey no us
finium propagatio eo reducet unde discessimus. cum
of-boundaries extension thither will-lead-back whence we-departed when
omnia fecerimus, multum habebimus: universum habebamus.
all-things we-have-done much we-will-have the-whole we-used-to-have
Terra ipsa fertilior erat inlaborata et in usus populorum non 40
the-earth itself more-fertile was unworked and for the-uses of-peoples not
diripientium larga. quidquid natura protulerat, id non minus
plundering bountiful whatever nature had-brought-forth that not less
invenisse quam inventum monstrare alteri voluptas erat.
to-have-found than the-thing-found to-show to-another a-pleasure was
nec ulli aut superesse poterat aut deesse, inter concordes
nor to-anyone either to-be-over could or to-be-lacking among the-harmonious
dividebatur. nondum valentior inposuerat infirmiori manum,
it-was-divided not-yet the-stronger had-laid on-the-weaker a-hand
nondum avarus abscondendo quod sibi iaceret, alium
not-yet the-greedy-man by-hiding what for-himself might-lie another
necessariis quoque excluserat: par erat alterius ac sui cura.
from-necessities also had-shut-out equal was of-another and of-oneself the-care
Arma cessabant incruentaeque humano sanguine manus 41
arms were-idle and-unbloodied by-human blood hands
odium omne in feras verterant. illi quos aliquod nemus
hatred all against wild-beasts had-turned those whom some grove
densum a sole protexerat, qui adversus saevitiam hiemis
dense from the-sun had-protected who against the-savagery of-winter

aut imbris vili receptaculo tuti sub fronde vivebant,
or of-rain in-a-cheap shelter safe under foliage lived
placidas transigebant sine suspirio noctis. sollicitudo nos
placid passed without a-sigh nights anxiety us
in nostra purpura versat et acerrimis excitat stimulis: at
in our purple tosses and with-sharpest rouses goads but
quam mollem somnum illis dura tellus dabat!
how soft a-sleep to-them the-hard earth gave

42 Non inpendebant caelata laquearia, sed in aperto iacentes
not hung-over engraved ceilings but in the-open (them)-lying
sidera superlabebantur et insigne spectaculum noctium
the-stars glided-above and the-remarkable spectacle of-nights
mundus in praeceps agebatur silentio tantum opus ducens.
the-world into the-steep was-driven in-silence so-great a-work leading
tam interdiu illis quam nocte patebant prospectus huius
as by-day to-them as by-night lay-open the-views of-this
pulcherrimae domus. libebat intueri signa ex media
most-beautiful house it-pleased to-gaze-at the-constellations from the-middle
caeli parte vergentia, rursus ex occulto alia surgentia.
of-the-sky part sinking again from the-hidden others rising

43 Quidni iuvaret vagari inter tam late sparsa miracula?
why-not would-it-delight to-wander among so widely scattered wonders
at vos ad omnem tectorum pavetis sonum et inter picturas
but you at every of-roofs tremble sound and amid paintings
vestras, si quid increpuit, fugitis adtoniti. non habebant
your if anything has-creaked you-flee thunderstruck not they-had
domos instar urbium. spiritus ac liber inter aperta perflatus
houses the-likeness of-cities air and free among open-places a-breeze
et levis umbra rupis aut arboris et perlucidi fontes rivique
and the-light shade of-rock or of-tree and transparent springs and-streams
non opere nec fistula nec ullo coacto itinere obsolefacti, sed
not by-work nor by-pipe nor by-any forced course spoiled but

sponte currentes et prata sine arte formosa, inter haec
of-their-own-accord running and meadows without art beautiful amid these
agreste domicilium rustica politum manu: haec erat secundum
a-rustic dwelling by-rustic polished hand this was according-to
naturam domus, in qua libebat habitare nec ipsam nec pro
nature a-house in which it-pleased to-dwell neither it-itself nor for
ipsa timentem: nunc magna pars nostri metus tecta sunt.
it fearing now a-great part of-our fear roofs are
Sed quamvis egregia illis vita fuerit et carens fraude, non 44
but although outstanding for-them life was and lacking fraud not
fuere sapientes, quando hoc iam in opere maximo nomen
they-were wise since this now in the-work greatest the-name
est. non tamen negaverim fuisse alti spiritus viros
is not yet I-would-deny to-have-been of-lofty spirit men
et, ut ita dicam, a dis recentes. neque enim dubium
and that so I-may-say from the-gods fresh nor for doubtful
est, quin meliora mundus nondum effetus ediderit.
is-it but-that better-things the-world not-yet worn-out brought-forth
quemadmodum autem omnibus indoles fortior fuit et ad
as moreover in-all the-nature stronger was and for
labores paratior, ita non erant ingenia omnibus consummata.
labors readier so not were talents in-all perfected
non enim dat natura virtutem: ars est bonum fieri.
not for gives nature virtue an-art it-is good to-become
Illi quidem non aurum nec argentum nec perlucidos 45
they indeed not gold nor silver nor transparent
lapides in ima terrarum faece quaerebant parcebantque
stones in the-lowest of-the-earth dregs sought and-they-spared
adhuc etiam mutis animalibus: tantum aberat ut homo
still even mute animals so-far it-was-absent that man
hominem non iratus, non timens, tantum spectaturus
man not angry not fearing only about-to-watch

occideret. nondum vestis illis erat picta, nondum
should-kill not-yet clothing for-them was embroidered not-yet
texebatur aurum, adhuc nec eruebatur.
was-woven gold still not-even was-it-dug-out
46 Quid ergo est? ignorantia rerum innocentes erant. multum
what then is-it by-ignorance of-things innocent they-were much
autem interest, utrum peccare aliquis nolit an nesciat.
moreover it-matters whether to-sin someone is-unwilling or knows-not
deerat illis iustitia, deerat prudentia, deerat temperantia
was-lacking to-them justice was-lacking prudence was-lacking temperance
ac fortitudo. omnibus his virtutibus habebat similia quaedam
and fortitude to-all these virtues had like some-things
rudis vita: virtus non contingit animo nisi instituto et
the-raw life virtue not befalls a-mind unless trained and
edocto et ad summum adsidua exercitatione perducto. ad
taught and to the-summit by-constant exercise brought for
hoc quidem, sed sine hoc nascimur et in optimis quoque,
this indeed but without this we-are-born and in the-best also
antequam erudias, virtutis materia, non virtus est. Vale.
before you-educate-(them) of-virtue the-material not virtue is farewell

XCI · LYONS IN A NIGHT

Liberalis is grieving for the colony of Lyons, burned in a single night a hundred years after its founding. Seneca says nothing should find us unprepared: fortune strikes in the middle of peace, and what long labor built a day scatters. Cities have fallen to earthquake in Asia and Achaia, and mountains themselves wear away; all the works of mortals are condemned to die. Lyons may rise better. Ash makes everyone equal. Nature gives no one easier terms, as Alexander's tutor said of geometry, and we should not fear what the unskilled say of death.

Liberalis noster nunc tristis est nuntiato incendio, quo 1
Liberalis our now sad is with-reported the-fire by-which
Lugdunensis colonia exusta est. movere hic casus quemlibet
the-Lyonnese colony burned-up was to-move this chance anyone
posset, nedum hominem patriae suae amantissimum. quae
could much-less a-man of-fatherland his most-loving which
res effecit, ut firmitatem animi sui quaerat, quam
thing has-brought-about that the-firmness of-mind his he-seeks which
videlicet ad ea, quae timeri posse putabat, exercuit.
evidently for those-things which to-be-feared to-be-able he-thought he-exercised
hoc vero tam inopinatum malum et paene inauditum non
this indeed so unexpected evil and almost unheard-of not
miror si sine metu fuit, cum esset sine exemplo. multas
I-wonder if without fear it-was since it-was without example many
enim civitates incendium vexavit, nullam abstulit. nam
for cities fire has-harassed none has-carried-off for
etiam ubi hostili manu in tecta ignis inmissus est,
even where by-hostile hand upon roofs fire sent has-been
multis locis deficit, et quamvis subinde excitetur, raro tamen
in-many places it-fails and although repeatedly it-is-roused rarely yet
sic cuncta depascitur, ut nihil ferro relinquat. terrarum
so all-things it-devours that nothing for-the-steel it-leaves of-lands
quoque vix umquam tam gravis et perniciosus fuit motus,
also scarcely ever so heavy and destructive was a-movement
ut tota oppida everteret. numquam denique tam infestum
that whole towns it-overturned never finally so hostile
ulli exarsit incendium, ut nihil alteri superesset incendio.
for-any blazed-up a-fire that nothing for-another remained fire
Tot pulcherrima opera, quae singula inlustrare urbes 2
so-many most-beautiful works which singly to-make-illustrious cities
singulas possent, una nox stravit, et in tanta pace
single could one night laid-low and in so-great peace

quantum ne bello quidem timeri potest, accidit. quis
as-much-as not in-war even to-be-feared can has-happened who
hoc credat? ubique armis quiescentibus, cum toto
this would-believe everywhere with-arms resting when through-the-whole
orbe terrarum diffusa securitas sit, Lugudunum, quod
world of-lands spread freedom-from-care is Lyons which
ostendebatur in Gallia, quaeritur. omnibus fortuna, quos
was-shown in Gaul is-sought to-all fortune whom
publice adflixit, quod passuri erant, timere permisit.
publicly she-struck-down what about-to-suffer they-were to-fear she-permitted
nulla res magna non aliquod habuit ruinae suae spatium:
no thing great not some had of-ruin its space
in hac una nox interfuit inter urbem maximam et nullam.
in this one night lay between a-city very-great and none
denique diutius illam tibi perisse quam perit narro.
finally longer it to-you to-have-perished than it-perished I-tell

3 Haec omnia Liberalis nostri adfectum inclinant adversus
these all of-Liberalis our the-feeling bend against
sua firmum et erectum. nec sine causa concussus
his-own-things firm and upright nor without cause shaken
est. inexpectata plus adgravant: novitas adicit calamitatibus
he-was unexpected-things more weigh-down novelty adds to-calamities
pondus, nec quisquam mortalium non magis quod etiam
weight nor anyone of-mortals not more what also
miratus est, doluit.
wondered-at he-has has-grieved-over

4 Ideo nihil nobis inprovisum esse debet. in omnia
therefore nothing for-us unforeseen to-be ought into all-things
praemittendus animus cogitandumque non quidquid solet,
to-be-sent-ahead the-mind and-to-be-thought not whatever is-wont
sed quicquid potest fieri. quid enim est, quod non
but whatever can happen what for is-there which not

fortuna, cum voluit, ex florentissimo detrahat? quod
fortune when she-has-wished from the-most-flourishing may-drag-down which
non eo magis adgrediatur et quatiat, quo speciosius
not by-that more she-may-attack and shake by-which more-showily
fulget? quid illi arduum quidve difficile est?
it-gleams what for-her arduous or-what difficult is
Non una via semper, ne tota quidem incurrit: modo
not by-one way always not whole even does-she-attack now
nostras in nos manus advocat, modo suis contenta
our against us hands she-summons now with-her-own content
viribus invenit pericula sine auctore. nullum tempus
powers she-finds dangers without an-author no time
exceptum est: in ipsis voluptatibus causae doloris oriuntur.
excepted is in the-very pleasures the-causes of-pain arise
bellum in media pace consurgit et auxilia securitatis
war in the-midst-of peace rises-up and the-helps of-freedom-from-care
in metum transeunt: ex amico inimicus, hostis ex socio.
into fear pass from a-friend an-enemy a-foe from an-ally
in subitas tempestates hibernisque maiores agitur aestiva
into sudden storms and-than-winter-ones greater is-driven summer
tranquillitas. sine hoste patimur hostilia, et cladis
tranquility without an-enemy we-suffer hostile-things and of-disaster
causas, si alia deficiunt, nimia sibi felicitas invenit.
the-causes if others fail excessive for-itself prosperity finds
invadit temperantissimos morbus, validissimos phthisis,
attacks the-most-temperate disease the-strongest consumption
innocentissimos poena, secretissimos tumultus. eligit aliquid
the-most-innocent punishment the-most-secluded tumult chooses something
novi casus, per quod velut oblitis vires suas ingerat.
of-new chance through which as-if on-the-forgetful powers its it-may-thrust

6 Quidquid longa series multis laboribus, multa deum
whatever a-long series with-many labors with-much of-the-gods
indulgentia struxit, id unus dies spargit ac dissipat.
indulgence has-built that one day scatters and dissipates
longam moram dedit malis properantibus, qui diem dixit:
a-long delay he-gave to-evils hastening who a-day said
hora momentumque temporis evertendis imperiis sufficit.
an-hour and-a-moment of-time for-overturning empires suffices
esset aliquod inbecillitatis nostrae solacium rerumque
there-would-be some of-weakness our solace and-of-things
nostrarum, si tam tarde perirent cuncta quam fiunt:
our if as slowly perished all-things as they-are-made
nunc incrementa lente exeunt, festinatur in damnum.
now increases slowly come-forth there-is-hastening into loss
7 Nihil privatim, nihil publice stabile est; tam hominum
nothing privately nothing publicly stable is as-much of-men
quam urbium fata volvuntur. inter placidissima terror existit
as of-cities the-fates are-rolled amid most-placid-things terror arises
nihilque extra tumultuantibus causis mala, unde minime
and-in-no-way outside in-tumult causes evils whence least
exspectabantur, erumpunt. quae domesticis bellis steterant
they-were-expected burst-out what through-domestic wars had-stood
regna, quae externis, inpellente nullo ruunt. quota quaeque
kingdoms what through-foreign with-pushing no-one fall how-few each
felicitatem civitas pertulit? cogitanda ergo sunt omnia et
prosperity a-city has-borne-through to-be-thought therefore are all-things and
animus adversus ea, quae possunt evenire, firmandus.
the-mind against those-things which can happen to-be-strengthened
8 Exilia, tormenta morbi, bella, naufragia meditare. potest
exiles torments of-disease wars shipwrecks rehearse can
te patriae, potest patriam tibi casus eripere, potest
you from-fatherland can fatherland from-you chance snatch can

te in solitudines abigere, potest hoc ipsum, in quo
you into solitudes drive-away can this very-thing in which
turba suffocatur, fieri solitudo. tota ante oculos sortis
the-crowd is-suffocated become a-solitude the-whole before the-eyes of-lot
humanae condicio ponatur, nec quantum frequenter evenit,
human condition let-be-placed nor how-much frequently happens
sed quantum plurimum potest evenire, praesumamus animo,
but how-much at-most can happen let-us-anticipate in-mind
si nolumus opprimi nec illis inusitatis velut novis
if we-are-unwilling to-be-crushed nor by-those unusual-things as-if new
obstupefieri: in plenum cogitanda fortuna est.
to-be-stunned in full to-be-thought fortune is
Quotiens Asiae, quotiens Achaiae urbes uno tremore 9
how-often of-Asia how-often of-Achaia the-cities by-one tremor
ceciderunt? quot oppida in Syria, quot in Macedonia
have-fallen how-many towns in Syria how-many in Macedonia
devorata sunt? Cypron quotiens vastavit haec clades?
swallowed have-been Cyprus how-often has-laid-waste this disaster
quotiens in se Paphus corruit? frequenter nobis nuntiati
how-often upon itself Paphos has-collapsed frequently to-us reported
sunt totarum urbium interitus, et nos inter quos
have-been of-whole cities the-destructions and we among whom
ista frequenter nuntiantur, quota pars omnium sumus?
those-things frequently are-reported how-small a-part of-all are-we
consurgamus itaque adversus fortuita et quicquid inciderit,
let-us-rise and-so against chance-things and whatever befalls
sciamus non esse tam magnum quam rumore iactetur.
let-us-know not to-be so great as by-rumor it-is-bandied
Civitas arsit opulenta ornamentumque provinciarum, 10
a-city has-burned opulent and-the-ornament of-provinces
quibus et inserta erat et excepta, uni tamen inposita et
in-which both inserted it-was and set-apart on-one yet placed and

huic non latissimo monti: omnium istarum civitatium, quas
this not very-broad mountain of-all those cities which
nunc magnificas ac nobiles audis, vestigia quoque tempus
now magnificent and noble you-hear the-traces also time
eradet. non vides, quemadmodum in Achaia clarissimarum
will-erase not do-you-see how in Achaia of-most-famous
urbium iam fundamenta consumpta sint nec quicquam
cities now the-foundations consumed have-been nor anything
extet, ex quo appareat illas saltim fuisse?
stands-out from which it-may-appear them at-least to-have-been

11 Non tantum manu facta labuntur, nec tantum humana
not only by-hand things-made slip nor only by-human
arte atque industria posita vertit dies: iuga montium
art and industry things-placed overturns the-day the-ridges of-mountains
diffluunt, totae desedere regiones, operta sunt fluctibus
flow-away whole have-sunk regions covered have-been by-waves
quae procul a conspectu maris stabant. vasta vis
what far from the-sight of-the-sea stood the-vast force
ignium colles, per quos relucebat, erosit et quondam
of-fires hills through which it-was-shining has-eaten-away and once
altissimos vertices, solacia navigantium ac speculas, ad
highest peaks comforts of-those-sailing and watchtowers to
humile deduxit. ipsius naturae opera vexantur et
the-low has-brought-down of-the-very nature the-works are-harassed and
ideo aequo animo ferre debemus urbium excidia.
therefore with-even mind to-bear we-ought of-cities the-destructions

12 Casurae stant. omnes hic exitus manet, sive ventorum
about-to-fall they-stand all this end awaits whether of-winds
vis flatusque per clusa violenti pondus, sub quo
the-force and-blasts through closed-places violent the-weight under which
tenentur, excusserint, sive torrentium inpetus in abdito vastior
they-are-held have-shaken-off or of-torrents the-rush in hiding vaster

obstantia effregerit, sive flammarum violentia conpaginem
obstacles has-broken-through or of-flames the-violence the-framework
soli ruperit, sive vetustas, a qua nihil tutum est,
of-the-soil has-burst or age from which nothing safe is
expugnaverit minutatim, sive gravitas caeli egesserit
has-stormed-(them) bit-by-bit or heaviness of-the-sky has-carried-out
populos et situs deserta corruperit. enumerare omnes
peoples and decay deserted-places has-corrupted to-enumerate all
fatorum vias longum est. hoc unum scio: omnia mortalium
of-the-fates the-ways long it-is this one-thing I-know all of-mortals
opera mortalitate damnata sunt, inter peritura vivimus.
works to-mortality condemned are among things-about-to-perish we-live
Haec ergo atque eiusmodi solacia admoveo Liberali nostro 13
these therefore and of-this-kind comforts I-apply to-Liberalis our
incredibili quodam patriae suae amore flagranti, quae
with-incredible a-certain of-fatherland his love burning which
fortasse consumpta est, ut in melius excitaretur. saepe
perhaps consumed has-been that into better it-might-be-raised often
maiori fortunae locum fecit iniuria. multa ceciderunt,
for-a-greater fortune a-place has-made injury many-things have-fallen
ut altius surgerent. Timagenes felicitati urbis inimicus
that higher they-might-rise Timagenes to-the-prosperity of-the-city hostile
aiebat Romae sibi incendia ob hoc unum dolori
used-to-say of-Rome to-himself the-fires on-account-of this one-thing for-a-grief
esse, quod sciret meliora surrectura quam arsissent.
to-be that he-knew better-things about-to-rise than had-burned
In hac quoque urbe veri simile est certaturos omnes, 14
in this also city of-the-true like it-is about-to-strive all
ut maiora certioraque quam amisere restituantur. sint
that greater and-surer-things than they-lost may-be-restored may-they-be
utinam diuturna et melioribus auspiciis in aevum longius
would-that lasting and with-better auspices for an-age longer

condita! nam huic coloniae ab origine sua centensimus annus
founded for to-this colony from origin its the-hundredth year
est, aetas ne homini quidem extrema. a Planco deducta in
is an-age not for-a-man even extreme by Plancus led-out in
hac frequentia loci opportunitate convaluit, quot tamen
this populousness of-the-place by-the-opportuneness it-grew-strong how-many yet
gravissimos casus intra spatium humanae senectutis tulit.
most-heavy chances within the-space of-a-human old-age has-it-borne
15 Itaque formetur animus ad intellectum patientiamque sortis
and-so let-be-shaped the-mind to an-understanding and-endurance of-lot
suae et sciat nihil inausum esse fortunae, adversus imperia
its and let-it-know nothing undared to-be for-fortune against empires
illam idem habere iuris quod adversus imperantes, adversus
her the-same to-have of-right as against those-commanding against
urbes idem posse quod adversus homines. nihil horum
cities the-same to-be-able as against men nothing of-these
indignandum est. in eum intravimus mundum, in quo his
to-be-resented is into that we-have-entered world in which by-these
legibus vivitur. placet: pare. non placet: quacumque vis,
laws it-is-lived it-pleases obey not it-pleases by-whatever-way you-wish
exi. indignare, si quid in te iniqui proprie constitutum
go-out resent if anything against you of-unfair specially established
est: sed si haec summos imosque necessitas alligat, in
has-been but if this the-highest and-lowest necessity binds into
gratiam cum fato revertere, a quo omnia resolvuntur.
favor with fate return by which all-things are-dissolved
16 Non est quod nos tumulis metiaris et his
not there-is-(reason) that us by-mounds you-measure and by-these
monumentis, quae viam disparia praetexunt: aequat omnes
monuments which the-road unequal fringe levels all
cinis. inpares nascimur, pares morimur. idem de urbibus
the-ash unequal we-are-born equal we-die the-same about cities

quod de urbium incolis dico: tam Ardea capta
as about of-cities the-inhabitants I-say as-much Ardea captured
quam Roma est. conditor ille iuris humani non natalibus
as Rome was the-founder that of-law human not by-births
nos nec nominum claritate distinxit, nisi dum sumus.
us nor of-names by-the-brightness distinguished except while we-are
ubi vero ad finem mortalium ventum est, 'discede' inquit
when indeed to the-end of-mortals come it-has depart he-says
'ambitio: omnium, quae terram premunt, siremps lex esto.'
ambition of-all which the-earth press the-same law let-be
ad omnia patienda pares sumus: nemo altero fragilior
for all-things to-be-suffered equal we-are no-one than-another frailer
est, nemo in crastinum sui certior.
is no-one for tomorrow of-himself surer
Alexander Macedonum rex discere geometriam coeperat, 17
Alexander of-the-Macedonians king to-learn geometry had-begun
infelix, sciturus, quam pusilla terra esset, ex qua
unhappy about-to-know how small the-earth was of which
minimum occupaverat. ita dico: infelix ob hoc, quod
the-least he-had-seized so I-say unhappy on-account-of this that
intellegere debebat falsum se gerere cognomen. quis
to-understand he-ought false himself to-bear a-surname who
enim esse magnus in pusillo potest? erant illa, quae
for to-be great in a-small-thing can were those-things which
tradebantur, suptilia et diligenti intentione discenda, non
were-being-handed-down subtle and with-careful attention to-be-learned not
quae perciperet vesanus homo et trans oceanum cogitationes
such-as might-grasp a-crazed man and across the-ocean thoughts
suas mittens. 'facilia' inquit 'me doce'. cui praeceptor
his sending easy-things he-says me teach to-whom the-teacher
'ista' inquit 'omnibus eadem sunt, aeque difficilia'.
those-things he-says for-all the-same are equally difficult

18 Hoc puta rerum naturam dicere: ‘ista, de quibus
this suppose of-things nature to-say those-things about which
quereris, omnibus eadem sunt. nulli dare faciliora possum,
you-complain for-all the-same are to-none to-give easier-things I-can
sed quisquis volet, sibi ipse illa reddet faciliora.’
but whoever will-wish for-himself he-himself those will-render easier
quomodo? aequanimitate. et doleas oportet et sitias
how by-equanimity both you-feel-pain it-is-needful and thirst
et esurias et senescas, si tibi longior contigerit inter
and hunger and grow-old if to-you a-longer has-befallen among
homines mora, et aegrotes et perdas aliquid et pereas.
men stay and be-sick and lose something and perish
19 Non est tamen quod istis, qui te circumstrepunt,
not there-is-(reason) yet that those who you clamor-around
credas: nihil horum malum est, nihil intolerabile aut durum.
you-believe nothing of-these evil is nothing intolerable or hard
ex consensu istis metus est. sic mortem times quomodo
from consensus for-those fear is so death you-fear as
famam. quid autem stultius homine verba metuente?
rumor what moreover more-foolish than-a-man words fearing
eleganter Demetrius noster solet dicere eodem loco sibi
elegantly Demetrius our is-wont to-say in-the-same place for-himself
esse voces inperitorum, quo ventre redditos crepitus.
to-be the-voices of-the-unskilled as from-the-belly rendered noises
‘quid enim’ inquit ‘mea, susum isti an deosum sonent?’
what for he-says to-me whether-upward those or downward sound
20 Quanta dementia est vereri, ne infameris ab infamibus?
how-great madness is-it to-fear lest you-be-defamed by the-infamous
quemadmodum famam extimuistis sine causa, sic et illa,
as rumor you-have-dreaded without cause so also those-things

quae numquam timeretis, nisi fama iussisset. num quid
which never you-would-fear unless rumor had-bidden surely-not anything
detrimenti faceret vir bonus iniquis rumoribus sparsus?
of-loss would-incur a-man good by-unfair rumors bespattered
Ne morti quidem hoc apud nos noceat; et haec malam 21
not death even this with us let-harm even this a-bad
olitionem habet. nemo eorum, qui illam accusant, expertus
odor has no-one of-those who it accuse tried-(it)
est. interim temeritas est damnare, quod nescias. at
has meanwhile rashness it-is to-condemn what you-know-not but
illud scis, quam multis utilis sit, quam multos liberet
that you-know how to-many useful it-is how many it-frees
tormentis, egestate, querellis, suppliciis, taedio. non sumus
from-torments poverty complaints punishments weariness not we-are
in ullius potestate, cum mors in nostra potestate sit. Vale.
in anyone's power since death in our power is farewell

XCII · A SPARK BESIDE THE SUN

The happy life rests on one thing, perfect reason, which keeps the mind steady against fortune. Outward advantages add to it as a spark adds to daylight, and pleasure is the good of cattle. Seneca will take health and strength when choice is given, but the good lies in choosing well. The wise man in pain is not merely spared misery: he is happy, and length of life adds nothing to virtue. The mind is a part of god and climbs back to its source, careless of what becomes of the body it leaves.

Puto, inter me teque conveniet externa corpori 1
I-think between me and-you there-will-be-agreement outward-things for-the-body
adquiri, corpus in honorem animi coli, in animo esse
to-be-acquired the-body for the-honor of-the-mind to-be-tended in the-mind to-be
partes ministras, per quas movemur alimurque, propter
parts serving through which we-are-moved and-are-nourished because-of

ipsum principale nobis datas. in hoc principali est aliquid
the-very ruling-part to-us given in this ruling-part there-is something
inrationale, est et rationale. illud huic servit, hoc unum
irrational there-is also a-rational that this serves this one-thing
est, quod alio non refertur, sed omnia ad se refert. nam
is which to-another not is-referred but all-things to itself refers for
illa quoque divina ratio omnibus praeposita est, ipsa sub
that also divine reason over-all set is itself under
nullo est: et haec autem nostra eadem est, quia ex illa est.
none is and this moreover ours the-same is because from that it-is
2 Si de hoc inter nos convenit, sequitur ut de illo quoque
if about this between us it-is-agreed it-follows that about that also
conveniat, in hoc uno positam esse beatam vitam, ut in
it-be-agreed in this one-thing placed to-be the-happy life that in
nobis ratio perfecta sit. haec enim sola non submittit animum,
us reason perfect be this for alone not lowers the-mind
stat contra fortunam: in quolibet rerum habitu securos servat.
stands against fortune in any of-things condition (us)-carefree it-keeps
id autem unum bonum est, quod numquam defringitur. is
that moreover the-one good is which never is-broken-off he
est, inquam, beatus quem nulla res minorem facit. tenet
is I-say happy whom no thing lesser makes he-holds
summa, et ne ulli quidem nisi sibi innixus. nam qui
the-heights and not on-anyone even except himself leaning for he-who
aliquo auxilio sustinetur, potest cadere. si aliter est, incipient
by-some help is-sustained can fall if otherwise it-is will-begin
multum in nobis valere non nostra. quis autem vult constare
much in us to-prevail not things-ours who moreover wishes to-stand-firm
fortunam aut quis se prudens ob aliena miratur?
fortune or who himself prudent on-account-of another's-things admires

Quid est beata vita? securitas et perpetua tranquillitas. 3
what is the-happy life freedom-from-care and perpetual tranquility
hanc dabit animi magnitudo, dabit constantia bene
this will-give of-mind greatness will-give constancy of-the-well
iudicati tenax. ad haec quomodo pervenitur? si veritas tota
judged tenacious to these how is-it-arrived if truth whole
perspecta est. si servatus est in rebus agendis ordo,
seen-through has-been if kept has-been in things to-be-done order
modus, decor, innoxia voluntas ac benigna, intenta rationi
measure grace a-harmless will and kindly intent on-reason
nec umquam ab illa recedens, amabilis simul mirabilisque.
nor ever from it withdrawing lovable at-once and-admirable
denique ut breviter tibi formulam scribam, talis animus
finally that briefly for-you a-formula I-may-write such the-mind
esse sapientis viri debet, qualis deum deceat.
to-be of-a-wise man ought as a-god would-befit
Quid potest desiderare is, cui omnia honesta 4
what can desire he to-whom all honorable-things
contingunt? nam si possunt aliquid non honesta conferre
befall for if can something not honorable-things confer
ad optimum statum, in his erit beata vita, sine quibus
to the-best state in these will-be the-happy life without which
honesta. et quid turpius stultiusve quam bonum
(it-is)-honorable and what more-shameful or-more-foolish than the-good
rationalis animi ex inrationalibus nectere?
of-a-rational mind from irrational-things to-weave
Quidam tamen augeri summum bonum iudicant, quia 5
some yet to-be-increased the-highest good judge because
parum plenum sit fortuitis repugnantibus. Antipater
too-little full it-is with-chance-things opposing Antipater
quoque inter magnos sectae huius auctores aliquid se
also among the-great of-school this authors something himself

tribuere dicit externis, sed exiguum admodum. vides
to-assign says to-outward-things but small very you-see
autem quale sit die non esse contentum, nisi
moreover of-what-sort it-is with-the-day not to-be content unless
aliquis igniculus adluxerit. quod potest in hac claritate
some little-fire has-shone-on what can in this brightness
solis habere scintilla momentum?
of-the-sun have a-spark weight

6 Si non es sola honestate contentus, necesse est aut
if not you-are with-alone honorableness content necessary it-is either
quietem adici velis, quam ἀοχλησίαν vocant Graeci,
rest to-be-added you-wish which undisturbedness call the-Greeks
aut voluptatem. horum alterum utcumque recipi potest.
or pleasure of-these the-one somehow to-be-admitted can
vacat enim animus molestia liber ad inspectum universi,
has-leisure for the-mind from-trouble free for the-inspection of-the-universe
nihilque illum avocat a contemplatione naturae. alterum
and-nothing it calls-away from the-contemplation of-nature the-other
illud, voluptas, bonum pecoris est. adicimus rationali
that pleasure the-good of-cattle is we-add to-the-rational
inrationale, honesto inhonestum. ad hanc vitam facit
the-irrational to-the-honorable the-dishonorable to this life contributes
titillatio corporis:
the-tickling of-the-body

7 Quid ergo dubitatis dicere bene esse homini, si palato
why therefore do-you-hesitate to-say well to-be for-a-man if for-the-palate
bene est? et hunc tu, non dico inter viros numeras,
well it-is and this-one you not I-say among men-of-worth do-you-count
sed inter homines, cuius summum bonum saporibus et
but among men whose highest good in-flavors and
coloribus sonisque constat? excedat ex hoc animalium
colors and-sounds consists let-him-depart from this of-animals

numero pulcherrimo ac dis secundo: mutis adgregetur
number most-beautiful and to-the-gods second to-the-mute let-be-herded
animal pabulo laetum.
an-animal in-fodder glad

Inrationalis pars animi duas habet partes, alteram 8
the-irrational part of-the-mind two has parts the-one
animosam, ambitiosam, inpotentem, positam in adfectionibus,
spirited ambitious uncontrolled placed in the-affections
alteram humilem, languidam, voluptatibus deditam: illam
the-other low languid to-pleasures given that
effrenatam, meliorem tamen, certe fortiorem ac digniorem
unbridled better yet certainly braver and worthier
viro reliquerunt, hanc necessariam beatae vitae
of-a-man they-have-left this necessary for-the-happy life
putaverunt, enervem et abiectam.
they-have-thought nerveless and abject

Huic rationem servire iusserunt et fecerunt animalis 9
this reason to-serve they-have-bidden and have-made of-an-animal
generosissimi summum bonum demissum et ignobile,
most-noble the-highest good sunk and ignoble
praeterea mixtum portentosumque et ex diversis ac
besides mixed and-monstrous and from diverse and
male congruentibus membris. nam ut ait Vergilius noster
badly agreeing members for as says Vergil our
in Scylla ‘prima hominis facies et pulchro pectore
on Scylla the-first of-a-human the-face and with-beautiful breast
virgo pube tenus, postrema inmani corpore pistrix
a-maiden to-the-groin as-far-as the-last with-monstrous body a-sea-beast
delphinum caudas utero commissa luporum.’ huic tamen
of-dolphins tails to-the-belly joined of-wolves to-this yet

Scyllae fera animalia adiuncta sunt, horrenda, velocia: at
Scylla wild animals joined are horrible swift but
isti sapientiam ex quibus conposuere portentis?
those-men wisdom from what have-composed monsters
10 Prima ars hominis est ipsa virtus: huic committitur
the-first art of-man is the-very virtue to-this is-joined
inutilis caro et fluida, receptandis tantum cibis habilis,
useless flesh and flowing for-receiving only foods fit
ut ait Posidonius. virtus illa divina in lubricum desinit
as says Posidonius virtue that divine into the-slippery ends
et superioribus eius partibus venerandis atque caelestibus
and to-the-upper of-it parts to-be-venerated and heavenly
animal iners ac marcidum adtexitur. illa utcumque altera
an-animal sluggish and drooping is-woven-on that somehow other
quies nihil quidem ipsa praestabat animo, sed inpedimenta
rest nothing indeed itself provided to-the-mind but hindrances
removebat: voluptas ultro dissolvit et omne robur emollit.
it-removed pleasure unasked dissolves and all strength softens
quae invenietur tam discors inter se iunctura corporum?
what will-be-found so discordant among themselves a-joining of-bodies
fortissimae rei inertissima adstruitur, severissimae parum
to-the-bravest thing the-most-sluggish is-built-on to-the-sternest the-too-little
seria, sanctissimae intemperans usque ad incesta.
serious to-the-holiest the-intemperate right to incest
11 ‘Quid ergo?’ inquit ‘si virtutem nihil inpeditura sit bona
what then he-says if virtue in-nothing about-to-hinder is good
valitudo et quies et dolorum vacatio, non petes illas?’
health and rest and of-pains freedom not will-you-seek them
quidni petam? non quia bona sunt, sed quia secundum
why-not should-I-seek not because goods they-are but because according-to
naturam sunt, et quia bono a me iudicio sumentur.
nature they-are and because with-good by me judgment they-will-be-taken

quid erit tunc in illis bonum? hoc unum, bene eligi. nam
what will-be then in them good this one-thing well to-be-chosen for
cum vestem qualem decet, sumo, cum ambulo ut oportet,
when clothing such-as is-fitting I-take when I-walk as it-is-right
cum ceno quemadmodum debeo, non cena aut ambulatio
when I-dine as I-ought not the-dinner or the-walk
aut vestis bona sunt, sed meum in iis propositum
or the-clothing good are but my in them purpose
servantis in quaque re rationi convenientem modum.
of-one-keeping in each thing to-reason agreeing a-measure
Etiamnunc adiciam: mundae vestis electio adpetenda est 12
still I-will-add of-clean clothing the-choice to-be-sought is
homini. natura enim homo mundum et elegans animal
by-a-man by-nature for man a-clean and elegant animal
est. itaque non est bonum per se munda vestis, sed
is and-so not is a-good through itself clean clothing but
mundae vestis electio, quia non in re bonum est, sed
of-clean clothing the-choice because not in the-thing the-good is but
in electione quali. actiones nostrae honestae sunt, non
in the-choice of-a-certain-sort actions our honorable are not
ipsa quae aguntur.
the-very-things which are-done
Quod de veste dixi, idem me dicere de corpore 13
what about clothing I-said the-same me to-say about the-body
existima. nam hoc quoque natura ut quandam vestem
think for this also nature as a-certain clothing
animo circumdedit, velamentum eius est. quis autem
on-the-mind has-put-around a-covering of-it it-is who moreover
umquam vestimenta aestimavit arcula? nec bonum nec
ever garments valued by-the-chest neither good nor
malum vagina gladium facit. ergo de corpore quoque
bad the-scabbard the-sword makes therefore about the-body also

idem tibi respondeo: sumpturum quidem me, si detur
the-same to-you I-answer about-to-take indeed me if be-given
electio, et sanitatem et vires, bonum autem futurum
the-choice both health and strength good moreover about-to-be
iudicium de illis meum, non ipsa.
the-judgment about them my not they-themselves

14 'Est quidem' inquit 'sapiens beatus: summum tamen illud
is indeed he-says the-wise-man happy the-highest yet that
bonum non consequitur, nisi illi et naturalia instrumenta
good not he-attains unless to-him also natural instruments
respondeant. ita miser quidem esse, qui virtutem habet,
answer thus wretched indeed to-be he-who virtue has
non potest, beatissimus autem non est, qui naturalibus
not can most-happy however not is he-who of-natural
bonis destituitur ut valitudine, ut membrorum integritate.'
goods is-deprived as of-health as of-limbs the-soundness

15 Quod incredibilius videtur, id concedis, aliquem in maximis
what more-incredible seems that you-concede someone in the-greatest
et continuis doloribus non esse miserum, esse etiam
and continuous pains not to-be wretched to-be even
beatum: quod levius est, negas, beatissimum esse. atqui
happy what lighter is you-deny most-happy to-be and-yet
si potest virtus efficere, ne miser aliquis sit, facilius
if can virtue bring-about that-not wretched anyone be more-easily
efficiet, ut beatissimus sit. minus enim intervalli a
it-will-bring-about that most-happy he-be less for of-interval from
beato ad beatissimum restat quam a misero ad beatum.
the-happy to the-most-happy remains than from the-wretched to the-happy
an quae res tantum valet, ut ereptum calamitatibus
or what thing so-much prevails that one-snatched from-calamities

inter beatos locet, non potest adicere quod superest, ut
among the-happy it-places not can add what remains that
beatissimum faciat? in summo deficit clivo?
most-happy it-make at the-top does-it-fail of-the-slope
Commoda sunt in vita et incommoda, utraque extra nos. 16
advantages there-are in life and disadvantages both outside us
si non est miser vir bonus, quamvis omnibus prematur
if not is wretched the-man good although by-all he-is-pressed
incommodis, quomodo non est beatissimus, si aliquibus
disadvantages how not is-he most-happy if in-some
commodis deficitur? nam quemadmodum incommodorum
advantages he-is-lacking for as of-disadvantages
onere usque ad miserum non deprimitur, sic
by-the-burden right to the-wretched not he-is-pressed-down so
commodorum inopia non deducitur a beatissimo, sed
of-advantages by-the-want not he-is-led-down from the-most-happy but
tam sine commodis beatissimus est, quam non est sub
as without advantages most-happy he-is as not he-is under
incommodis miser, aut potest illi eripi bonum
disadvantages wretched or can from-him to-be-snatched good
suum, si potest minui.
his if it-can to-be-lessened
Paulo ante dicebam igniculum nihil conferre lumini 17
a-little before I-was-saying a-little-fire nothing to-confer on-the-light
solis. claritate enim eius quicquid sine illo luceret,
of-the-sun by-the-brightness for of-it whatever without it would-shine
absconditur. ‘sed quaedam’ inquit ‘soli quoque opstant’.
is-hidden but some-things he-says the-sun also stand-in-the-way-of
at sol integer est etiam inter opposita, et quamvis
but the-sun whole is even amid things-opposed and although
aliquid interiacet, quod nos prohibeat eius aspectu, in opere
something lies-between which us may-keep of-it from-sight in work

est, cursu suo fertur. quotiens inter nubila eluxit, non
it-is on-course its it-is-borne as-often-as amid clouds it-has-shone-out not
est sereno minor, ne tardior quidem, quoniam multum
it-is than-in-clear-sky lesser not slower even since much
interest, utrum aliquid obstet tantum, an inpediat.
it-matters whether something stands-in-the-way only or hinders

18 Eodem modo virtuti opposita nihil detrahunt: non est minor,
in-the-same way to-virtue things-opposed nothing take-away not it-is lesser
sed minus fulget. nobis forsitan non aeque apparet ac nitet,
but less it-gleams to-us perhaps not equally it-appears and shines
sibi eadem est et more solis obscuri in occulto vim
to-itself the-same it-is and in-the-manner of-a-sun obscured in hiding force
suam exercet. hoc itaque adversus virtutem possunt calamitates
its it-exercises this and-so against virtue can calamities
et damna et iniuriae, quod adversus solem potest nebula.
and losses and injuries which against the-sun can a-cloud

19 Invenitur, qui dicat sapientem corpore parum prospero
there-is-found one-who says the-wise-man a-body too-little prosperous
usum nec miserum esse nec beatum. hic quoque fallitur,
having-used neither wretched to-be nor happy this-one also is-deceived
exaequat enim fortuita virtutibus et tantundem tribuit
he-makes-equal for chance-things to-virtues and as-much assigns
honestis quantum honestate carentibus. quid autem
to-honorable-things as honorableness to-those-lacking what moreover
foedius, quid indignius quam comparari veneranda
fouler what more-unworthy than to-be-compared things-to-be-venerated
contemptis? veneranda enim sunt iustitia, pietas, fides,
to-things-despised to-be-venerated for are justice dutifulness faith
fortitudo, prudentia: e contrario vilia sunt, quae saepe
fortitude prudence on the-contrary cheap are those-which often

contingunt pleniora vilissimis, crus solidum et lacertus et
befall fuller to-the-cheapest a-leg solid and an-arm and
dentes et horum sanitas firmitasque.
teeth and of-these the-health and-firmness
Deinde si sapiens, cui corpus molestum est, nec 20
then if the-wise-man to-whom the-body troublesome is neither
miser habebitur nec beatus, sed in medio relinquetur,
wretched will-be-held nor happy but in the-middle will-be-left
vita quoque eius nec adpetenda erit nec fugienda. quid
the-life also of-him neither to-be-sought will-be nor to-be-fled what
autem tam absurdum quam sapientis vitam adpetendam
moreover so absurd as of-the-wise-man the-life to-be-sought
non esse? aut quid tam extra fidem quam esse aliquam
not to-be or what so beyond belief as to-be some
vitam nec adpetendam nec fugiendam? deinde si damna
life neither to-be-sought nor to-be-fled then if the-losses
corporis miserum non faciunt, beatum esse patiuntur. nam
of-the-body wretched not make happy to-be they-allow for
quibus potentia non est in peiorem transferendi statum,
to-which the-power not is into a-worse of-transferring state
ne interpellandi quidem optimum.
not of-interrupting even the-best
'Frigidum' inquit 'aliquid et calidum novimus, inter 21
cold he-says something and hot we-know between
utrumque tepidum est: sic aliquis beatus est, aliquis miser,
both the-lukewarm is so someone happy is someone wretched
aliquis nec beatus nec miser.' volo hanc contra nos positam
someone neither happy nor wretched I-wish this against us set
imaginem excutere. si tepido illi plus frigidi ingessero,
image to-shake-out if to-lukewarm that more of-cold I-pour-in
fiet frigidum. si plus calidi adfudero, fiet
it-will-become cold if more of-hot I-pour-on it-will-become

novissime calidum. at huic nec misero nec beato
at-last hot but to-this neither wretched nor happy-man
quantumcumque ad miserias adiecero, miser non erit,
however-much to miseries I-add wretched not he-will-be
quemadmodum dicitis: ergo imago ista dissimilis est.
as you-say therefore image that unlike is
22 Deinde trado tibi hominem nec miserum nec beatum.
then I-hand to-you a-man neither wretched nor happy
huic adicio caecitatem: non fit miser. adicio debilitatem:
to-this I-add blindness not he-becomes wretched I-add feebleness
non fit miser. adicio dolores continuos et graves:
not he-becomes wretched I-add pains continuous and heavy
miser non fit. quem tam multa mala in miseram
wretched not he-becomes whom so many evils into a-wretched
vitam non transferunt, ne ex beata quidem educunt.
life not transfer not from a-happy even do-they-lead-out
23 Si non potest, ut dicitis, sapiens ex beato in miserum
if not can as you-say the-wise-man from happy into wretched
decidere, non potest in non beatum. quare enim qui
fall not he-can into not happy why for he-who
labi coepit, alicubi subsistat? quae res illum non patitur
to-slip has-begun anywhere should-stop what thing him not allows
ad imum devolvi, retinet in summo. quidni non
to the-bottom to-be-rolled-down holds-(him) at the-top why-not not
possit beata vita rescindi? ne remitti quidem potest,
could the-happy life to-be-cut-off not to-be-slackened even can-it
et ideo virtus ad illam per se ipsa satis est.
and therefore virtue for it through itself it-itself enough is
24 'Quid ergo?' inquit 'sapiens non est beatior, qui diutius
what then he-says the-wise-man not is happier who longer
vixit, quem nullus avocavit dolor, quam ille, qui cum mala
has-lived whom no has-called-away pain than he who with bad

fortuna semper luctatus est?' responde mihi: numquid et
fortune always wrestled has answer me surely-not both
melior est et honestior? si haec non sunt, ne beatior quidem
better he-is and more-honorable if these not are not happier even
est. rectius vivat oportet, ut beatius vivat: si rectius
he-is more-rightly he-live it-is-needful that more-happily he-may-live if more-rightly
non potest, ne beatius quidem. non intenditur virtus, ergo
not he-can not more-happily even not is-intensified virtue therefore
ne beata quidem vita, quae ex virtute est. virtus enim
not the-happy even life which from virtue is virtue for
tantum bonum est, ut istas accessiones minutas non sentiat,
so-great a-good is that those accessories small not it-feels
brevitatem aevi et dolorem et corporum varias offensiones.
the-shortness of-age and pain and of-bodies the-various hurts
nam voluptas non est digna, ad quam respiciat.
for pleasure not is worthy toward which it-should-look-back
Quid est in virtute praecipuum? futuro non indigere nec 25
what is in virtue chief the-future not to-need nor
dies suos computare: in quantulo libet tempore bona
days its to-count in however-little it-pleases time goods
aeterna consummat. incredibilia nobis haec videntur et
eternal it-completes incredible to-us these seem and
supra humanam naturam excurrentia. maiestatem enim eius
above human nature running-out the-majesty for of-it
ex nostra inbecillitate metimur et vitiis nostris nomen
from our weakness we-measure and on-vices our the-name
virtutis inponimus. quid porro? non aeque incredibile
of-virtue we-put what further not equally incredible
videtur aliquem in summis cruciatibus positum dicere
does-it-seem someone in the-highest tortures placed to-say
'beatus sum'? atqui haec vox in ipsa officina voluptatis
happy I-am and-yet this voice in the-very workshop of-pleasure

audita est. ‘beatissimum’ inquit ‘hunc et hunc diem ago’
heard has-been most-happy he-says this and this day I-spend
Epicurus, cum illum hinc urinae difficultas torqueret,
Epicurus when him on-this-side of-urine the-difficulty tortured
hinc insanabilis exulcerati dolor ventris.
on-that-side the-incurable of-an-ulcerated pain belly
26 Quare ergo incredibilia ista sint aput eos, qui
why therefore incredible those-things should-be among those who
virtutem colunt, quom aput eos quoque reperiantur,
virtue cultivate when among those also they-are-found
aput quos voluptas imperavit? hi quoque degeneres et
among whom pleasure has-ruled these also degenerate and
humillimae mentis aiunt in summis doloribus, in summis
of-lowest mind say in the-highest pains in the-highest
calamitatibus sapientem nec miserum futurum nec beatum.
calamities the-wise-man neither wretched about-to-be nor happy
atqui hoc quoque incredibile est, immo incredibilius. non
and-yet this also incredible is nay more-incredible not
video enim, quomodo non in imum agatur e fastigio
I-see for how not to the-bottom is-driven from summit
suo deiecta virtus. aut beatum praestare debet, aut si ab
its cast-down virtue either happy to-keep-(him) it-ought or if from
hoc depulsa est, non prohibebit fieri miserum. stans
this driven-off it-has-been not it-will-forbid to-become wretched standing
non potest mitti: aut vincatur oportet aut vincat.
not it-can to-be-dismissed either it-be-conquered it-is-needful or conquer
27 ‘Dis’ inquit ‘inmortalibus solis et virtus et beata
to-the-gods he-says immortal alone both virtue and the-happy
vita contigit, nobis umbra quaedam illorum bonorum et
life has-befallen to-us a-shadow certain of-those goods and
similitudo. accedimus ad illa, non pervenimus’. ratio vero
a-likeness we-approach to them not we-arrive reason indeed

dis hominibusque communis est: haec in illis consummata
to-gods and-to-men common is this in them perfected
est, in nobis consummabilis.
is in us perfectible
Sed ad desperationem nos vitia nostra perducunt. nam 28
but to despair us vices our lead for
ille alter secundus est ut aliquis parum constans ad
that other second is as someone too-little constant for
custodienda optima, cuius iudicium labat etiamnunc et
guarding the-best-things whose judgment wavers still and
incertum est. desideret oculorum atque aurium sensum,
uncertain is let-him-need of-eyes and of-ears the-sense
bonam valitudinem et non foedum aspectum corporis et
good health and a-not foul appearance of-the-body and
habitu manente suo aetatis praeterea longius spatium.
with-condition remaining its of-age besides a-longer space
Per hanc potest non paenitenda agi vita, at inperfecto 29
through this can a-not to-be-regretted to-be-led life but in-the-imperfect
viro huic malitiae vis quaedam inest, quia animum habet
man this of-wickedness a-force certain is-in because a-mind he-has
mobilem ad prava, illa apparens malitia et exagitata
mobile toward crooked-things that apparent wickedness and stirred-up
abest. non est adhuc bonus, sed in bonum fingitur:
is-absent not he-is yet good but into the-good he-is-being-shaped
cuicumque autem deest aliquid ad bonum, malus est. sed
to-whomever moreover is-lacking something for the-good bad he-is but
'si cui virtus animusque in corpore praesens', hic
if in-anyone virtue and-spirit in the-body-(is) present this-one
deos aequat, illo tendit originis suae memor.
the-gods equals thither he-tends of-origin his mindful

30 Nemo inprobe eo conatur ascendere, unde descenderat.
no-one wrongly thither tries to-ascend whence he-had-descended
quid est autem cur non existimes in eo divini aliquid
what is-there moreover why not you-should-think in him of-the-divine something
existere, qui dei pars est? totum hoc, quo continemur, et
to-exist who of-god a-part is the-whole this by-which we-are-contained both
unum est et deus: et socii sumus eius et membra. capax
one is and god both fellows we-are of-it and members capacious
est noster animus, perfertur illo, si vitia non deprimant.
is our mind it-is-borne thither if vices not press-(it)-down
quemadmodum corporum nostrorum habitus erigitur et
as of-bodies our the-bearing is-raised and
spectat in caelum, ita animus, cui in quantum vult
looks toward the-sky so the-mind to-which to how-much it-wishes
licet porrigi, in hoc a natura rerum formatus est, ut
it-is-allowed to-be-stretched for this by the-nature of-things shaped has-been that
paria dis vellet. et si utatur suis viribus ac se in
equal-things to-the-gods it-might-wish and if it-use its powers and itself into
spatium suum extendat, non aliena via ad summa nititur.
space its-own stretch not by-another's way to the-heights it-strives
31 Magnus erat labor ire in caelum: redit. cum hoc iter
a-great it-was labor to-go into the-sky it-returns when this journey
nactus est, vadit audaciter contemptor omnium nec ad
found it-has it-goes boldly a-despiser of-all-things nor toward
pecuniam respicit aurumque et argentum illis, in
money does-it-look-back and-gold and silver of-those in
quibus iacuere, tenebris dignissima non ab hoc aestimat
which they-lay darknesses most-worthy not from this it-values
splendore, quo inperitorum verberant oculos, sed a
splendor by-which of-the-unskilled they-strike the-eyes but from
vetere caeno, ex quo illa secrevit cupiditas nostra et
the-old mud from which them separated desire our and

effodit. scit, inquam, aliubi positas esse divitias quam
dug-out it-knows I-say elsewhere placed to-be riches than
quo congeruntur: animum impleri debere, non arcam.
whither they-are-heaped-up the-mind to-be-filled to-ought not the-chest
Hunc inponere dominio rerum omnium licet, hunc 32
this to-set-upon the-dominion of-things all it-is-allowed this
in possessionem rerum naturae inducere, ut sua orientis
into possession of-things of-nature to-lead that its-own of-east
occidentisque terminis finiat deorumque ritu cuncta
and-of-west by-the-limits it-may-bound and-of-gods in-the-manner all-things
possideat, cum opibus suis divites superne despiciat,
may-possess with wealth its the-rich from-above it-may-look-down-on
quorum nemo tam suo laetus est quam tristis alieno.
of-whom no-one so in-his-own glad is as sad at-another's
Cum se in hanc sublimitatem tulit, corporis quoque 33
when itself into this loftiness it-has-borne of-the-body also
ut oneris necessarii non amator, sed procurator est nec
as of-a-burden necessary not a-lover but a-steward it-is nor
se illi, cui inpositus est, subicit. nemo liber est,
itself to-that on-which placed it-has-been it-subjects no-one free is
qui corpori servit. nam ut alios dominos, quos nimia
who the-body serves for that other masters whom excessive
pro illo sollicitudo invenit, transeas, ipsius morosum
for it anxiety has-found you-may-pass-over of-itself fretful
imperium delicatumque est.
the-rule and-dainty is
Ab hoc modo aequo animo exit, modo magno 34
from this now with-even mind it-goes-out now with-great-(spirit)
prosilit, nec quis deinde relicti eius futurus sit
it-leaps-forth nor what then of-the-left-behind of-it about-to-be is
exitus quaerit. sed ut ex barba capilloque tonsa
the-end does-it-ask but as from beard and-hair the-clippings

neglegimus, ita ille divinus animus egressurus hominem,
we-neglect so that divine mind about-to-go-out-of the-man
quo receptaculum suum conferatur, ignis illud †excludat
whither receptacle its is-carried fire it shut-out [?]
an terra contegat an ferae distrahant, non magis ad
or earth cover or wild-beasts tear-apart not more to
se iudicat pertinere quam secundas ad editum infantem.
itself judges to-pertain than the-afterbirth to a-born infant
utrum proiectum aves differant, an consumatur 'canibus
whether cast-out birds carry-apart or it-be-consumed to-dogs
data praeda marinis', quid ad illum, qui nullus est?
given a-prey of-the-sea what to him who none is
35 Sed tunc quoque, cum inter homines est, non timet ullas
but then also when among men it-is not it-fears any
post mortem minas eorum, quibus usque ad mortem timeri
after death threats of-those for-whom right to death to-be-feared
parum est. non conterret, inquit, me nec uncus nec proiecti
too-little is not terrifies he-says me either the-hook or of-a-cast-out
ad contumeliam cadaveris laceratio foeda visuris.
for insult corpse the-mangling foul to-those-about-to-see
neminem de supremo officio rogo, nulli reliquias meas
no-one about the-last service I-ask to-none remains my
commendo. ne quis insepultus esset, rerum natura prospexit.
I-commend lest anyone unburied be of-things nature has-provided
quem saevitia proiecerit, dies condet. diserte Maecenas ait:
whom savagery has-cast-out the-day will-bury eloquently Maecenas says
'nec tumulum curo. sepelit natura relictos.' alte cinctum
nor a-tomb I-care-for buries nature those-left high girt
putes dixisse. habuit enim ingenium et grande
you-would-think-(him) to-have-said he-had for a-talent both grand
et virile, nisi illud secundis discinxisset. Vale.
and manly if-not it by-prosperity he-had-ungirt farewell

XCIII · A SHORT BOOK, A WHOLE LIFE

Lucilius complains that the philosopher Metronax died too soon. Seneca answers that we are fair to men and not to the gods. What matters is not living long but living enough: a life is long if it is full, and it is full when the mind has taken possession of itself. One man is kept alive for eighty years and has only existed; another dies young having done every duty. A book of few verses can be the better book. We have already learned how the universe moves, and no one outruns death by much.

In epistula, qua de morte Metronactis philosophi 1
querebaris, tamquam et potuisset diutius vivere et
debuisset, aequitatem tuam desideravi, quae tibi in omni
persona, in omni negotio superest, in una re deest, in
qua omnibus. multos inveni aequos adversus homines,
adversus deos neminem. obiurgamus cotidie fatum: 'quare
ille in medio cursu raptus est? quare ille non rapitur?
quare senectutem et sibi et aliis gravem extendit?'
Utrum, obsecro te, aequius iudicas te naturae an tibi parere 2
naturam? quid autem interest, quam cito exeas, unde

in the-letter in-which about the-death of-Metronax the-philosopher
you-were-complaining as-if both he-could-have longer lived and
ought-to-have fairness your I-missed which for-you in every
person in every business abounds in one thing is-lacking in
which for-all many I-have-found fair toward men
toward the-gods no-one we-reproach daily fate why
he in mid course snatched was why he not is-snatched
why old-age both to-himself and to-others heavy does-he-extend
which I-beseech you fairer do-you-judge you nature or you to-obey
nature what moreover does-it-matter how quickly you-go-out whence

utique exeundum est? non ut diu vivamus curandum est, sed
assuredly to-be-gone-out it-is not that long we-live to-be-cared it-is but
ut satis. nam ut diu vivas, fato opus est, ut satis, animo.
that enough for that long you-live of-fate need there-is that enough of-mind
longa est vita, si plena est. impletur autem, cum animus sibi
long is life if full it-is it-is-filled moreover when the-mind to-itself
bonum suum reddidit et ad se potestatem sui transtulit.
good its has-rendered and to itself the-power of-itself has-transferred

3 Quid illum octoginta anni iuvant per inertiam exacti?
what him eighty years help through sluggishness spent
non vixit iste, sed in vita moratus est, nec sero mortuus
not lived that-man but in life lingered has nor late died
est, sed diu. octoginta annis vixit. interest, mortem eius
has-he but long eighty years he-lived it-matters death his
ex quo die numeres.
from what day you-count

4 At ille obiit viridis. sed officia boni civis, boni amici,
but he died green but the-duties of-a-good citizen of-a-good friend
boni filii executus est: in nulla parte cessavit. licet aetas
of-a-good son performed he-has in no part did-he-fail though age
eius inperfecta sit, vita perfecta est. octoginta annis vixit.
his incomplete be life complete is eighty years he-lived
immo octoginta annis fuit, nisi forte sic vixisse eum
nay eighty years he-was unless perhaps so to-have-lived him
dicis, quomodo dicuntur arbores vivere. obsecro te, Lucili,
you-say as are-said trees to-live I-beseech you Lucilius
hoc agamus, ut quemadmodum pretiosa rerum sic vita
this let-us-do that as the-precious of-things so life
nostra non multum pateat, sed multum pendeat. actu
our not much may-spread but much may-weigh by-act
illam metiamur, non tempore. vis scire, quid inter
it let-us-measure not by-time do-you-wish to-know what between

hunc intersit vegetum contemptoremque fortunae functum
this-one differs vigorous and-a-despiser of-fortune having-discharged
omnibus vitae humanae stipendiis atque in summum bonum
all of-life human the-campaigns and to the-highest good
eius evectum, et illum, cui multi anni transmissi sunt?
of-it carried-up and him for-whom many years passed have-been
alter post mortem quoque est, alter ante mortem perît.
the-one after death also is the-other before death has-perished
Laudemus itaque et in numero felicium reponamus eum, 5
let-us-praise and-so and in the-number of-the-happy let-us-place him
cui quantulumcumque temporis contigit, bene conlocatum
for-whom however-little of-time befell well invested
est. vidit enim veram lucem. non fuit unus e multis. et
it-was he-saw for the-true light not he-was one of the-many both
vixit et viguit. aliquando sereno usus est, aliquando,
he-lived and he-flourished sometimes clear-sky used he-has sometimes
ut solet, validi sideris fulgor per nubila emicuit.
as it-is-wont of-a-strong star the-gleam through clouds flashed-out
quid quaeris quamdiu vixerit? vivit: ad posteros usque
why do-you-ask how-long he-lived he-lives to posterity right
transiluit et se in memoriam dedit.
he-has-leapt-across and himself into memory has-given
Nec ideo mihi plures annos accedere recusaverim, nihil 6
nor therefore for-me more years to-be-added would-I-refuse nothing
tamen mihi ad beatam vitam defuisse dicam, si
yet for-me for the-happy life to-have-been-lacking I-will-say if
spatium eius inciditur. non enim ad eum diem me aptavi,
the-space of-it is-cut-short not for to that day myself I-have-fitted
quem ultimum mihi spes avida promiserat, sed nullum non
which the-last for-me hope greedy had-promised but none not

tamquam ultimum aspexi. quid me interrogas, quando
as-if the-last have-I-regarded why me do-you-ask when
natus sim, an inter iuniores adhuc censear?
born I-was whether among the-juniors still I-am-rated
7 Habeo meum. quemadmodum in minore corporis habitu
I-have mine as in a-smaller of-body build
potest homo esse perfectus, sic et in minore temporis
can a-man be perfect so also in a-smaller of-time
modo potest vita esse perfecta. aetas inter externa est.
measure can life be perfect age among outward-things is
quamdiu sim, alienum est: quamdiu ero, ut sim, meum
how-long I-am another's is as-long-as I-will-be that I-be mine
est. hoc a me exige, ne velut per tenebras aevum
is this from me exact that-not as-if through darkness an-age
ignobile emetiar, ut agam vitam, non ut praetervehar.
ignoble I-measure-out that I-lead life not that I-be-carried-past
8 Quaeris quod sit amplissimum vitae spatium? usque ad
you-ask what is the-amplest of-life space right to
sapientiam vivere. qui ad illam pervenit, attigit non
wisdom to-live he-who to it has-arrived has-touched not
longissimum finem, sed maximum. ille vero glorietur
the-longest end but the-greatest he indeed let-glory
audacter et dis agat gratias interque eos sibi, et
boldly and to-the-gods give thanks and-among them to-himself and
rerum naturae inputet, quod fuit. merito enim inputabit:
of-things to-nature let-him-charge that he-was deservedly for he-will-charge
meliorem illi vitam reddidit quam accepit. exemplar
a-better to-it life he-has-rendered than he-received the-pattern
boni viri posuit, qualis quantusque esset ostendit. si
of-a-good man he-has-set of-what-sort and-how-great he-was he-has-shown if
quid adiecisset, fuisset simile praeterito.
anything he-had-added it-would-have-been like the-past

Et tamen quo usque vivimus? omnium rerum cognitione 9
and yet how far do-we-live of-all things the-knowledge
fruiti sumus. scimus a quibus principiis natura se adtollat,
enjoyed we-have we-know from what beginnings nature herself raises
quemadmodum ordinet mundum, per quas annum vices
how she-orders the-world through what the-year turns
revocet, quemadmodum omnia, quae usquam erant, cluserit
she-recalls how all-things which anywhere were she-has-closed
et se ipsam finem sui fecerit. scimus sidera impetu suo
and her herself the-end of-herself has-made we-know the-stars by-impulse their
vadere, praeter terram nihil stare, cetera continua velocitate
to-go besides the-earth nothing to-stand the-rest with-continuous speed
decurrere. scimus quemadmodum solem luna praetereat,
to-run-down we-know how the-sun the-moon passes
quare tardior velociorem post se relinquat, quomodo lumen
why the-slower the-swifter behind itself leaves how light
accipiat aut perdat, quae causa inducat noctem, quae reducat
it-receives or loses what cause brings-in night what brings-back
diem. illuc eundum est, ubi ista propius aspicias.
day thither to-be-gone it-is where those-things nearer you-may-behold
Nec hac spe, inquit sapiens ille, fortius exeo, quod 10
nor with-this hope says wise that-man more-bravely I-go-out that
patere mihi ad deos meos iter iudico. merui quidem
to-lie-open for-me to gods my the-way I-judge I-have-deserved indeed
admitti et iam inter illos fui animumque illo meum
to-be-admitted and already among them I-have-been and-mind thither my
misi et ad me illi suum miserant. sed tolli me de
I-have-sent and to me they theirs had-sent but to-be-removed me from
medio puta et post mortem nihil ex homine restare: aeque
the-midst suppose and after death nothing of the-man to-remain equally
magnum animum habeo, etiam si nusquam transiturus excedo.
great a-spirit I-have even if nowhere about-to-cross I-depart

11 Non tam multis vixit annis quam potuit. et paucorum
not so many he-lived years as he-could also of-few
versuum liber est et quidem laudandus atque utilis: annales
verses a-book there-is and indeed to-be-praised and useful the-annals
Tanusii scis quam ponderosi sint et quid vocentur. hoc
of-Tanusius you-know how ponderous they-are and what they-are-called this
est vita quorumdam longa, et quod Tanusii sequitur annales.
is the-life of-some long and what Tanusius's follows annals
12 Numquid feliciorem iudicas eum, qui summo die muneris,
surely-not happier do-you-judge him who on-the-last day of-the-show
quam eum, qui medio occiditur? numquid aliquem tam
than him who in-the-middle is-killed surely-not anyone so
stulte cupidum esse vitae putas, ut iugulari
foolishly desirous to-be of-life do-you-think that to-have-(his)-throat-cut
in spoliario quam in harena malit? non maiore
in the-stripping-room than in the-arena he-prefers not by-a-greater
spatio alter alterum praecedimus. mors per omnes it:
space the-one the-other we-precede death through all goes
qui occidit, consequitur occisum. minimum est, de quo
he-who kills follows the-one-killed the-least it-is about which
sollicitissime agitur. quid autem ad rem pertinet, quam
most-anxiously it-is-dealt what moreover to the-matter pertains how
diu vites, quod evitare non possis? Vale.
long you-avoid what to-escape not you-can farewell

XCIV · THE MONITOR AT OUR SIDE

Some philosophers accept only the part of philosophy that gives precepts for each role; Ariston the Stoic rejects it and keeps only the general principles, and Seneca sets out his arguments in full. He answers that precepts refresh the memory, rouse what the mind already holds, and strike home when put as maxims or verse; laws, good company, and reproof work the same way. We need a monitor

because the crowd's praise teaches us wrongly. Nature hid gold underground. Alexander, Pompey, Caesar, and Marius were driven by ambition, and luxury needs an audience.

Eam partem philosophiae, quae dat propria cuique personae 1
that part of-philosophy which gives proper to-each person
praecepta nec in universum conponit hominem, sed marito
precepts nor in the-whole composes the-man but the-husband
suadet quomodo se gerat adversus uxorem, patri
advises how himself he-should-conduct toward (his)-wife the-father
quomodo educet liberos, domino quomodo servos
how he-should-bring-up children the-master how slaves
regat, quidam solam receperunt, ceteras quasi extra
he-should-rule some alone have-admitted the-rest as-if outside
utilitatem nostram vagantes reliquerunt, tamquam quis
usefulness our wandering they-have-left as-if anyone
posset de parte suadere nisi qui summam prius totius
could about a-part advise except he-who the-sum first of-the-whole
vitae complexus est.
life embraced has
Sed Ariston Stoicus contrario hanc partem levem existimat 2
but Ariston the-Stoic on-the-contrary this part light thinks
et quae non descendat in pectus usque anilia
and such-as not descends into the-breast right old-womanish
habentem praecepta, plurimum ait proficere ipsa decreta
having precepts most he-says to-avail the-very decrees
philosophiae constitutionemque summi boni. quam qui
of-philosophy and-the-constitution of-the-highest good which he-who
bene intellexit ac didicit, quid in quaque re faciendum
well has-understood and learned what in each thing to-be-done
sit sibi ipse praecipit.
is for-himself he-himself prescribes

3 Quemadmodum qui iaculari discit, destinatum locum
as he-who to-throw-the-javelin learns the-destined place
captat et manum format ad derigenda quae mittet,
aims-at and the-hand shapes for directing what he-will-send
cum hanc vim ex disciplina et exercitatione percepit,
when this power from training and exercise he-has-grasped
quocumque vult illa utitur, didicit enim non hoc
wherever he-wishes it he-uses he-has-learned for not this
aut illud ferire, sed quodcumque voluerit: sic qui se
or that to-strike but whatever he-wishes so he-who himself
ad totam vitam instruxit, non desiderat particulatim
for the-whole life has-equipped not needs piecemeal
admoneri, doctus in totum, non enim quomodo cum
to-be-admonished taught for the-whole not for how with
uxore aut cum filio viveret, sed quomodo bene viveret.
a-wife or with a-son he-should-live but how well he-should-live
in hoc est et quomodo cum uxore ac liberis vivat.
in this is also how with wife and children he-should-live
4 Cleanthes utilem quidem iudicat et hanc partem, sed
Cleanthes useful indeed judges also this part but
inbecillam nisi ab universo fluit, nisi decreta ipsa
weak unless from the-universal it-flows unless the-decrees themselves
philosophiae et capita cognovit. in duas ergo quaestiones
of-philosophy and heads it-has-learned into two therefore questions
locus iste dividitur: utrum utilis an inutilis sit, et
topic that is-divided whether useful or useless it-is and
an solus virum bonum possit efficere, id est utrum
whether alone a-man good it-can make that is whether
supervacuus sit an omnes faciat supervacuos.
superfluous it-is or all it-makes superfluous

Qui hanc partem videri volunt supervacuam, hoc aiunt: 5
those-who this part to-seem wish superfluous this say
si quid oculis oppositum moratur aciem, removendum
if anything to-the-eyes set-against delays the-sight to-be-removed
est. illo quidem obiecto operam perdit qui praecipit:
it-is with-that indeed obstructing effort he-loses who prescribes
sic ambulabis, illo manum porriges. eodem modo ubi
thus you-will-walk thither the-hand you-will-stretch in-the-same way when
aliqua res occaecat animum et ad officiorum dispiciendum
some thing blinds the-mind and for of-duties discerning
ordinem inpedit, nihil agit qui praecipit: sic vives cum
the-order hinders nothing does he-who prescribes thus you-will-live with
patre, sic cum uxore. nihil enim proficient praecepta,
(your)-father thus with (your)-wife nothing for will-avail precepts
quamdiu menti error offusus est: si ille discutitur,
as-long-as over-the-mind error poured is if that is-dispelled
apparebit, quid cuique debeatur officio. alioqui doces illum,
it-will-appear what to-each is-owed duty otherwise you-teach him
quid sano faciendum sit, non efficis sanum.
what by-a-healthy-man to-be-done is not you-make-(him) healthy
Pauperi ut agat divitem monstras: hoc quomodo 6
to-the-poor-man that he-play the-rich-man you-show this how
manente paupertate fieri potest? ostendis esurienti
with-remaining poverty to-be-done can you-show to-one-hungering
quid tamquam satur faciat: fixam potius medullis famem
what as-if sated he-should-do fixed rather in-the-marrow hunger
detrahe. idem tibi de omnibus vitiis dico: ipsa
take-away the-same to-you about all vices I-say they-themselves
removenda sunt, non praecipiendum quod fieri illis
to-be-removed are not to-be-prescribed what to-be-done with-them
manentibus non potest. nisi opiniones falsas, quibus
remaining not can unless opinions false with-which

laboramus, expuleris, nec avarus, quomodo pecunia
we-labor you-have-expelled neither the-greedy-man how money
utendum sit, exaudiet, nec timidus, quomodo periculosa
to-be-used is will-hear nor the-timid-man how dangerous-things
contemnat.
he-should-despise

7 Efficias oportet, ut sciat pecuniam nec bonum nec
you-bring-about it-is-needful that he-know money neither good nor
malum esse; ostendas illi miserrimos divites. efficias, ut
evil to-be you-show him most-wretched rich-men you-bring-about that
quicquid publice expavimus, sciat non esse tam timendum
whatever publicly we-have-dreaded he-know not to-be so to-be-feared
quam fama circumfert, nec dolere nec mori: saepe in
as rumor carries-around neither to-feel-pain nor to-die often in
morte, quam pati lex est, magnum esse solacium, quod ad
death which to-suffer the-law is great to-be a-comfort that to
neminem redit: in dolore pro remedio futuram obstinationem
no-one it-returns in pain for a-remedy about-to-be stubbornness
animi, qui levius sibi facit, quicquid contumaciter passus
of-mind which lighter for-itself makes whatever defiantly suffered
est. optimam doloris esse naturam, quod non potest nec qui
it-has the-best of-pain to-be the-nature that not can neither which
extenditur magnus esse nec qui est magnus extendi: omnia
is-extended great be nor which is great to-be-extended all-things
fortiter excipienda, quae nobis mundi necessitas imperat.
bravely to-be-received which on-us of-the-world the-necessity commands

8 His decretis cum illum in conspectum suae condicionis
by-these decrees when him into sight of-his-own condition
adduxeris et cognoverit beatam esse vitam non quae
you-have-led and he-has-learned happy to-be the-life not which
secundum voluptatem est, sed secundum naturam, cum
according-to pleasure is but according-to nature when

virtutem unicum bonum hominis adamaverit, turpitudinem
virtue the-sole good of-man he-has-come-to-love baseness
solum malum fugerit, reliqua omnia, divitias, honores,
the-only evil has-fled the-remaining all-things riches honors
bonam valitudinem, vires, imperia, scierit esse mediam
good health strength commands he-has-known to-be a-middle
partem nec bonis adnumerandam nec malis, monitorem
part neither with-goods to-be-counted nor with-evils a-monitor
non desiderabit ad singula, qui dicat: sic incede, sic cena.
not he-will-need for single-things who may-say thus walk thus dine
hoc viro hoc feminae, hoc marito hoc caelibi convenit.
this a-man this a-woman this a-husband this a-bachelor befits
Ista enim qui diligentissime monent, ipsi facere non 9
those-things for those-who most-diligently admonish themselves to-do not
possunt. haec paedagogus puero, haec avia nepoti
can these the-pedagogue to-the-boy these the-grandmother to-the-grandson
praecipit, et irascendum non esse magister iracundissimus
prescribes and to-be-angry not to-be the-schoolmaster most-irascible
disputat. si ludum litterarium intraveris, scies ista, quae
argues if a-school of-letters you-enter you-will-know those-things which
ingenti supercilio philosophi iactant, in puerili esse praescripto.
with-huge frown the-philosophers boast in the-boyish to-be copybook
Utrum deinde manifesta an dubia praecipies? non 10
whether then manifest-things or doubtful-things will-you-prescribe not
desiderant manifesta monitorem, praecipienti dubia non
need manifest-things a-monitor to-one-prescribing doubtful-things not
creditur: supervacuum est ergo praecipere. id adeo sic
it-is-believed superfluous it-is therefore to-prescribe that precisely thus
disce. si id mones, quod obscurum est et ambiguum,
learn if that you-admonish which obscure is and ambiguous

probationibus adiuvandum erit. si probaturus es, illa
by-proofs to-be-helped it-will-be if about-to-prove you-are those
per quae probas plus valent satisque per se sunt.
through which you-prove more prevail and-enough through themselves are
11 Sic amico utere, sic cive, sic socio. quare? quia iustum
thus a-friend use thus a-citizen thus a-fellow why because just
est. omnia ista mihi de iustitia locus tradit. illic invenio
it-is all those to-me on justice the-topic hands-down there I-find
aequitatem per se expetendam, nec metu nos ad
fairness through itself to-be-sought-out neither by-fear us to
illam cogi nec mercede conduci, non esse iustum,
it to-be-forced nor by-a-wage to-be-hired not to-be just-(him)
cui quidquam in hac virtute placet praeter ipsam. hoc
to-whom anything in this virtue pleases besides itself this
cum persuasi mihi et perbibi, quid ista praecepta
when I-have-persuaded myself and drunk-in what those precepts
proficiunt, quae eruditum docent? praecepta dare scienti
avail which the-instructed teach precepts to-give to-one-knowing
supervacuum est, nescienti parum. audire enim debet
superfluous is to-one-not-knowing too-little to-hear for he-ought
non tantum, quid sibi praecipiatur, sed etiam quare.
not only what to-him is-prescribed but also why
12 Utrum, inquam, veras opiniones habenti de bonis
whether I-say true opinions for-one-having about goods
malisque sunt necessaria an non habenti? qui non habet,
and-evils are-they necessary or not for-one-having he-who not has
nihil a te adiuvabitur. aures eius contraria monitionibus tuis
nothing by you will-be-helped the-ears of-him contrary to-admonitions your
fama possedit. qui habet exactum iudicium de fugiendis
rumor has-possessed he-who has an-exact judgment about things-to-be-fled

petendisque, scit, quid sibi faciendum sit, etiam te
and-to-be-sought knows what by-him to-be-done is even with-you
tacente. tota ergo pars ista philosophiae summoveri potest.
silent the-whole therefore part that of-philosophy to-be-removed can
Duo sunt, propter quae delinquimus: aut inest animo 13
two there-are because-of which we-go-wrong either is-in the-mind
pravis opinionibus malitia contracta aut, etiam si non
by-crooked opinions wickedness contracted or even if not
est falsis occupatus, ad falsa proclivis est et cito
it-is by-false-things occupied to false-things inclined it-is and quickly
specie quo non oportet trahente corrumpitur. itaque
by-an-appearance whither not it-is-needful drawing is-corrupted and-so
debemus aut percurare mentem aegram et vitiis
we-ought either to-cure-thoroughly the-mind sick and from-vices
liberare, aut vacantem quidem, sed ad peiora pronam
to-free or the-unoccupied indeed but to worse-things prone
praeoccupare. utrumque decreta philosophiae faciunt: ergo
to-occupy-beforehand both the-decrees of-philosophy do therefore
tale praecipiendi genus nil agit.
such of-prescribing a-kind nothing does
Praeterea si praecepta singulis damus, inconprehensibile 14
besides if precepts to-individuals we-give ungraspable
opus est. alia enim dare debemus faeneranti, alia colenti
the-work is some for to-give we-ought to-one-lending some to-one-tilling
agrum, alia negotianti, alia regum amicitias sequenti, alia
a-field some to-one-trading some of-kings the-friendships to-one-following some
pares, alia inferiores amaturo.
equals some inferiors to-one-about-to-love
In matrimonio praecipies, quomodo vivat cum uxore aliquis, 15
in marriage you-will-prescribe how should-live with a-wife someone
quam virginem duxit, quomodo cum ea, quae alicuius ante
whom a-maiden he-married how with her who of-someone beforehand

matrimonium experta est, quemadmodum cum locuplete,
the-marriage experienced has how with a-rich-one
quemadmodum cum indotata. an non putas aliquid esse
how with an-undowered or not do-you-think something to-be
discriminis inter sterilem et fecundam, inter provectiorem
of-difference between a-barren and a-fruitful between an-older
et puellam, inter matrem et novercam? omnes species
and a-girl between a-mother and a-stepmother all kinds
conplecti non possumus, atqui singulae propria exigunt,
to-embrace not we-can and-yet each proper-things demand
leges autem philosophiae breves sunt et omnia alligant.
the-laws moreover of-philosophy brief are and all-things bind
16 Adice nunc, quod sapientiae praecepta finita debent esse
add now that of-wisdom the-precepts bounded ought to-be
et certa: si qua finiri non possunt, extra sapientiam
and certain if any to-be-bounded not can outside wisdom
sunt: sapientia rerum terminos novit. ergo ista praeceptiva
they-are wisdom of-things the-limits knows therefore that preceptive
pars summovenda est, quia quod paucis promittit, praestare
part to-be-removed is because what to-a-few it-promises to-provide
omnibus non potest, sapientia autem omnes tenet.
to-all not it-can wisdom moreover all holds
17 Inter insaniam publicam et hanc, quae medicis traditur,
between madness public and this which to-physicians is-handed-over
nihil interest nisi quod haec morbo laborat, illa opinionibus
nothing differs except that this by-disease labors that by-opinions
falsis. altera causas furoris traxit ex valitudine, altera
false the-one the-causes of-frenzy has-drawn from ill-health the-other
animi mala valitudo est. si quis furioso praecepta
of-the-mind a-bad health is if anyone to-a-madman precepts
det, quomodo loqui debeat, quomodo procedere,
should-give how to-speak he-ought how to-go-forth

quomodo in publico se gerere, quomodo in privato,
how in public himself to-conduct how in private
erit ipso, quem monebit, insanior: bilis nigra
he-will-be than-the-very-one whom he-will-admonish more-mad bile black
curanda est et ipsa furoris causa removenda. idem in
to-be-cured is and the-very of-the-frenzy cause to-be-removed the-same in
hoc alio animi furore faciendum est. ipse discuti debet:
this other of-mind frenzy to-be-done is it-itself to-be-dispelled ought
alioqui abibunt in vanum monentium verba.
otherwise will-go-off into the-void of-those-admonishing the-words
Haec ab Aristone dicuntur. cui respondebimus ad singula. 18
these by Ariston are-said to-whom we-will-answer to single-points
primum adversus illud, quod ait, si quid obstat oculo
first against that which he-says if anything stands-in-the-way-of the-eye
et inpedit visum, debere removeri. fateor huic non esse
and hinders sight to-ought to-be-removed I-confess for-this-one not to-be
opus praeceptis ad videndum, sed remedio, quo purgetur
need of-precepts for seeing but of-a-remedy by-which may-be-cleansed
acies et officientem sibi moram effugiat. natura enim
the-sight and the-hindering it delay it-may-escape by-nature for
videmus, cui usum sui reddit qui removet obstantia.
we-see to-which the-use of-itself restores he-who removes obstacles
quid autem cuique debeatur officio, natura non docet.
what moreover to-each is-owed duty nature not teaches
Deinde cuius curata suffusio est, is non protinus cum 19
then whose cured cataract has-been he not at-once when
visum recepit, aliis quoque potest reddere: malitia
sight he-has-received to-others also can restore-(it) from-wickedness
liberatus et liberat. non opus est exhortatione, ne consilio
one-freed also frees not need there-is of-exhortation not of-counsel
quidem, ut colorum proprietates oculus intellegat, a
even that of-colors the-properties the-eye may-understand from

nigro album etiam nullo monente distinguet. multis
black white even with-no-one admonishing it-will-distinguish of-many
contra praeceptis eget animus, ut videat, quid agendum
on-the-contrary precepts needs the-mind that it-may-see what to-be-done
sit in vita. quamquam oculis quoque aegros medicus non
is in life although in-the-eyes also the-sick the-physician not
tantum curat sed etiam monet.
only cures but also admonishes

20 Non est, inquit, quod protinus inbecillam aciem
not there-is-(reason) he-says that at-once weak sight
committas inprobo lumini: a tenebris primum ad umbrosa
you-entrust to-violent light from darkness first to shady-places
procede, deinde plus aude et paulatim claram lucem pati
go-forth then more dare and little-by-little bright light to-suffer
adsuesce. non est quod post cibum studeas, non
grow-used not there-is-(reason) that after food you-study not
est quod plenis oculis ac tumentibus imperes:
there-is-(reason) that full eyes and swollen you-command
adflatum et vim frigoris in os occurrentis evita: alia
the-breath and force of-cold into the-face meeting avoid other-things
eiusmodi, quae non minus quam medicamenta proficiunt.
of-this-kind which not less than medicines avail
adicit remediis medicina consilium.
adds to-remedies medicine counsel

21 ‘Error’ inquit ‘est causa peccandi. hunc nobis praecepta
error he-says is the-cause of-sinning this from-us precepts
non detrahunt nec expugnant opiniones de bonis ac malis
not take-away nor do-they-storm opinions about goods and evils
falsas.’ concedo per se efficacia praecepta non esse ad
false I-concede through themselves effective precepts not to-be for
evertendam pravam animi persuasionem: sed non ideo nihil
overturning a-crooked of-mind persuasion but not therefore nothing

ne aliis quidem adiecta proficiunt. primum memoriam
even to-others indeed added they-avail first memory
renovant. deinde quae in universo confusius videbantur,
they-renew then what in the-whole more-confusedly were-seen
in partes divisa diligentius considerantur. aut isto modo
into parts divided more-carefully are-considered or in-that way
licet et consolationes dicas supervacuas et exhortationes:
you-may also consolations call superfluous and exhortations
atqui non sunt supervacuae, ergo ne monitiones quidem.
and-yet not they-are superfluous therefore not admonitions even
'Stultum est' inquit 'praecipere aegro, quid facere 22
foolish it-is he-says to-prescribe to-a-sick-man what to-do
tamquam sanus debeat, cum restituenda sanitas sit, sine
as-if healthy he-ought when to-be-restored health is without
qua inrita sunt praecepta.' quid, quod habent aegri quaedam
which vain are precepts what that have the-sick some-things
sanique communia, de quibus ammonendi sunt?
and-the-healthy common about which to-be-admonished they-are
tamquam ne avide cibos adpetant, ut lassitudinem vitent.
as-for-instance lest greedily foods they-seek that weariness they-avoid
habent quaedam praecepta communia pauper et dives.
have some precepts common the-poor-man and the-rich-man
'Sana' inquit 'avaritiam, et nihil habebis quod admoneas 23
heal he-says avarice and nothing you-will-have which you-may-admonish
aut pauperem aut divitem, si cupiditas utriusque consedit.'
either the-poor-man or the-rich-man if the-desire of-each has-settled
quid, quod aliud est non concupiscere pecuniam, aliud uti
what that one-thing it-is not to-desire money another to-use
pecunia scire? cuius avari modum ignorant, etiam non
money to-know of-which the-greedy the-measure are-ignorant even the-not
avari usum. 'tolle' inquit 'errores: supervacua praecepta sunt.'
greedy the-use remove he-says errors superfluous precepts are

falsum est. puta enim avaritiam relaxatam, puta adstrictam
false it-is suppose for avarice relaxed suppose bound
esse luxuriam, temeritati frenos iniectos, ignaviae subditum
to-be luxury on-rashness reins thrown-on to-sloth applied
calcar: etiam remotis vitiis quid et quemadmodum
the-spur even with-removed vices what and how
debeamus facere, discendum est.
we-ought to-do to-be-learned it-is

24 'Nihil' inquit 'efficient monitiones admotae gravibus vitiis.'
nothing he-says will-effect admonitions applied to-heavy vices
ne medicina quidem morbos insanabiles vincit, tamen
not medicine even diseases incurable conquers yet
adhibetur aliis in remedium, aliis in levamentum. ne
it-is-applied for-some for a-remedy for-others for relief not
ipsa quidem universae philosophiae vis, licet totas in hoc
the-very even of-universal philosophy force though whole for this
vires suas advocet, duram iam et veterem animis extrahet
powers its it-summon a-hard now and old from-minds will-draw-out
pestem: sed non ideo nihil sanat, quia non omnia.
plague but not therefore nothing does-it-heal because not all-things

25 'Quid prodest' inquit 'aperta monstrare?' plurimum.
what does-it-profit he-says open-things to-show very-much
interdum enim scimus nec adtendimus. non docet admonitio,
sometimes for we-know nor attend not teaches admonition
sed advertit, sed excitat, sed memoriam continet nec patitur
but turns-toward but rouses but memory holds nor allows
elabi. pleraque ante oculos posita transimus: admonere
to-slip-away most-things before the-eyes placed we-pass-by to-admonish
genus adhortandi est. saepe animus etiam aperta dissimulat.
a-kind of-exhorting is often the-mind even open-things dissembles
ingerenda est itaque illi notitia rerum notissimarum. illa
to-be-thrust-in is and-so on-it the-knowledge of-things most-known that

hoc loco in Vatinium Calvi repetenda sententia est: 'factum
at-this point against Vatinius of-Calvus to-be-repeated saying is done
esse ambitum scitis, et hoc vos scire omnes sciunt.'
to-have-been canvassing you-know and this you to-know all know
Scis amicitias sancte colendas esse, sed non facis. scis 26
you-know friendships sacredly to-be-cultivated to-be but not you-do you-know
inprobum esse, qui ab uxore pudicitiam exigit, ipse
wicked to-be-(him) who from (his)-wife chastity exacts he-himself
alienarum corruptor uxorum; scis ut illi nil cum
of-others' a-corrupter wives you-know as for-her nothing with
adultero, sic tibi nil esse debere cum paelice, et non
an-adulterer so for-you nothing to-be to-ought with a-mistress and not
facis. itaque subinde ad memoriam reducendus es. non
you-do and-so repeatedly to memory to-be-brought-back you-are not
enim reposita illa esse oportet, sed in promptu. quaecumque
for stored-away those to-be it-is-needful but in readiness whatever
salutaria sunt, saepe agitari debent, saepe versari,
wholesome are often to-be-stirred ought often to-be-turned-over
ut non tantum nota sint nobis, sed etiam parata. adice
that not only known they-be to-us but also ready add
nunc, quod aperta quoque apertiora fieri solent.
now that open-things also more-open to-become are-wont
'Si dubia sunt' inquit 'quae praecipis, probationes adicere 27
if doubtful they-are he-says which you-prescribe proofs to-add
debebis: ergo illae, non praecepta proficient.' quid, quod
you-will-have-to therefore those not the-precepts will-avail what that
etiam sine probationibus ipsa monentis auctoritas
even without proofs the-very of-the-one-admonishing authority
prodest? sic quomodo iurisconsultorum valent responsa, etiam
helps so as of-jurists prevail the-answers even
si ratio non redditur. praeterea ipsa, quae praecipiuntur,
if the-reason not is-rendered besides the-very-things which are-prescribed

per se multum habent ponderis, utique si aut carmini
through themselves much have of-weight assuredly if either in-verse
intexta sunt aut prosa oratione in sententiam coartata, sicut
woven they-are or in-prose speech into a-maxim compressed just-as
illa Catoniana: 'emas non quod opus est, sed quod necesse
those Catonian-ones buy not what need is but what necessary
est; quod non opus est, asse carum est', qualia sunt illa
is what not need is at-a-penny dear is such-as are those
aut reddita oraculo aut similia: 'tempori parce', 'te nosce'.
either rendered by-an-oracle or like-ones time spare yourself know

28 Numquid rationem exiges, cum tibi aliquis hos dixerit
surely-not a-reason will-you-exact when to-you someone these has-said
versus? 'iniuriarum remedium est oblivio. audentes fortuna
verses of-injuries the-remedy is forgetting the-daring fortune
iuvat, piger ipse sibi opstat.' advocatum ista non
helps the-sluggard he-himself himself binders an-advocate those not
quaerunt. adfectus ipsos tangunt et natura vim suam
seek the-feelings themselves they-touch and with-nature force its
exercente proficiunt.
exercising they-avail

29 Omnium honestarum rerum semina animi gerunt, quae
of-all honorable things the-seeds minds bear which
admonitione excitantur, non aliter quam scintilla flatu
by-admonition are-roused not otherwise than a-spark by-a-breath
levi adiuta ignem suum explicat. erigitur virtus, cum tacta
light helped fire its unfolds is-raised virtue when touched
est et inpulsa. praeterea quaedam sunt quidem in
it-has-been and impelled besides some-things are indeed in
animo, sed parum prompta, quae incipiunt in expedito
the-mind but too-little ready which begin in readiness
esse, cum dicta sunt. quaedam diversis locis iacent
to-be when said they-have-been some-things in-diverse places lie

sparsa, quae contrahere inexercitata mens non potest.
scattered which to-draw-together an-unpracticed mind not can
itaque in unum conferenda sunt et iungenda, ut
and-so into one to-be-brought-together they-are and to-be-joined that
plus valeant animumque magis adlevent.
more they-may-prevail and-the-mind more may-raise
Aut si praecepta nihil adiuvant, omnis institutio tollenda 30
or if precepts nothing help all instruction to-be-removed
est, ipsa natura contenti esse debemus. hoc qui
is with-the-very nature content to-be we-ought this those-who
dicunt, non vident alium esse ingenii mobilis et erecti,
say not see one to-be of-talent mobile and upright
alium tardi et hebetis, utique alium alio ingeniosiorem.
another of-slow and dull assuredly one than-another more-talented
ingenii vis praeceptis alitur et crescit novasque
of-talent the-force by-precepts is-nourished and grows and-new
persuasiones adicit innatis et depravata corrigit.
persuasions adds to-the-inborn and depraved-things corrects
'Si quis' inquit 'non habet recta decreta, quid illum 31
if anyone he-says not has right decrees what him
admonitiones iuvabunt vitiosis obligatum?' hoc scilicet,
admonitions will-help by-faulty-ones bound this namely
ut illis liberetur. non enim extincta in illo indoles
that from-them he-may-be-freed not for extinguished in him the-disposition
naturalis est, sed obscurata et oppressa. sic quoque
natural is but obscured and oppressed so also
temptat resurgere et contra prava nititur, nancta vero
it-tries to-rise-again and against crooked-things strives having-gained indeed
praesidium et adiuta praeceptis evalescit, si tamen illam
a-defense and helped by-precepts it-grows-strong if yet it
diutina pestis non infecit nec enecuit: hanc enim ne disciplina
a-long plague not has-infected nor killed this for not the-discipline

quidem philosophiae toto inpetu suo conisa restituet.
even of-philosophy with-whole rush its having-striven will-restore
quid enim interest inter decreta philosophiae et praecepta,
what for differs between the-decrees of-philosophy and precepts
nisi quod illa generalia praecepta sunt, haec specialia?
except that those general precepts are these special
utraque res praecipit, sed altera in totum, particulatim altera.
each thing prescribes but the-one for the-whole piecemeal the-other
32 'Si quis' inquit 'recta habet et honesta decreta, hic
if anyone he-says right has and honorable decrees this-one
ex supervacuo monetur.' minime. nam hic quoque
from superfluity is-admonished by-no-means for this-one also
doctus quidem est facere quae debet, sed haec non satis
taught indeed is to-do what he-ought but these not enough
perspicit. non enim tantum adfectibus inpedimur, quo
he-sees-through not for only by-feelings we-are-hindered by-which
minus probanda faciamus, sed inperitia inveniendi
less things-to-be-approved we-do but by-unskillfulness of-finding
quid quaeque res exigat. habemus interdum compositum
what each thing demands we-have sometimes a-composed
animum, sed residem et inexercitatum ad inveniendam
mind but sluggish and unpracticed for finding
officiorum viam, quam admonitio demonstrat.
of-duties the-way which admonition shows
33 'Expelle' inquit 'falsas opiniones de bonis et malis,
expel he-says false opinions about goods and evils
in locum autem earum veras repone, et nihil habebit
into the-place moreover of-them true-ones put-back and nothing will-have
admonitio, quod agat.' ordinatur sine dubio ista ratione
admonition which it-may-do is-ordered without doubt by-that reasoning
animus, sed non ista tantum. nam quamvis argumentis
the-mind but not by-that only for although by-arguments

collectum sit, quae bona malaque sint, nihilominus habent
gathered it-be what goods and-evils are nonetheless have
praecepta partes suas. et prudentia et iustitia officiis
precepts parts their both prudence and justice in-duties
constat, officia praeceptis disponuntur.
consists duties by-precepts are-arranged
Praeterea ipsum de malis bonisque iudicium confirmatur 34
besides the-very about evils and-goods judgment is-confirmed
officiorum exsecutione, ad quam praecepta perducunt.
of-duties by-the-performance to which precepts lead
utraque enim inter se consentiunt: nec illa possunt
both for among themselves agree neither those can
praecedere, ut non haec sequantur, et haec ordinem
go-before that not these follow and these order
sequuntur suum. unde apparet illa praecedere.
follow their whence it-appears those to-go-before
'Infinita' inquit 'praecepta sunt.' falsum est. nam de 35
infinite he-says precepts are false it-is for about
maximis ac necessariis rebus non sunt infinita. tenues
the-greatest and necessary things not they-are infinite slight
autem differentias habent, quas exigunt tempora, loca,
moreover differences they-have which demand times places
personae, sed his quoque dantur praecepta generalia.
persons but to-these also are-given precepts general
'Nemo' inquit 'praeceptis curat insaniam: ergo ne malitiam 36
no-one he-says by-precepts cures madness therefore not wickedness
quidem.' dissimile est. nam si insaniam sustuleris, sanitas
even unlike it-is for if madness you-remove health
redit, at si falsas opiniones exclusimus, non statim sequitur
returns but if false opinions we-have-shut-out not at-once follows
dispectus rerum agendarum. ut sequatur, tamen admonitio
the-discernment of-things to-be-done though it-follow yet admonition

conroborabit rectam de bonis malisque sententiam. illud
will-strengthen the-right about goods and-evils judgment that
quoque falsum est, nihil apud insanos proficere praecepta. nam
also false is nothing among the-mad to-avail precepts for
quemadmodum sola non prosunt, sic curationem adiuvant.
as alone not they-help so the-cure they-help
et denuntiatio et castigatio insanos coercuit. de illis
both warning and chastisement the-mad has-restrained about those
nunc insanis loquor, quibus mens mota est, non erepta.
now mad I-speak whose mind moved has-been not snatched-away

37 'Leges' inquit 'ut faciamus, quod oportet, non efficiunt, et
laws he-says that we-do what is-needful not bring-about and
quid aliud sunt quam minis mixta praecepta?' primum
what else are-they than with-threats mixed precepts first
omnium ob hoc illae non persuadent, quia minantur,
of-all on-account-of this they not persuade because they-threaten
at haec non cogunt, sed exorant. deinde leges a scelere
but these not force but win-over then laws from crime
deterrent, praecepta in officium adhortantur. his adice
deter precepts to duty exhort to-these add
quod leges quoque proficiunt ad bonos mores, utique
that laws also avail toward good morals assuredly
si non tantum imperant, sed docent.
if not only they-command but teach

38 In hac re dissentio a Posidonio, qui 'inprobo' inquit
in this matter I-disagree from Posidonius who I-disapprove he-says
'quod Platonis legibus adiecta principia sunt. legem enim
that to-Plato's laws added preambles are a-law for
brevem esse oportet, quo facilius ab imperitis teneatur.
brief to-be it-is-needful by-which more-easily by the-unskilled it-may-be-held
velut emissa divinitus vox sit: iubeat, non disputet. nihil
as-if sent-forth divinely a-voice let-it-be let-it-bid not argue nothing

videtur mihi frigidius, nihil ineptius quam lex cum prologo.
seems to-me colder nothing more-absurd than a-law with a-prologue
mone, dic, quid me velis fecisse: non disco, sed pareo.'
admonish say what me you-wish to-have-done not I-learn but obey
proficiunt vero: itaque malis moribus uti videbis civitates
they-avail indeed and-so bad morals to-use you-will-see states
usas malis legibus. 'at non apud omnis proficiunt.'
having-used bad laws but not among all they-avail
Ne philosophia quidem: nec ideo inutilis et formandis 39
not philosophy even nor therefore useless and for-shaping
animis inefficax est. quid autem? philosophia non vitae
minds ineffective is-it what moreover philosophy not of-life
lex est? sed putemus non proficere leges: non ideo
the-law is but let-us-suppose not to-avail laws not therefore
sequitur, ut ne monitiones quidem proficiant. aut sic et
it-follows that not admonitions even avail or thus also
consolationes nega proficere dissuasionesque et adhortationes
consolations deny to-avail and-dissuasions and exhortations
et obiurgationes et laudationes. omnia ista monitionum
and reproofs and praises all those of-admonitions
genera sunt. per ista ad perfectum animi statum pervenitur.
kinds are through those to the-perfect of-mind state it-is-arrived
Nulla res magis animis honesta induit dubiosque et 40
no thing more minds with-honorable-things clothes and-the-doubtful and
in pravum inclinabiles revocat ad rectum quam bonorum
toward the-crooked inclinable recalls to the-right than of-good
virorum conversatio. paulatim enim descendit in pectora et
men the-company little-by-little for it-descends into breasts and
vim praeceptorum obtinet frequenter aspici, frequenter
the-force of-precepts obtains frequently to-be-looked-at frequently

audiri. occursus mehercules ipse sapientium iuvat, et est
to-be-heard the-meeting by-Hercules itself of-the-wise helps and there-is
aliquid, quod ex magno viro vel tacente proficias.
something which from a-great man even silent you-may-gain

41 Nec tibi facile dixerim quemadmodum prosit, sic ut illud
nor to-you easily would-I-say how it-helps so as that
intellegam profuisse. 'minuta quaedam' ut ait Phaedon
I-understand to-have-helped tiny some as says Phaedo
'animalia cum mordent non sentiuntur. adeo tenuis illis et
animals when they-bite not are-felt so slight to-them and
fallens in periculum vis est. tumor indicat morsum
deceiving toward danger the-force is the-swelling shows the-bite
et in ipso tumore nullum vulnus apparet. idem tibi in
and in the-very swelling no wound appears the-same to-you in
conversatione virorum sapientium eveniet. non deprehendes,
the-company of-men wise will-happen not you-will-detect
quemadmodum aut quando tibi prosit, profuisse deprendes.'
how or when you it-helps to-have-helped you-will-detect

42 Quorsus, inquis, hoc pertinet? aeque praecepta bona,
whither you-say this pertains equally precepts good
si saepe tecum sint, profutura quam bona exempla.
if often with-you they-be about-to-help as good examples
Pythagoras ait alium animum fieri intrantibus templum
Pythagoras says another mind to-become for-those-entering a-temple
deorumque simulacra ex vicino cernentibus et alicuius
and-of-gods the-images from nearby discerning and of-some
oraculi opperientibus vocem.
oracle awaiting the-voice

43 Quis autem negabit feriri quibusdam praeceptis efficaciter
who moreover will-deny to-be-struck by-some precepts effectively
etiam inperitissimos? velut his brevissimis vocibus, sed
even the-most-unskilled as by-these very-brief utterances but

multum habentibus ponderis: ‘nil nimis’, ‘avarus animus
much having of-weight nothing too-much the-greedy mind
nullo satiatur lucro’, ‘ab alio exspectes, alteri quod
by-no is-sated gain from another expect to-another what
feceris’. haec cum ictu quodam audimus, nec ulli
you-have-done these with a-blow certain we-hear nor to-anyone
licet dubitare aut interrogare ‘quare?’, adeo etiam sine
is-it-allowed to-doubt or to-ask why so-much even without
ratione ipsa veritas ducit.
reason the-very truth leads

Si reverentia frenat animos ac vitia compescit, cur non 44
if reverence bridles minds and vices checks why not
et admonitio idem possit? si inponit pudorem castigatio,
also admonition the-same could if imposes shame chastisement
cur admonitio non faciat, etiam si nudis praeceptis
why admonition not should-do-(so) even if bare precepts
utitur? illa vero efficacior est et altius penetrat, quae
it-uses that indeed more-effective is and deeper penetrates which
adiuvat ratione quod praecipit, quae adicit, quare quidque
helps by-reason what it-prescribes which adds why each-thing
faciendum sit et quis facientem oboedientemque praeceptis
to-be-done is and what the-one-doing and-obeying precepts
fructus exspectet. si imperio proficitur, et admonitione,
fruit awaits if by-command progress-is-made also by-admonition
atqui proficitur imperio, ergo et admonitione.
and-yet progress-is-made by-command therefore also by-admonition

In duas partes virtus dividitur, in contemplationem veri 45
into two parts virtue is-divided into contemplation of-the-true
et actionem: contemplationem institutio tradit, actionem
and action contemplation instruction hands-down action
admonitio. virtutem et exercet et ostendit recta actio.
admonition virtue both exercises and shows right action

acturo autem si prodest qui suadet, et qui monet
the-one-about-to-act moreover if helps he-who urges also he-who admonishes
proderit. ergo si recta actio virtuti necessaria est, rectas autem
will-help therefore if right action for-virtue necessary is right moreover
actiones admonitio demonstrat, et admonitio necessaria est.
actions admonition shows also admonition necessary is
46 Duae res plurimum roboris animo dant, fides veri et
two things most of-strength to-the-mind give faith of-the-true and
fiducia: utramque admonitio facit. nam et creditur illi et,
confidence both admonition makes for both it-is-believed to-it and
cum creditum est, magnos animus spiritus concipit ac
when believed it-has-been great the-mind spirits conceives and
fiducia impletur: ergo admonitio non est supervacua.
with-confidence is-filled therefore admonition not is superfluous
M. Agrippa, vir ingentis animi, qui solus ex iis, quos
Marcus Agrippa a-man of-huge spirit who alone of those whom
civilia bella claros potentesque fecerunt, felix in publicum
civil wars famous and-powerful made happy for the-public
fuit, dicere solebat multum se huic debere sententiae: 'nam
was to-say was-wont much himself to-this to-owe saying for
concordia parvae res crescunt, discordia maximae dilabuntur'.
by-concord small things grow by-discord the-greatest fall-apart
hac se aibat et fratrem et amicum optimum factum.
by-this himself he-used-to-say both a-brother and a-friend best made
47 Si eiusmodi sententiae familiariter in animum receptae
if of-this-kind sayings familiarly into the-mind received
formant eum, cur non haec pars philosophiae, quae talibus
shape it why not this part of-philosophy which of-such
sententiis constat, idem possit? pars virtutis disciplina
sayings consists the-same could part of-virtue in-learning
constat, pars exercitatione: et discas oportet et quod
consists part in-exercise both you-learn it-is-needful and what

didicisti agendo confirmes. quod si est, non tantum
you-have-learned by-doing you-confirm but if it-is not only
scita sapientiae prosunt, sed etiam praecepta, quae
the-ordinances of-wisdom help but also the-precepts which
adfectus nostros velut edicto coercent et ablegant.
feelings our as-if by-edict restrain and banish
'Philosophia' inquit 'dividitur in haec, scientiam et habitum 48
philosophy he-says is-divided into these knowledge and condition
animi. nam qui didicit et facienda ac vitanda percepit,
of-mind for he-who has-learned and things-to-be-done and to-be-avoided has-grasped
nondum sapiens est, nisi in ea, quae didicit, animus
not-yet wise is unless into those-things which he-has-learned the-mind
eius transfiguratus est. tertia ista pars praecipiendi ex
of-him transformed has-been third that part of-prescribing from
utroque est, et ex decretis et ex habitu. itaque supervacua
both is both from decrees and from condition and-so superfluous
est ad implendam virtutem, cui duo illa sufficiunt.'
it-is for filling-out virtue for-which two those suffice
Isto ergo modo et consolatio supervacua est, nam haec 49
in-that therefore way also consolation superfluous is for this
quoque ex utroque est, et adhortatio et suasio et ipsa
also from both is and exhortation and persuasion and the-very
argumentatio. nam et haec ab habitu animi compositi
argumentation for also this from a-condition of-mind composed
validique proficiscitur. sed quamvis ista ex optimo habitu
and-strong sets-out but although those from the-best condition
animi veniant, optimus animi habitus ex his est: et
of-mind come the-best of-mind condition from these is both
facit illa et ex illis ipse fit.
it-makes them and from them itself is-made

50 Deinde istud, quod dicis, iam perfecti viri est ac
then that which you-say now of-the-perfect man is and
summam consecuti felicitatis humanae. ad haec autem
the-sum having-attained of-happiness human to these moreover
tarde pervenitur: interim etiam inperfecto sed proficienti
slowly it-is-arrived meanwhile even to-the-imperfect but progressing
demonstranda est in rebus agendis via. hanc forsitan
to-be-shown is in things to-be-done the-way this perhaps
etiam sine admonitione dabit sibi ipsa sapientia, quae
even without admonition will-give to-itself the-very wisdom which
iam eo perduxit animum, ut moveri nequeat nisi
now to-that has-brought the-mind that to-be-moved it-cannot except
in rectum. inbecillioribus quidem ingeniis necessarium
toward the-right for-weaker indeed talents necessary
est aliquem praeire: hoc vitabis, hoc facies.
it-is someone to-go-before this you-will-avoid this you-will-do

51 Praeterea si expectat tempus, quo per se sciat
besides if he-awaits the-time in-which through himself he-may-know
quid optimum factu sit, interim errabit et errando
what best to-do is meanwhile he-will-err and by-erring
inpedietur, quo minus ad illud perveniat, quo possit
will-be-hindered by-which less to that he-may-arrive in-which he-can
se esse contentus: regi ergo debet, dum incipit
with-himself be content to-be-ruled therefore he-ought until he-begins
posse se regere. pueri ad praescriptum discunt. digiti
to-be-able himself to-rule boys to a-copy learn the-fingers
illorum tenentur et aliena manu per litterarum
of-them are-held and by-another's hand through of-letters
simulacra ducuntur, deinde imitari iubentur proposita
the-outlines are-led then to-imitate they-are-bidden the-things-set-before

et ad illa reformare chirographum: sic animus noster dum
and to them to-reshape the-handwriting so mind our while
eruditur ad praescriptum, iuvatur.
it-is-trained to a-copy is-helped

Haec sunt, per quae probatur hanc philosophiae partem 52
these are-(the-things) through which is-proved this of-philosophy part
supervacuam non esse. quaeritur deinde, an ad faciendum
superfluous not to-be it-is-asked then whether for making
sapientem sola sufficiat. huic quaestioni suum diem dabimus:
the-wise-man alone it-suffices to-this question its-own day we-will-give
interim omissis argumentis nonne apparet opus esse nobis
meanwhile with-omitted arguments not does-it-appear need to-be for-us
aliquo advocato, qui contra populi praecepta praecipiat?
of-some advocate who against the-people's precepts may-prescribe

Nulla ad aures nostras vox inpune perfertur: nocent 53
no to ears our voice with-impunity is-carried harm
qui optant, nocent qui execrantur. nam et horum
those-who wish-(us-well) harm those-who curse for both of-these
inprecatio falsos nobis metus inserit et illorum amor male
the-imprecation false in-us fears implants and of-those the-love badly
docet bene optando. mittit enim nos ad longinqua bona et
teaches well by-wishing it-sends for us to far-off goods and
incerta et errantia, cum possimus felicitatem domo promere.
uncertain and wandering when we-could happiness from-home bring-forth

Non licet, inquam, ire recta via. trahunt in 54
not it-is-allowed I-say to-go by-the-straight way drag toward
pravum parentes, trahunt servi. nemo errat uni sibi,
the-crooked parents drag slaves no-one errs for-one himself
sed dementiam spargit in proximos accipitque invicem.
but madness scatters upon the-nearest and-receives in-turn
et ideo in singulis vitia populorum sunt, quia illa
and therefore in individuals the-vices of-peoples are because them

populus dedit. dum facit quisque peiorem, factus est.
the-people gave while makes each worse made he-has-been
didicit deteriora, deinde docuit, effectaque est ingens illa
he-learned worse-things then taught and-effected has-been huge that
nequitia congesto in unum quod cuique pessimum scitur.
wickedness with-heaped into one what by-each worst is-known
55 Sit ergo aliquis custos et aurem subinde pervellat
let-there-be therefore some guardian and the-ear repeatedly let-him-pluck
abigatque rumores et reclamet populis laudantibus. erras
and-drive-away rumors and cry-out-against peoples praising you-err
enim, si existimas nobiscum vitia nasci: supervenerunt,
for if you-think with-us vices to-be-born they-have-come-upon-(us)
ingesta sunt. itaque monitionibus crebris opiniones,
heaped-in they-have-been and-so by-admonitions frequent the-opinions
quae nos circumsonant, repellantur.
which us sound-around let-be-repelled
56 Nulli nos vitio natura conciliat: illa integros ac liberos
to-no us vice nature attaches she whole and free
genuit. nihil quo avaritiam nostram inritaret, posuit in
begot-(us) nothing by-which avarice our she-might-provoke she-placed in
aperto. pedibus aurum argentumque subiecit calcandumque ac
the-open under-feet gold and-silver she-put and-to-be-trodden and
premendum dedit quidquid est propter quod calcamur ac
to-be-pressed gave whatever there-is because-of which we-are-trodden and
premimur. illa vultus nostros erexit ad caelum et quidquid
are-pressed she faces our raised to the-sky and whatever
magnificum mirumque fecerat, videri a suspicientibus
magnificent and-wonderful she-had-made to-be-seen by those-looking-up
voluit: ortus occasusque et properantis mundi volubilem
she-wished the-risings and-settings and of-the-hastening world the-rolling
cursum, interdiu terrena aperientem, nocte caelestia, tardos
course by-day earthly-things opening by-night heavenly the-slow

siderum incessus si conpares toti, citatissimos autem
of-the-stars goings if you-compare to-the-whole swiftest however
si cogites, quanta spatia numquam intermissa velocitate
if you-think how-great spaces with-never interrupted speed
circumeant, defectus solis ac lunae invicem obstantium,
they-go-around the-eclipses of-sun and moon in-turn standing-in-the-way
alia deinceps digna miratu, sive per ordinem
other-things next worthy of-wonder whether through order
subeunt sive subitis causis mota prosiliunt, ut nocturnos
they-come-up or by-sudden causes moved they-leap-forth as nightly
ignium tractus et sine ullo ictu sonituque fulgores caeli
of-fires trails and without any stroke and-sound flashes of-the-sky
patescentis columnasque ac trabes et varia simulacra
opening and-columns and beams and various likenesses
flammarum. haec supra nos itura disposuit, aurum
of-flames these above us about-to-go she-arranged gold
quidem et argentum et propter ista numquam pacem
indeed and silver and because-of those never peace
agens ferrum, quasi male nobis committerentur, abscondit.
keeping iron as-if badly to-us they-were-entrusted she-hid
Nos in lucem, propter quae pugnaremus, extulimus, 57
we into the-light (things)-because-of which we-might-fight have-brought-out
nos et causas periculorum nostrorum et instrumenta
we both the-causes of-dangers our and the-instruments
disiecto terrarum pondere eruimus, nos fortunae mala
with-torn-apart of-lands the-weight have-dug-out we to-fortune evils
nostra tradidimus nec erubescimus summa apud nos
our have-handed-over nor do-we-blush the-highest among us
haberi, quae fuerant ima terrarum.
to-be-held what had-been the-lowest of-the-lands

58 Vis scire, quam falsus oculos tuos deceperit fulgor?
do-you-wish to-know how false eyes your has-deceived a-gleam
nihil est istis, quamdiu mersa et involuta caeno
nothing is than-those as-long-as sunk and wrapped in-mud
suo iacent, foedius, nihil obscurius, quidni? quae per
their they-lie fouler nothing darker why-not which through
longissimorum cuniculorum tenebras extrahuntur. nihil
of-longest tunnels the-darkness are-drawn-out nothing
est illis, dum fiunt et a faece sua separantur,
is than-those while they-are-made and from dregs their are-separated
informius. denique ipsos opifices intuere, per quorum
more-shapeless finally the-very workmen behold through whose
manus sterile terrae genus et infernum perpurgatur:
hands the-barren of-earth kind and infernal is-thoroughly-cleansed
videbis quanta fuligine oblinantur.
you-will-see with-how-much soot they-are-smeared

59 Atqui ista magis inquinant animos quam corpora, et
and-yet those more defile minds than bodies and
in possessore eorum quam in artifice plus sordium
in the-possessor of-them than in the-craftsman more of-filth
est. necessarium itaque admoneri est, habere aliquem
there-is necessary and-so to-be-admonished it-is to-have some
advocatum bonae mentis et in tanto fremitu tumultuque
advocate of-good mind and in so-great roar and-tumult
falsorum unam denique audire vocem. quae erit illa
of-false-things one at-last to-hear voice what will-be that
vox? ea scilicet, quae tibi tantis clamoribus ambitionis
voice that namely which to-you by-so-great clamors of-ambition
exsurdato salubria insusurret verba, quae dicat:
deafened wholesome may-whisper words which may-say

Non est quod invideas istis, quos magnos felicesque 60
not there-is-(reason) that you-envy those whom great and-happy
populus vocat, non est quod tibi compositae
the-people calls not there-is-(reason) that from-you of-a-composed
mentis habitum et sanitatem plausus excutiat, non
mind the-condition and health applause shake-out not
est quod tibi tranquillitatis tuae fastidium faciat
there-is-(reason) that for-you of-tranquility your disgust make
ille sub illis fascibus purpura cultus, non est quod
he under those fasces in-purple arrayed not there-is-(reason) that
feliciorem eum iudices cui summovetur, quam te quem
happier him you-judge for-whom the-way-is-cleared than you whom
lictor semita deicit. si vis exercere tibi utile,
the-lictor from-the-path thrusts if you-wish to-exercise for-yourself a-useful
nulli autem grave imperium, summove vitia.
to-none however heavy command clear-away vices
Multi inveniuntur qui ignem inferant urbibus, qui 61
many are-found who fire bring upon-cities who
inexpugnabilia saeculis et per aliquot aetates tuta
things-impregnable for-ages and through several generations safe
prosternant, qui aequum arcibus aggerem attollant et
lay-low who equal to-citadels a-mound raise and
muros in miram altitudinem eductos arietibus ac machinis
walls to a-wonderful height led-up with-rams and engines
quassent. multi sunt qui ante se agant agmina et
shatter many there-are who before themselves drive columns and
tergis hostium graves instent et ad mare magnum perfusi
on-the-backs of-enemies heavy press and to the-sea great drenched
caede gentium veniant, sed hi quoque, ut vincerent
in-the-slaughter of-nations come but these also that they-might-conquer
hostem, cupiditate victi sunt. nemo illis venientibus restitit,
the-enemy by-desire conquered were no-one them coming resisted

sed nec ipsi ambitioni crudelitatique restiterant: tunc,
but neither they-themselves ambition and-cruelty had-resisted then
cum agere alios visi sunt, agebantur.
when to-drive others seemed they-have they-were-being-driven
62 Agebat infelicem Alexandrum furor aliena vastandi
was-driving unhappy Alexander a-frenzy another's-things of-laying-waste
et ad ignota mittebat. an tu putas sanum, qui
and to unknown-things was-sending-(him) or you do-you-think sane-(him) who
a Graeciae primum cladibus, in qua eruditus est, incipit?
from of-Greece first the-disasters in which educated he-was begins
qui quod cuique optimum est, eripit, Lacedaemona servire
who what for-each best is snatches Lacedaemon to-serve
iubet, Athenas tacere? non contentus tot civitatium
bids Athens to-be-silent not content of-so-many states
strage, quas aut vicerat Philippus aut emerat, alias
with-the-wreck which either had-conquered Philip or had-bought others
alio loco proicit et toto orbe arma circumfert,
in-another place he-casts-down and through-the-whole world arms carries-around
nec subsistit usquam lassa crudelitas immanium ferarum
nor stops anywhere wearied cruelty of-monstrous wild-beasts
modo, quae plus quam exigit fames mordent?
in-the-manner which more than demands hunger bite
63 Iam in unum regnum multa regna coniecit, iam Graeci
now into one kingdom many kingdoms he-has-thrown now Greeks
Persaeque eundem timent, iam etiam a Dareo liberae
and-Persians the-same-man fear now even from Darius free
nationes iugum accipiunt, it tamen ultra oceanum
nations the-yoke accept he-goes yet beyond the-ocean
solemque, indignatur ab Herculis Liberique vestigiis
and-the-sun he-resents from of-Hercules and-of-Liber the-footsteps
victoriam flectere, ipsi naturae vim parat. non ille ire
victory to-bend on-the-very nature force he-prepares not he to-go

vult, sed non potest stare, non aliter quam in praeceps
wishes but not he-can stand not otherwise than into the-steep
deiecta pondera, quibus eundi finis est iacuisse.
cast-down weights for-which of-going the-end is to-have-lain
Ne Gnaeo quidem Pompeio externa bella ac domestica 64
not on-Gnaeus even Pompey foreign wars and domestic
virtus aut ratio suadebat, sed insanus amor magnitudinis
virtue or reason urged but an-insane love of-greatness
falsae. modo in Hispaniam et Sertoriana arma, modo ad
false now into Spain and Sertorian arms now to
colligandos piratas ac maria pacanda vadebat.
binding the-pirates and the-seas pacifying he-went
Hae praetexebantur causae ad continuandam potentiam. 65
these were-put-forward causes for continuing (his)-power
quid illum in Africam, quid in septentrionem, quid in
what him into Africa what into the-north what against
Mithridaten et Armeniam et omnis Asiae angulos traxit?
Mithridates and Armenia and all of-Asia the-corners drew
infinita scilicet cupido crescendi, cum sibi uni parum
infinite namely desire of-growing since to-himself alone too-little
magnus videretur. quid C. Caesarem in sua fata pariter
great he-seemed what Gaius Caesar into his-own fates equally
ac publica inmisit? gloria et ambitio et nullus supra
and the-public-(ones) sent glory and ambition and no above
ceteros eminendi modus. unum ante se ferre non
the-rest of-standing-out measure one before himself to-bear not
potuit, cum res publica supra se duos ferret.
he-could when the-thing public above itself two bore
Quid, tu C. Marium semel consulem — unum enim 66
what you Gaius Marius once consul one for
consulatum accepit, ceteros rapuit — cum Teutonos
consulship he-received the-rest he-seized when the-Teutons

Cimbrosque concideret, cum Iugurtham per Africae
and-Cimbri he-cut-down when Jugurtha through of-Africa
deserta sequeretur, tot pericula putas adpetisse virtutis
the-deserts he-followed so-many dangers do-you-think to-have-sought of-virtue
instinctu? Marius exercitus, Marium ambitio ducebat.
by-the-prompting Marius armies Marius ambition led

67 Isti cum omnia concuterent, concutiebantur turbinum
those when all-things they-shook were-being-shaken of-whirlwinds
more, qui rapta convolvunt, sed ipsi ante
in-the-manner which things-seized whirl-together but they-themselves first
volvuntur et ob hoc maiore impetu incurrunt, quia
are-whirled and on-account-of this with-greater rush run-in because
nullum illis sui regimen est ideoque cum multis
no to-them of-themselves control is and-therefore when to-many
fuerunt malo, pestiferam illam vim, qua plerisque
they-have-been for-an-evil pestilent that force by-which most
nocuerunt, ipsi quoque sentiunt. non est quod
they-harmed they-themselves also feel not there-is-(reason) that
credas quemquam fieri aliena infelicitate felicem.
you-believe anyone to-become by-another's unhappiness happy

68 Omnia ista exempla, quae oculis atque auribus nostris
all those examples which upon-eyes and ears our
ingeruntur, retexenda sunt et plenum malis sermonibus
are-thrust to-be-unwoven are and full of-bad talk
pectus exhauriendum: inducenda in occupatum locum virtus,
the-breast to-be-emptied to-be-brought-in into the-occupied place virtue
quae mendacia et contra verum placentia exstirpet, quae
which lies and against the-true pleasing-things may-root-out which
nos a populo, cui nimis credimus, separet ac sinceris
us from the-people to-whom too-much we-trust may-separate and to-sound

opinionibus reddat. hoc est enim sapientia, in naturam
opinions restore this is for wisdom into nature
converti et eo restitui, unde publicus error expulerit.
to-be-turned and thither to-be-restored whence public error has-driven-(us)-out
Magna pars sanitatis est hortatores insaniae reliquisse et 69
a-great part of-health is the-exhorters of-madness to-have-left and
ex isto coitu invicem noxio procul abisse. hoc ut
from that gathering in-turn harmful far to-have-gone-away this that
esse verum scias, aspice, quanto aliter unusquisque
to-be true you-may-know behold how-much otherwise each
populo vivat, aliter sibi. non est per se magistra
for-the-people lives otherwise for-himself not is through itself a-teacher
innocentiae solitudo nec frugalitatem docent rura, sed
of-innocence solitude nor frugality teach the-fields but
ubi testis ac spectator abscessit, vitia subsidunt, quorum
when witness and spectator has-gone-away vices subside whose
monstrari et conspici fructus est.
to-be-shown and to-be-beheld the-fruit is
Quis eam, quam nulli ostenderet, induit purpuram? 70
who that which to-none he-would-show has-put-on purple
quis posuit secretam in auro dapem? quis sub alicuius
who has-set a-secret on gold feast who under of-some
arboris rusticae proiectus umbra luxuriae suae pompam
tree rustic stretched the-shade of-luxury his the-parade
solus explicuit? nemo oculis suis lautus est, ne paucorum
alone has-unfolded no-one for-eyes his-own elegant is not for-few
quidem aut familiarium, sed apparatum vitiorum suorum
even or familiar but the-apparatus of-vices his
pro modo turbae spectantis expandit.
according-to the-measure of-the-crowd watching he-spreads

71 Ita est: inritamentum est omnium, in quae insanimus,
so it-is the-incitement is of-all-things for which we-are-mad
admirator et conscius. ne concupiscamus efficies,
an-admirer and a-witness that-not we-desire you-will-bring-about
si ne ostendamus effeceris. ambitio et luxuria et
if that-not we-show you-bring-about ambition and luxury and
inpotentia scaenam desiderant: sanabis ista, si absconderis.
lack-of-control a-stage need you-will-heal those if you-hide-(them)
72 Itaque si in medio urbium fremitu conlocati sumus,
and-so if in the-midst of-cities' roar placed we-are
stet ad latus monitor et contra laudatores ingentium
let-stand at (our)-side a-monitor and against the-praisers of-huge
patrimoniorum laudet parvo divitem et usu
patrimonies let-him-praise-(the-man) with-little rich and by-use
opes metientem. contra illos, qui gratiam ac potentiam
wealth measuring against those who favor and power
attollunt, otium ipse suspiciat traditum litteris et
lift-up leisure he-himself let-admire given to-letters and
animum ab externis ad sua reversum.
a-mind from outward-things to its-own returned
73 Ostendat ex constitutione vulgi beatos in illo invidioso
let-him-show by the-verdict of-the-crowd the-happy on that envied
fastigio suo trementes et adtonitos longeque aliam de
summit their trembling and thunderstruck and-far another about
se opinionem habentes quam ab aliis habetur. nam
themselves opinion having than by others is-held for
quae aliis excelsa videntur, ipsis praerupta sunt. itaque
what to-others lofty seem to-themselves precipitous are and-so
exanimantur et trepidant, quotiens despexerunt in illud
they-are-breathless and tremble as-often-as they-have-looked-down upon that

magnitudinis suae praeceps. cogitant enim varios casus et
of-greatness their precipice they-think for of-various chances and
in sublimi maxime lubricos.
on the-height most slippery
Tunc adpetita formidant et quae illos graves aliis reddit, 74
then things-sought they-dread and what them heavy to-others renders
gravior ipsis felicitas incubat. tunc laudant otium lene
heavier on-themselves prosperity weighs then they-praise leisure gentle
et sui iuris, odio est fulgor et fuga a rebus adhuc
and of-its-own right hateful is the-gleam and flight from things still
stantibus quaeritur. tunc demum videas philosophantis
standing is-sought then at-last you-may-see those-philosophizing
metu et aegrae fortunae sana consilia. nam quasi ista
from-fear and of-sick fortune sound counsels for as-if those
inter se contraria sint, bona fortuna et mens bona, ita
among themselves contrary were good fortune and mind good so
melius in malis sapimus: secunda rectum auferunt. Vale.
better in evils we-are-wise favorable-things the-right take-away farewell

XCV · MEMBERS OF ONE BODY

Lucilius asks whether precepts alone can make a man wise. They cannot without principles. Most arts have their doctrines, and philosophy both contemplates and acts. The old wisdom was simple because vice was simple; now luxury has bred countless diseases, the kitchens are crowded and the schools empty, and men kill one another in war and in sport. Against this, principles are needed: that the gods are worshiped by believing in them and copying them, that we are members of one great body, and what each thing is worth. Posidonius adds the description of each virtue, and Seneca draws Cato's from Vergil's lines on a colt.

1 Petis a me, ut id, quod in diem suum dixeram
you-ask from me that that which to day its-own I-had-said
debere differri, repraesentem et scribam tibi, an haec
to-ought to-be-deferred I-pay-at-once and write to-you whether this
pars philosophiae, quam Graeci paraeneticen vocant, nos
part of-philosophy which the-Greeks paraenetic call we
praeceptivam dicimus, satis sit ad consummandam sapientiam.
preceptive say enough is for completing wisdom
scio te in bonam partem accepturum, si negavero. eo
I-know you in good part about-to-take-(it) if I-refuse by-that
magis promitto et verbum publicum perire non patior:
more I-promise and the-saying public to-perish not I-allow
'postea noli rogare, quod inpetrare nolueris.'
afterward do-not ask what to-obtain you-would-be-unwilling

2 Interdum enim enixe petimus id, quod recusaremus, si
sometimes for earnestly we-ask that which we-would-refuse if
quis offerret. haec sive levitas est sive vernilitas, punienda
anyone offered-(it) this whether lightness it-is or servility to-be-punished
est annuendi facilitate. multa videri volumus velle, sed
it-is of-assenting by-readiness many-things to-seem we-wish to-wish but
nolumus. recitator historiam ingentem attulit minutissime
we-are-unwilling a-reciter a-history huge has-brought most-minutely
scriptam, artissime plicatam et magna parte perlecta
written most-tightly folded and with-a-great part read-through
'desinam' inquit 'si vultis.' adclamatur 'recita, recita' ab iis,
I-will-stop he-says if you-wish it-is-shouted recite recite by those
qui illum ommutescere illic cupiunt. saepe aliud volumus,
who him to-fall-silent there desire often one-thing we-wish
aliud optamus et verum ne dis quidem dicimus, sed
another we-pray-for and the-truth not to-the-gods even we-say but
di aut non exaudiunt aut miserentur.
the-gods either not hear or pity

Ego me omissa misericordia vindicabo et tibi ingentem 3
I myself with-dropped pity will-avenge and on-you a-huge
epistulam inpingam, quam tu si invitus leges, dicito: 'ego
letter will-thrust which you if unwilling you-read say I
mihi hoc contraxi' teque inter illos numera, quos uxor
on-myself this have-brought and-yourself among those count whom a-wife
magno ducta ambitu torquet, inter illos, quos divitiae per
with-great won canvassing tortures among those whom riches through
summum adquisitae sudorem male habent, inter illos, quos
the-utmost acquired sweat badly treat among those whom
honores nulla non arte atque opera petiti discruciant, et
honors with-no not art and effort sought torment and
ceteros malorum suorum compotes.
the-rest of-evils their-own possessed
Sed ut omisso principio rem ipsam adgrediar, 4
but that with-omitted preface the-matter itself I-may-approach
'beata' inquiunt 'vita constat ex actionibus rectis. ad
the-happy they-say life consists of actions right to
actiones rectas praecepta perducunt: ergo ad beatam vitam
actions right precepts lead therefore for the-happy life
praecepta sufficiunt.' non semper ad actiones rectas praecepta
precepts suffice not always to actions right precepts
perducunt, sed cum obsequens ingenium est: aliquando
lead but when compliant the-nature is sometimes
frustra admoventur, si animum opiniones obsident pravae.
in-vain they-are-applied if the-mind opinions besiege crooked
Deinde etiam si recte faciunt, nesciunt facere se recte. 5
then even if rightly they-do they-know-not to-do themselves rightly
non potest enim quisquam nisi ab initio formatus
not can for anyone unless from the-beginning shaped
et tota ratione compositus omnes exequi numeros, ut
and by-whole reason composed all carry-out the-numbers that

sciat, quando oporteat et in quantum et cum quo
he-may-know when it-is-needful and to how-much and with whom
et quemadmodum et quare. non potest toto animo
and how and why not he-can with-whole mind
honesta conari, ne constanter quidem aut libenter, sed
honorable-things attempt not constantly even or gladly but
respiciet, sed haesitabit.
he-will-look-back but he-will-hesitate

6 'Si honesta' inquit 'actio ex praeceptis venit, ad beatam
if honorable he-says action from precepts comes for the-happy
vitam praecepta abunde sunt: atqui est illud, ergo et
life precepts abundantly are and-yet is that therefore also
hoc.' his respondebimus actiones honestas et praeceptis
this to-these we-will-answer actions honorable also by-precepts
fieri, non tantum praeceptis.
to-be-done not only by-precepts

7 'Si aliae' inquit 'artes contentae sunt praeceptis, contenta
if other he-says arts content are with-precepts content
erit et sapientia, nam et haec ars vitae est. atqui
will-be also wisdom for also this an-art of-life is and-yet
gubernatorem facit ille, qui praecipit: sic move gubernaculum,
the-helmsman makes he who prescribes thus move the-rudder
sic vela summitte, sic secundo vento utere, sic adverso
thus the-sails lower thus the-favorable wind use thus the-adverse
resiste, sic dubium communemque tibi vindica. alios
resist thus the-doubtful and-common for-yourself claim other
quoque artifices praecepta conformant: ergo in hoc idem
also craftsmen precepts shape therefore in this the-same
poterunt artifice vivendi.'
they-will-be-able craftsman of-living

Omnes istae artes circa instrumenta vitae occupatae sunt, non 8
all those arts around the-equipment of-life busied are not
circa totam vitam. itaque multa illas inhibent extrinsecus
around the-whole life and-so many-things them inhibit from-outside
et inpediunt, spes, cupiditas, timor. at haec, quae artem vitae
and hinder hope desire fear but this which the-art of-life
professa est, nulla re, quo minus se exerceat, vetari
professed has by-no thing by-which less itself it-may-exercise to-be-forbidden
potest. discutit enim inpedimenta et traicit obstantia.
can it-shakes-off for bindrances and passes-through obstacles
vis scire, quam dissimilis sit aliarum artium condicio
do-you-wish to-know how unlike is of-other arts the-condition
et huius? in illis excusatius est voluntate peccare quam
and of-this in those more-excusable it-is by-will to-err than
casu, in hac maxima culpa est sponte delinquere.
by-chance in this the-greatest fault is of-one's-own-accord to-go-wrong
Quod dico, tale est. grammaticus non erubescet soloecismo, 9
what I-say such is the-grammarian not will-blush at-a-solecism
si sciens fecit, erubescet, si nesciens; medicus si deficere
if knowing he-made-(it) he-will-blush if unknowing the-physician if to-fail
aegrum non intellegit, quantum ad artem, magis peccat
the-sick-man not he-understands as-far-as to the-art more errs
quam si se intellegere dissimulat. at in hac arte vivendi
than if himself to-understand he-dissembles but in this art of-living
turpior volentium culpa est. adice nunc, quod artes
more-shameful of-those-willing the-fault is add now that arts
quoque pleraeque, immo ex omnibus liberalissimae habent
also most nay of all the-most-liberal have
decreta sua, non tantum praecepta, sicut medicina. itaque alia
decrees their not only precepts just-as medicine and-so one
est Hippocratis secta, alia Asclepiadis, alia Themisonis.
is of-Hippocrates the-school another of-Asclepiades another of-Themison

10 Praeterea nulla ars contemplativa sine decretis suis est,
besides no art contemplative without decrees its is
quae Graeci vocant dogmata, nobis vel decreta licet
which the-Greeks call dogmas for-us either decrees it-is-allowed
appellare vel scita vel placita, quae et in geometria et
to-call-(them) or ordinances or tenets which both in geometry and
in astronomia invenies. philosophia autem et contemplativa
in astronomy you-will-find philosophy moreover both contemplative
est et activa: spectat simul agitque. erras enim, si tibi
is and active it-watches at-once and-acts you-err for if to-you
illam putas tantum terrestres operas promittere: altius
it you-think only earthly works to-promise higher
spirat. totum, inquit, mundum scrutor nec me intra
it-breathes the-whole it-says world I-search nor myself within
contubernium mortale contineo suadere vobis ac dissuadere
companionship mortal do-I-hold to-urge you and to-dissuade
contenta. magna me vocant supraque vos posita.
content great-things me call and-above you placed

11 'Nam tibi de summa caeli ratione deumque disserere
for to-you about the-highest of-heaven system and-of-gods to-discourse
incipiam et rerum primordia pandam: unde omnis
I-will-begin and of-things the-first-beginnings I-will-open whence all
natura creet res, auctet alatque, quoque eadem rursus
nature creates things increases and-nourishes and-whither the-same again
natura perempta resolvat', ut ait Lucretius. sequitur ergo
nature things-destroyed resolves as says Lucretius it-follows therefore
ut, cum contemplativa sit, habeat decreta sua.
that since contemplative it-is it-has decrees its

12 Quid? quod facienda quoque nemo rite obibit nisi
what that things-to-be-done also no-one duly will-perform except
is, cui ratio erit tradita, qua in quaque
he to-whom the-reason will-have-been handed-down by-which in each

re omnes officiorum numeros exequi possit, quos non
thing all of-duties the-numbers to-carry-out he-can which not
servabit, qui in rem praesentem praecepta acceperit,
he-will-keep who for the-matter present precepts has-received
non in omnem. inbecilla sunt per se et, ut ita
not for every weak they-are through themselves and that so
dicam, sine radice, quae partibus dantur. decreta sunt,
I-may-say without root which to-parts are-given decrees are-(those)
quae muniant, quae securitatem nostram tranquillitatemque
which may-fortify which freedom-from-care our and-tranquility
tueantur, quae totam vitam totamque rerum naturam
may-guard which the-whole life and-the-whole of-things nature
simul contineant. hoc interest inter decreta philosophiae
at-once may-contain this differs between the-decrees of-philosophy
et praecepta, quod inter elementa et membra: haec ex
and precepts which between elements and limbs these from
illis dependent, illa et horum causae sunt et omnium.
those depend those both of-these the-causes are and of-all-things
'Antiqua' inquit 'sapientia nihil aliud quam facienda 13
ancient he-says wisdom nothing else than things-to-be-done
ac vitanda praecepit, et tunc longe meliores erant viri:
and to-be-avoided prescribed and then by-far better were men
postquam docti prodierunt, boni desunt. simplex enim
after the-learned came-forth the-good are-lacking simple for
illa et aperta virtus in obscuram et sollertem scientiam
that and open virtue into an-obscure and clever knowledge
versa est docemurque disputare, non vivere.'
turned has-been and-we-are-taught to-dispute not to-live
Fuit sine dubio, ut dicitis, vetus illa sapientia cum maxime 14
was without doubt as you-say old that wisdom just now
nascens rudis non minus quam ceterae artes, quarum in
being-born raw not less than the-other arts of-which in

processu subtilitas crevit. sed ne opus quidem adhuc erat
the-progress subtlety grew but not need even still there-was
remediis diligentibus. nondum in tantum nequitia surrexerat
of-remedies careful not-yet to so-much wickedness had-risen
nec tam late se sparserat. poterant vitiis simplicibus obstare
nor so widely itself had-spread could vices simple withstand
remedia simplicia. nunc necesse est tanto operosiora esse
remedies simple now necessary it-is by-so-much more-laborious to-be
munimenta, quanto vehementiora sunt, quibus petimur.
the-defenses by-how-much more-vehement are-(those) by-which we-are-attacked
15 Medicina quondam paucarum fuit scientia herbarum,
medicine once of-few was the-knowledge herbs
quibus sisteretur fluens sanguis, vulnera coirent, paulatim
by-which might-be-stopped flowing blood wounds might-close little-by-little
deinde in hanc pervenit tam multiplicem varietatem. nec
then to this it-came so manifold variety nor
est mirum tunc illam minus negotii habuisse firmis adhuc
is-it wonderful then it less of-business to-have-had with-firm still
solidisque corporibus et facili cibo nec per artem
and-solid bodies and with-easy food nor through art
voluptatemque corrupto, qui postquam coepit non ad
and-pleasure corrupted which after it-began not for
tollendam, sed ad inritandam famem quaeri et inventae
removing but for provoking hunger to-be-sought and found
sunt mille conditurae, quibus aviditas excitaretur, quae
were a-thousand seasonings by-which greed might-be-roused what
desiderantibus alimenta erant, onera sunt plenis.
to-those-wanting nourishments were burdens are to-the-full
16 Inde pallor et nervorum vino madentium tremor
thence pallor and of-sinews with-wine soaked the-trembling
et miserabilior ex cruditatibus quam ex fame macies.
and more-pitiable from indigestions than from hunger leanness

inde incerti labantium pedes et semper qualis in ipsa
thence unsteady of-those-tottering the-feet and always such-as in the-very
ebrietate titubatio. inde in totam cutem umor admissus
drunkenness a-staggering thence into the-whole skin moisture admitted
distentusque venter, dum male adsuescit plus capere quam
and-distended the-belly while badly it-grows-used more to-hold than
poterat. inde suffusio luridae bilis et decolor vultus
it-could thence a-suffusion of-lurid bile and discolored face
tabesque in se putrescentium et retorridi digiti
and-the-wasting in themselves of-those-rotting and parched fingers
articulis obrigescentibus nervorumque sine sensu iacentium
with-joints stiffening and-of-sinews without feeling lying
torpor aut palpitatio sine intermissione vibrantium.
the-numbness or the-throbbing without intermission of-those-quivering
Quid capitis vertigines dicam? quid oculorum auriumque 17
why of-the-head the-dizzinesses should-I-tell why of-eyes and-of-ears
tormenta et cerebri exaestuantis verminationes et omnia,
the-torments and of-a-brain boiling the-gnawings and all-things
per quae exoneramur, internis ulceribus adfecta?
through which we-are-unburdened with-internal ulcers affected
innumerabilia praeterea febrium genera, aliarum impetu
innumerable besides of-fevers kinds of-some with-a-rush
saevientium, aliarum tenui peste repentium, aliarum cum
raging of-others with-slight plague creeping of-others with
horrore et multa membrorum quassatione venientium?
shivering and much of-limbs shaking coming
Quid alios referam innumerabiles morbos, supplicia 18
why others should-I-recount innumerable diseases the-punishments
luxuriae? immunes erant ab istis malis, qui nondum
of-luxury immune they-were from those evils who not-yet
se deliciis solverant, qui sibi imperabant, sibi
themselves by-luxuries had-loosened who themselves commanded themselves

ministrabant. corpora opere ac vero labore durabant aut
served bodies by-work and true labor they-hardened either
cursu defatigati aut venatu aut tellure versanda. excipiebat
by-running tired-out or by-hunting or by-earth to-be-turned received
illos cibus, qui nisi esurientibus placere non posset. itaque
them food which except those-hungering to-please not could and-so
nihil opus erat tam magna medicorum supellectile nec
no need there-was of-so great of-physicians furniture nor
tot ferramentis atque pyxidibus. simplex erat ex causa
of-so-many iron-tools and boxes simple was from a-cause
simplici valitudo: multos morbos multa fericula fecerunt.
simple health many diseases many courses have-made
19 Vide, quantum rerum per unam gulam transiturarum
see how-much of-things through one gullet about-to-pass
permisceat luxuria, terrarum marisque vastatrix. necesse est
mixes-together luxury of-lands and-of-sea the-ravager necessary it-is
itaque inter se tam diversa dissideant et hausta
and-so among themselves so diverse-things disagree and swallowed
male male digerantur aliis alio nitentibus. nec mirum,
badly badly be-digested with-others elsewhere striving nor wonderful
quod inconstans variusque ex discordi cibo morbus est et
that inconstant and-varied from discordant food the-disease is and
illa ex contrariis naturae partibus in eundem compulsa
those from contrary of-nature parts into the-same driven
redundant. inde tam multo aegrotamus genere quam vivimus.
overflow thence in-as many we-are-sick a-kind as we-live
20 Maximus ille medicorum et huius scientiae conditor feminis
greatest that of-physicians and of-this science the-founder for-women
nec capillos defluere dixit nec pedes laborare: atqui et
neither hairs to-fall-out said nor feet to-suffer and-yet both
capillis destituuntur et pedibus aegrae sunt. non mutata
of-hairs they-are-bereft and in-feet sick they-are not changed

feminarum natura, sed victa est: nam cum virorum licentiam
of-women the-nature but conquered is for since of-men the-license
aequaverint, corporum quoque virilium incommoda aequarunt.
they-have-equaled of-bodies also manly the-disadvantages they-have-equaled
Non minus pervigilant, non minus potant, et oleo et mero 21
not less they-keep-vigil not less they-drink both in-oil and in-wine
viros provocant; aeque invitis ingesta visceribus per
men they-challenge equally on-unwilling thrust entrails through
os reddunt et vinum omne vomitu remetiuntur;
the-mouth they-return-(it) and wine all by-vomit measure-back
aeque nivem rodunt, solacium stomachi aestuantis. libidine
equally snow they-gnaw the-comfort of-a-stomach seething in-lust
vero ne maribus quidem cedunt, pati natae, di
indeed not to-males even do-they-yield to-be-passive born the-gods
illas deaeque male perdant! adeo perversum commentae
them and-goddesses badly destroy so perverse having-devised
genus inpudicitiae viros ineunt. quid ergo mirandum est
a-kind of-unchastity men they-enter what therefore to-be-wondered-at is
maximum medicorum ac naturae peritissimum in mendacio
the-greatest of-physicians and of-nature most-skilled in a-lie
prendi, cum tot feminae podagricae calvaeque sint?
to-be-caught when so-many women gouty and-bald are
beneficium sexus sui vitiis perdiderunt et, quia feminam
the-benefit of-sex their by-vices they-have-lost and because the-woman
exuerant, damnatae sunt morbis virilibus.
they-had-put-off condemned they-are to-diseases manly
Antiqui medici nesciebant dare cibum saepius et vino fulcire 22
ancient physicians knew-not to-give food oftener and with-wine to-prop
venas cadentes, nesciebant sanguinem mittere et diutinam
veins falling they-knew-not blood to-let and a-long
aegrotationem balneo sudoribusque laxare, nesciebant crurum
sickness by-bath and-sweats to-relax they-knew-not of-legs

vinculo brachiorumque latentem vim et in medio sedentem
by-binding and-of-arms the-hidden force and in the-middle sitting
ad extrema revocare. non erat necesse circumspicere multa
to the-extremities to-recall not it-was necessary to-look-around-for many
auxiliorum genera, cum essent periculorum paucissima:
of-helps kinds when there-were of-dangers very-few
23 Nunc vero quam longe processerunt mala valitudinis!
now indeed how far have-advanced the-evils of-health
has usuras voluptatium pendimus ultra modum fasque
this interest of-pleasures we-pay beyond measure and-right
concupitarum. innumerabiles esse morbos non miraberis:
desired innumerable to-be diseases not you-will-wonder
cocos numera. cessat omne studium et liberalia professi
cooks count ceases all study and liberal-things those-professing
sine ulla frequentia desertis angulis praesident. in rhetorum
without any attendance over-deserted corners preside in of-rhetoricians
ac philosophorum scholis solitudo est: at quam celebres
and of-philosophers the-schools solitude there-is but how crowded
culinae sunt, quanta circa nepotum focos iuventus premitur!
the-kitchens are how-great around of-spendthrifts the-hearths youth is-pressed
24 Transeo puerorum infelicium greges, quos post transacta
I-pass-over of-boys unhappy the-herds whom after finished
convivia aliae cubiculi contumeliae exspectant. transeo
banquets other of-the-bedroom insults await I-pass-over
agmina exoletorum per nationes coloresque discripta, ut
the-columns of-catamites through nations and-colors distributed that
eadem omnibus levitas sit, eadem primae mensura lanuginis,
the-same in-all smoothness be the-same of-the-first measure down
eadem species capillorum, ne quis, cui rectior est coma,
the-same appearance of-hairs lest anyone whose straighter is hair
crispulis misceatur. transeo pistorum turbam, transeo
with-curly-heads be-mixed I-pass-over of-bakers the-crowd I-pass-over

ministratorum, per quos signo dato ad inferendam
of-waiters through whom with-signal given for bringing-in
cenam discurritur. di boni, quantum hominum unus
the-dinner there-is-running-about gods good how-much of-men one
venter exercet! quid? tu illos boletos, voluptarium venenum,
belly exercises what you those mushrooms a-pleasurable poison
nihil occulti operis iudicas facere, etiam si praesentanei
nothing of-hidden work do-you-judge to-do even if instantly-deadly
non fuerunt?
not they-were
Quid? tu illam aestivam nivem non putas callum 25
what you that summer snow not do-you-think a-callus
iocineribus obducere? quid? illa ostrea, inertissimam carnem
on-livers to-draw-over what those oysters most-sluggish flesh
caeno saginatam, nihil existimas limosae gravitatis inferre?
on-mud fattened nothing do-you-think of-slimy heaviness to-bring-in
quid? illud sociorum garum, pretiosam malorum piscium
what that of-the-allies fish-sauce costly of-bad fish
saniem, non credis urere salsa tabe praecordia?
gore not do-you-believe to-burn with-salty corruption the-vitals
quid? illa purulenta et quae tantum non ex ipso igne
what those festering-things and which all but from the-very fire
in os transferuntur, iudicas sine noxa in ipsis
into the-mouth are-transferred do-you-judge without harm in the-very
visceribus extingui? quam foedi itaque pestilentesque ructus
entrails to-be-quenched how foul and-so and-pestilent the-belches
sunt, quantum fastidium sui exhalantibus crapulam
are how-great a-disgust of-themselves for-those-exhaling a-debauch
veterem! scias putrescere sumpta, non concoqui.
old you-may-know to-rot things-taken not to-be-digested

26 Memini fuisse quondam in sermone nobilem patinam, in
I-remember to-have-been once in talk a-famous dish into
quam quicquid apud lautos solet diem ducere, properans
which whatever among the-elegant is-wont the-day to-draw-out hastening
in damnum suum popina congesserat: veneriae spondylique
to ruin its-own a-cook-shop had-heaped Venus-shells and-mussels
et ostrea eatenus circumcisa, qua eduntur, intervenientibus
and oysters so-far trimmed-around as they-are-eaten with-coming-between
distinguebantur echinis. totam †destructique sine ullis
were-set-off sea-urchins the-whole and-broken-up [?] without any
ossibus mulli constraverant.
bones mullets had-strewn

27 Piget esse iam singula: coguntur in unum sapores. in
it-irks to-be now single-things are-forced into one the-flavors at
cena fit, quod fieri debebat in ventre: expecto iam,
dinner is-done what to-be-done ought in the-belly I-expect now
ut manducata ponantur. quantulo autem hoc minus est,
that chewed-things be-served by-how-little moreover this less is
testas excerpere atque ossa et dentium opera cocum
shells to-pick-out and bones and of-the-teeth the-work the-cook
fungi? 'gravest luxuriari per singula: omnia semel et
to-perform heavy-it-is to-luxuriate through single-things all-things at-once and
in eundem saporem versa ponantur. quare ego ad unam
into the-same flavor turned let-be-served why I to one
rem manum porrigam? plura veniant simul, multorum
thing a-hand should-stretch more-things let-come together of-many
ferculorum ornamenta coeant et cohaereant.
courses the-ornaments let-meet and cohere

28 Sciant protinus hi, qui iactationem ex istis peti et
let-know at-once these who display from those to-be-sought and
gloriam aiebant, non ostendi ista, sed conscientiae dari.
glory were-saying not to-be-shown those but to-conscience to-be-given

pariter sint, quae disponi solent, uno iure perfusa.
alike let-be-(the-things) which to-be-arranged are-wont with-one sauce drenched
nihil intersit: ostrea, echini, spondyli, mulli perturbati
nothing let-it-differ oysters sea-urchins mussels mullets jumbled
concoctique ponantur.' non esset confusior vomentium cibus.
and-cooked-together let-be-served not would-be more-confused of-those-vomiting the-food
Quomodo ista perplexa sunt, sic ex istis non singulares morbi 29
as those tangled are so from those not single diseases
nascuntur, sed inexplicabiles, diversi, multiformes, adversus
are-born but inexplicable diverse multiform against
quos et medicina armare se coepit multis generibus,
which also medicine to-arm itself has-begun with-many kinds
multis observationibus. idem tibi de philosophia dico. fuit
with-many observations the-same to-you about philosophy I-say it-was
aliquando simplicior inter minora peccantes et levi quoque
once simpler among lesser-things those-sinning and by-light also
cura remediabiles: adversus tantam morum eversionem omnia
care curable against so-great of-morals overthrow all-things
conanda sunt. et utinam sic denique lues ista vindicetur!
to-be-attempted are and would-that so at-last plague that may-be-punished
Non privatim solum, sed publice furimus. homicidia 30
not privately only but publicly we-rage homicides
compescimus et singulas caedes: quid bella et occisarum
we-check and single slayings what (of)-wars and of-slain
gentium gloriosum scelus? non avaritia, non crudelitas
nations the-glorious crime not avarice not cruelty
modum novit. et ista quamdiu furtim et a singulis
measure knows and those-things as-long-as stealthily and by individuals
fiunt, minus noxia minusque monstruosa sunt: ex senatus
are-done less harmful and-less monstrous are by of-the-senate

consultis plebisque scitis saeva exercentur et publice
decrees and-of-the-plebs resolutions savage-things are-practiced and publicly
iubentur vetata privatim.
are-bidden things-forbidden privately

31 Quae clam commissa capite luerent, tum quia
what secretly committed with-the-head they-would-atone-for then because
paludati fecere, laudamus. non pudet homines,
cloaked-generals have-done-(them) we-praise not it-shames men
mitissimum genus, gaudere sanguine alterno et bella
the-mildest kind to-rejoice in-blood of-one-another and wars
gerere gerendaque liberis tradere, cum inter se etiam
to-wage and-to-be-waged to-children to-hand-down when among themselves even
mutis ac feris pax sit.
for-the-mute and wild peace there-is

32 Adversus tam potentem explicitumque late furorem
against so powerful and-unfolded widely a-frenzy
operosior philosophia facta est et tantum sibi virium
more-laborious philosophy made has-been and so-much for-itself of-strength
sumpsit, quantum iis, adversus quae parabatur,
has-taken as-much-as to-those against which it-was-being-prepared
accesserat. expeditum erat obiurgare indulgentes mero et
had-been-added easy it-was to-reprove those-indulging in-wine and
petentes delicatiorem cibum, non erat animus ad frugalitatem
seeking more-delicate food not was the-mind to frugality
magna vi reducendus, a qua paullum discesserat:
with-great force to-be-brought-back from which a-little it-had-departed

33 ‘Nunc manibus rapidis opus est, nunc arte magistra.’
now of-hands swift need there-is now of-art the-mistress
voluptas ex omni quaeritur. nullum intra se manet vitium:
pleasure from everything is-sought no within itself remains vice
in avaritiam luxuria praeceps est. honesti oblivio invasit.
into avarice luxury headlong is of-the-honorable forgetfulness has-invaded

nihil turpest, cuius placet pretium. homo, sacra res homini,
nothing shameful-is whose pleases the-price man a-sacred thing to-man
iam per lusum ac iocum occiditur et quem erudiri ad
now through sport and jest is-killed and whom to-be-trained for
inferenda accipiendaque vulnera nefas erat, is iam nudus
inflicting and-receiving wounds a-crime it-was he now naked
inermisque producitur satisque spectaculi ex homine mors est.
and-unarmed is-led-forth and-enough of-a-spectacle from a-man death is
In hac ergo morum perversitate desideratur solito 34
in this therefore of-morals perversity is-needed than-usual
vehementius aliquid, quod mala inveterata discutiat: decretis
more-vehement something which evils inveterate may-shake-off by-decrees
agendum est, ut revellatur penitus falsorum recepta
to-be-acted it-is that may-be-torn-away utterly of-false-things the-received
persuasio. his si adiunxerimus praecepta, consolationes,
persuasion to-these if we-have-joined precepts consolations
adhortationes, poterunt valere: per se inefficaces sunt.
exhortations they-will-be-able to-prevail through themselves ineffective they-are
Si volumus habere obligatos et malis, quibus iam 35
if we-wish to-have-(them) bound and from-the-evils by-which now
tenentur, avellere, discant, quid malum, quid bonum
they-are-held to-tear-away let-them-learn what evil what good
sit. sciant omnia praeter virtutem mutare nomen, modo
is let-them-know all-things besides virtue to-change name now
mala fieri, modo bona. quemadmodum primum militiae
evils to-become now goods as the-first of-soldiering
vinculum est religio et signorum amor et deserendi
bond is religion and of-the-standards love and of-deserting
nefas, tunc deinde facile cetera exiguntur mandanturque
the-crime then next easily the-rest are-exacted and-are-entrusted
iusiurandum adactis, ita in iis, quos velis ad beatam
to-the-oath to-those-bound so in those whom you-wish to the-happy

vitam perducere, prima fundamenta iacienda sunt et
life to-lead the-first foundations to-be-laid are and
insinuanda virtus. huius quadam superstitione teneantur;
to-be-instilled virtue of-this by-a-certain superstition let-them-be-held
hanc ament; cum hac vivere velint, sine hac nolint.
this let-them-love with this to-live let-them-wish without this be-unwilling
36 'Quid ergo? non quidam sine institutione subtili evaserunt
what then not some without instruction subtle have-come-out
probi magnosque profectus adsecuti sunt, dum nudis tantum
upright and-great progress attained have while bare only
praeceptis obsecuntur?' fateor, sed felix illis ingenium fuit et
precepts they-obey I-confess but happy for-them the-talent was and
salutaria in transitu rapuit. nam ut di inmortales nullam
wholesome-things in passing it-seized for as the-gods immortal no
didicere virtutem cum omni editi et pars naturae eorum
have-learned virtue with every brought-forth and a-part of-nature their
est bonos esse, ita quidam ex hominibus egregiam sortiti
it-is good to-be so some of men an-outstanding having-drawn
indolem in ea, quae tradi solent, perveniunt
disposition into those-things which to-be-handed-down are-wont arrive
sine longo magisterio et honesta complexi sunt, cum
without long teaching and honorable-things embraced have when
primum audiere, unde ista tam rapacia virtutis ingenia vel ex
first they-heard whence those so grasping of-virtue talents or from
se fertilia. illis autem hebetibus et optusis aut mala
themselves fertile for-those however dull and blunt or by-bad
consuetudine obsessis diu robigo animorum effricanda est.
custom beset long the-rust of-minds to-be-rubbed-off is
37 Ceterum, ut illos in bonum pronos citius educit ad
but as those toward the-good prone more-quickly he-leads-out to
summa, et hos inbecilliores adiuvabit malisque opinionibus
the-heights also these weaker-ones he-will-help and-from-bad opinions

extrahet, qui illis philosophiae placita tradiderit: quae
will-draw-out who to-them of-philosophy the-tenets has-handed-down which
quam sint necessaria, sic licet videas. quaedam insident
how they-are necessary thus you-may see some-things sit-in
nobis, quae nos ad alia pigros, ad alia temerarios
us which us for some-things sluggish for others rash
faciunt. nec haec audacia reprimi potest nec illa inertia
make neither this boldness to-be-repressed can nor that sluggishness
suscitari, nisi causae eorum eximuntur, falsa admiratio et
to-be-roused unless the-causes of-them are-removed false admiration and
falsa formido. haec nos quamdiu possident, dicas licet:
false dread these us as-long-as possess you-say though
'hoc patri praestare debes, hoc liberis, hoc amicis,
this to-(your)-father to-provide you-ought this to-children this to-friends
hoc hospitibus': temptantem avaritia retinebit. sciet pro
this to-guests (him)-trying avarice will-hold-back he-will-know for
patria pugnandum esse, dissuadebit timor; sciet pro
fatherland to-be-fought to-be will-dissuade fear he-will-know for
amicis desudandum esse ad extremum usque sudorem, sed
friends to-be-sweated to-be to the-last right sweat but
deliciae vetabunt; sciet in uxore gravissimum esse genus
luxuries will-forbid he-will-know in a-wife the-gravest to-be kind
iniuriae paelicem, sed illum libido in contraria inpinget.
of-injury a-mistress but him lust into contrary-things will-drive
Nihil ergo proderit dare praecepta, nisi prius amoveris 38
nothing therefore will-it-profit to-give precepts unless first you-have-removed
obstatura praeceptis, non magis quam proderit arma
things-about-to-hinder precepts not more than it-will-profit arms
in conspectu posuisse propiusque admovisse, nisi usurae
in sight to-have-placed and-nearer to-have-moved unless about-to-use

manus expediuntur. ut ad praecepta, quae damus, possit
the-hands are-freed that to the-precepts which we-give can
animus ire, solvendus est.
the-mind go to-be-loosened it-is

39 Putemus aliquem facere, quod oportet: non faciet adsidue,
let-us-suppose someone to-do what is-needful not he-will-do constantly
non faciet aequaliter. nesciet enim, quare faciat.
not he-will-do evenly he-will-not-know for why he-does
aliqua vel casu vel exercitatione exibunt recta, sed
some-things either by-chance or by-exercise will-come-out right but
non erit in manu regula, ad quam exigantur, cui
not will-be in hand the-rule to which they-may-be-tested which
credat recta esse, quae fecit. non promittet, se
he-may-trust right to-be what he-has-done not will-promise himself
talem in perpetuum, qui bonus casu est.
such for ever he-who good by-chance is

40 Deinde praestabunt tibi fortasse praecepta, ut quod oportet
then will-provide for-you perhaps precepts that what is-needful
faciat, non praestabunt, ut quemadmodum oportet: si hoc non
he-do not will-provide that as it-is-needful if this not
praestant, ad virtutem non perducunt. faciet quod oportet
they-provide to virtue not they-lead he-will-do what is-needful
monitus, concedo: sed id parum est, quoniam quidem
when-admonished I-concede but that too-little is since indeed
non in facto laus est, sed in eo, quemadmodum fiat.
not in the-deed the-praise is but in that how it-is-done

41 Quid est cena sumptuosa flagitiosius et equestrem
what is than-a-dinner sumptuous more-disgraceful and an-equestrian
censum consumente? quid tam dignum censoria nota, si
fortune consuming what so worthy of-the-censor's mark if
quis, ut isti ganeones loquuntur, sibi hoc et genio suo
anyone as those gluttons speak for-himself this and for-genius his

praestet? et deciens tamen sestertio aditiales
should-provide and at-ten-times yet a-hundred-thousand-sesterces inaugural
cenae frugalissimis viris constiterunt. eadem res, si gulae
dinners for-most-frugal men have-cost the-same thing if to-the-gullet
datur, turpis est, si honori, reprensionem effugit. non
it-is-given shameful is if to-honor reproof it-escapes not
enim luxuria, sed inpensa sollemnis est.
for luxury but expense customary it-is
Mullum ingentis formae — quare autem non pondus adicio 42
a-mullet of-huge size why moreover not the-weight do-I-add
et aliquorum gulam inrito? quattuor pondo et selibram
and of-some the-gullet provoke four pounds and a-half
fuisse aiebant — Tiberius Caesar missum sibi cum in
to-have-been they-used-to-say Tiberius Caesar sent to-him when to
macellum deferri et veniri iussisset: 'amici' inquit
the-market to-be-carried-down and to-be-sold he-had-ordered friends he-says
'omnia me fallunt, nisi istum mullum aut Apicius emerit
all-things me deceive unless that mullet either Apicius buys
aut P. Octavius.' ultra spem illi coniectura processit:
or Publius Octavius beyond hope for-him the-guess went-forward
liciti sunt, vicit Octavius et ingentem consecutus est
bid they-have conquered Octavius and huge attained has
inter suos gloriam, cum quinque sestertiis emisset piscem,
among his-own glory since for-five sestertia he-had-bought a-fish
quem Caesar vendiderat, ne Apicius quidem emerat. numerare
which Caesar had-sold not Apicius even had-bought to-count-out
tantum Octavio fuit turpe, non illi, qui emerat, ut
so-much for-Octavius was shameful not for-him who had-bought-(it) that
Tiberio mitteret, quamquam illum quoque reprenderim:
to-Tiberius he-might-send although him also I-would-blame
admiratus est rem, qua putavit Caesarem dignum.
admired he-has a-thing of-which he-thought Caesar worthy

43 Amico aliquis aegro adsidet: probamus. at hoc hereditatis
by-a-friend someone sick sits we-approve but this of-an-inheritance
causa facit: vultur est, cadaver expectat. eadem aut
for-the-sake he-does a-vulture he-is the-corpse he-awaits the-same-things either
turpia sunt aut honesta: refert, quare aut quemadmodum
shameful are or honorable it-matters why or how
fiant. omnia autem honesta fient, si honesto
they-are-done all-things moreover honorable will-be-done if to-the-honorable
nos addixerimus idque unum in rebus humanis bonum
ourselves we-have-devoted and-that one in affairs human good
iudicaverimus quaeque ex eo sunt, cetera in diem bona sunt.
have-judged and-what from it are the-rest for a-day goods are
44 Ergo infigi debet persuasio ad totam pertinens vitam:
therefore to-be-fixed-in ought a-persuasion to the-whole pertaining life
hoc est, quod decretum voco. qualis haec persuasio
this is what a-decree I-call of-what-sort this persuasion
fuerit, talia erunt, quae agentur, quae cogitabuntur.
will-have-been such will-be what will-be-done what will-be-thought
qualia autem haec fuerint, talis vita erit. in particulas
of-what-sort moreover these will-have-been such the-life will-be in particulars
suasisse totum ordinanti parum est.
to-have-advised the-whole for-one-ordering too-little is
45 M. Brutus in eo libro, quem περὶ καθήκοντος inscripsit,
Marcus Brutus in that book which On Duty he-entitled
dat multa praecepta et parentibus et liberis et fratribus:
gives many precepts both to-parents and to-children and to-brothers
haec nemo faciet, quemadmodum debet, nisi habuerit,
these no-one will-do as he-ought unless he-has
quo referat. proponamus oportet finem summi
that-to-which he-may-refer let-us-set-before it-is-needful the-end of-the-highest
boni, ad quem nitamur, ad quem omne factum
good toward which we-may-strive toward which every deed

nostrum dictumque respiciat: veluti navigantibus ad
our and-word may-look just-as for-those-sailing toward
aliquod sidus derigendus est cursus.
some star to-be-directed is the-course
Vita sine proposito vaga est. quod si utique proponendum 46
life without a-purpose wandering is but if assuredly to-be-set-before
est, incipiunt necessaria esse decreta. illud, ut puto,
it-is begin necessary to-be decrees that as I-think
concedes, nihil esse turpius dubio et incerto
you-will-concede nothing to-be more-shameful than-the-doubtful and uncertain
ac timide pedem referente. hoc in omnibus rebus accidet
and timidly the-foot drawing-back this in all things will-happen
nobis, nisi eximuntur, quae reprendunt animos et
to-us unless are-removed-(the-things) which hold-back minds and
detinent et †preconarique totos vetant.
detain and and-to-attempt [?] whole forbid
Quomodo sint di colendi, solet praecipi. accendere 47
how are the-gods to-be-worshiped it-is-wont to-be-prescribed to-light
aliquem lucernas sabbatis prohibeamus, quoniam nec lumine
anyone lamps on-sabbaths let-us-forbid since neither of-light
di egent et ne homines quidem delectantur fuligine.
the-gods are-in-need and not men even are-delighted by-soot
vetemus salutationibus matutinis fungi et foribus adsidere
let-us-forbid greetings morning to-perform and at-the-doors to-sit
templorum: humana ambitio istis officiis capitur, deum
of-temples human ambition by-those services is-caught god
colit, qui novit. vetemus lintea et strigiles Iovi
he-worships who knows-(him) let-us-forbid linens and scrapers to-Jupiter
ferre et speculum tenere Iunoni: non quaerit ministros
to-carry and a-mirror to-hold for-Juno not seeks servants

deus. quidni? ipse humano generi ministrat, ubique et
god why-not he-himself the-human race serves everywhere and
omnibus praesto est.
for-all at-hand he-is

48 Audiat licet, quem modum servare in sacrificiis debeat, quam
he-hear though what measure to-keep in sacrifices he-ought how
procul resilire a molestis superstitionibus: numquam
far to-leap-back from troublesome superstitions never
satis profectum erit, nisi qualem debet deum mente
enough progressed it-will-have-been unless of-what-sort he-ought god in-mind
conceperit, omnia habentem, omnia tribuentem, beneficum
he-has-conceived all-things having all-things bestowing beneficent
gratis. quae causa est dis bene faciendi?
freely what cause is-there for-the-gods well of-doing

49 Natura. errat, si quis illos putat nocere nolle: non
nature he-errs if anyone them thinks to-harm to-be-unwilling not
possunt. nec accipere iniuriam queunt nec facere.
they-can neither to-receive injury are-they-able nor to-do
laedere etenim laedique coniunctum est. summa illa ac
to-hurt for and-to-be-hurt joined is highest that and
pulcherrima omnium natura quos periculo exemit, ne
most-beautiful of-all nature whom from-danger it-has-exempted not
periculosos quidem fecit.
dangerous even has-it-made

50 Primus est deorum cultus deos credere. deinde reddere
the-first is of-the-gods worship the-gods to-believe then to-render
illis maiestatem suam, reddere bonitatem, sine qua nulla
to-them majesty their to-render goodness without which no
maiestas est. scire illos esse, qui praesident mundo,
majesty is to-know them to-be-(those) who preside-over the-world
qui universa vi sua temperant, qui humani generis
who all-things by-force their temper who of-the-human race

tutelam gerunt interdum incuriosi singulorum. hi nec
the-guardianship bear sometimes careless of-individuals these neither
dant malum nec habent: ceterum castigant quosdam et
give evil nor have but they-chastise some and
coercent et inrogant poenas et aliquando specie
restrain and impose penalties and sometimes under-the-appearance
boni puniunt. vis deos propitiare? bonus esto. satis
of-good punish do-you-wish the-gods to-propitiate good be enough
illos coluit, quisquis imitatus est.
them has-worshiped whoever imitated has
Ecce altera quaestio, quomodo hominibus sit utendum. 51
behold another question how men are to-be-used
quid agimus? quae damus praecepta? ut parcamus sanguini
what do-we-do what do-we-give precepts that we-spare blood
humano? quantulum est ei non nocere, cui debeas
human how-little it-is him not to-harm to-whom you-ought
prodesse! magna scilicet laus est, si homo mansuetus
to-help great of-course the-praise is if man gentle
homini est. praecipiemus, ut naufrago manum porrigat,
to-man is shall-we-prescribe that to-the-shipwrecked a-hand be-stretch
erranti viam monstret, cum esuriente panem suum
to-the-wandering the-way be-show with the-hungering bread his
dividat? quando omnia, quae praestanda ac vitanda sunt,
be-divide when all-things which to-be-provided and to-be-avoided are
dicam, cum possim breviter hanc illi formulam humani officii
I-shall-say since I-can briefly this to-him formula of-human duty
tradere: omne hoc, quod vides, quo divina atque humana
hand-down all this which you-see in-which divine and human-things
conclusa sunt, unum est: membra sumus corporis magni.
enclosed are one is members we-are of-a-body great

52 Natura nos cognatos edidit, cum ex isdem et in
nature us kindred brought-forth since from the-same and into
eadem gigneret. haec nobis amorem indidit mutuum et
the-same she-begot-(us) she in-us love implanted mutual and
sociabiles fecit. illa aequum iustumque composuit. ex
sociable made-(us) she the-fair and-the-just composed by
illius constitutione miserius est nocere quam laedi. ex
her constitution more-wretched it-is to-harm than to-be-hurt by
illius imperio paratae sint iuvandis manus.
her command ready let-be for-helping the-hands

53 Ille versus et in pectore et in ore sit: 'homo sum, humani
that verse both in the-breast and on the-mouth let-be a-man I-am of-human
nihil a me alienum puto.' habeamus in commune: nati
nothing from me alien I-think let-us-have in common born
sumus. societas nostra lapidum fornicationi simillima est, quae
we-are society our of-stones to-an-arching most-like is which
casura, nisi in vicem obstarent, hoc ipso sustinetur.
about-to-fall unless in turn they-stood-against by-this very-thing is-sustained

54 Post deos hominesque dispiciamus, quomodo rebus sit
after gods and-men let-us-discern how things are
utendum. in supervacuum praecepta iactavimus, nisi illud
to-be-used into the-superfluous precepts we-have-tossed unless that
praecesserit, qualem de quacumque re habere debeamus
has-gone-before what-sort about whatever thing to-have we-ought
opinionem, de paupertate de divitiis, de gloria de
opinion about poverty about riches about glory about
ignominia, de patria de exilio. aestimemus singula
disgrace about fatherland about exile let-us-value single-things
fama remota et quaeramus, quid sint, non quid vocentur.
with-rumor removed and let-us-ask what they-are not what they-are-called

Ad virtutes transeamus. praecipiet aliquis, ut prudentiam 55
to the-virtues let-us-pass will-prescribe someone that prudence
magni aestimemus, ut fortitudinem complectamur, iustitiam,
at-much we-value that fortitude we-embrace justice
si fieri potest, propius etiam quam ceteras nobis
if to-be-done it-can nearer even than the-rest to-ourselves
adplicemus, sed nil aget, si ignoramus, quid sit virtus,
we-apply but nothing he-will-do if we-are-ignorant what is virtue
una sit an plures, separatae aut innexae, an qui unam
one it-is or more separate or interwoven whether he-who one
habet, et ceteras habeat, quo inter se differant.
has also the-rest has in-what among themselves they-differ
Non est necesse fabro de fabrica quaerere, quod eius 56
not it-is necessary for-a-craftsman about craftsmanship to-ask what its
initium, quis usus sit, non magis quam pantomimo de arte
beginning what use is not more than for-a-pantomime about the-art
saltandi: omnes istae artes †se sciunt, nihil deest. non
of-dancing all those arts themselves [?] know nothing is-lacking not
enim ad totam pertinent vitam: virtus et aliorum scientia
for to the-whole they-pertain life virtue both of-other-things the-knowledge
est et sui. discendum de ipsa est, ut ipsa discatur.
is and of-itself to-be-learned about itself it-is that itself may-be-learned
Actio recta non erit, nisi recta fuerit voluntas, ab hac enim 57
action right not will-be unless right has-been the-will from this for
est actio. rursus voluntas non erit recta, nisi habitus animi
is action again the-will not will-be right unless the-condition of-mind
rectus fuerit, ab hoc enim est voluntas. habitus porro animi
right has-been from this for is the-will the-condition further of-mind
non erit in optimo, nisi totius vitae leges perceperit
not will-be at the-best unless of-the-whole life the-laws it-has-grasped
et quid de quoque iudicandum sit, exegerit, nisi res ad
and what about each to-be-judged is has-weighed unless things to

verum redegerit. non contingit tranquillitas nisi inmutabile
the-true it-has-reduced not befalls tranquility except an-unchangeable
certumque iudicium adeptis: ceteri decidunt subinde et
and-sure judgment to-those-having-gained the-rest fall repeatedly and
reponuntur et inter missa adpetitaque alternis fluctuantur.
are-put-back and between things-let-go and-things-sought by-turns are-tossed
58 Causa his quae iactationis est? quod nihil liquet incertissimo
the-cause for-these what of-tossing is that nothing is-clear a-most-uncertain
regimine utentibus, fama. si vis eadem semper velle,
guide to-those-using rumor if you-wish the-same-things always to-wish
vera oportet velis. ad verum sine decretis non pervenitur:
true-things it-is-needful you-wish to the-true without decrees not it-is-arrived
continent vitam. bona et mala, honesta et turpia, iusta
they-hold-together life goods and evils honorable and shameful just
et iniusta, pia et impia, virtutes ususque virtutum, rerum
and unjust pious and impious virtues and-the-uses of-virtues of-things
commodarum possessio, existimatio ac dignitas, valitudo, vires,
advantageous the-possession esteem and dignity health strength
forma, sagacitas sensuum: haec omnia aestimatorem desiderant.
beauty the-keenness of-the-senses these all a-valuer need
scire liceat, quanti quidque in censum deferendum sit.
to-know let-it-be-allowed at-how-much each-thing into the-census to-be-entered is
59 Falleris enim et pluris quaedam quam sunt putas,
you-are-deceived for and of-more some-things than they-are you-think
adeoque falleris, ut, quae maximi inter nos habentur,
and-so-far you-are-deceived that what of-most among us are-held
divitiae, gratia, potentia, sestertio nummo aestimanda sint.
riches favor power at-a-sesterce coin to-be-valued are
hoc nescies, nisi constitutionem ipsam, qua ista
this you-will-not-know unless the-constitution itself by-which those
inter se aestimantur, inspexeris. quemadmodum folia
among themselves are-valued you-have-inspected as leaves

per se virere non possunt, ramum desiderant, cui
through themselves to-be-green not can a-branch they-need to-which
inhaereant, ex quo trahant sucum: sic ista praecepta,
they-may-cling from which they-may-draw sap so those precepts
si sola sunt, marcent: infigi volunt sectae.
if alone they-are wither to-be-fixed they-wish in-a-school
Praeterea non intellegunt hi, qui decreta tollunt, eo 60
besides not understand these who decrees remove by-that
ipso confirmari illa, quo tolluntur. quid enim dicunt?
very-thing to-be-confirmed them by-which they-are-removed what for do-they-say
praeceptis vitam satis explicari, supervacua esse decreta
by-precepts life enough to-be-unfolded superfluous to-be the-decrees
sapientiae, id est dogmata. atqui hoc ipsum, quod dicunt,
of-wisdom that is dogmas and-yet this very-thing which they-say
decretum est tam mehercules quam si nunc ego dicerem
a-decree is as-much by-Hercules as if now I should-say
recedendum a praeceptis velut supervacuis, utendum esse
to-be-withdrawn from precepts as-if superfluous to-be-used to-be
decretis, in haec sola studium conferendum: hoc ipso,
decrees to these alone study to-be-applied by-this very-thing
quo negarem curanda esse praecepta, praeciperem.
by-which I-would-deny to-be-cared-for to-be precepts I-would-prescribe
Quaedam admonitionem in philosophia desiderant, quaedam 61
some-things admonition in philosophy need some
probationem et quidem multam, quia involuta sunt
proof and indeed much because wrapped they-are
vixque summa diligentia ac summa subtilitate aperiuntur.
and-scarcely by-the-highest diligence and the-highest subtlety are-opened
si probationes necessariae sunt, et decreta, quae veritatem
if proofs necessary are also decrees which truth
argumentis colligunt. quaedam aperta sunt, quaedam obscura:
by-arguments gather some-things open are some obscure

aperta, quae sensu conprehenduntur, quae memoria;
open those-which by-sense are-grasped those-which by-memory
obscura, quae extra haec sunt. ratio autem non impletur
obscure those-which outside these are reason moreover not is-filled
manifestis: maior eius pars pulchriorque in occultis
by-manifest-things the-greater of-it part and-more-beautiful in hidden-things
est. occulta probationem exigunt, probatio non sine
is hidden-things proof demand proof not without
decretis est: necessaria ergo decreta sunt.
decrees is necessary therefore decrees are

62 Quae res communem sensum facit, eadem perfectum, certa
what thing common sense makes the-same perfect-(sense) a-sure
rerum persuasio: sine qua si omnia in animo natant,
of-things persuasion without which if all-things in the-mind float
necessaria sunt decreta, quae dant animis inflexibile iudicium.
necessary are decrees which give to-minds an-inflexible judgment

63 Denique cum monemus aliquem, ut amicum eodem
finally when we-admonish someone that a-friend in-the-same
habeat loco, quo se, ut ex inimico cogitet fieri
he-hold place as himself that from an-enemy he-think to-be-made
posse amicum, in illo amorem incitet, in hoc odium
to-be-able a-friend in that-one love he-rouse in this-one hatred
moderetur, adicimus: ‘iustum est et honestum’. iustum
he-moderate we-add just it-is and honorable the-just
autem honestumque decretorum nostrorum continet ratio:
moreover and-the-honorable of-decrees our contains the-reason
ergo haec necessaria est, sine qua nec illa sunt.
therefore this necessary is without which not-even those are

64 Sed utrumque iungamus. namque et sine radice inutiles
but both let-us-join for both without root useless
rami sunt et ipsae radices iis, quae genuere,
the-branches are and the-very roots by-those which they-have-begotten

adiuvantur. quantum utilitatis manus habeant, nescire
are-helped how-much of-usefulness the-hands have to-not-know
nulli licet, aperte iuvant: cor illud, quo manus vivunt,
to-none is-allowed openly they-help heart that by-which the-hands live
ex quo impetum sumunt, quo moventur, latet. idem
from which impulse they-take by-which they-are-moved lies-hidden the-same
dicere de praeceptis possum: aperta sunt, decreta vero
to-say about precepts I-can open they-are the-decrees indeed
sapientiae in abdito. sicut sanctiora sacrorum tantum
of-wisdom in hiding just-as the-holier of-rites only
initiati sciunt, ita in philosophia arcana illa admissis
the-initiated know so in philosophy secret those to-those-admitted
receptisque in sacra ostenduntur, at praecepta et alia
and-received into the-rites are-shown but precepts and other-things
eiusmodi profanis quoque nota sunt.
of-this-kind to-the-profane also known are
Posidonius non tantum praeceptionem, nihil enim nos hoc 65
Posidonius not only precept-giving nothing for us this
verbo uti prohibet, sed etiam suasionem et consolationem
word to-use forbids but also persuasion and consolation
et exhortationem necessariam iudicat. his adicit causarum
and exhortation necessary judges to-these he-adds of-causes
inquisitionem, aetiologian quam quare nos dicere non
the-investigation aetiology which why we to-say not
audeamus, cum grammatici, custodes Latini sermonis,
should-dare since the-grammarians guardians of-Latin speech
suo iure ita appellent, non video, ait utilem
by-their-own right so call-(it) not I-see he-says useful
futuram et descriptionem cuiusque virtutis: hanc Posidonius
about-to-be also the-description of-each virtue this Posidonius
ethologian vocat, quidam characterismon appellant, signa
ethology calls some characterization call-(it) the-signs

cuiusque virtutis ac vitii et notas reddentem, quibus inter
of-each virtue and vice and marks rendering by-which among
se similia discriminentur.
themselves like-things may-be-distinguished

66 Haec res eandem vim habet quam praecipere. nam qui
this thing the-same force has as to-prescribe for he-who
praecipit, dicit: 'illa facies, si voles temperans
prescribes says those-things you-will-do if you-will-wish temperate
esse', qui describit, ait: 'temperans est, qui illa
to-be he-who describes says temperate is he-who those-things
facit, qui illis abstinet.' quaeris, quid intersit? alter
does who from-those abstains you-ask what differs the-one
praecepta virtutis dat, alter exemplar. descriptiones has
precepts of-virtue gives the-other a-pattern descriptions these
et, ut publicanorum utar verbo, iconismos ex usu esse
and that of-tax-farmers I-may-use the-word portraits of use to-be
confiteor: proponamus laudanda, invenietur imitator.
I-confess let-us-set-forth things-to-be-praised there-will-be-found an-imitator

67 Putas utile dari tibi argumenta, per quae
do-you-think useful to-be-given to-you proofs through which
intellegas nobilem equum, ne fallaris empturus, ne
you-may-understand a-noble horse lest you-be-deceived about-to-buy lest
operam perdas in ignavo? quanto hoc utilius est,
effort you-lose on a-sluggish-one by-how-much this more-useful is
excellentis animi notas nosse, quas ex alio in se
of-an-excellent mind the-marks to-know which from another into oneself
transferre permittitur.
to-transfer it-is-permitted

68 'Continuo pecoris generosi pullus in arvis altius ingreditur
straightway of-a-herd noble the-colt in the-fields higher steps
et mollia crura reponit: primus et ire viam et fluvios
and soft legs sets-down first both to-go the-way and rivers

temptare minantis audet et ignoto sese committere
to-try threatening he-dares and to-an-unknown himself to-entrust
ponti, nec vanos horret strepitus. illi ardua cervix
bridge nor empty does-he-shudder-at noises to-him a-high neck
argutumque caput, brevis alvus obesaque terga, luxuriatque
and-a-fine head a-short belly and-fat back and-luxuriates
toris animosum pectus. tum, si qua sonum procul arma
with-muscles the-spirited breast then if any a-sound far-off arms
dederunt, stare loco nescit, micat auribus et tremit
have-given to-stand in-place he-knows-not he-twitches with-ears and trembles
artus conlectumque premens volvit sub naribus ignem.'
in-limbs and-gathered pressing rolls beneath nostrils the-fire
Dum aliud agit, Vergilius noster descripsit virum 69
while another-thing he-does Vergil our has-described a-man
fortem: ego certe non aliam imaginem magno viro
brave I certainly not another image to-a-great man
dederim. si mihi M. Cato exprimendus sit, inter fragores
would-give if by-me Marcus Cato to-be-expressed were amid the-crashes
bellorum civilium inpavidus et primus incessens admotos
of-wars civil undaunted and first attacking the-moved-up
iam exercitus Alpibus civilique se bello ferens obvium:
already armies to-the-Alps and-to-civil himself war bringing in-the-way
non alium illi adsignaverim vultum, non alium habitum.
not another to-him I-would-assign face not another bearing
Altius certe nemo ingredi potuit quam qui simul 70
higher certainly no-one to-step could than he-who at-once
contra Caesarem Pompeiumque se sustulit et aliis
against Caesar and-Pompey himself raised and with-some
Caesareanas opes, aliis Pompeianas †tibi foventibus
Caesarean wealth with-others Pompeian for-you [?] fostering
utrumque provocavit ostenditque aliquas esse et rei
both challenged and-showed some to-be also of-the-thing

publicae partes. nam parum est in Catone dicere: 'nec vanos
public partisans for too-little it-is of Cato to-say nor empty
horret strepitus.' quidni? cum veros vicinosque non
does-he-shudder-at noises why-not since true and-near-ones not
horreat, cum contra decem legiones et Gallica auxilia
he-shudders-at since against ten legions and Gallic auxiliaries
et mixta barbarica arma civilibus vocem liberam mittat et
and mixed barbarian arms with-civil a-voice free he-sends and
rem publicam hortetur, ne pro libertate decidat, sed omnia
the-thing public exhorts lest for liberty it-fall but all-things
experiatur, honestius in servitutem casura quam itura.
try more-honorably into slavery about-to-fall than about-to-go

71 Quantum in illo vigoris ac spiritus, quantum in publica
how-much in him of-vigor and of-spirit how-much in public
trepidatione fiduciaest! scit se unum esse, de cuius
alarm confidence-there-is he-knows himself the-one to-be about whose
statu non agatur: non enim quaeri, an liber Cato,
state not it-is-dealt not for to-be-asked whether free Cato
sed an inter liberos sit: inde periculorum gladiorumque
but whether among the-free he-be thence of-dangers and-of-swords
contemptus. libet admirantem invictam constantiam
the-contempt it-pleases one-admiring the-unconquered constancy
viri inter publicas ruinas non labantis dicere: 'luxuriatque
of-a-man amid public ruins not tottering to-say and-luxuriates
toris animosum pectus.'
with-muscles the-spirited breast

72 Proderit non tantum quales esse soleant boni viri, dicere
it-will-profit not only of-what-sort to-be are-wont good men to-say
formamque eorum et lineamenta deducere, sed quales
and-the-form of-them and lineaments to-draw-out but of-what-sort
fuerint narrare et exponere, Catonis illud ultimum ac
they-were to-tell and to-set-forth Cato's that last and

fortissimum vulnus, per quod libertas emisit animam, Laeli
bravest wound through which liberty sent-forth (its)-breath of-Laelius
sapientiam et cum suo Scipione concordiam, alterius Catonis
the-wisdom and with his Scipio the-concord of-the-other Cato
domi forisque egregia facta, Tuberonis ligneos lectos, cum
at-home and-abroad the-outstanding deeds of-Tubero the-wooden couches when
in publicum sternerent, haedinasque pro stragulis pelles et
for the-public they-spread-(them) and-goatskin for coverlets hides and
ante ipsius Iovis cellam adposita conviviis vasa fictilia.
before of-the-very Jupiter the-shrine set-out for-the-banquets vessels earthenware
quid aliud paupertatem in Capitolio consecrare? ut
what else-(was-it) poverty on the-Capitol to-consecrate though
nullum aliud factum eius habeam, quo illum Catonibus
no other deed of-him I-have by-which him among-the-Catos
inseram, hoc parum credimus? censura fuit illa, non cena.
I-may-insert this too-little do-we-believe a-censorship was that not a-dinner
O quam ignorant homines cupidi gloriae, quid illa sit aut 73
O how are-ignorant men desirous of-glory what it is or
quemadmodum petenda! illo die populus Romanus multorum
how to-be-sought on-that day the-people Roman of-many
supellectilem spectavit, unius miratus est. omnium illorum
the-furniture watched of-one admired has of-all those
aurum argentumque fractum est et milliens conflatum,
the-gold and-silver broken has-been and a-thousand-times melted-down
at omnibus saeculis Tuberonis fictilia durabunt. Vale.
but through-all ages Tubero's earthenware will-last farewell

XCVI · TO LIVE IS TO SOLDIER

Lucilius is resentful and complaining. Seneca tells him that nothing in his troubles is bad except the resentment. Sickness, loss, and fear are not accidents: they are decreed, and Seneca does not merely obey god but agrees with him. They are the taxes of living, and whoever prays for old age prays for them too. To wish for a life without discomfort is unmanly. Life is a soldier's service, and the brave are those who are tossed about on hard campaigns, not those kept safe in an idle peace.

Tamen tu indignaris aliquid aut quereris et non intellegis 1
yet you resent something or complain and not do-you-understand
nihil esse in istis mali nisi hoc unum, quod indignaris
nothing to-be in those of-evil except this one-thing that you-resent
et quereris? si me interrogas, nihil puto viro miserum
and complain if me you-ask nothing I-think for-a-man wretched
nisi aliquid esse in rerum natura, quod putet miserum.
except something to-be in of-things the-nature which he-thinks wretched
non feram me, quo die aliquid ferre non potero. male
not I-will-bear myself on-what day something to-bear not I-will-be-able badly
valeo: pars fati est. familia decubuit, faenus offendit,
I-fare a-part of-fate it-is the-household has-fallen-sick interest has-gone-amiss
domus crepuit, damna, vulnera, labores, metus incucurrerunt:
the-house has-creaked losses wounds labors fears have-rushed-in
solet fieri. hoc parum est: debuit fieri.
it-is-wont to-happen this too-little is it-was-bound to-happen
Decernuntur ista, non accidunt. si quid credis mihi, 2
are-decreed those-things not they-befall if anything you-believe me
intimos adfectus meos tibi cum maxime detego: in omnibus,
inmost feelings my to-you just now I-uncover in all-things
quae adversa videntur et dura, sic formatus sum: non pareo
which adverse seem and hard thus shaped I-am not I-obey

deo, sed adsentior. ex animo illum, non quia necesse est,
god but I-assent from the-mind him not because necessary it-is
sequor. nihil umquam mihi incidet, quod tristis excipiam, quod
I-follow nothing ever to-me will-befall which sad I-may-receive which
malo vultu. nullum tributum invitus conferam. omnia autem,
with-bad face no tribute unwilling I-will-pay all-things moreover
ad quae gemimus, quae expavescimus, tributa vitae sunt:
at which we-groan which we-dread tributes of-life are
horum, mi Lucili, nec speraveris immunitatem nec petieris.
of-these my Lucilius neither hope-for immunity nor seek-(it)
3 Vesicae te dolor inquietavit, epistulae venerunt parum
of-the-bladder you the-pain has-disquieted letters have-come too-little
dulces, detrimenta continua, propius accedam, de capite
sweet losses continuous nearer I-will-approach about (your)-head
timuisti. quid, tu nesciebas haec te optare, cum
you-have-feared what you did-you-not-know these you to-wish-for when
optares senectutem? omnia ista in longa vita sunt,
you-wished-for old-age all those in a-long life are
quomodo in longa via et pulvis et lutum et pluvia.
as on a-long road both dust and mud and rain
4 'Sed volebam vivere, carere tamen incommodis omnibus.' tam
but I-was-wishing to-live to-lack yet disadvantages all so
effeminata vox virum dedecet. videris, quemadmodum
effeminate a-voice a-man disgraces you-will-have-seen how
hoc votum meum excipias: ego illud magno animo, non
this prayer my you-receive I it with-great spirit not
tantum bono facio: neque di neque deae faciant, ut
only with-good make neither gods nor goddesses let-make that
te fortuna in deliciis habeat.
you fortune among (her)-darlings may-hold

Ipse te interroga, si quis potestatem tibi deus faciat, 5
you-yourself yourself ask if any the-power to-you god should-make
utrum velis vivere in macello an in castris. atqui vivere,
whether you-would-wish to-live in the-market or in the-camp and-yet to-live
Lucili, militare est. itaque hi, qui iactantur et per operosa
Lucilius to-soldier is and-so these who are-tossed and through laborious
atque ardua sursum ac deorsum eunt et expeditiones
and steep-places up and down go and expeditions
periculosissimas obeunt, fortes viri sunt primoresque
most-dangerous undergo brave men are and-the-foremost
castrorum; isti, quos putida quies aliis laborantibus
of-the-camp those whom rotten rest with-others laboring
molliter habet, turturillae sunt, tuti contumeliae causa. Vale.
softly holds little-turtledoves are safe of-(their)-contempt by-reason farewell

XCVII · THE JURORS OF CLODIUS

Luxury and loose morals are the fault of men, not of an age. Seneca recalls the trial of Clodius for adultery committed during a sacrifice from which men are barred: the jurors were bought with money and with nights with matrons and noble youths, as Cicero's own words record, and Catulus mocked them for asking a guard. That was in Cato's day. Men enjoy their sins, yet all hide them: wickedness fears the dark itself. Seneca agrees with Epicurus that the guilty may be safe but never carefree, since conscience is their punishment.

Erras, mi Lucili, si existimas nostri saeculi esse vitium 1
you-err my Lucilius if you-think of-our age to-be the-vice
luxuriam et neglegentiam boni moris et alia, quae
luxury and neglect of-good custom and other-things which
obiecit suis quisque temporibus: hominum sunt ista,
has-charged to-his-own each times of-men are those-things

non temporum. nulla aetas vacavit a culpa. et si
not of-times no age has-been-free from fault and if
aestimare licentiam cuiusque saeculi incipias, pudet dicere,
to-value the-license of-each age you-begin it-shames to-say
numquam apertius quam coram Catone peccatum est.
never more-openly than before Cato sinned it-was

2 Credat aliquis pecuniam esse versatam in eo iudicio,
would-believe anyone money to-have-been dealt in that trial
in quo reus erat P. Clodius ob id adulterium,
in which the-defendant was Publius Clodius on-account-of that adultery
quod cum Caesaris uxore in operto commiserat violatis
which with Caesar's wife in secret he-had-committed with-violated
religionibus eius sacrificii, quod pro populo fieri
the-rites of-that sacrifice which for the-people to-be-done
dicitur sic summotis extra consaeptum omnibus viris, ut
is-said so with-removed outside the-enclosure all men that
picturae quoque masculorum animalium contegantur? atqui
pictures also of-male animals are-covered and-yet
dati iudicibus nummi sunt et, quod hac etiamnunc
given to-the-jurors coins were and what than-this still
pactione turpius est, stupra insuper matronarum et
bargain more-shameful is debaucheries besides of-matrons and
adulescentulorum nobilium stilari loco exacta sunt.
of-youths noble of-a-gratuity in-place exacted were

3 Minus crimine quam absolutione peccatum est: adulterii
less in-the-crime than in-the-acquittal sinned it-was of-adultery
reus adulteria divisit nec ante fuit de salute securus,
the-defendant adulteries distributed nor before was-he about (his)-safety carefree
quam similes sui iudices suos reddidit. haec in eo iudicio
than like himself jurors his he-rendered these-things in that trial

facta sunt, in quo, si nihil aliud, Cato testimonium dixerat.
done were in which if nothing else Cato testimony had-said
ipsa ponam verba Ciceronis, quia res fidem excedit.
the-very I-will-set words of-Cicero because the-matter belief exceeds
'Accersivit ad se, promisit, intercessit, dedit. iam vero — 4
he-summoned to himself he-promised he-stood-surety he-gave now indeed
o di boni, rem perditam! — etiam noctes certarum
O gods good a-matter ruined even nights of-certain
mulierum atque adulescentulorum nobilium introductiones
women and of-youths noble introductions
nonnullis iudicibus pro mercedis cumulo fuerunt.'
for-some jurors for of-the-fee a-heaping-up were
Non vacat de pretio queri, plus in accessionibus 5
not there-is-leisure about the-price to-complain more in the-accessories
fuit. 'vis severi illius uxorem? dabo illam. vis
there-was do-you-wish of-stern that-man the-wife I-will-give her do-you-wish
divitis huius? tibi praestabo concubitum. adulterium nisi
of-rich this-man's to-you I-will-provide the-bedding adultery unless
feceris, damna. illa formonsa, quam desideras, veniet. illius
you-do condemn that beautiful-one whom you-desire will-come of-her
tibi noctem promitto nec differo; intra comperendinationem
to-you a-night I-promise nor do-I-defer within the-adjournment
fides promissi mei stabit.' plus est distribuere adulteria
the-faith of-promise my will-stand more it-is to-distribute adulteries
quam facere: hoc vero matribus familiae denuntiare est.
than to-do this indeed to-mothers of-household to-give-notice is
Hi iudices Clodiani a senatu petierant praesidium, 6
these jurors Clodian from the-senate had-sought a-guard
quod non erat nisi damnaturis necessarium, et
which not was except to-those-about-to-condemn necessary and
inpetraverant. itaque eleganter illis Catulus absoluto
had-obtained-(it) and-so elegantly to-them Catulus with-acquitted

reo ‘quid vos’ inquit ‘praesidium a nobis petebatis?
the-defendant why you he-says a-guard from us were-you-seeking
an ne nummi vobis eriperentur?’ inter hos tamen iocos
or lest coins from-you be-snatched amid these yet jests
inpune tulit ante iudicium adulter, in iudicio leno,
with-impunity came-off before the-trial an-adulterer in the-trial a-pimp
qui damnationem peius effugit quam meruit.
who condemnation worse escaped than he-deserved-(it)

7 Quicquam fuisse corruptius illis moribus credis,
anything to-have-been more-corrupt than-those morals do-you-believe
quibus libido non sacris inhiberi, non iudiciis poterat, quibus
in-which lust not by-rites to-be-restrained not by-trials could in-which
in ea ipsa quaestione, quae extra ordinem senatusconsulto
in that very inquiry which outside the-order by-senate-decree
exercebatur, plus quam quaerebatur, admissum est?
was-being-conducted more than was-being-inquired-into committed was
quaerebatur, an post adulterium aliquis posset tutus
it-was-being-inquired whether after adultery anyone could safe
esse: apparuit sine adulterio tutum esse non posse.
be it-appeared without adultery safe to-be not to-be-able

8 Hoc inter Pompeium et Caesarem, inter Ciceronem
this between Pompey and Caesar between Cicero
Catonemque commissum est, Catonem inquam illum,
and-Cato committed was Cato I-say that
quo sedente populus negatur permisisse sibi postulare
with-whom sitting the-people is-denied to-have-permitted itself to-demand
Florales iocos nudandarum meretricum, si credis spectasse
Floral jests of-to-be-stripped harlots if you-believe to-have-watched
tunc severius homines quam iudicasse. et fient et
then more-sternly men than to-have-judged both will-be-done and

facta sunt ista, et licentia urbium aliquando disciplina
done have-been those-things and the-license of-cities sometimes by-discipline
metuque, numquam sponte considet.
and-fear never of-its-own-accord will-settle
Non est itaque quod credas nos plurimum libidini 9
not there-is-(reason) and-so that you-believe us most to-lust
permisisse, legibus minimum. longe enim frugalior haec
to-have-permitted to-laws least by-far for more-frugal this
iuventus est quam illa, cum reus adulterium apud
youth is than that when the-defendant adultery before
iudices negaret, iudices apud reum confiterentur, cum
the-jurors denied the-jurors before the-defendant confessed when
stuprum committeretur rei iudicandae causa, cum
debauchery was-committed of-the-matter to-be-judged for-the-sake when
Clodius isdem vitiis gratiosus, quibus nocens, conciliaturas
Clodius by-the-same vices in-favor by-which guilty procurements
exerceret in ipsa causae dictione. credat hoc quisquam?
practiced in the-very of-the-case pleading would-believe this anyone
qui damnabatur uni adulterio, absolutus est multis.
he-who was-being-condemned for-one adultery acquitted was by-many
Omne tempus Clodios, non omne Catones feret. ad deteriora 10
every time Clodii not every Catos will-bear for worse-things
faciles sumus, quia nec dux potest nec comes deesse, et
ready we-are because neither leader can nor companion be-lacking and
res ipsa etiam sine duce, sine comite procedit. non
the-thing itself even without a-leader without a-companion goes-forward not
pronum est tantum ad vitia, sed praeceps, et quod plerosque
sloping it-is only to vices but headlong and what most
inemendabiles facit, omnium aliarum artium peccata artificibus
incorrigible makes of-all other arts the-sins to-the-craftsmen
pudori sunt offenduntque deerrantem, vitae peccata delectant.
for-a-shame are and-offend the-one-straying of-life the-sins delight

11 Non gaudet navigio gubernator everso, non gaudet aegro
not rejoices in-a-vessel the-helmsman overturned not rejoices in-a-sick-man
medicus elato, non gaudet orator, si patroni culpa
the-physician carried-out not rejoices the-orator if by-the-advocate's fault
reus cecidit, at contra omnibus crimen suum
the-defendant has-fallen but on-the-contrary to-all crime their-own
voluptati est. laetatur ille adulterio, in quod inritatus
for-a-pleasure is rejoices that-man in-adultery into which provoked
est ipsa difficultate. laetatur ille circumscriptione
he-was by-the-very difficulty rejoices that-man in-cheating
furtoque, nec ante illi culpa quam culpae fortuna
and-theft nor before him the-fault than of-the-fault the-fortune
displicuit. id prava consuetudine evenit.
has-displeased that by-crooked custom happens

12 Alioquin ut scias subesse animis etiam in pessima
otherwise that you-may-know to-underlie minds even into the-worst-things
abductis boni sensum nec ignorari turpe, sed neglegi:
led-away of-good a-sense nor to-be-unknown the-shameful but to-be-neglected
omnes peccata dissimulant et, quamvis feliciter cesserint,
all sins dissemble and although happily they-have-turned-out
fructu illorum utuntur, ipsa subducunt. at bona
the-fruit of-them they-use (the-sins)-themselves they-withdraw but good
conscientia prodire vult et conspici: ipsas nequitia
conscience to-come-forth wishes and to-be-beheld the-very wickedness
tenebras timet.
darkness fears

13 Eleganter itaque ab Epicuro dictum puto: 'potest nocenti
elegantly and-so by Epicurus said I-think it-can to-the-guilty
contingere, ut lateat, latendi fides non potest',
befall that he-lie-hidden of-lying-hidden the-assurance not it-can
aut si hoc modo melius hunc explicari posse iudicas
or if in-this way better this to-be-unfolded to-be-able you-judge

sensum: ‘ideo non prodest latere peccantibus, quia
meaning therefore not it-profits to-lie-hidden those-sinning because
latendi etiam si felicitatem habent, fiduciam non habent.’
of-lying-hidden even if the-luck they-have the-confidence not they-have
ita est, tuta scelera esse possunt, secura esse non possunt.
so it-is safe crimes to-be can carefree to-be not they-can
Hoc ego repugnare sectae nostrae, si sic expediatur, non 14
this I to-conflict with-school our if thus it-be-explained not
iudico. quare? quia prima illa et maxima peccantium est
judge why because first that and greatest of-those-sinning is
poena peccasse, nec ullum scelus, licet illud fortuna
the-penalty to-have-sinned nor any crime though it fortune
exornet muneribus suis, licet tueatur ac vindicet, inpunitum
adorn with-gifts her though she-protect and defend unpunished
est, quoniam sceleris in scelere supplicium est. sed
is since of-crime in the-crime the-punishment is but
nihilominus et hae illam secundae poenae premunt ac
nonetheless also these it second penalties press and
secuntur, timere semper et expavescere et securitati
follow to-fear always and to-dread and of-freedom-from-care
diffidere. quare ego hoc supplicio nequitiam liberem?
to-despair why I from-this punishment wickedness should-free
quare non semper illam in suspenso relinquam?
why not always it in suspense should-I-leave
Illic dissentiamus cum Epicuro, ubi dicit nihil iustum esse 15
there let-us-disagree with Epicurus where he-says nothing just to-be
natura et crimina vitanda esse, quia vitari metus non
by-nature and crimes to-be-avoided to-be because to-be-avoided fear not
posse: hic consentiamus mala facinora conscientia flagellari
to-be-able here let-us-agree bad deeds by-conscience to-be-scourged
et plurimum illi tormentorum esse eo, quod perpetua
and very-much to-it of-torments to-be by-that that perpetual

illam sollicitudo urget ac verberat, quod sponsoribus
it anxiety presses and lashes that the-sureties
securitatis suae non potest credere. hoc enim ipsum
of-freedom-from-care its not it-can trust this for very-thing
argumentum est, Epicure, natura nos a scelere abhorrere,
a-proof is Epicurus by-nature us from crime to-shrink
quod nulli non etiam inter tuta timor est. multos
that to-none not even amid safe-things fear there-is many
fortuna liberat poena, metu neminem.
fortune frees from-penalty from-fear no-one

16 Quare nisi quia infixa nobis eius rei aversatio est, quam
why unless because fixed-in us of-that thing an-aversion is which
natura damnavit? ideo numquam fides latendi fit
nature has-condemned therefore never assurance of-lying-hidden comes
etiam latentibus, quia coarguit illos conscientia et
even to-those-lying-hidden because convicts them conscience and
ipsos sibi ostendit. proprium autem est nocentium
themselves to-themselves shows proper moreover it-is of-the-guilty
trepidare. male de nobis actum erat, quod multa scelera
to-tremble badly with us dealt it-had-been that many crimes
legem et vindicem effugiunt et scripta supplicia, nisi
law and avenger escape and written punishments unless
illa naturalia et gravia de praesentibus solverent et in
those natural and heavy-(ones) on the-spot they-paid and into
locum patientiae timor cederet. Vale.
the-place of-suffering fear passed farewell

XCVIII · MORTAL GOODS

No one is happy who hangs on good fortune. Fortune gives only the material of good and evil; the mind makes of it what it will. We should hold children, wife, and property as things not ours forever, and not suffer before we must.

Metrodorus wrote that every good of mortals is mortal. Seneca adds that what we have had, no one can take. Many have conquered fire, exile, and death, and refused wealth and office. Seneca ends with an old man in great pain who goes on living for the sake of those he is useful to.

Numquam credideris felicem quemquam ex felicitate 1
never believe happy anyone from prosperity
suspensum. fragilibus innititur, qui adventicio laetus est:
hanging on-fragile-things he-leans who in-the-adventitious glad is
exibit gaudium, quod intravit. at illud ex se ortum fidele
will-go-out the-joy which has-entered but that from itself sprung faithful
firmumque est et crescit et ad extremum usque prosequitur:
and-firm is and grows and to the-last right accompanies
cetera, quorum admiratio est vulgo, in diem bona sunt.
the-rest of-which admiration is with-the-crowd for a-day goods are
'quid ergo? non usui ac voluptati esse possunt?' quis
what then not for-use and for-pleasure to-be can-they who
negat? sed ita, si illa ex nobis pendent, non ex illis nos.
denies but so if they from us hang not from them we
Omnia, quae fortuna intuetur, ita fructifera ac iucunda 2
all-things which fortune looks-upon so fruitful and pleasant
fiunt, si qui habet illa, se quoque habet nec in
become if he-who has them himself also has nor in
rerum suarum potestate est. errant enim, Lucili, qui aut
of-things his the-power is they-err for Lucilius who either
boni aliquid nobis aut malum iudicant tribuere fortunam:
of-good something to-us or evil judge to-bestow fortune
materiam dat bonorum ac malorum et initia rerum
the-material she-gives of-goods and of-evils and the-beginnings of-things
apud nos in malum bonumve exiturarum. valentior enim
with us into evil or-good about-to-turn-out stronger for

omni fortuna animus est et in utramque partem ipse res
than-all fortune the-mind is and to either side itself affairs
suas ducit beataeque ac miserae vitae sibi causa est.
its leads and-of-a-happy and of-a-wretched life for-itself the-cause is
3 Malus omnia in malum vertit, etiam quae cum specie
the-bad-man all-things into evil turns even what with the-appearance
optimi venerant; rectus atque integer corrigit prava
of-the-best had-come the-upright and whole-man corrects the-crooked-things
fortunae et dura atque aspera ferendi scientia mollit
of-fortune and hard and rough-things of-bearing by-the-knowledge softens
idemque et secunda grate excipit modesteque et
and-the-same both favorable-things gratefully receives and-modestly and
adversa constanter ac fortiter. qui licet prudens sit,
adverse-things constantly and bravely who though prudent he-be
licet exacto faciat cuncta iudicio, licet nihil supra vires
though with-exact he-do all-things judgment though nothing above powers
suas temptet, non continget illi bonum illud integrum et
his he-attempt not will-befall him good that whole and
extra minas positum, nisi certus adversus incerta est.
outside threats placed unless sure against uncertain-things he-is
4 Sive alios observare volueris, liberius enim inter aliena
whether others to-observe you-wish freer for among another's-things
iudicium est, sive te ipsum favore seposito: et senties
judgment is or you yourself with-favor set-aside both you-will-feel
hoc et confiteberis, nihil ex his optabilibus et caris
this and will-confess nothing of these desirable and dear-things
utile esse, nisi te contra levitatem casus rerumque casum
useful to-be unless yourself against the-lightness of-chance and-of-things chance
sequentium instruxeris, nisi illud frequenter et sine querella
following you-have-equipped unless that frequently and without complaint
inter singula damna dixeris: 'dis aliter visum est.'
amid single losses you-have-said to-the-gods otherwise seemed it-has

Immo mehercules ut carmen fortius ac iustius petam, 5
nay by-Hercules that a-chant braver and juster I-may-seek
quo animum tuum magis fulcias, hoc dicito, quotiens
by-which mind your more you-may-prop this say as-often-as
aliquid aliter quam cogitabas evenerit: 'di melius.'
something otherwise than you-were-thinking has-turned-out the-gods better
sic composito nihil accidet. sic autem conponetur, si,
thus to-one-composed nothing will-befall thus moreover he-will-be-composed if
quid humanarum rerum varietas possit, cogitaverit, antequam
what of-human things the-variety can he-has-thought before
senserit, si et liberos et coniugem et patrimonium
he-has-felt if both children and wife and patrimony
sic habuerit tamquam non utique semper habiturus et
so he-has-held as-if not assuredly always about-to-have and
tamquam non futurus ob hoc miserior, si habere
as-if not about-to-be on-account-of this more-wretched if to-have
desierit. calamitosus est animus futuri anxius et ante
he-has-ceased calamitous is a-mind of-the-future anxious and before
miserias miser, qui sollicitus est, ut ea, quibus
miseries wretched which anxious is that those-things by-which
delectatur, ad extremum usque permaneant.
it-is-delighted to the-last right may-remain
Nullo enim tempore conquiescet et expectatione venturi 6
at-no for time will-it-rest and by-expectation of-the-coming
praesentia, quibus frui poterat, amittet. in aequo est
the-present-things which to-enjoy it-could it-will-lose on a-level is
autem amissae rei miseratio et timor amittendae.
moreover of-a-lost thing the-pity and the-fear of-one-to-be-lost
Nec ideo praecipio tibi neglegentiam. tu vero metuenda 7
nor therefore do-I-prescribe to-you negligence you indeed things-to-be-feared
declina. quidquid consilio prospici potest, prospice.
turn-aside-from whatever by-counsel to-be-foreseen can foresee

quodcumque laesurum est, multo ante quam accidat speculare
whatever about-to-hurt is much before than it-happens spy-out
et averte. in hoc ipsum tibi plurimum conferet fiducia
and turn-away for this very-thing to-you very-much will-contribute confidence
et ad tolerandum omne obfirmata mens. potest fortunam
and for enduring everything a-steeled mind can fortune
cavere, qui potest ferre. certe in tranquillo non
guard-against he-who can bear-(it) certainly in calm not
tumultuatur. nihil est nec miserius nec stultius quam
it-is-in-tumult nothing is neither more-wretched nor more-foolish than
praetimere. quae ista dementia est malum suum antecedere?
to-fear-beforehand what that madness is evil one's-own to-go-before
8 Denique ut breviter includam, quod sentio, et istos satagios
finally that briefly I-may-include what I-think and those fussers
ac sibi molestos describam tibi, tam intemperantes
and to-themselves troublesome I-may-describe to-you as intemperate
in ipsis miseriis quam sunt ante illas. plus dolet quam
in the-very miseries as they-are before them more grieves than
necesse est, qui ante dolet quam necesse est. eadem
necessary is he-who before grieves than necessary is by-the-same
enim infirmitate dolorem non aestimat, qua non exspectat;
for weakness pain not he-values by-which not he-awaits-(it)
eadem intemperantia fingit sibi perpetuam felicitatem
by-the-same intemperance he-fashions for-himself perpetual prosperity
suam, fingit crescere debere quaecumque contigerunt, non
his he-fashions to-grow to-ought whatever has-befallen not
tantum durare, et oblitus huius petauri, quo humana
only to-last and having-forgotten this springboard by-which human-things
iactantur, sibi uni fortuitorum constantiam spondet.
are-tossed for-himself alone of-chance-things constancy he-pledges

Egregie itaque videtur mihi Metrodorus dixisse in ea 9
excellently and-so seems to-me Metrodorus to-have-said in that
epistula, qua sororem amisso optimae indolis filio
letter in-which (his)-sister with-lost of-the-best disposition a-son
adloquitur: 'mortale est omne mortalium bonum.' de his
he-addresses mortal is every of-mortals good about these
loquitur bonis, ad quae concurritur. nam illud verum
he-speaks goods to which there-is-a-running-together for that true
bonum non moritur, certum est sempiternumque, sapientia
good not dies sure it-is and-everlasting wisdom
et virtus: hoc unum contingit inmortale mortalibus.
and virtue this one-thing befalls immortal to-mortals
Ceterum tam inprobi sunt tamque obliti, quo eant, quo 10
but so shameless they-are and-so forgetful whither they-go whither
illos singuli dies turbent, ut mirentur aliquid ipsos
them single days drive-in-turmoil that they-wonder something themselves
amittere amissuri uno die omnia. quicquid est, dominus
to-lose about-to-lose in-one day all-things whatever it-is master
inscriberis, apud te est, tuum non est: nihil firmum
you-are-inscribed with you it-is yours not it-is nothing firm
infirmo, nihil fragili aeternum et invictum est. tam
for-the-infirm nothing for-the-frail eternal and unconquered is as
necesse est perire quam perdere et hoc ipsum, si intellegimus,
necessary it-is to-perish as to-lose and this very-thing if we-understand
solacium est. aequo animo perde, pereundum est.
a-comfort is with-even mind lose to-be-perished it-is
Quid ergo adversus has amissiones auxili invenimus? hoc, ut 11
what then against these losses of-help do-we-find this that
memoria teneamus amissa nec cum ipsis fructum excidere
in-memory we-hold things-lost nor with themselves the-fruit to-fall-away
patiamur, quem ex illis percepimus. habere eripitur, habuisse
we-allow which from them we-have-gathered to-have is-snatched to-have-had

numquam. peringratus est, qui cum amisit, pro accepto
never most-ungrateful is he-who when he-has-lost for the-thing-received
nihil debet. rem nobis eripit casus, usum fructumque apud
nothing owes the-thing from-us snatches chance the-use and-fruit with
nos relinquit, quem nos iniquitate desiderii perdidimus.
us it-leaves which we by-the-unfairness of-longing have-lost

12 Dic tibi: ex istis, quae terribilia videntur, nihil est
say to-yourself of those which terrible seem nothing is
invictum. singula vicere iam multi: ignem Mucius,
unconquered single-ones have-conquered already many fire Mucius
crucem Regulus, venenum Socrates, exilium Rutilius,
the-cross Regulus poison Socrates exile Rutilius
mortem ferro adactam Cato: et nos vincamus aliquid.
death by-steel driven Cato also we let-us-conquer something

13 Rursus ista, quae ut speciosa et felicia trahunt vulgum, a
again those-things which as showy and happy draw the-crowd by
multis et saepe contempta sunt. Fabricius divitias imperator
many and often despised have-been Fabricius riches as-general
reiecit, censor notavit. Tubero paupertatem et se
rejected as-censor branded Tubero poverty both of-himself
dignam et Capitolio iudicavit, cum fictilibus in publica cena
worthy and of-the-Capitol judged when earthenware at a-public dinner
usus ostendit debere iis hominem esse contentum,
having-used he-showed to-ought with-those man to-be content
quibus di etiamnunc uterentur. honores reppulit pater
which the-gods still used honors repelled the-father
Sextius, qui ita natus, ut rem publicam deberet capessere,
Sextius who so born that the-thing public he-ought to-take-up
latum clavum divo Iulio dante non recepit. intellegebat
the-broad stripe with-the-deified Julius giving not he-accepted he-understood

enim quod dari posset, et eripi posse. nos quoque
for what to-be-given could also to-be-snatched to-be-able we also
aliquid et ipsi faciamus animose: simus inter exempla.
something even ourselves let-us-do spiritedly let-us-be among the-examples
Quare defecimus? quare desperamus? quicquid fieri potuit, 14
why have-we-failed why do-we-despair whatever to-be-done could
potest, nos modo purgemus animum sequamurque naturam,
can we only let-us-cleanse the-mind and-follow nature
a qua aberranti cupiendum timendumque est et fortuitis
from which for-one-straying to-be-desired and-to-be-feared it-is and chance-things
serviendum. licet reverti in viam, licet in integrum
to-be-served it-is-allowed to-return into the-way it-is-allowed into wholeness
restitui: restituamur, ut possimus dolores, quocumque
to-be-restored let-us-be-restored that we-may-be-able pains in-whatever
modo corpus invaserint, perferre et fortunae dicere:
way the-body they-have-invaded to-bear-through and to-fortune to-say
'cum viro tibi negotium est: quaere, quem vincas.'
with a-man for-you the-business is seek whom you-may-conquer
∗∗∗ His sermonibus et his similibus lenitur illa vis 15
(lacuna) by-these talks and to-these similar is-soothed that force
ulceris, quam opto mehercules mitigari et aut sanari
of-the-ulcer which I-wish by-Hercules to-be-mitigated and either to-be-healed
aut stare et cum ipso senescere. sed securus de illo
or to-stand and with himself to-grow-old but carefree about him
sum: de nostro damno agitur, quibus senex egregius
I-am about our loss it-is-dealt from-whom an-old-man outstanding
eripitur. nam ipse vitae plenus est, cui adici nihil
is-snatched for he-himself of-life full is to-which to-be-added nothing
desiderat sua causa, sed eorum, quibus utilis est.
he-desires for-his-own sake but of-those to-whom useful he-is

16 Liberaliter facit, quod vivit. alius iam hos cruciatus
generously he-does that he-lives another already these tortures
finisset: hic tam turpe putat mortem fugere quam
would-have-ended this-man as shameful thinks death to-flee as
ad mortem confugere. ‘quid ergo? non, si suadebit res,
to death to-take-refuge what then not if will-urge the-matter
exibit?’ quidni exeat, si nemo iam uti eo poterit?
will-he-go-out why-not should-he-go-out if no-one now to-use him will-be-able
si nihil aliud quam dolori operam dabit?
if nothing else than to-pain attention he-will-give

17 Hoc est, mi Lucili, philosophiam in opere discere et ad
this is my Lucilius philosophy in the-work to-learn and on
verum exerceri: videre, quid homo prudens animi habeat
the-real-thing to-be-exercised to-see what a-man prudent of-spirit has
contra mortem, contra dolorem, cum illa accedat, hic premat.
against death against pain when that approaches this presses
quid faciendum sit, a faciente discendum est. adhuc
what to-be-done is from the-doer to-be-learned is thus-far
argumentis actum est, an posset aliqui dolori resistere,
by-arguments done it-has-been whether could anyone pain resist
an mors magnos quoque animos admota summittere.
whether death great also spirits brought-near could-lower

18 Quid opus est verbis? in rem praesentem eamus: nec
what need is of-words into the-matter present let-us-go neither
mors illum contra dolorem facit fortiorem nec dolor contra
death him against pain makes braver nor pain against
mortem. contra utrumque sibi fidit nec spe mortis
death against both himself he-trusts nor in-hope of-death
patienter dolet nec taedio doloris libenter moritur:
patiently feels-pain nor from-weariness of-pain gladly dies
hunc fert, illam expectat. Vale.
this he-bears that he-awaits farewell

XCIX · TO MARULLUS, ON HIS SON

Seneca sends Lucilius the letter he wrote to Marullus, who was said to be bearing the death of a small son weakly. It scolds more than it consoles. Marullus should be glad of what he had; the past is the one possession no chance can touch. Measured against all time, the oldest life is brief, and the boy has lost only a gamble more likely to end in loss. Tears that fall of themselves are allowed, tears put on for others are not. Seneca rejects Metrodorus's saying that there is a pleasure akin to grief.

Epistulam, quam scripsi Marullo, cum filium parvulum 1
the-letter which I-wrote to-Marullus when a-son tiny
amisisset et diceretur molliter ferre, misi tibi, in qua
he-had-lost and was-said softly to-bear-(it) I-have-sent to-you in which
non sum solitum morem secutus nec putavi leniter illum
not I-have the-usual custom followed nor thought gently him
debere tractari, cum obiurgatione esset quam solacio dignior.
to-ought to-be-handled since of-reproof he-was than of-comfort more-worthy
adflicto enim et magnum vulnus male ferenti paulisper
to-one-afflicted for and a-great wound badly bearing for-a-little-while
cedendum est, exsatiet se aut certe primum impetum
to-be-yielded it-is let-him-sate himself or certainly the-first rush
effundat: hi, qui sibi lugere sumpserunt, protinus
pour-out these who for-themselves to-mourn have-taken-up at-once
castigentur et discant quasdam etiam lacrimarum ineptias esse.
let-be-chastised and let-learn some even of-tears absurdities to-be
Solacia expectas? convicia accipe. molliter tu fers mortem 2
comforts do-you-expect reproaches receive softly you bear the-death
filii: quid faceres, si amicum perdidisses? decessit filius
of-a-son what would-you-do if a-friend you-had-lost has-departed a-son
incertae spei, parvulus: pusillum temporis perît.
of-uncertain hope tiny a-little of-time has-perished

3 Causas doloris conquirimus et de fortuna etiam inique
causes of-grief we-seek-out and about fortune even unfairly
queri volumus, quasi non sit iustas querendi causas
to-complain we-wish as-if not she-is just of-complaining causes
praebitura: at mehercules satis mihi iam videbaris animi
about-to-offer but by-Hercules enough to-me already you-seemed of-spirit
habere etiam adversus solida mala, nedum ad istas umbras
to-have even against solid evils much-less for those shadows
malorum, quibus ingemescunt homines moris causa. quod
of-evils at-which groan men of-custom for-the-sake what
damnorum omnium maximum est, si amicum perdidisses,
of-losses all the-greatest is if a-friend you-had-lost
danda opera erat, ut magis gauderes, quod habueras,
to-be-given effort was that more you-rejoiced that you-had-had
quam maereres, quod amiseras.
than you-grieved that you-had-lost

4 Sed plerique non computant, quanta perceperint,
but most not reckon how-great-things they-have-received
quantum gavisi sint. hoc habet inter reliqua mali dolor
how-much rejoiced they-have this has among the-rest of-evil grief
iste: non supervacuus tantum, sed ingratus est. ergo
that not superfluous only but ungrateful it-is therefore
quod habuisti talem amicum, perît opera? tot annis,
that you-had such a-friend has-perished the-effort in-so-many years
tanta coniunctione vitae, tam familiari studiorum societate
in-so-great a-union of-life in-so familiar of-studies a-fellowship
nil actum est? cum amico effers amicitiam? et
nothing done has-been with the-friend do-you-carry-out friendship and
quid doles amisisse, si habuisse non prodest? mihi
why do-you-grieve to-have-lost if to-have-had not profits me
crede, magna pars ex iis, quos amavimus, licet ipsos casus
believe a-great part of those whom we-have-loved though themselves chance

abstulerit, apud nos manet. nostrum est, quod praeteriit,
has-carried-off with us remains ours is what has-passed
tempus nec quicquam est loco tutiore quam quod fuit.
time nor anything is in-a-place safer than what has-been
Ingrati adversus percepta spe futuri sumus, quasi non 5
ungrateful toward things-received in-hope of-the-future we-are as-if not
quod futurum est, si modo successerit nobis, cito in
what about-to-be is if only it-has-succeeded for-us quickly into
praeterita transiturum sit. anguste fructus rerum determinat,
past-things about-to-pass were narrowly the-fruits of-things be-bounds
qui tantum praesentibus laetus est: et futura et praeterita
who only in-present-things glad is both future-things and past-things
delectant, haec exspectatione, illa memoria, sed alterum
delight these by-expectation those by-memory but the-one
pendet et non fieri potest, alterum non potest non fuisse.
hangs and not to-happen can the-other not can not have-been
quis ergo furor est certissimo excidere? adquiescamus
what therefore madness is-it from-the-surest to-fall-away let-us-rest
iis, quae iam hausimus, si modo non perforato
in-those-things which already we-have-drunk if only not with-pierced
animo hauriebamus et transmittente quicquid acceperat.
mind we-were-drinking and letting-through whatever it-had-received
Innumerabilia sunt exempla eorum, qui liberos iuvenes 6
innumerable are the-examples of-those who children young
sine lacrimis extulerint, qui in senatum aut in aliquod
without tears have-carried-out who into the-senate or into some
publicum officium a rogo redierint et statim aliud
public duty from the-pyre have-returned and at-once another-thing
egerint. nec inmerito: nam primum supervacuum est dolere,
have-done nor undeservedly for first superfluous it-is to-grieve
si nihil dolendo proficias. deinde iniquum est queri
if nothing by-grieving you-gain then unfair it-is to-complain

de eo, quod uni accidit, omnibus restat. deinde
about that which to-one has-happened for-all remains then
desiderii stulta conquestio est, ubi minimum interest inter
of-longing foolish the-complaint is where the-least differs between
amissum et desiderantem. eo itaque aequiore animo
the-lost and the-one-longing by-that and-so with-more-even mind
esse debemus, quod quos amisimus, sequimur.
to-be we-ought that whom we-have-lost we-follow

7 Respice celeritatem rapidissimi temporis, cogita brevitatem
look-back-at the-speed of-most-rapid time think-of the-shortness
huius spatii, per quod citatissimi currimus, observa hunc
of-this space through which most-swiftly we-run observe this
comitatum generis humani eodem tendentis minimis
company of-the-race human to-the-same-place tending by-the-least
intervallis distinctum, etiam ubi maxima videntur: quem
intervals separated even where the-greatest they-seem whom
putas perisse, praemissus est. quid autem dementius
you-think to-have-perished sent-ahead he-has-been what moreover more-mad
quam, cum idem tibi iter emetiendum sit, flere eum,
than when the-same by-you journey to-be-measured-out is to-weep-for him
qui antecessit? flet aliquis factum, quod non ignoravit
who has-gone-before weeps anyone at-a-thing-done which not he-was-ignorant
futurum? aut si mortem in homine non cogitavit, sibi
about-to-be or if death in a-man not he-thought-of himself
inposuit.
he-deceived

8 Flet aliquis factum, quod aiebat non posse non
weeps anyone at-a-thing-done which he-used-to-say not to-be-able not
fieri? quisquis aliquem queritur mortuum esse, queritur
to-happen whoever someone complains dead to-be complains

hominem fuisse. omnis eadem condicio devinxit: cui
a-man to-have-been all the-same condition has-bound to-whom
nasci contigit, mori restat.
to-be-born has-befallen to-die remains
Intervallis distinguimur, exitu aequamur. hoc quod inter 9
by-intervals we-are-separated by-the-end we-are-made-equal this which between
primum diem et ultimum iacet, varium incertumque est: si
the-first day and the-last lies varied and-uncertain is if
molestias aestimes, etiam puero longum, si velocitatem, etiam
troubles you-value even for-a-boy long if speed even
seni angustum. nihil non lubricum et fallax et omni
for-an-old-man narrow nothing not slippery and deceptive and than-every
tempestate mobilius. iactantur cuncta et in contrarium
weather more-changeable are-tossed all-things and into the-contrary
transeunt iubente fortuna, et in tanta volutatione rerum
pass with-bidding fortune and in so-great a-rolling of-things
humanarum nihil cuiquam nisi mors certum est. tamen
human nothing for-anyone except death sure is yet
de eo queruntur omnes, in quo uno nemo decipitur.
about that complain all in which one-thing no-one is-deceived
'sed puer decessit.' nondum dico melius agi cum eo, qui
but a-boy he-departed not-yet I-say better to-be-dealt with him who
cito vita defungitur: ad eum transeamus, qui consenuit.
quickly with-life is-done to him let-us-pass who has-grown-old
Quantulo vincit infantem? propone temporis profundi 10
by-how-little does-he-conquer the-infant set-before of-time deep
vastitatem et universum complectere, deinde hoc, quod
the-vastness and the-whole embrace then this which
aetatem vocamus humanam, conpara immenso: videbis,
age we-call human compare to-the-immense you-will-see

quam exiguum sit, quod optamus, quod extendimus. ex
how small it-is what we-wish-for what we-extend of
hoc quantum lacrimae, quantum sollicitudines occupant?
this how-much tears how-much anxieties occupy

11 Quantum mors, antequam veniat, optata, quantum valitudo,
how-much death before it-comes wished-for how-much ill-health
quantum timor? quantum tenent aut rudes aut inutiles
how-much fear how-much hold either raw or useless
anni? dimidium ex hoc edormitur. adice labores, luctus,
years half of this is-slept-away add labors griefs
pericula, et intelleges etiam in longissima vita minimum
dangers and you-will-understand even in the-longest life the-least
esse, quod vivitur.
to-be what is-lived

12 Sed quis tibi concedet non melius se habere eum, cui
but who to-you will-concede not better himself to-have him to-whom
cito reverti licet, cui ante lassitudinem peractum
quickly to-return it-is-allowed for-whom before weariness finished
est iter? vita nec bonum nec malum est: boni ac
has-been the-journey life neither good nor evil is of-good and
mali locus est. ita nihil ille perdidit nisi aleam in
of-evil the-place it-is thus nothing he has-lost except a-dice-throw toward
damnum certiorem. potuit evadere modestus et prudens,
loss surer he-could turn-out modest and prudent
potuit sub cura tua in meliora formari, sed, quod
he-could under care your into better-things to-be-shaped but what
iustius timetur, potuit fieri pluribus similis.
more-justly is-feared he-could become to-the-many like

13 Aspice illos iuvenes, quos ex nobilissimis domibus in
behold those young-men whom from the-noblest houses into
harenam luxuria proiecit; aspice illos, qui suam alienamque
the-arena luxury has-cast behold those who their-own and-another's

libidinem exercent mutuo inpudici, quorum nullus sine
lust practice mutually unchaste of-whom no without
ebrietate, nullus sine aliquo insigni flagitio dies exit: plus
drunkenness no without some signal disgrace day goes-out more
timeri quam sperari potuisse manifestum erit. non
to-be-feared than to-be-hoped to-have-been-able manifest it-will-be not
debes itaque causas doloris accersere nec levia incommoda
you-ought and-so causes of-grief to-summon nor light disadvantages
indignando cumulare.
by-resenting to-heap-up

Non hortor, ut nitaris et surgas; non tam male de 14
not I-urge that you-strive and rise not so badly about
te iudico, ut tibi adversus hoc totam putem virtutem
you I-judge that by-you against this the-whole I-think virtue
advocandam. non est dolor iste, sed morsus: tu illum dolorem
to-be-summoned not is pain that but a-bite you it pain
facis. sine dubio multum philosophia profecit, si puerum
make without doubt much philosophy has-availed if a-boy
nutrici adhuc quam patri notiorem animo forti desideras.
to-the-nurse still than to-the-father better-known with-mind brave you-miss

Quid? nunc ego duritiam suadeo et in funere ipso rigere 15
what now I hardness do-I-urge and at the-funeral itself to-be-stiff
vultum volo et animum ne contrahi quidem patior?
the-face do-I-wish and the-mind not to-be-contracted even do-I-allow
minime. inhumanitas est ista, non virtus, funera suorum
by-no-means inhumanity is that not virtue the-funerals of-one's-own
isdem oculis, quibus ipsos, videre nec commoveri ad
with-the-same eyes with-which themselves to-see nor to-be-moved at
primam familiarium divulsionem. puta autem me vetare:
the-first of-familiars tearing-away suppose moreover me to-forbid

quaedam sunt sui iuris. excidunt etiam retinentibus
some-things are of-their-own right fall even from-those-holding-back
lacrimae et animum profusae levant.
tears and the-mind poured-forth they-lighten

16 Quid ergo est? permittamus illis cadere, non imperemus;
what then is-it let-us-permit them to-fall not command
fluat, quantum adfectus eiecerit, non quantum poscet
let-flow as-much-as feeling has-cast-out not as-much-as will-demand
imitatio. nihil vero maerori adiciamus nec illum ad alienum
imitation nothing indeed to-grief let-us-add nor it to another's
augeamus exemplum. plus ostentatio doloris exigit quam
let-us-increase example more the-display of-grief exacts than
dolor: quotus quisque sibi tristis est? clarius, cum
grief how-few each for-himself sad is louder when
audiuntur, gemunt et taciti quietique dum secretum est,
they-are-heard they-groan and silent and-quiet while secret it-is
cum aliquos videre, in fletus novos excitantur. tunc
when some they-have-seen into weepings new they-are-roused then
capiti suo manus ingerunt, quod potuerant facere nullo
on-head their hands they-lay which they-had-been-able to-do with-no-one
prohibente liberius, tunc mortem comprecantur sibi,
forbidding more-freely then death they-pray for-themselves
tunc lectulo devolvuntur: sine spectatore cessat dolor.
then from-the-couch they-roll-down without a-spectator ceases grief

17 Sequitur nos ut in aliis rebus, ita in hac quoque hoc vitium,
follows us as in other things so in this also this vice
ad plurium exempla componi nec quid oporteat, sed quid
to of-the-many the-examples to-be-composed nor what is-needful but what
soleat, aspicere. a natura discedimus, populo nos damus
is-wont to-regard from nature we-depart to-the-people ourselves we-give
nullius rei bono auctori et in hac re sicut in his
of-no thing to-a-good author and in this matter just-as in these

omnibus inconstantissimo. videt aliquem fortem in luctu suo:
all most-inconstant it-sees someone brave in grief his
impium vocat et efferatum; videt aliquem conlabentem
impious it-calls-(him) and brutalized it-sees someone collapsing
et corpori adfusum: effeminatum ait et enervem.
and upon-the-body poured effeminate it-says and nerveless
Omnia itaque ad rationem revocanda sunt. stultius vero 18
all-things and-so to reason to-be-recalled are more-foolish indeed
nihil est quam famam captare tristitiae et lacrimas
nothing is than a-reputation to-catch-at for-sadness and tears
adprobare, quas iudico sapienti viro alias permissas cadere,
to-approve which I-judge for-the-wise man some permitted to-fall
alias vi sua latas. dicam, quid intersit. cum primus
others by-force their-own borne I-will-say what differs when the-first
nos nuntius acerbi funeris perculit, cum tenemus corpus
us message of-a-bitter funeral has-struck when we-hold a-body
e complexu nostro in ignem transiturum: lacrimas
from embrace our into the-fire about-to-pass tears
naturalis necessitas exprimit et spiritus ictu doloris
natural necessity presses-out and the-breath by-the-blow of-grief
inpulsus quemadmodum totum corpus quatit, ita oculos,
driven as the-whole body it-shakes so the-eyes
quibus adiacentem umorem perpremit et expellit.
to-which the-adjacent moisture it-presses-through and drives-out
Hae lacrimae per elisionem cadunt nolentibus nobis: aliae 19
these tears through squeezing fall with-unwilling us others
sunt, quibus exitum damus, cum memoria eorum, quos
there-are to-which an-outlet we-give when the-memory of-those whom
amisimus, retractatur, et inest quiddam dulce tristitiae,
we-have-lost is-handled-again and there-is-in something sweet in-sadness
cum occurrunt sermones eorum iucundi, conversatio hilaris,
when occur the-talks of-them pleasant the-company cheerful

officiosa pietas: tunc oculi velut in gaudio relaxantur. his
the-dutiful devotion then the-eyes as-if in joy are-relaxed in-these
indulgemus, illis vincimur.
we-indulge by-those we-are-conquered
20 Non est itaque, quod lacrimas propter †circumstantem
not there-is-(reason) and-so that tears because-of the-bystander [?]
adsidentemque aut contineas aut exprimas: nec cessant
and-sitting-by either you-hold-in or press-out neither do-they-cease
nec fluunt umquam tam turpiter quam finguntur:
nor do-they-flow ever so shamefully as they-are-feigned
eant sua sponte. ire autem possunt placidis atque
let-them-go of-their-own accord to-go moreover they-can for-the-placid and
compositis. saepe salva sapientis auctoritate fluxerunt
composed often with-safe of-the-wise-man the-authority they-have-flowed
tanto temperamento, ut illis nec humanitas nec dignitas
with-so-great tempering that to-them neither humanity nor dignity
deesset. licet, inquam, naturae obsequi gravitate servata.
was-lacking it-is-allowed I-say nature to-obey with-gravity kept
21 Vidi ego in funere suorum verendos, in quorum
I-have-seen I at the-funeral of-their-own-(men) to-be-revered on whose
ore amor eminebat remota omni lugentium scaena,
face love stood-out with-removed all of-mourners the-stage
nihil erat nisi quod veris dabatur adfectibus. est
nothing there-was except what to-true was-given feelings there-is
aliquis et dolendi decor: hic sapienti servandus est et
some also of-grieving grace this by-the-wise-man to-be-kept is and
quemadmodum in ceteris rebus, ita etiam in lacrimis aliquid
as in the-other things so even in tears something
sat est: inprudentium ut gaudia sic dolores exundavere.
enough is of-the-imprudent as joys so griefs have-overflowed

Aequo animo excipe necessaria. quid incredibile, quid novum 22
with-even mind receive necessary-things what incredible what new
evenit? quam multis cum maxime funus locatur, quam
has-happened for-how many just now a-funeral is-being-contracted for-how
multis vitalia emuntur, quam multi post luctum tuum
many grave-clothes are-being-bought how many after grief your
lugent! quotiens cogitaveris puerum fuisse, cogita et
mourn as-often-as you-have-thought a-boy-(him) to-have-been think also
hominem, cui nihil certi promittitur, quem fortuna non
a-man to-whom nothing of-certain is-promised whom fortune not
utique perducit ad senectutem: unde visum est, dimittit.
assuredly leads-through to old-age whence seemed it-has she-dismisses
Ceterum frequenter de illo loquere et memoriam eius, 23
but frequently about him speak and the-memory of-him
quantum potes, celebra. quae ad te saepius revertetur,
as-much-as you-can celebrate which to you oftener will-return
si erit sine acerbitate ventura. nemo enim libenter
if it-will-be without bitterness about-to-come no-one for gladly
tristi conversatur, nedum tristitiae. si quos sermones
with-a-sad-man keeps-company much-less with-sadness if any talks
eius, si quos quamvis parvoli iocos cum voluptate
of-him if any however of-a-tiny-(boy) jests with pleasure
audieras, saepius repete: potuisse illum implere spes
you-had-heard oftener repeat to-have-been-able him to-fulfill hopes
tuas, quas paterna mente conceperas, audacter adfirma.
your which with-paternal mind you-had-conceived boldly affirm
Oblivisci quidem suorum ac memoriam cum corporibus 24
to-forget indeed one's-own and memory with the-bodies
efferre et effusissime flere, meminisse parcissime,
to-carry-out and most-effusively to-weep to-remember most-sparingly
inhumani animi est. sic aves, sic ferae suos diligunt,
of-an-inhuman mind is so birds so wild-beasts their-own love

quarum concitatus est amor et paene rabidus, sed cum
of-which roused is the-love and almost rabid but with
amissis totus extinguitur. hoc prudentem virum non decet:
the-lost wholly is-extinguished this a-prudent man not befits
meminisse perseveret, lugere desinat.
to-remember let-him-persevere to-mourn let-him-cease

25 Illud nullo modo probo, quod ait Metrodorus: esse
that in-no way do-I-approve which says Metrodorus to-be
aliquam cognatam tristitiae voluptatem, hanc esse captandam
some akin to-sadness pleasure this to-be to-be-caught
in eiusmodi tempore. ipsa Metrodori verba subscripsi.
in of-this-kind a-time the-very of-Metrodorus words I-have-written-below
Μητροδώρου ἐπιστολῶν πρὸς τὴν ἀδελφήν. Ἔστιν γάρ
of-Metrodorus of-letters to the sister there-is for
τις ἡδονὴ λύπῃ συγγενής, ἣν χρὴ θηρεύειν κατὰ
a-certain pleasure to-grief akin which it-is-right to-hunt at
τοῦτον τὸν καιρόν.
this the time

26 De quibus non dubito quid sis sensurus. quid enim
about which not I-doubt what you-are about-to-feel what for
est turpius quam captare in ipso luctu voluptatem,
is more-shameful than to-catch-at in the-very grief pleasure
immo per luctum, et inter lacrimas quoque quod iuvet,
nay through grief and amid tears also what may-please
quaerere? hi sunt, qui nobis obiciunt nimium rigorem et
to-seek these are those-who to-us object excessive rigor and
infamant praecepta nostra duritiae, quod dicamus dolorem aut
defame precepts our for-hardness because we-say grief either
admittendum in animum non esse aut cito expellendum.
to-be-admitted into the-mind not to-be or quickly to-be-expelled

utrum tandem est aut incredibilius aut inhumanius non sentire
which at-last is either more-incredible or more-inhuman not to-feel
amisso amico dolorem an voluptatem in ipso dolore aucupari?
with-lost a-friend grief or pleasure in the-very grief to-hunt
Nos quod praecipimus, honestum est: cum aliquid lacrimarum 27
we what prescribe honorable is when something of-tears
adfectus effuderit et, ut ita dicam, despumaverit, non esse
feeling has-poured-out and that so I-may-say has-foamed-off not to-be
tradendum animum dolori. quid, tu dicis miscendam
to-be-handed-over the-mind to-grief what you do-you-say to-be-mixed
ipsi dolori voluptatem? sic consolamur crustulo
with-the-very grief pleasure so we-console with-a-little-cake
pueros, sic infantium fletum infuso lacte conpescimus.
boys so of-infants the-weeping with-poured-in milk we-check
ne illo quidem tempore, quo filius ardet aut amicus
not at-that even time in-which a-son burns or a-friend
expirat, cessare pateris voluptatem, sed ipsum vis
breathes-out to-cease do-you-allow pleasure but the-very do-you-wish
titillare maerorem? utrum honestius dolor ab animo
to-tickle grief which more-honorably grief from the-mind
summovetur an voluptas ad dolorem quoque admittitur?
is-removed or pleasure to grief also is-admitted
'admittitur' dico? captatur et quidem ex ipso.
is-admitted do-I-say it-is-caught-at and indeed from itself
'Est aliqua' inquit 'voluptas cognata tristitiae.' istuc nobis 28
there-is some he-says pleasure akin to-sadness that for-us
licet dicere, vobis quidem non licet. unum bonum
it-is-allowed to-say for-you indeed not it-is-allowed one good
nostis voluptatem, unum malum dolorem: quae potest
you-know pleasure one evil pain what can
inter bonum et malum esse cognatio? sed puta esse:
between good and evil be kinship but suppose to-be

nunc potissimum eruitur? et ipsum dolorem scrutamur,
now most-of-all is-it-dug-out and the-very grief do-we-search
an quid habeat iucundum circa se et voluptarium?
whether anything it-has pleasant around itself and pleasurable
29 Quaedam remedia aliis partibus corporis salutaria velut
some remedies for-other parts of-the-body wholesome as
foeda et indecora adhiberi aliis nequeunt, et quod aliubi
foul and unseemly to-be-applied to-others cannot and what elsewhere
prodesset sine damno verecundiae, id fit inhonestum
would-help without loss of-modesty that becomes dishonorable
loco vulneris: non te pudet luctum voluptate sanare?
by-the-place of-the-wound not you does-it-shame grief with-pleasure to-heal
severius ista plaga curanda est. illud potius admone,
more-sternly that blow to-be-cured is that rather advise
nullum mali sensum ad eum, qui perît, pervenire: nam
no of-evil feeling to him who has-perished to-arrive for
si pervenit, non perît.
if it-arrives not he-has-perished
30 Nulla, inquam, res eum laedit, qui nullus est: vivit, si laeditur.
no I-say thing him hurts who none is he-lives if he-is-hurt
utrum putas illi male esse, quod nullus est, an quod est
which do-you-think for-him badly to-be that none he-is or that he-is
adhuc aliquis? atqui nec ex eo potest ei tormentum esse,
still someone and-yet neither from that can for-him torment be
quod non est: quis enim nullius sensus est? nec ex eo, quod
which not he-is what for of-none feeling is nor from that which
est: effugit enim maximum mortis incommodum, non esse.
he-is he-has-escaped for the-greatest of-death disadvantage not to-be
31 Illud quoque dicamus ei, qui deflet ac desiderat in aetate
that also let-us-say to-him who weeps-for and misses in age
prima raptum: omnes, quantum ad brevitatem aevi, si
first one-snatched all as-far-as to the-shortness of-age if

universo conpares, et iuvenes et senes, in aequo sumus.
with-the-whole you-compare both young and old on a-level we-are
minus enim ad nos ex aetate omni venit quam quod
less for to us from age all comes than what
minimum esse quis dixerit, quoniam quidem minimum
least to-be anyone would-say since indeed the-least
aliqua pars est: hoc quod vivimus, proximum nihilost: et
some part is this which we-live nearest to-nothing-is and
tamen, o dementiam nostram, late disponitur.
yet O madness our widely it-is-laid-out
Haec tibi scripsi, non tamquam expectaturus esses 32
these-things to-you I-have-written not as-if about-to-await you-were
remedium tam serum, liquet enim mihi te locutum
a-remedy so late it-is-clear for to-me you to-have-spoken
tecum quicquid lecturus es, sed ut castigarem
with-yourself whatever about-to-read you-are but that I-might-chastise
exiguam illam moram, qua a te recessisti, et in
small that delay in-which from yourself you-withdrew and for
reliquom adhortarer, contra fortunam tolleres animos
the-rest might-exhort-(you) against fortune you-should-raise spirits
et omnia eius tela, non tamquam possent venire, sed
and all her weapons not as-if they-could come but
tamquam utique essent ventura, prospiceres. Vale.
as-if assuredly they-were about-to-come you-should-foresee farewell

Lucilius has read the books of Fabianus Papirius and found the style loose. Seneca defends him: his speech flows without being forced, and he composed character, not words, writing for minds and not for ears. His words are chosen, not hunted, and his thoughts honorable. He lacks the orator's sting and sudden strokes, but the whole body is sound. Cicero, Asinius Pollio, and Livy may be set above him, and to be beaten by only three is to stand high. Seneca remembers hearing him: full rather than solid, and fit to rouse the young.

1 Fabiani Papiri libros, qui inscribuntur civilium, legisse
of-Fabianus Papirius the-books which are-entitled of-civil-affairs to-have-read
te cupidissime scribis, et non respondisse expectationi
yourself most-eagerly you-write and not to-have-answered expectation
tuae, deinde oblitus de philosopho agi conpositionem
your then having-forgotten about a-philosopher to-be-dealt the-composition
eius accusas. puta esse quod dicis et effundi verba,
of-him you-accuse suppose to-be what you-say and to-be-poured-out the-words
non figi: primum habet ista res suam gratiam et
not to-be-fixed first has that thing its-own charm and
est decor proprius orationis leniter lapsae. multum enim
there-is a-grace proper of-speech gently gliding much for
interesse existimo, utrum exciderit an fluxerit. adice nunc,
to-differ I-think whether it-has-fallen-out or flowed add now
quod in hoc quoque, quod dicturus sum, ingens differentia
that in this also which about-to-say I-am a-huge difference
est. Fabianus mihi non effundere videtur orationem, sed
there-is Fabianus to-me not to-pour-out seems speech but
fundere: adeo larga est et sine perturbatione, non sine
to-pour so ample it-is and without disturbance not without
cursu tamen veniens.
a-course yet coming

Illud plane fatetur et praefert, non esse tractatam nec diu 2
that plainly it-confesses and displays not to-be handled nor long
tortam. sed ita, ut vis, esse credamus: mores ille, non
twisted but so as you-wish to-be let-us-believe morals he not
verba conposuit et animis scripsit ista, non auribus.
words composed and for-minds wrote those-things not for-ears
Praeterea ipso dicente non vacasset tibi 3
besides with-himself speaking not there-would-have-been-leisure for-you
partes intueri: adeo te summa rapuisset, et fere quae
the-parts to-look-at so you the-whole would-have-seized and generally what
inpetu placent, minus praestant ad manum relata. sed
by-rush please less excel to the-hand brought-back but
illud quoque multum est primo aspectu oculos occupasse,
that also much is at-first sight the-eyes to-have-seized
etiam si contemplatio diligens inventura est quod arguat.
even if contemplation careful about-to-find is what it-may-censure
Si me interrogas, maior ille est, qui iudicium abstulit 4
if me you-ask greater he is who judgment has-carried-off
quam qui meruit: et scio hunc tutiorem esse, scio
than he-who has-deserved-(it) and I-know this-one safer to-be I-know
audacius sibi de futuro promittere. oratio sollicita
more-boldly for-himself about the-future to-promise speech anxious
philosophum non decet: ubi tandem erit fortis et
a-philosopher not befits where at-last will-he-be brave and
constans, ubi periculum sui faciet, qui timet verbis?
constant where trial of-himself will-he-make who fears for-words
Fabianus non erat neglegens in oratione, sed securus. itaque 5
Fabianus not was negligent in speech but carefree and-so
nihil invenies sordidum: electa verba sunt, non captata
nothing you-will-find mean chosen the-words are not hunted
nec huius saeculi more contra naturam suam posita et
nor of-this age in-the-manner against nature their placed and

inversa, splendida tamen, quamvis sumantur e medio. sensus
inverted splendid yet although they-are-taken from the-midst meanings
honestos et magnificos habes, non coactos in sententiam,
honorable and magnificent you-have not forced into a-maxim
sed latius dictos. videbimus, quid parum recisum sit, quid
but more-broadly said we-will-see what too-little cut-back is what
parum structum, quid non huius recentis politurae: cum
too-little built what not of-this recent polish when
circumspexeris omnia, nullas videbis angustias inanis.
you-have-looked-around-at all-things no you-will-see narrowness empty

6 Desit sane varietas marmorum et concisura aquarum
let-be-lacking by-all-means variety of-marbles and the-channeling of-waters
cubiculis interfluentium et pauperis cella et quicquid
through-bedrooms flowing-between and a-poor-man's cell and whatever
aliud luxuria non contenta decore simplici miscet: quod
else luxury not content with-grace simple mixes what
dici solet, domus recta est. adice nunc, quod de
to-be-said is-wont the-house upright is add now that about
conpositione non constat. quidam illam volunt esse ex
composition not it-is-agreed some it wish to-be from
horrido comptam, quidam usque eo aspera gaudent,
the-rough combed some right to-that in-rough-things rejoice
ut etiam quae mollius casus explicuit, ex industria dissipent
that even what more-softly chance has-unfolded on purpose they-scatter
et clausulas abrumpant, ne ad expectatum respondeant.
and endings break-off lest to the-expected they-answer

7 Lege Ciceronem: compositio eius una est, pedem curvat
read Cicero composition his one is the-foot it-bends
lenta et sine infamia mollis. at contra Pollionis
slow and without infamy soft but on-the-contrary of-Pollio
Asinii salebrosa et exiliens et ubi minime exspectes,
Asinius jolting and leaping and where least you-would-expect

relictura. denique omnia apud Ciceronem desinunt, aput
about-to-leave-(you) finally all-things with Cicero end with
Pollionem cadunt exceptis paucissimis, quae ad certum
Pollio fall with-excepted very-few which to a-sure
modum et ad unum exemplar adstricta sunt.
measure and to one pattern bound are
Humilia praeterea tibi videri dicis omnia et parum erecta: 8
low besides to-you to-seem you-say all-things and too-little upright
quo vitio carere eum iudico. non sunt enim humilia illa
which fault to-lack him I-judge not are for low those
sed placida et ad animi tenorem quietum compositumque
but placid and to of-mind a-tenor quiet and-composed
formata, nec depressa sed plana. deest illis oratorius vigor
shaped nor pressed-down but level is-lacking to-them oratorical vigor
stimulique, quos quaeris, et subiti ictus sententiarum. sed
and-the-goads which you-seek and sudden strokes of-maxims but
totum corpus, videris quam sit comptum, honestum
the-whole body you-will-have-seen how it-is combed honorable
est. non habet oratio eius, sed debet dignitatem.
is not has speech his but owes dignity
Adfer, quem Fabiano possis praeponere. dic Ciceronem, 9
bring whom to-Fabianus you-can prefer say Cicero
cuius libri ad philosophiam pertinentes paene totidem sunt,
whose books to philosophy pertaining almost as-many are
quot Fabiani: cedam, sed non statim pusillum est, si quid
as Fabianus's I-will-yield but not at-once small it-is if anything
maximo minus est. dic Asinium Pollionem: cedam, et
than-the-greatest less is say Asinius Pollio I-will-yield and
respondeamus: in re tanta eminere est post duos esse.
let-us-answer in a-matter so-great to-stand-out is after two to-be
nomina adhuc T. Livium, scripsit enim et dialogos, quos
name still Titus Livy he-wrote for also dialogues which

non magis philosophiae adnumerare possis quam historiae,
not more to-philosophy to-count you-could than to-history
et ex professo philosophiam continentis libros: huic
and by declaration philosophy containing books to-this-one
quoque dabo locum. vide tamen, quam multos antecedat,
also I-will-give place see yet how many he-goes-before
qui a tribus vincitur et tribus eloquentissimis.
who by three is-conquered and three most-eloquent

10 Sed non praestat omnia: non est fortis oratio eius, quamvis
but not he-provides all-things not is brave speech his although
elata sit; non est violenta nec torrens, quamvis effusa sit;
lofty it-be not it-is violent nor a-torrent although poured-out it-be
non est perspicua, sed pura. 'desideres' inquis 'contra vitia
not it-is transparent but pure you-would-desire you-say against vices
aliquid aspere dici, contra pericula animose, contra fortunam
something harshly to-be-said against dangers spiritedly against fortune
superbe, contra ambitionem contumeliose. volo luxuriam
proudly against ambition insultingly I-wish luxury
obiurgari, libidinem traduci, inpotentiam frangi. sit
to-be-reproved lust to-be-exposed lack-of-control to-be-broken let-there-be
aliquid oratorie acre, tragice grande, comice exile.' vis illum
something oratorically sharp tragically grand comically slender you-wish him
adsidere pusillae rei, verbis: ille rerum se magnitudini
to-sit-by a-small thing words he of-things himself to-the-greatness
addixit, eloquentiam velut umbram non hoc agens trahit.
has-devoted eloquence as-if a-shadow not this doing he-draws

11 Non erunt sine dubio singula circumspecta nec in se
not will-be without doubt single-things circumspect nor into themselves
collecta nec omne verbum excitabit ac punget, fateor. exibunt
gathered nor every word will-rouse and prick I-confess will-go-out
multa nec ferient et interdum otiosa praeterlabetur oratio,
many-things nor will-strike and sometimes idle will-glide-by the-speech

sed multum erit in omnibus lucis, sed ingens sine
but much there-will-be in all of-light but a-huge without
taedio spatium. denique illud praestabit, ut liqueat tibi illum
weariness space finally that it-will-provide that it-be-clear to-you him
sensisse quae scripsit. intelleges hoc actum, ut tu scires
to-have-felt what he-wrote you-will-understand this done that you might-know
quid illi placeret, non ut ille placeret tibi. ad profectum
what him pleased not that he might-please you to progress
omnia tendunt, ad bonam mentem, non quaeritur plausus.
all-things tend to a-good mind not is-sought applause
Talia esse scripta eius non dubito, etiam si magis reminiscor 12
such to-be writings his not I-doubt even if more I-recollect
quam teneo haeretque mihi color eorum non ex recenti
than hold and-clings to-me the-color of-them not from recent
conversatione familiariter, sed summatim, ut solet ex vetere
company familiarly but summarily as it-is-wont from old
notitia: cum audirem certe illum, talia mihi videbantur, non
acquaintance when I-heard certainly him such to-me they-seemed not
solida, sed plena, quae adulescentem indolis bonae attollerent
solid but full which a-young-man of-disposition good might-lift
et ad imitationem sui evocarent sine desperatione
and to imitation of-themselves call-forth without despair
vincendi, quae mihi adhortatio videtur efficacissima. deterret
of-conquering which to-me exhortation seems most-effective deters
enim qui imitandi cupiditatem fecit, spem abstulit.
for he-who of-imitating the-desire has-made the-hope has-taken-away
ceterum verbis abundabat, sine commendatione partium
but in-words he-abounded without commendation of-parts
singularum in universum magnificus. Vale.
single in the-whole magnificent farewell

CI · SENECIO'S LAST DAY

Cornelius Senecio, a Roman knight who had risen from little and was close to great wealth, saw Seneca in the morning, sat all day with a sick friend, dined cheerfully, and was dead by dawn of a quinsy. How foolish, then, to lay out a life when we do not own tomorrow. We should hurry to live and count each day a whole life; whoever does so is free of the fear of death. Seneca despises the prayer of Maecenas, who would accept crippling, deformity, and the cross if only breath remained.

Omnis dies, omnis hora quam nihil simus ostendit et 1
every day every hour how nothing we-are shows and
aliquo argumento recenti admonet fragilitatis oblitos: tum
by-some proof recent admonishes of-frailty the-forgetful then
aeterna meditatos respicere cogit ad mortem. quid
eternal-things those-having-pondered to-look-back it-forces to death what
sibi istud principium velit quaeris? Senecionem Cornelium,
for-itself that beginning means do-you-ask Senecio Cornelius
equitem Romanum splendidum et officiosum, noveras: ex
a-knight Roman splendid and dutiful you-knew from
tenui principio se ipse promoverat et iam illi
a-slender beginning himself he-himself had-advanced and already for-him
declivis erat cursus ad cetera.
downhill was the-course to the-rest
Facilius enim crescit dignitas quam incipit. pecunia quoque 2
more-easily for grows dignity than it-begins money also
circa paupertatem plurimum morae habet, dum ex illa
around poverty very-much of-delay has while out-of it
erepat haeret. iam Senecio divitiis imminebat, ad quas illum
it-creeps it-sticks already Senecio over-riches was-hanging to which him

duae res ducebant efficacissimae, et quaerendi et custodiendi
two things were-leading most-effective both of-seeking and of-keeping
scientia, quarum vel altera locupletem facere potuisset.
the-knowledge of-which even the-one rich to-make could-have
3 Hic homo summae frugalitatis, non minus patrimonii quam
this man of-highest frugality not less of-patrimony than
corporis diligens, cum me ex consuetudine mane
of-body careful when me from custom in-the-morning
vidisset, cum per totum diem amico graviter adfecto
he-had-seen when through the-whole day beside-a-friend gravely affected
et sine spe iacenti usque in noctem adsedisset, cum
and without hope lying right into the-night he-had-sat when
hilaris cenasset, genere valitudinis praecipiti arreptus, angina,
cheerful he-had-dined by-a-kind of-illness headlong seized quinsy
vix conpressum artatis faucibus spiritum traxit in
scarcely compressed by-narrowed throat the-breath he-drew into
lucem. intra paucissimas ergo horas, quam omnibus erat
the-light within very-few therefore hours after all he-had
sani ac valentis officiis functus, decessit.
of-a-healthy and strong-man the-duties performed he-departed
4 Ille, qui et mari et terra pecuniam agitabat, qui ad
he who both by-sea and by-land money was-driving who to
publica quoque nullum relinquens inexpertum genus
public-things also no leaving untried kind
quaestus accesserat, in ipso actu bene cedentium rerum,
of-gain had-approached in the-very act well of-turning-out things
in ipso procurrentis pecuniae impetu raptus est. ‘insere
in the-very of-running-forward money rush snatched he-was graft
nunc, Meliboee, piros, pone ordine vites.’ quam stultum est
now Meliboeus pears set in-order vines how foolish it-is
aetatem disponere ne crastini quidem dominum! o quanta
an-age to-arrange not of-tomorrow even (being)-master O how-great

dementia est spes longas inchoantium: emam aedificabo,
a-madness is hopes long of-those-beginning I-will-buy I-will-build
credam exigam, honores geram, tum deinde lassam et
I-will-lend I-will-exact honors I-will-bear then next a-weary and
plenam senectutem in otium referam.
full old-age into leisure I-will-bring-back
Omnia, mihi crede, etiam felicibus dubia sunt. nihil 5
all-things me believe even for-the-happy doubtful are nothing
sibi quisquam de futuro debet promittere. id quoque,
for-himself anyone about the-future ought to-promise that also
quod tenetur, per manus exit et ipsam, quam premimus,
which is-held through the-hands goes-out and the-very which we-press
horam casus incidit. volvitur tempus rata quidem lege,
hour chance cuts-off rolls time by-fixed indeed law
sed per obscurum: quid autem ad me, an naturae
but through the-dark what moreover to me whether for-nature
certum sit quod mihi incertum est?
sure it-be what for-me uncertain is
Navigationes longas et pererratis litoribus alienis seros 6
voyages long and with-wandered-over shores foreign late
in patriam reditus proponimus, militiam et castrensium
into the-fatherland returns we-set-before-(ourselves) soldiering and of-camp
laborum tarda manipretia, procurationes officiorumque per
labors the-slow rewards procuratorships and-of-offices through
officia processus, cum interim ad latus mors est, quae quoniam
offices advancements when meanwhile at the-side death is which since
numquam cogitatur nisi aliena, subinde nobis ingeruntur
never is-thought-of except another's repeatedly upon-us are-thrust
mortalitatis exempla non diutius quam dum miramur, haesura.
of-mortality examples not longer than while we-wonder about-to-stick

7 Quid autem stultius quam mirari id ullo die factum,
what moreover more-foolish than to-wonder that on-any day done
quod omni potest fieri? stat quidem terminus nobis,
which on-every can to-be-done stands indeed the-limit for-us
ubi illum inexorabilis fatorum necessitas fixit, sed nemo
where it the-inexorable of-the-fates necessity has-fixed but no-one
scit nostrum, quam prope versetur terminum. sic itaque
knows of-us how near he-moves to-the-limit so and-so
formemus animum, tamquam ad extrema ventum sit.
let-us-shape the-mind as-if to the-last-things come it-were
nihil differamus. cotidie cum vita paria faciamus.
nothing let-us-defer daily with life accounts let-us-balance
8 Maximum vitae vitium est, quod inperfecta semper est,
the-greatest of-life fault is that incomplete always it-is
quod aliquid ex illa differtur. qui cotidie vitae suae
that something of it is-deferred he-who daily on-life his
summam manum inposuit, non indiget tempore. ex hac
the-finishing hand has-placed not needs time from this
autem indigentia timor nascitur et cupiditas futuri
moreover need fear is-born and desire of-the-future
exedens animum. nihil est miserius dubitatione venientium
eating-out the-mind nothing is more-wretched than-doubt of-things-coming
quorsus evadant: quantum sit illud quod restat aut
whither they-may-turn-out how-much is that which remains or
quale, sollicita mens inexplicabili formidine agitatur.
of-what-sort an-anxious mind by-inexplicable dread is-driven
9 Quo modo effugiemus hanc volutationem? uno, si vita
in-what way shall-we-escape this rolling in-one if life
nostra non prominebit, si in se colligitur. ille enim
our not will-jut-forward if into itself it-is-gathered he for
ex futuro suspenditur, cui inritum est praesens.
from the-future is-hung for-whom vain is the-present

ubi vero, quidquid mihi debui, redditum est, ubi
when indeed whatever to-myself I-owed rendered has-been when
stabilita mens scit nihil interesse inter diem et saeculum,
a-steadied mind knows nothing to-differ between a-day and an-age
quicquid deinceps dierum rerumque venturum est, ex alto
whatever henceforth of-days and-of-things about-to-come is from on-high
prospicit et cum multo risu seriem temporum cogitat.
it-looks-forth-at and with much laughter the-series of-times it-thinks-of
quid enim varietas mobilitasque casuum perturbabit, si
what for the-variety and-mobility of-chances will-disturb if
certus sis adversus incerta?
sure you-be against uncertain-things
Ideo propera, Lucili mi, vivere et singulos dies singulas 10
therefore hasten Lucilius my to-live and single days single
vitas puta. qui hoc modo se aptavit, cui vita
lives think he-who in-this way himself has-fitted for-whom life
sua cotidie fuit tota, securus est: in spem viventibus
his daily has-been whole carefree is for hope for-those-living
proximum quodque tempus elabitur subitque aviditas et
the-nearest each time slips-away and-there-steals-in greed and
miserrimus ac miserrima omnia efficiens metus mortis. inde
most-wretched and most-wretched all-things making the-fear of-death thence
illud Maecenatis turpissimum votum, quo et debilitatem
that of-Maecenas most-shameful prayer in-which both feebleness
non recusat et deformitatem et novissime acutam crucem,
not he-refuses and deformity and lastly the-sharp cross
dummodo inter haec mala spiritus prorogetur:
provided amid these evils the-breath be-prolonged

11 ‘Debilem facito manu, debilem pede coxo, tuber adstrue
feeble make-(me) in-hand feeble in-foot lame a-bump build-on
gibberum, lubricos quate dentes: vita dum superest, benest;
crooked slippery shake teeth life while it-remains well-it-is
hanc mihi, vel acuta si sedeam cruce, sustine.’
this for-me even on-the-sharp if I-sit cross keep-up

12 Quod miserrimum erat, si incidisset, optatur et tamquam
what most-wretched was if it-had-befallen is-wished-for and as-if
vita petitur supplici mora. contemptissimum putarem,
life is-sought of-torture a-delay most-contemptible I-would-think-(him)
si vivere vellet usque ad crucem: ‘tu vero’ inquit ‘me
if to-live he-wished right to the-cross you indeed he-says me
debilites licet, dum spiritus in corpore fracto et
you-may-enfeeble it-is-allowed provided the-breath in a-body broken and
inutili maneat. depraves licet, dum monstroso et
useless remain you-may-deform it-is-allowed provided to-the-monstrous and
distorto temporis aliquid accedat. suffigas licet et
distorted of-time something be-added you-may-fasten it-is-allowed and
acutam sessuro crucem subdas’: est tanti vulnus
a-sharp for-one-about-to-sit cross put-under is-it of-so-much wound
suum premere et patibulo pendere districtum, dum
one’s-own to-press and from-the-gibbet to-hang stretched provided
differat id, quod est in malis optimum, supplicii finem?
he-defer that which is in evils the-best of-torture the-end
est tanti habere animam, ut agam?
is-it of-so-much to-have breath that I-may-breathe-it-out

13 Quid huic optes nisi deos faciles? quid sibi vult
what for-this-man would-you-wish except gods easy what for-itself means
ista carminis effeminati turpitudo? quid timoris dementissimi
that of-a-poem effeminate the-baseness what of-a-fear most-mad
pactio? quid tam foeda vitae mendicatio? huic putes
the-bargain what so foul of-life a-begging to-this-man do-you-think

umquam recitasse Vergilium ‘usque adeone mori miserum
ever to-have-recited Vergil so-far indeed to-die wretched
est’? optat ultima malorum et quae pati gravissimum
is-it he-wishes-for the-last of-evils and what to-suffer most-grievous
est, extendi ac sustineri cupit: qua mercede? scilicet
is to-be-extended and to-be-kept-up he-desires at-what wage namely
vitae longioris. quod autem vivere est diu mori?
of-a-life longer what moreover to-live is-it long to-die
Invenitur aliquis, qui velit inter supplicia tabescere 14
is-found anyone who would-wish amid tortures to-waste-away
et perire membratim et totiens per stilicidia emittere
and to-perish limb-by-limb and so-often through drippings to-send-out
animam quam semel exhalare? invenitur, qui velit
the-breath than once to-breathe-out is-found one-who would-wish
adactus ad illud infelix lignum, iam debilis, iam pravus
driven to that unhappy wood already feeble already crooked
et in foedum scapularum ac pectoris tuber elisus, cui
and into a-foul of-shoulders and of-breast hump crushed for-whom
multae moriendi causae etiam citra crucem fuerant, trahere
many of-dying causes even short-of the-cross had-been to-draw
animam tot tormenta tracturam? nega nunc magnum
a-breath so-many torments about-to-draw deny now a-great
beneficium esse naturae, quod necesse est mori. multi
benefit to-be of-nature that necessary it-is to-die many
peiora adhuc pacisci parati sunt: etiam amicum prodere,
worse-things still to-bargain ready are even a-friend to-betray
ut diutius vivant, et liberos ad stuprum manu sua
that longer they-may-live and children to debauchery with-hand their-own
tradere, ut contingat lucem videre tot consciam
to-hand-over that it-may-befall the-light to-see of-so-many conscious

scelerum. excutienda vitae cupido est discendumque nihil
crimes to-be-shaken-off of-life the-desire is and-to-be-learned nothing
interesse, quando patiaris, quod quandoque patiendum est.
to-differ when you-suffer what at-some-time to-be-suffered is
15 Quam bene vivas refert, non quam diu: saepe autem in
how well you-live matters not how long often moreover in
hoc est bene, ne diu. Vale.
this is the-well lest long farewell

CII · THE BIRTHDAY OF ETERNITY

Lucilius's letter has woken Seneca from a pleasant dream about the eternity of souls. He returns to their question, whether renown after death is a good. The dialecticians object that no good is made of separate things, and that praise is only a voice. Seneca answers that renown is the judgment of good men, not their noise, and is the good both of the praised and of those who praise. Then he leaves the quibblers: the mind is made for immensity, the body is a lodging, and the day we dread is the birthday of eternity.

1 Quomodo molestus est iucundum somnium videnti qui
as troublesome is a-pleasant dream to-one-seeing he-who
excitat, aufert enim voluptatem, etiam si falsam,
rouses-(him) he-takes-away for a-pleasure even if false
effectum tamen verae habentem: sic epistula tua mihi
the-effect yet of-a-true having so letter your to-me
fecit iniuriam. revocavit enim me cogitationi aptae traditum
has-done injury it-recalled for me to-a-thought fitting given-over
et iturum, si licuisset, ulterius:
and about-to-go if it-had-been-allowed further

Iuvabat de aeternitate animarum quaerere, immo 2
it-was-pleasing about the-eternity of-souls to-inquire nay
mehercules credere. praebebam enim me facilem opinionibus
by-Hercules to-believe I-was-offering for myself ready to-the-opinions
magnorum virorum rem gratissimam promittentium magis
of-great men a-thing most-welcome promising more
quam probantium. dabam me spei tantae. iam eram
than proving I-was-giving myself to-hope so-great already I-was
fastidio mihi, iam reliquias aetatis infractae contemnebam
for-a-disgust to-myself already the-remains of-an-age broken I-was-despising
in immensum illud tempus et in possessionem omnis
into immense that time and into possession of-all
aevi transiturus: cum subito experrectus sum epistula tua
age about-to-pass when suddenly awakened I-was with-letter your
accepta et tam bellum somnium perdidi. quod repetam,
received and so fine a-dream I-lost which I-will-seek-again
si te dimisero, et redimam.
if you I-have-dismissed and will-buy-back
Negat me epistula prima totam quaestionem explicuisse, 3
it-denies me in-letter the-first the-whole question to-have-unfolded
in qua probare conabar id quod nostris placet, claritatem,
in which to-prove I-was-trying that which ours pleases renown
quae post mortem contingit, bonum esse. id enim me non
which after death befalls a-good to-be that for me not
solvisse, quod opponitur nobis: 'nullum' inquiunt 'bonum
to-have-solved which is-set-against us no they-say good
ex distantibus. hoc autem ex distantibus constat.'
from things-standing-apart this moreover from things-standing-apart consists
Quod interrogas, mi Lucili, eiusdem quaestionis est loci 4
what you-ask my Lucilius of-the-same question is of-a-place
alterius, et ideo non hoc tantum, sed alia quoque
other and therefore not this only but other-things also

eodem pertinentia distuleram. quaedam enim, ut scis,
to-the-same pertaining I-had-deferred some-things for as you-know
moralibus rationalia inmixta sunt. itaque illam partem rectam
with-moral rational-things mixed are and-so that part straight
et ad mores pertinentem tractavi: numquid stultum sit ac
and to morals pertaining I-have-handled whether foolish it-be and
supervacuum ultra extremum diem curas transmittere, an
superfluous beyond the-last day cares to-send-across whether
cadant bona nostra nobiscum nihilque sit eius, qui nullus
fall goods our with-us and-nothing be of-him who none
est, an ex eo, quod, cum erit, sensuri non sumus,
is or from that which when it-will-be about-to-feel not we-are
antequam sit, aliquis fructus percipi aut peti possit.
before it-be some fruit to-be-gathered or to-be-sought can
5 Haec omnia mores spectant: itaque suo loco posita
these all morals regard and-so in-their-own place placed
sunt. at quae a dialecticis contra hanc opinionem dicuntur,
they-are but what by the-dialecticians against this opinion are-said
segreganda fuerunt et ideo seposita sunt. nunc, quia
to-be-separated were and therefore set-aside they-are now because
omnia exigis, omnia quae dicunt persequar, deinde
all-things you-demand all-things which they-say I-will-follow-through then
singulis occurram.
single-points I-will-meet
6 Nisi aliquid praedixero, intellegi non poterunt quae
unless something I-have-said-beforehand to-be-understood not will-be-able what
refellentur. quid est, quod praedicere velim? quaedam
will-be-refuted what is-it which to-say-beforehand I-would-wish some
continua corpora esse, ut hominem; quaedam esse composita,
continuous bodies to-be as a-man some to-be composite
ut navem, domum, omnia denique, quorum diversae partes
as a-ship a-house all-things finally of-which the-diverse parts

iunctura in unum coactae sunt; quaedam ex distantibus,
by-joining into one forced are some from things-standing-apart
quorum adhuc membra separata sunt, tamquam exercitus,
of-which still the-members separate are as an-army
populus, senatus. illi enim, per quos ista corpora
a-people a-senate those for through whom those bodies
efficiuntur, iure aut officio cohaerent, natura diducti et
are-made by-law or by-duty cohere by-nature drawn-apart and
singuli sunt. quid est, quod etiamnunc praedicere velim?
single they-are what is-it which still to-say-beforehand I-would-wish
Nullum bonum putamus esse, quod ex distantibus 7
no good we-think to-be which from things-standing-apart
constat. uno enim spiritu unum bonum contineri ac
consists by-one for spirit one good to-be-held and
regi debet, unum esse unius boni principale. hoc si
to-be-ruled ought one to-be of-one good the-ruling-part this if
quando desideraveris, per se probatur: interim ponendum
ever you-desire through itself is-proved meanwhile to-be-set
fuit, quia in nos nostra tela mittuntur.
it-was because against us our weapons are-sent
'Dicitis' inquit 'nullum bonum ex distantibus esse: 8
you-say he-says no good from things-standing-apart to-be
claritas autem ista bonorum virorum secunda opinio est.
renown moreover that of-good men the-favorable opinion is
nam quomodo fama non est unius sermo nec infamia unius
for as fame not is of-one the-talk nor infamy of-one
mala existimatio, sic nec claritas uni bono placuisse.
the-bad estimation so neither renown one good-man to-have-pleased
consentire in hoc plures insignes et spectabiles viri debent,
to-agree in this several distinguished and notable men ought

ut claritas sit. haec autem ex iudiciis plurium efficitur,
that renown there-be this moreover from the-judgments of-several is-made
id est distantium: ergo non est bonum.
that is of-ones-standing-apart therefore not it-is a-good
9 Claritas' inquit 'laus est a bonis bono reddita; laus
renown he-says praise is by the-good to-a-good-man rendered praise
oratio, vox est aliquid significans: vox est autem, licet
speech a-voice is something signifying a-voice is moreover though
virorum sit bonorum, non bonum. nec enim quicquid
of-men it-be good not a-good nor for whatever
vir bonus facit, bonum est. nam et plaudit et sibilat,
a-man good does a-good is for both he-claps and hisses
sed nec plausum quisquam nec sibilum, licet omnia
but neither the-clapping anyone nor the-hiss though all-things
eius admiretur et laudet, bonum dicit, non magis quam
of-him he-admire and praise a-good calls not more than
sternumentum aut tussim. ergo claritas bonum non est.
a-sneeze or a-cough therefore renown a-good not is
10 Ad summam dicite nobis, utrum laudantis an laudati
in sum tell us whether of-the-one-praising or of-the-one-praised
bonum sit: si laudati bonum esse dicitis, tam ridiculam
the-good it-be if of-the-one-praised the-good to-be you-say as ridiculous
rem facitis, quam si adfirmetis meum esse, quod alius
a-thing you-do as if you-affirmed mine to-be that another
bene valeat. sed laudare dignos honesta actio est: ita
well is-healthy but to-praise the-worthy an-honorable action is thus
laudantis bonum est, cuius actio est, non nostrum,
of-the-one-praising the-good it-is whose the-action is not ours
qui laudamur: atqui hoc quaerebatur.'
who are-praised and-yet this was-being-asked

Respondebo nunc singulis cursim. primum an sit 11
I-will-answer now to-single-points cursorily first whether there-be
aliquod ex distantibus bonum, etiamnunc quaeritur
any from things-standing-apart good still is-asked
et pars utraque sententias habet. deinde claritas desiderat
and side each opinions has then renown needs
multa suffragia? potest et unius boni viri iudicio
many votes it-can also of-one good man with-the-judgment
esse contenta: unus nos bonus bonos iudicat.
be content one us good-man good judges
'Quid ergo?' inquit 'et fama erit unius hominis existimatio 12
what then he-says also fame will-be of-one man the-estimation
et infamia unius malignus sermo? gloriam quoque' inquit
and infamy of-one the-malicious talk glory also he-says
'latius fusam intellego, consensum enim multorum exigit.'
more-widely spread I-understand the-consent for of-many it-demands
diversa horum condicio est et illius. quare? quia, si de me
different of-these the-condition is and of-that why because if about me
bene vir bonus sentit, eodem loco sum, quo si omnes
well a-man good thinks in-the-same place I-am as if all
boni idem sentirent: omnes enim, si me cognoverint,
the-good the-same thought all for if me they-have-known
idem sentient. par illis idemque iudicium est, aeque
the-same will-think equal for-them and-the-same judgment is equally
vero inficiscitur. dissidere non possunt: ita pro eo est, ac
by-the-true it-is-imbued to-disagree not they-can thus for that it-is as
si omnes idem sentiant, quia aliud sentire non possunt.
if all the-same thought because another-thing to-think not they-can
Ad gloriam aut famam non est satis unius opinio. 13
for glory or fame not is enough of-one the-opinion
illic idem potest una sententia, quod omnium, quia
there the-same can one opinion as of-all because

omnium, si perrogetur, una erit: hic diversa dissimilium
of-all if it-be-asked-through one it-will-be here diverse of-the-unlike
iudicia sunt. difficiles adfectus, dubia omnia invenies,
the-judgments are difficult feelings doubtful all-things you-will-find
levia, suspecta. putas tu posse unam omnium esse
light suspected do-you-think you to-be-able one of-all to-be
sententiam? non est unius una sententia. illi placet verum,
opinion not is of-one one opinion him pleases the-true
veritatis una vis, una facies est: apud hos falsa sunt,
of-truth one the-force one the-face is among these false are-(the-things)
quibus adsentiuntur. numquam autem falsis constantia
to-which they-assent never moreover in-false-things constancy
est: variantur et dissident.
is they-vary and disagree

14 ‘Sed laus’ inquit ‘nihil aliud quam vox est, vox autem
but praise he-says nothing else than a-voice is a-voice moreover
bonum non est.’ cum dicunt claritatem esse laudem
a-good not is when they-say renown to-be the-praise
bonorum a bonis redditam, non ad vocem referunt, sed
of-the-good by the-good rendered not to the-voice they-refer but
ad sententiam. licet enim vir bonus taceat, sed aliquem
to the-opinion though for a-man good be-silent but someone
iudicet dignum laude esse, laudatus est.
he-judge worthy of-praise to-be praised he-has-been

15 Praeterea aliud est laus, aliud laudatio, haec et vocem
besides one-thing is praise another praising this also a-voice
exigit. itaque nemo dicit laudem funebrem, sed laudationem,
demands and-so no-one says praise funereal but a-praising
cuius officium oratione constat. cum dicimus aliquem laude
whose office in-speech consists when we-say someone of-praise
dignum, non verba illi benigna hominum, sed iudicia
worthy not words to-him kind of-men but judgments

promittimus. ergo laus etiam taciti est bene sentientis
we-promise therefore praise even of-one-silent is well thinking
ac bonum virum apud se laudantis.
and a-good man with himself praising
Deinde, ut dixi, ad animum refertur laus, non ad verba, 16
then as I-said to the-mind is-referred praise not to words
quae conceptam laudem egerunt et in notitiam plurium
which conceived praise have-driven-out and into the-notice of-several
emittunt. laudat qui laudandum esse iudicat. cum tragicus
send-forth praises he-who to-be-praised to-be judges when tragic
ille apud nos ait magnificum esse 'laudari a laudato
that-poet among us says magnificent to-be to-be-praised by a-praised
viro', laude digno ait. et cum aeque antiquos poeta ait
man of-praise worthy he-says and when equally an-ancient poet says
'laus alit artis', non laudationem dicit, quae corrumpit
praise nourishes the-arts not praising he-says which corrupts
artes. nihil enim aeque et eloquentiam et omne aliud
the-arts nothing for equally both eloquence and every other
studium auribus deditum vitiavit quam popularis adsensio.
study to-ears given has-spoiled as popular assent
Fama vocem utique desiderat, claritas potest etiam citra 17
fame a-voice assuredly needs renown can even short-of
vocem contingere contenta iudicio. plena est non tantum
a-voice befall content with-judgment full it-is not only
inter tacentis, sed etiam inter reclamantis. quid intersit
among the-silent but even among those-crying-out-against what differs
inter claritatem et gloriam dicam: gloria multorum
between renown and glory I-will-say glory of-many
iudiciis constat, claritas bonorum. 'cuius' inquit 'bonum
by-the-judgments consists renown of-the-good whose he-says the-good
est claritas, id est laus bono a bonis reddita?
is renown that is praise to-a-good-man by the-good rendered

18 Utrum laudati an laudantis?' utriusque. meum, qui
whether of-the-one-praised or of-the-one-praising of-both mine who
laudor; quia natura me amantem omnium genuit, et bene
am-praised because nature me loving of-all begot and well
fecisse gaudeo, et gratos me invenisse virtutum interpretes
to-have-done I-rejoice and grateful myself to-have-found of-virtues interpreters
laetor: hoc plurium bonum est, quod grati sunt, sed et
I-am-glad this of-several the-good is that grateful they-are but also
meum. ita enim animo conpositus sum, ut aliorum bonum
mine so for in-mind composed I-am that of-others the-good
meum iudicem, utique eorum, quibus ipse sum boni causa.
mine I-judge assuredly of-those for-whom I-myself am of-good the-cause
19 Est istud laudantium bonum, virtute enim geritur: omnis
is that of-those-praising the-good by-virtue for it-is-carried-on every
autem virtutis actio bonum est. hoc contingere illis non
moreover of-virtue action a-good is this to-befall them not
potuisset, nisi ego talis essem. itaque utriusque bonum est
could-have unless I such were and-so of-both the-good it-is
merito laudari, tam mehercules quam bene iudicasse
deservedly to-be-praised as-much by-Hercules as well to-have-judged
iudicantis bonum est et eius, secundum quem iudicatum
of-the-one-judging the-good is and of-him in-favor-of whom judged
est. numquid dubitas, quin iustitia et habentis
it-was surely-not do-you-doubt but-that justice both of-the-one-having
bonum sit et autem sit eius, cui debitum solvit?
the-good is and moreover is of-him to-whom the-debt it-pays
merentem laudare iustitia est: ergo utriusque bonum est.
the-deserving to-praise justice is therefore of-both the-good it-is
20 Cavillatoribus istis abunde responderimus. sed non debet hoc
to-quibblers those abundantly we-will-have-answered but not ought this
nobis esse propositum arguta disserere et philosophiam
for-us to-be the-purpose subtle-things to-discuss and philosophy

in has angustias ex sua maiestate detrahere: quanto
into these narrows from its majesty to-drag-down by-how-much
satius est ire aperta via et recta quam sibi ipsum
better it-is to-go by-the-open way and straight than for-oneself oneself
flexus disponere, quos cum magna molestia debeas relegere?
windings to-arrange which with great trouble you-must retrace
neque enim quicquam aliud istae disputationes sunt quam
nor for anything else those disputations are than
inter se perite captantium lusus.
among themselves skillfully of-those-catching a-game
Dic potius, quam naturale sit in inmensum mentem suam 21
say rather how natural it-is into the-immense mind one's-own
extendere. magna et generosa res est humanus animus:
to-stretch a-great and noble thing is the-human mind
nullos sibi poni nisi communes et cum deo terminos
no for-itself to-be-set except common and with god limits
patitur. primum humilem non accipit patriam, Ephesum aut
it-allows first a-lowly not it-accepts fatherland Ephesus or
Alexandriam aut si quod est etiamnunc frequentius accolis
Alexandria or if any is still more-crowded with-dwellers
laetiusve tectis solum: patria est illi quodcumque
or-gladder with-roofs soil the-fatherland is for-it whatever
suprema et universa circuitu suo cingit, hoc omne
the-highest and universal-things with-circuit its girds this whole
convexum, intra quod iacent maria cum terris, intra quod
vault within which lie the-seas with the-lands within which
aer humanis divina secernens etiam coniungit, in quo
the-air from-human-things divine separating also joins in which
disposita tot lumina in actus suos excubant.
arranged so-many lights for acts their keep-watch

22 Deinde artam aetatem sibi dari non sinit: 'omnes' inquit
then a-narrow age to-itself to-be-given not it-allows all it-says
'anni mei sunt. nullum saeculum magnis ingeniis clusum
years mine are no age for-great talents closed
est, nullum non cogitationi pervium tempus. cum venerit
is no not to-thought passable time when will-have-come
dies ille, qui mixtum hoc divini humanique secernat, corpus
day that which the-mixed this of-divine and-human may-separate the-body
hic, ubi inveni, relinquam, ipse me dis reddam. nec
here where I-found-(it) I-will-leave I-myself me to-the-gods I-will-render nor
nunc sine illis sum, sed gravi terrenoque detineor.'
now without them am-I but by-the-heavy and-earthly I-am-detained
23 Per has mortalis aevi moras illi meliori vitae longiorique
through these of-mortal age delays for-that better life and-longer
proluditur. quemadmodum decem mensibus tenet nos
a-prelude-is-played as for-ten months holds us
maternus uterus et praeparat non sibi, set illi loco, in
the-maternal womb and prepares not for-itself but for-that place into
quem videmur emitti iam idonei spiritum trahere et in
which we-seem to-be-sent-out already fit breath to-draw and in
aperto durare: sic per hoc spatium, quod ab infantia patet
the-open to-last so through this space which from infancy lies-open
in senectutem, in alium maturescimus partum. alia origo
into old-age for another we-ripen birth another origin
nos expectat, alius rerum status. nondum caelum nisi ex
us awaits another of-things state not-yet heaven except from
intervallo pati possumus. proinde intrepidus horam illam
an-interval to-suffer we-can accordingly fearless hour that
decretoriam prospice: non est animo suprema, sed corpori.
decisive look-forward-to not it-is for-the-mind the-last but for-the-body

Quidquid circa te iacet rerum, tamquam hospitalis loci 24
whatever around you lies of-things as-if of-a-lodging place
sarcinas specta: transeundum est.
the-baggage regard to-be-passed-on it-is
Excutit redeuntem natura sicut intrantem. non licet 25
shakes-out the-one-returning nature just-as the-one-entering not it-is-allowed
plus efferre quam intuleris, immo etiam ex eo, quod
more to-carry-out than you-brought-in nay even of that which
ad vitam adtulisti, pars magna ponenda est: detrahetur
to life you-brought a-part great to-be-laid-down is will-be-stripped
tibi haec circumiecta, novissimum velamentum tui, cutis;
from-you this thrown-around the-last covering of-you the-skin
detrahetur caro et suffusus sanguis discurrensque per
will-be-stripped the-flesh and suffused blood and-running-about through
totum; detrahentur ossa nervique, firmamenta fluidorum
the-whole will-be-stripped the-bones and-sinews the-supports of-fluid
ac labentium.
and slipping-things
Dies iste, quem tamquam extremum reformidas, aeterni 26
day that which as-if the-last you-dread of-the-eternal
natalis est. depone onus: quid cunctaris, tamquam
the-birthday is lay-down the-burden why do-you-delay as-if
non prius quoque relicto, in quo latebas, corpore
not first also with-left in which you-were-hiding the-body
exieris? haeres, reluctaris: tum quoque magno nisu
you-had-gone-out you-stick you-struggle-back then also with-great effort
matris expulsus es. gemis, ploras: et hoc ipsum
of-(your)-mother expelled you-were you-groan you-wail also this very-thing
flere nascentis est, sed tunc debebat ignosci: rudis
to-weep of-one-being-born is but then it-ought to-be-pardoned raw
et imperitus omnium veneras. ex maternorum viscerum
and unskilled of-all-things you-had-come from maternal entrails'

calido mollique fomento emissum adflavit aura liberior,
warm and-soft fomentation the-one-sent-out blew-upon an-air freer
deinde offendit durae manus tactus, tenerque adhuc et
then struck-(you) of-a-hard hand the-touch and-tender still and
nullius rei gnarus obstipuisti inter ignota:
of-no thing knowing you-were-stunned among unknown-things
27 Nunc tibi non est novum separari ab eo, cuius ante
now for-you not it-is new to-be-separated from that of-which before
pars fueris: aequo animo membra iam supervacua dimitte
a-part you-were with-even mind limbs now superfluous dismiss
et istuc corpus inhabitatum diu pone: scindetur, obruetur,
and that body inhabited long lay-down it-will-be-torn it-will-be-buried
abolebitur. quid contristaris? ita solet fieri: pereunt
it-will-be-abolished why are-you-saddened so it-is-wont to-happen perish
†saepe velamenta nascentium. quid ista sic diligis
often [?] the-coverings of-those-being-born why those-things so do-you-love
quasi tua? istis opertus es: veniet, qui te revellat
as-if yours by-those covered you-are will-come which you may-tear-away
dies et ex contubernio foedi atque olidi ventris educat.
the-day and from the-companionship of-a-foul and smelly belly may-lead-out
28 Huic nunc quoque tu, quantum potes, subduc te
from-this now also you as-much-as you-can withdraw yourself
voluptatique, nisi quae necessariis seriisque cohaerebit,
and-to-pleasure except what to-necessary and-serious-things will-cling
alienus iam hinc altius aliquid sublimiusque meditare:
a-stranger now hence higher something and-more-sublime meditate
aliquando naturae tibi arcana retegentur, discutietur ista
sometime of-nature to-you the-secrets will-be-uncovered will-be-dispelled that
caligo et lux undique clara percutiet. imaginare tecum,
mist and light on-every-side clear will-strike imagine with-yourself
quantus ille sit fulgor tot sideribus inter se
how-great that is gleam with-so-many stars among themselves

lumen miscentibus. nulla serenum umbra turbabit. aequaliter
light mingling no the-clear-sky shadow will-disturb equally
splendebit omne caeli latus: dies et nox aeris infimi
will-shine every of-the-sky side day and night of-the-air lowest
vices sunt. tunc in tenebris vixisse te dices,
the-turns are then in darkness to-have-lived yourself you-will-say
cum totam lucem et totus aspexeris, quam nunc per
when the-whole light and whole you-have-beheld which now through
angustissimas oculorum vias obscure intueris, et tamen
the-narrowest of-the-eyes ways obscurely you-gaze-at and yet
admiraris illam iam procul: quid tibi videbitur divina
you-admire it already far-off what to-you will-seem the-divine
lux, cum illam suo loco videris?
light when it in-its-own place you-have-seen

Haec cogitatio nihil sordidum animo subsidere sinit, nihil 29
this thought nothing mean in-the-mind to-settle allows nothing
humile, nihil crudele. deos rerum omnium esse testes
low nothing cruel the-gods of-things all to-be witnesses
ait. illis nos adprobari, illis in futurum parari iubet
it-says to-them us to-be-approved for-them for the-future to-be-prepared it-bids
et aeternitatem proponere. quam qui mente concepit,
and eternity to-set-before-(us) which he-who in-mind has-conceived
nullos horret exercitus, non terretur tuba, nullis
no he-shudders-at armies not he-is-terrified by-the-trumpet by-no
ad timorem minis agitur.
to fear threats is-he-driven

Quidni non timeat qui mori sperat? is quoque, qui 30
why-not not should-fear he-who to-die hopes he also who
animum tamdiu iudicat manere, quamdiu retinetur corporis
the-mind so-long judges to-remain as-long-as it-is-held of-the-body
vinculo, solutum statim spargit, ut etiam post mortem
by-the-bond loosed at-once scatters that even after death

utilis esse possit. quamvis enim ipse ereptus sit
useful to-be he-may-be-able although for he-himself snatched be
oculis, tamen 'multa viri virtus animo multusque
from-eyes yet much of-the-man the-virtue to-the-mind and-much
recursat gentis honos'. cogita, quantum nobis exempla
returns of-the-race the-honor think how-much us examples
bona prosint: scies magnorum virorum non minus
good help you-will-know of-great men not less
praesentiam esse utilem quam memoriam. Vale.
the-presence to-be useful than the-memory farewell

CIII · MAN THE DANGER

Lucilius looks out for fire and collapse, which may never come. The daily danger is from man. A storm threatens before it rises and a building creaks before it falls, but harm from a man is sudden and hides better the nearer it comes. Beasts attack from hunger or fear; man destroys man for pleasure. Still, Lucilius should think what he owes to others and harm no one. Let him take refuge in philosophy, and not parade it: it should strip away his own faults, not reproach other people's.

1 Quid ista circumspicis, quae tibi possunt fortasse
why those-things do-you-look-around-at which to-you can perhaps
evenire, sed possunt et non evenire? incendium dico, ruinam,
happen but can also not happen fire I-mean collapse
alia, quae nobis incidunt, non insidiantur: illa potius vide,
other-things which upon-us fall not lie-in-wait those rather see
illa vita, quae nos observant, quae captant. rariores sunt casus,
those avoid which us watch which catch-at rarer are chances
etiam si graves, naufragium facere, vehiculo everti:
even if heavy shipwreck to-make from-a-vehicle to-be-overturned
ab homine homini cotidianum periculum. adversus hoc
from man to-man the-daily danger against this

te expedi, hoc intentis oculis intuere. nullum est
yourself make-ready this with-intent eyes behold no there-is
malum frequentius, nullum pertinacius, nullum blandius.
evil more-frequent none more-persistent none more-flattering
Ac tempestas minatur, antequam surgat, crepant aedificia, 2
and the-storm threatens before it-rises creak buildings
antequam corruant, praenuntiat fumus incendium: subita est
before they-collapse foretells smoke the-fire sudden is
ex homine pernicies et eo diligentius tegitur, quo
from man destruction and by-that more-carefully it-is-covered by-which
propius accedit. erras, si istorum tibi qui occurrunt
nearer it-approaches you-err if of-those to-you who meet
vultibus credis: hominum effigies habent, animos ferarum,
the-faces you-trust of-men the-likenesses they-have the-minds of-wild-beasts
nisi quod illarum perniciosus est primus incursus: quos
except that of-those destructive is the-first attack whom
transiere, non quaerunt. numquam enim illas ad nocendum
they-have-passed not they-seek never for them to harming
nisi necessitas incitat: aut fame aut timore coguntur
except necessity incites either by-hunger or by-fear they-are-forced
ad pugnam: homini perdere hominem libet.
to fight man to-destroy man it-pleases
Tu tamen ita cogita, quod ex homine periculum sit, 3
you yet so think what from man the-danger is
ut cogites, quod sit hominis officium. alterum intuere, ne
that you-think what is man's duty the-one behold lest
laedaris, alterum ne laedas. commodis omnium laeteris,
you-be-hurt the-other lest you-hurt in-the-advantages of-all rejoice
movearis incommodis et memineris, quae praestare debeas,
be-moved by-disadvantages and remember what to-provide you-ought
quae cavere.
what to-guard-against

4 Sic vivendo quid consequaris? non te ne noceant, sed ne
thus by-living what would-you-attain not you lest they-harm but lest
fallant. quantum potes autem, in philosophiam recede. illa
they-deceive as-much-as you-can moreover into philosophy withdraw she
te sinu suo proteget, in huius sacrario eris aut tutus
you in-bosom her will-protect in her sanctuary you-will-be either safe
aut tutior. non arietant inter se nisi in eadem ambulantes
or safer not they-butt among themselves except in the-same walking
via. ipsam autem philosophiam non debebis iactare: multis
road the-very moreover philosophy not you-should to-vaunt for-many
fuit periculi causa insolenter tractata et contumaciter:
it-was of-danger a-cause insolently handled and defiantly
5 Tibi vitia detrahat, non aliis exprobret. non abhorreat a
from-you vices let-it-strip not others reproach not let-it-shrink from
publicis moribus nec hoc agat, ut quicquid non facit, damnare
public customs nor this do that whatever not it-does to-condemn
videatur. licet sapere sine pompa, sine invidia. Vale.
it-seem it-is-allowed to-be-wise without parade without ill-will farewell

CIV · YOU TRAVEL WITH YOURSELF

Seneca has fled a fever to his estate at Nomentum, though Paulina tried to keep him; he takes care of himself for her sake. The vineyards restored him. But no place cures a mind: Socrates told a man that his travels did him no good because he took himself along. Travel shows rivers and mountains and removes no desire or fear. Lucilius should live instead with the Catos, with Socrates and Zeno. Socrates kept one face through war, tyranny, and prison, and Cato stood alone for the republic between Caesar and Pompey.

In Nomentanum meum fugi, quid putas? urbem? immo 1
into Nomentan-estate my I-fled what do-you-think the-city nay
febrem et quidem subrepentem. iam manum mihi iniecerat.
a-fever and indeed creeping-on already a-hand on-me it-had-laid
medicus initia esse dicebat motis venis et incertis
the-physician the-beginnings to-be was-saying with-moved pulse and uncertain
et naturalem turbantibus modum. protinus itaque parari
and the-natural disturbing measure at-once and-so to-be-prepared
vehiculum iussi. Paulina mea retinente exire perseveravi:
a-vehicle I-ordered with-Paulina my holding-back to-go-out I-persevered
illud mihi in ore erat domini mei Gallionis, qui cum
that for-me on the-mouth was of-master my Gallio who when
in Achaia febrem habere coepisset, protinus navem ascendit
in Achaia a-fever to-have he-had-begun at-once a-ship boarded
clamitans non corporis esse, sed loci morbum.
crying-out not of-the-body to-be but of-the-place the-disease
Hoc ego Paulinae meae dixi, quae mihi valitudinem 2
this I to-Paulina my said who to-me health
meam commendat. nam cum sciam spiritum illius in meo
my commends for since I-know the-breath of-her in mine
verti, incipio, ut illi consulam, mihi consulere. et
to-turn I-begin that for-her I-may-take-thought for-myself to-take-thought and
cum me fortiorem senectus ad multa reddiderit, hoc
although me braver old-age for many-things has-rendered this
beneficium aetatis amitto. venit enim mihi in mentem,
benefit of-age I-lose comes for to-me into mind
in hoc sene et adulescentem esse, cui parcitur. itaque
in this old-man also a-young-one to-be who is-spared and-so
quoniam ego ab illa non impetro, ut me fortius amet,
since I from her not obtain that me more-bravely she-love
a me impetrat illa, ut me diligentius amem.
from me obtains she that myself more-carefully I-love

3 Indulgendum est enim honestis adfectibus: et interdum,
to-be-indulged it-is for honorable feelings and sometimes
etiam si premunt causae, spiritus in honorem suorum vel
even if press causes the-breath for the-honor of-one's-own even
cum tormento revocandus et in ipso ore retinendus est,
with torment to-be-recalled and on the-very mouth to-be-held is
cum bono viro vivendum sit non quamdiu iuvat sed
since by-a-good man to-be-lived it-is not as-long-as it-pleases but
quamdiu oportet: ille, qui non uxorem, non amicum tanti
as-long-as it-is-needful he who not wife not friend of-so-much
putat, ut diutius in vita commoretur, qui perseverabit
thinks that longer in life he-linger who will-persevere
mori, delicatus est. hoc quoque imperet sibi animus, ubi
to-die delicate is this also let-command itself the-mind when
utilitas suorum exigit, nec tantum, si vult mori, sed
the-usefulness of-one's-own demands nor only if it-wishes to-die but
si coepit, intermittat et suis se commodet.
if it-has-begun let-it-break-off and to-its-own itself lend

4 Ingentis animi est aliena causa ad vitam reverti, quod magni
of-a-huge spirit it-is for-another's sake to life to-return which great
viri saepe fecerunt. sed hoc quoque summae humanitatis
men often have-done but this also of-the-highest humanity
existimo, senectutem suam, cuius maximus fructus est
I-think old-age one's-own of-which the-greatest fruit is
securior sui tutela et vitae usus animosior, attentius
a-more-carefree of-oneself guardianship and of-life a-use more-spirited more-attentively
custodire, si scias alicui tuorum esse dulce, utile, optabile.
to-guard if you-know to-someone of-yours (it)-to-be sweet useful desirable

5 Habet praeterea in se non mediocre ista res gaudium et
has besides in itself no moderate that thing joy and
mercedem. quid enim iucundius quam uxori tam carum esse,
reward what for more-pleasant than to-a-wife so dear to-be

ut propter hoc tibi carior fias? potest itaque Paulina mea
that because-of this to-yourself dearer you-become can and-so Paulina my
non tantum suum mihi timorem inputare, sed etiam meum.
not only her to-me fear charge but also mine
Quaeris ergo, quomodo mihi consilium profectionis cesserit? ut 6
you-ask therefore how for-me the-plan of-departure turned-out as
primum gravitatem urbis excessi et illum odorem culinarum
first the-heaviness of-the-city I-left and that odor of-kitchens
fumantium, quae motae quicquid pestiferi vaporis †obruent,
smoking which when-moved whatever of-pestilent vapor they-bury [?]
cum pulvere effundunt, protinus mutatam valitudinem sensi.
with dust pour-out at-once changed (my)-health I-felt
quantum deinde adiectum putas viribus, postquam
how-much then added do-you-think to-(my)-strength after
vineas attigi? in pascuum emissus cibum meum invasi.
the-vineyards I-reached into pasture sent-out food my I-fell-upon
repetivi ergo iam me. non permansit marcor ille corporis
I-have-regained therefore now myself not remained languor that of-a-body
dubii et male cogitantis. incipio toto animo studere.
doubtful and badly thinking I-begin with-whole mind to-study
Non multum ad hoc locus confert, nisi se sibi 7
not much to this the-place contributes unless itself to-itself
praestat animus, qui secretum in occupationibus mediis,
provides the-mind which a-retreat in occupations the-midst-of
si volet, habebit: at ille, qui regiones eligit et otium
if it-wishes will-have but he who regions chooses and leisure
captat, ubique, quo distringatur, inveniet. nam Socraten
catches-at everywhere by-which he-may-be-distracted will-find for Socrates
querenti cuidam, quod nihil sibi peregrinationes
to-one-complaining a-certain that nothing him travels

profuissent, respondisse ferunt: 'non inmerito hoc tibi
had-profited to-have-answered they-say not undeservedly this to-you
evenit: tecum enim peregrinabaris.'
has-happened with-yourself for you-were-traveling

8 O quam bene cum quibusdam ageretur, si a se
O how well with some it-would-go if from themselves
aberrarent! nunc premunt se ipsi, sollicitant,
they-strayed now they-press themselves they-themselves trouble
corrumpunt, territant. quid prodest mare traicere et urbes
corrupt terrify what does-it-profit the-sea to-cross and cities
mutare? si vis ista, quibus urgueris, effugere, non
to-change if you-wish those-things by-which you-are-pressed to-escape not
aliubi sis oportet, sed alius. puta venisse te Athenas,
elsewhere you-be it-is-needful but another suppose to-have-come you to-Athens
puta Rhodon: elige arbitrio tuo civitatem: quid ad rem
suppose to-Rhodes choose at-will your a-state what to the-matter
pertinet, quos illa mores habeat? tuos adferes.
pertains what it morals has yours you-will-bring

9 Divitias iudicabis bonum: torquebit te paupertas, quod
riches you-will-judge a-good will-torture you poverty what
est miserrimum, falsa. quamvis enim multum possideas,
is most-wretched a-false-one although for much you-possess
tamen, quia aliquis plus habet, tanto tibi videris
yet because someone more has by-so-much to-yourself you-seem
defici, quanto vinceris. honores iudicabis bonum:
to-be-lacking by-how-much you-are-conquered honors you-will-judge a-good
male te habebit ille consul factus, ille etiam refectus,
badly you will-hold that-man consul made that-man even remade
invidebis, quotiens aliquem in fastis saepius legeris. tantus
you-will-envy as-often-as someone in the-records oftener you-read so-great

erit ambitionis furor, ut nemo tibi post te videatur,
will-be of-ambition the-frenzy that no-one to-you behind you may-seem
si aliquis ante te fuerit.
if someone before you has-been
Maximum malum iudicabis mortem, cum in illa nihil 10
the-greatest evil you-will-judge death although in it nothing
sit mali, nisi quod ante ipsam est, timeri. exterrebunt
is of-evil except what before itself is to-be-feared will-terrify
te non tantum pericula, sed suspiciones. vanis semper
you not only dangers but suspicions by-empty-things always
agitaberis. quid enim proderit 'evasisse tot urbes
you-will-be-driven what for will-it-profit to-have-escaped so-many cities
Argolicas mediosque fugam tenuisse per hostis?' ipsa
Argive and-the-midst-of flight to-have-held through enemies the-very
pax timores sumministrabit. ne tutis quidem habebitur
peace fears will-supply not in-safe-things even will-be-held
fides consternata semel mente. quae ubi consuetudinem
faith with-dismayed once the-mind which when a-habit
pavoris inprovidi fecit, etiam ad tutelam salutis suae
of-panic improvident it-has-made even for the-guarding of-safety its
inhabilis est. non enim vitat, sed fugit. magis autem
unfit is not for it-avoids but flees more moreover
periculis patemus aversi.
to-dangers we-lie-open turned-away
Gravissimum iudicabis malum, aliquem ex his, quos amabis, 11
the-gravest you-will-judge evil someone of these whom you-will-love
amittere, cum interim hoc tam ineptum erit quam flere,
to-lose when meanwhile this as absurd will-be as to-weep
quod arboribus amoenis et domum tuam ornantibus decidant
that from-trees pleasant and house your adorning fall
folia. quicquid te delectat, aeque vide †ut videres
the-leaves whatever you delights equally see as [?] you-would-see

dum vireret uter: alium alio die casus excutiet. sed
while it-was-green either one on-another day chance will-shake-off but
quemadmodum frondium iactura facilis est, quia renascuntur,
as of-leaves the-loss easy is because they-are-born-again
sic istorum, quos amas quosque oblectamenta vitae putas
so of-those whom you-love and-whom the-delights of-life you-think
esse, damnum, quia reparantur, etiam si non renascuntur.
to-be the-loss because they-are-replaced even if not they-are-born-again
12 'Sed non erunt idem.' ne tu quidem idem eris. omnis
but not they-will-be the-same not you even the-same will-be every
dies, omnis hora te mutat: sed in aliis rapina facilius
day every hour you changes but in others the-plunder more-easily
apparet, hic latet, quia non ex aperto fiet. alii
appears here it-lies-hidden because not from the-open it-will-be-done others
auferuntur, at ipsi nobis furto subducimur. horum
are-carried-off but we-ourselves from-ourselves by-theft are-withdrawn of-these
nihil cogitabis nec remedia vulneribus oppones, sed ipse
nothing you-will-think nor remedies to-wounds will-you-oppose but you-yourself
tibi seres sollicitudinum causas alia sperando, alia
for-yourself will-sow of-anxieties the-causes some-things by-hoping others
desperando. si sapis, alterum alteri misce: nec
by-despairing if you-are-wise the-one with-the-other mix neither
speraveris sine desperatione nec desperaveris sine spe.
hope without despair nor despair without hope
13 Quid per se peregrinatio prodesse cuiquam potuit? non
what through itself travel to-profit anyone could not
voluptates illa temperavit, non cupiditates refrenavit, non
pleasures it tempered not desires it-reined-in not
iras repressit, non indomitos amoris impetus fregit, nulla
angers it-repressed not the-untamed of-love rushes it-broke no
denique animo mala eduxit. non iudicium dedit, non
finally from-the-mind evils it-led-out not judgment it-gave not

discussit errorem, sed ut puerum ignota mirantem ad
it-dispelled error but as a-boy unknown-things admiring for
breve tempus rerum aliqua novitate detinuit.
a-short time of-things by-some novelty it-held
Ceterum inconstantia mentis, quae maxime aegra est, lacessit, 14
but the-inconstancy of-mind which most sick is provokes
mobiliorem levioremque reddit ipsa iactatio. itaque, quae
more-mobile and-lighter renders the-very tossing and-so what
petierant cupidissime loca, cupidius deserunt et avium
they-had-sought most-eagerly places more-eagerly they-desert and of-birds
modo transvolant citiusque quam venerant, abeunt.
in-the-manner they-fly-across and-more-quickly than they-had-come they-go-away
Peregrinatio notitiam dabit gentium, novas tibi montium 15
travel knowledge will-give of-nations new to-you of-mountains
formas ostendet, invisitata spatia camporum et inriguas
forms will-show unvisited spaces of-plains and watered
perennibus aquis valles, alicuius fluminis sub observatione
by-perennial waters valleys of-some river under observation
naturam, sive ut Nilus aestivo incremento tumet, sive
the-nature whether as the-Nile with-summer increase swells or
ut Tigris eripitur ex oculis et acto per occulta
as the-Tigris is-snatched from the-eyes and with-driven through hidden-places
cursu integrae magnitudini redditur, sive ut Maeander,
course to-whole greatness is-restored or as the-Maeander
poetarum omnium exercitatio et ludus, implicatur crebris
of-poets all the-exercise and game is-entangled with-frequent
anfractibus et saepe in vicinum alveo suo admotus,
windings and often to the-neighboring-part to-channel its-own moved
antequam sibi influat, flectitur, ceterum neque meliorem
before into-itself it-flows is-bent but neither better
faciet neque saniorem.
it-will-make-(you) nor saner

16 Inter studia versandum est et inter auctores sapientiae,
among studies to-be-engaged it-is and among the-authors of-wisdom
ut quaesita discamus, nondum inventa quaeramus: sic
that things-sought we-may-learn not-yet found-things we-may-seek thus
eximendus animus ex miserrima servitute in libertatem
to-be-removed the-mind from most-wretched slavery into liberty
adseritur. quamdiu quidem nescieris, quid fugiendum quid
is-claimed as-long-as indeed you-will-not-know what to-be-fled what
petendum, quid necessarium quid supervacuum, quid iustum
to-be-sought what necessary what superfluous what just
quid iniustum sit, non erit hoc peregrinari, sed errare.
what unjust is not will-be this to-travel but to-wander
17 Nullam tibi opem feret iste discursus, peregrinaris enim
no to-you help will-bring that running-about you-travel for
cum adfectibus tuis et mala te tua sequuntur. utinam
with feelings your and evils you your follow would-that
quidem sequerentur. longius abessent: nunc fers illa,
indeed they-followed farther they-would-be-away now you-carry them
non ducis. itaque ubique te premunt et paribus incommodis
not lead and-so everywhere you they-press and with-equal disadvantages
urunt. medicina aegro, non regio quaerenda est.
burn medicine by-the-sick-man not a-region to-be-sought is
18 Fregit aliquis crus aut extorsit articulum: non vehiculum
has-broken someone a-leg or has-wrenched a-joint not a-vehicle
navemque conscendit, sed advocat medicum, ut fracta
and-ship he-boards but summons a-physician that the-broken
pars iungatur, ut luxata in locum reponatur. quid
part may-be-joined that the-dislocated into place may-be-put-back what
ergo? animum tot locis fractum et extortum credis
then the-mind in-so-many places broken and wrenched do-you-believe

locorum mutatione posse sanari? maius est istud malum,
of-places by-change to-be-able to-be-healed greater is that evil
quam ut gestatione curetur.
than that by-a-ride it-be-cured
Peregrinatio non facit medicum, non oratorem, nulla ars 19
travel not makes a-physician not an-orator no art
loco discitur: quid ergo? sapientia, ars omnium maxima,
by-place is-learned what then wisdom the-art of-all greatest
in itinere colligitur? nullum est, mihi crede, iter, quod
on a-journey is-gathered no there-is me believe journey which
te extra cupiditates, extra iras, extra metus sistat: aut si
you outside desires outside angers outside fears may-set or if
quod esset, agmine facto gens illuc humana pergeret.
any there-were with-column formed the-race thither human would-proceed
tamdiu ista urguebunt mala macerabuntque per terras ac
so-long those will-press evils and-will-waste through lands and
maria vagum, quamdiu malorum gestaveris causas.
seas (you)-wandering as-long-as of-evils you-carry the-causes
Fugam tibi non prodesse miraris? tecum sunt, quae 20
flight you not to-profit do-you-wonder with-you are-(the-things) which
fugis. te igitur emenda, onera tibi detrahe et
you-flee yourself therefore amend burdens from-yourself take-off and
demenda desideria intra salutarem modum contine. omnem
to-be-taken-away desires within a-wholesome measure hold all
ex animo erade nequitiam. si vis peregrinationes
from the-mind scrape-out wickedness if you-wish travels
habere iucundas, comitem tuum sana. haerebit tibi avaritia,
to-have pleasant companion your heal will-cling to-you avarice
quamdiu avaro sordidoque convixeris; haerebit tumor,
as-long-as with-a-greedy and-mean-man you-live will-cling swelling
quamdiu superbo conversaberis. numquam saevitiam in
as-long-as with-a-proud-man you-keep-company never savagery in

tortoris contubernio pones. incendent libidines tuas
a-torturer's companionship will-you-lay-down will-inflame lusts your
adulterorum sodalicia.
of-adulterers the-fellowships

21 Si velis vitiis exui, longe a vitiorum exemplis
if you-wish of-vices to-be-stripped far from of-vices the-examples
recedendum est. avarus, corruptor, saevos, fraudulentus,
to-be-withdrawn it-is the-greedy the-corrupter the-savage the-fraudulent
multum nocituri, si prope a te fuissent, intra te sunt.
much about-to-harm if near to you they-had-been within you are
ad meliores transi: cum Catonibus vive, cum Laelio, cum
to better-men cross with the-Catos live with Laelius with
Tuberone. quod si convivere etiam Graecis iuvat, cum
Tubero but if to-live-with even Greeks pleases with
Socrate, cum Zenone versare: alter te docebit mori, si
Socrates with Zeno keep-company the-one you will-teach to-die if
necesse erit, alter, antequam necesse erit. vive cum
necessary it-will-be the-other before necessary it-will-be live with
Chrysippo, cum Posidonio. hi tibi tradent humanorum
Chrysippus with Posidonius these to-you will-hand-down of-human-things
divinorumque notitiam, hi iubebunt in opere esse nec
and-of-divine-things the-knowledge these will-bid in work to-be nor
tantum scite loqui et in oblectationem audientium verba
only cleverly to-speak and for the-amusement of-those-hearing words
iactare, sed animum indurare et adversus minas erigere.
to-toss but the-mind to-harden and against threats to-raise

22 Unus est enim huius vitae fluctuantis et turbidae portus
one is for of-this life tossing and turbid the-harbor
eventura contemnere, stare fidenter ac paratum
things-about-to-happen to-despise to-stand confidently and ready

tela fortunae adverso pectore excipere, non latitantem
the-weapons of-fortune with-facing breast to-receive not hiding
nec tergiversantem.
nor shrinking

Magnanimos nos natura produxit et ut quibusdam 23
great-souled us nature produced and as to-some
animalibus ferum dedit, quibusdam subdolum, quibusdam
animals a-fierce she-gave to-some a-crafty to-some
pavidum, ita nobis gloriosum et excelsum spiritum,
a-timid so to-us a-glorious and lofty spirit
quaerentem ubi honestissime, non ubi tutissime vivat,
seeking where most-honorably not where most-safely it-may-live
simillimum mundo, quem quantum mortalium passibus
most-like to-the-world which as-much-as of-mortals for-the-steps
licet, sequitur aemulaturque: profert se, laudari et
it-is-allowed it-follows and-emulates it-brings-forward itself to-be-praised and
aspici credit. dominus omnium est, supra omnia est:
to-be-looked-at it-believes master of-all-things it-is above all-things it-is

Itaque nulli se rei summittat, nihil illi videatur grave, 24
and-so to-no itself thing let-it-lower nothing to-it let-seem heavy
nihil quod virum incurvet. 'terribiles visu formae letumque
nothing which a-man may-bend terrible to-see shapes and-death
labosque': minime quidem, si quis rectis oculis intueri
and-toil by-no-means indeed if anyone with-straight eyes to-gaze-at
illa possit et tenebras perrumpere. multa per noctem
them could and the-darkness to-break-through many-things through the-night
habita terrori dies vertit ad risum. 'terribiles visu formae
held for-a-terror day turns to laughter terrible to-see shapes
letumque labosque': egregie Vergilius noster non re dixit
and-death and-toil excellently Vergil our not in-fact said

terribiles esse, sed visu, id est videri, non esse. quid,
terrible to-be but to-see that is to-seem not to-be what
inquam, in istis est tam formidabile quam fama vulgavit?
I-say in those is so fearful as rumor has-spread
25 Quid est, obsecro te, Lucili, cur timeat laborem vir,
what is-there I-beseech you Lucilius why should-fear toil a-man
mortem homo? totiens mihi occurrunt isti, qui non putant
death a-human so-often me meet those who not think
fieri posse quicquid facere non possunt, et aiunt nos
to-be-done to-be-able whatever to-do not they-can and say us
loqui maiora quam quae humana natura sustineat.
to-speak greater-things than what human nature may-sustain
26 At quanto ego de illis melius existimo! ipsi
but by-how-much I about them better think they-themselves
quoque haec possunt facere, sed nolunt. denique quem
also these can do but are-unwilling finally whom
umquam ista destituere temptantem? cui non faciliora
ever those-things have-forsaken trying to-whom not easier
apparuere in actu? non quia difficilia sunt, non
have-they-appeared in the-act not because difficult they-are not
audemus, sed quia non audemus, difficilia sunt.
we-dare but because not we-dare difficult they-are
27 Si tamen exemplum desideratis, accipite Socraten,
if yet an-example you-desire take Socrates
perpessicium senem, per omnia aspera iactatum, invictum
a-much-enduring old-man through all rough-things tossed unconquered
tamen et paupertate, quam graviorem illi domestica
yet both by-poverty which heavier for-him domestic
onera faciebant, et laboribus, quos militares quoque
burdens made and by-labors which military also
pertulit. quibus ille domi exercitus est, sive uxorem
he-bore-through by-which he at-home exercised was whether wife

eius reminiscimur moribus feram, lingua petulantem, sive
his we-recall in-manners fierce in-tongue wanton or
liberos indociles et matri quam patri similiores.
children unteachable and to-(their)-mother than to-(their)-father more-like
si vere reputes, aut in bello fuit aut in tyrannide aut
if truly you-reckon either in war he-was or in tyranny or
in libertate bellis ac tyrannis saeviore. viginti et septem
in a-liberty than-wars and tyrants more-savage for-twenty and seven
annis pugnatum est. post finita arma triginta tyrannis
years fought it-was after ended arms to-thirty tyrants
noxae dedita est civitas, ex quibus plerique inimici erant.
for-harm given was the-state of whom most enemies were
Novissima damnatio est sub gravissimis nominibus impleta: 28
last the-condemnation was under the-gravest charges fulfilled
obiecta est et religionum violatio et iuventutis corruptela,
charged was both of-rites the-violation and of-youth the-corruption
quam inmittere in deos, in patres, in rem
which to-let-loose against the-gods against fathers against the-thing
publicam dictus est. post haec carcer et venenum. haec
public said he-was after these prison and poison these
usque eo animum Socratis non moverant, ut ne vultum
right to-that the-mind of-Socrates not had-moved that not the-face
quidem moverent. o illam mirabilem laudem et singularem:
even they-moved O that wonderful praise and singular
usque ad extremum nec hilariorem quisquam nec tristiorem
right to the-last neither more-cheerful anyone nor sadder
Socraten vidit. aequalis fuit in tanta inaequalitate fortunae.
Socrates saw even he-was in so-great unevenness of-fortune
Vis alterum exemplum? accipe hunc M. Catonem 29
do-you-wish another example take this Marcus Cato
recentiorem, cum quo et infestius fortuna egit et
more-recent with whom both more-hostilely fortune dealt and

pertinacius. cui cum omnibus locis obstitisset, novissime
more-persistently to-whom when in-all places she-had-opposed lastly
et in morte, ostendit tamen virum fortem posse invita
even in death he-showed yet a-man brave to-be-able with-unwilling
fortuna vivere, invita mori: tota illi aetas aut
fortune to-live with-(her)-unwilling to-die the-whole for-him age either
in armis est exacta civilibus aut †intacta concipiente iam
in arms was spent civil or untouched [?] with-conceiving already
civile bellum. et hunc licet dicas non minus quam
civil war and this-man you-may say not less than
Socraten †inservisse dixisse, nisi forte Cn. Pompeium
Socrates to-have-served [?] to-have-said unless perhaps Gnaeus Pompey
et Caesarem et Crassum putas libertatis socios fuisse.
and Caesar and Crassus you-think of-liberty the-allies to-have-been
30 Nemo mutatum Catonem totiens mutata re publica
no-one changed Cato so-often with-changed the-thing public
vidit: eundem se in omni statu praestitit, in praetura,
saw the-same himself in every state he-showed in the-praetorship
in repulsa, in accusatione, in provincia, in contione,
in defeat in accusation in the-province in the-assembly
in exercitu, in morte. denique in illa rei publicae
in the-army in death finally in that of-the-thing public
trepidatione, cum illinc Caesar esset decem legionibus
alarm when on-that-side Caesar was on-ten legions
pugnacissimis subnixus, totis exterarum gentium praesidiis,
most-warlike propped by-whole of-foreign nations garrisons
hinc Cn. Pompeius, satis unus adversus omnia, cum
on-this-side Gnaeus Pompey enough alone against all-things when
alii ad Caesarem inclinarent, alii ad Pompeium, solus
some toward Caesar inclined others toward Pompey alone
Cato fecit aliquas et rei publicae partes.
Cato made some also of-the-thing public party

Si animo complecti volueris illius imaginem temporis, 31
if with-mind to-embrace you-wish of-that the-image time
videbis illinc plebem et omne erectum ad res novas
you-will-see on-that-side the-plebs and all raised to things new
vulgum, hinc optumates et equestrem ordinem, quicquid
the-crowd on-this-side the-optimates and the-equestrian order whatever
erat in civitate sancti et electi, duos in medio relictos, rem
was in the-state of-holy and of-chosen two in the-midst left the-thing
publicam et Catonem. miraberis, inquam, cum animadverteris
public and Cato you-will-wonder I-say when you-have-noticed
'Atriden Priamumque et saevom ambobus Achillen'.
Atrides and-Priam and savage to-both Achilles
Utrumque enim improbat, utrumque exarmat. hanc fert 32
both for he-disapproves both he-disarms this he-bears
de utroque sententiam: ait se, si Caesar vicerit,
about both opinion he-says himself if Caesar will-have-conquered
moriturum, si Pompeius, exulaturum. quid habebat, quod
about-to-die if Pompey about-to-go-into-exile what had-he which
timeret, qui ipse sibi et victo et victori constituerat,
he-might-fear who he-himself for-himself both conquered and conqueror had-established
quae constituta esse ab hostibus iratissimis poterant? perît
what established to-be by enemies most-angry could he-perished
itaque ex decreto suo. vides posse homines laborem pati:
and-so by decree his-own you-see to-be-able men toil to-suffer
Per medias Africae solitudines pedes duxit exercitum. 33
through the-midst-of of-Africa the-solitudes on-foot he-led an-army
vides posse tolerari sitim: in collibus arentibus sine ullis
you-see to-be-able to-be-endured thirst on hills parched without any
inpedimentis victi exercitus reliquias trahens inopiam
baggage of-a-conquered army the-remains dragging the-want
umoris loricatus tulit et, quotiens aquae fuerat occasio,
of-moisture in-breastplate he-bore and as-often-as of-water there-had-been occasion

novissimus bibit. vides honorem et notam posse contemni:
the-last he-drank you-see honor and disgrace to-be-able to-be-despised
eodem quo repulsus est die in comitio pila
on-the-same on-which defeated he-was day in the-assembly-place at-ball
lusit. vides posse non timeri potentiam superiorum: et
he-played you-see to-be-able not to-be-feared the-power of-superiors both
Pompeium et Caesarem, quorum nemo alterum offendere
Pompey and Caesar of-whom no-one the-one to-offend
audebat nisi ut alterum demereretur, simul provocavit.
dared except that the-other he-might-oblige at-once he-challenged
vides tam mortem posse contemni quam exilium: et
you-see as death to-be-able to-be-despised as exile both
exilium sibi indixit et mortem et interim bellum.
exile on-himself he-imposed and death and meanwhile war
34 Possumus itaque adversus ista tantum habere animi,
we-can and-so against those-things as-much have of-spirit
libeat modo subducere iugo collum. in primis
let-it-please only to-withdraw from-the-yoke the-neck in the-first-place
autem respuendae voluptates: enervant et effeminant et
moreover to-be-spat-out pleasures they-weaken and make-effeminate and
multum petunt, multum autem a fortuna petendum est.
much demand much moreover from fortune to-be-sought is
deinde spernendae opes: auctoramenta sunt servitutum.
then to-be-spurned wealth the-wages they-are of-slaveries
aurum et argentum et quicquid aliud felices domos onerat,
gold and silver and whatever else happy houses burdens
relinquatur: non potest gratis constare libertas. hanc si
let-be-left not can for-nothing cost liberty this if
magno aestimas, omnia parvo aestimanda sunt. Vale.
at-much you-value all-things at-little to-be-valued are farewell

Seneca gives rules for living more safely among men. What drives one man to destroy another is hope, envy, hatred, fear, or contempt. Own nothing that tempts the wicked; do not display your goods; provoke no one, and do not be feared, since whoever is feared also fears. Contempt is the lightest danger and can be managed. Above all talk little with others and much with yourself, for no one keeps what he hears. And do no wrong: the guilty may sometimes be safe, but they are never free of care.

Quae observanda tibi sint, ut tutior vivas, dicam. 1
what to-be-observed by-you are that safer you-may-live I-will-say
tu tamen sic audias censeo ista praecepta, quomodo si
you yet so hear I-advise those precepts as if
tibi praeciperem, qua ratione bonam valitudinem in
to-you I-were-prescribing by-what method good health in
Ardeatino tuereris. considera, quae sint, quae
the-Ardeatine-estate you-might-guard consider what are-(the-things) which
hominem in perniciem hominis instigent: invenies spem,
man to the-destruction of-man incite you-will-find hope
invidiam, odium, metum, contemptum.
envy hatred fear contempt
Ex omnibus istis adeo levissimum est contemptus, ut multi 2
of all those so-far the-lightest is contempt that many
in illo remedii causa delituerint. quem quis contemnit,
in it of-a-remedy for-the-sake have-hidden whom anyone despises
violat sine dubio, sed transit. nemo homini contempto
he-wrongs without doubt but passes-by no-one a-man despised
pertinaciter, nemo diligenter nocet. etiam in acie iacens
persistently no-one carefully harms even in battle one-lying
praeteritur, cum stante pugnatur.
is-passed-by with one-standing it-is-fought

3 Spem inproborum vitabis, si nihil habueris, quod
the-hope of-the-wicked you-will-avoid if nothing you-have which
cupiditatem alienam et inprobam inritet, si nihil insigne
desire another's and wicked may-provoke if nothing remarkable
possederis. concupiscuntur enim etiam parva, si †innotarum
you-possess are-desired for even small-things if of-notable-things [?]
sunt, †sic raro. invidiam effugies, si te non ingesseris
they-are thus [?] *rarely envy you-will-escape if yourself not you-thrust*
oculis, si bona tua non iactaveris, si scieris in sinu gaudere.
upon-eyes if goods your not you-vaunt if you-know in the-bosom to-rejoice
4 Odium aut est ex offensa: hoc vitabis neminem
hatred either is from offense this you-will-avoid no-one
lacessendo: aut gratuitum, a quo te sensus communis
by-provoking or gratuitous from which you sense common
tuebitur. fuit hoc multis periculosum: quidam odium
will-guard has-been this to-many dangerous some hatred
habuerunt nec inimicum. illud, ne timearis, praestabit tibi
have-had nor an-enemy that lest you-be-feared will-provide for-you
et fortunae mediocritas et ingenii lenitas. eum esse
both of-fortune a-moderateness and of-disposition a-gentleness him to-be
te homines sciant, quem offendere sine periculo possint;
you men let-know whom to-offend without danger they-can
reconciliatio tua et facilis sit et certa. timeri autem tam
reconciliation your both easy let-be and sure to-be-feared moreover as
domi molestum est quam foris, tam a servis quam a liberis.
at-home troublesome is as abroad as by slaves as by free-men
nulli non ad nocendum satis virium est. adice nunc,
to-no-one not for harming enough of-strength there-is add now
quod qui timetur, timet. nemo potuit terribilis esse secure.
that he-who is-feared fears no-one could terrible be without-care

Contemptus superest, cuius modum in sua potestate 5
contempt remains of-which the-measure in his-own power
habet, qui illum sibi adiunxit, qui contemnitur, quia
has he-who it to-himself has-joined who is-despised because
voluit, non quia debuit. huius incommodum et artes
he-wished not because he-ought of-this the-disadvantage both arts
bonae discutiunt et amicitiae eorum, qui aput aliquem
good dispel and the-friendships of-those who with someone
potentem potentes sunt, quibus adplicari expediet, non
powerful powerful are to-whom to-be-attached will-be-expedient not
inplicari, ne pluris remedium quam periculum constet.
to-be-entangled lest of-more the-remedy than the-danger cost
Nihil tamen aeque proderit quam quiescere et minimum cum 6
nothing yet equally will-profit as to-be-quiet and least with
aliis loqui, plurimum secum. est quaedam dulcedo sermonis,
others to-speak most with-oneself there-is a-certain sweetness of-talk
quae inrepit et eblanditur et non aliter quam ebrietas aut
which creeps-in and coaxes and not otherwise than drunkenness or
amor secreta producit. nemo quod audierit, tacebit. nemo
love secrets brings-forth no-one what he-has-heard will-keep-silent no-one
quantum audierit, loquetur. qui rem non tacuerit,
as-much-as he-has-heard will-speak he-who the-matter not has-kept-silent
non tacebit auctorem. habet unusquisque aliquem,
not will-keep-silent the-author has each someone
cui tantum credat, quantum ipsi creditum est. ut
to-whom so-much he-trusts as-much-as to-himself trusted was though
garrulitatem suam custodiat et contentus sit unius auribus,
garrulity his he-guard and content be of-one with-the-ears
populum faciet, si quod modo secretum erat, rumor est.
a-people he-will-make if what just-now secret was rumor is

7 Securitatis magna portio est nihil inique facere: confusam
of-freedom-from-care a-great portion is nothing unfairly to-do a-confused
vitam et perturbatam inpotentes agunt. tantum metuunt,
life and disturbed the-uncontrolled lead so-much they-fear
quantum nocent, nec ullo tempore vacant. trepidant enim,
as-much-as they-harm nor at-any time are-they-free they-tremble for
cum fecerunt, haerent: conscientia aliud agere non
when they-have-done-(it) they-stick conscience another-thing to-do not
patitur ac subinde respondere ad se cogit. dat poenas
allows and repeatedly to-answer to itself forces pays penalties
quisquis expectat. quisquis autem meruit, expectat.
whoever expects-(them) whoever moreover has-deserved expects

8 Tutum aliqua res in mala conscientia praestat, nulla
safe some thing in a-bad conscience makes none
securum: putat enim se, etiam si non deprenditur,
carefree he-thinks for himself even if not he-is-caught
posse deprendi. et inter somnos movetur et, quotiens
to-be-able to-be-caught and amid sleeps he-is-moved and as-often-as
alicuius scelus loquitur, de suo cogitat: non satis
of-someone the-crime he-speaks about his-own he-thinks not enough
illi obliteratum videtur, non satis tectum. nocens habuit
to-him erased it-seems not enough covered the-guilty has-had
aliquando latendi fortunam, numquam fiduciam. Vale.
sometimes of-lying-hidden the-luck never the-confidence farewell

CVI · FOR THE SCHOOL, NOT FOR LIFE

Seneca has been slow to reply because the question belongs to the book on moral philosophy that he is writing. He answers it now: is the good a body? It acts and benefits, so it is. The feelings are bodies, since anger and grief change the face;

so are the vices and the virtues, which rule the body and move it, and nothing touches or is touched except a body. Having done as he was asked, he says what Lucilius will say: this is playing a board game. We learn for the school, not for life.

Tardius rescribo ad epistulas tuas, non quia districtus 1
more-slowly I-write-back to letters your not because distracted
occupationibus sum. hanc excusationem cave audias: vaco et
by-occupations I-am this excuse beware you-hear I-am-free and
omnes vacant, qui volunt. neminem res secuntur. ipsi
all are-free who wish no-one affairs pursue they-themselves
illas amplexantur et argumentum esse felicitatis occupationem
them embrace and a-proof to-be of-happiness occupation
putant. quid ergo fuit, quare non protinus rescriberem? id,
they-think what then was-it why not at-once I-wrote-back that
de quo quaerebas, veniebat in contextum operis mei.
about which you-were-asking was-coming into the-fabric of-work my
Scis enim me moralem philosophiam velle conplecti 2
you-know for me moral philosophy to-wish to-embrace
et omnes ad eam pertinentis quaestiones explicare. itaque
and all to it pertaining questions to-unfold and-so
dubitavi utrum differrem te, donec suus isti rei veniret
I-doubted whether I-should-defer you until its-own for-that matter should-come
locus, an ius tibi extra ordinem dicerem: humanius
place or judgment to-you outside the-order I-should-say more-humane
visum est tam longe venientem non detinere.
seemed has so far one-coming not to-detain
Itaque et hoc ex illa serie rerum cohaerentium excerpam et, 3
and-so both this from that series of-things cohering I-will-excerpt and
si qua erunt eiusmodi, non quaerenti tibi ultro mittam.
if any there-will-be of-this-kind not asking to-you unasked I-will-send

quae sint haec interrogas? quae scire magis iuvat quam
what are these do-you-ask what to-know more pleases than
prodest, sicut hoc, de quo quaeris: bonum an corpus sit?
profits just-as this about which you-ask the-good whether a-body it-be
4 Bonum facit: prodest enim. quod facit, corpus est. bonum
the-good acts it-helps for what acts a-body is the-good
agitat animum et quodammodo format et continet, quae
stirs the-mind and in-a-way shapes and holds which
propria sunt corporis. quae corporis bona sunt, corpora
proper are of-a-body what of-the-body goods are bodies
sunt: ergo et quae animi sunt.
are therefore also what of-the-mind are
5 Nam et hoc corpus est. bonum hominis necesse est corpus
for also this a-body is the-good of-man necessary it-is a-body
sit, cum ipse sit corporalis. mentior, nisi et quae alunt
be since he-himself is bodily I-lie unless both what nourish
illum et quae valitudinem eius vel custodiunt vel restituunt,
him and what the-health of-him either guard or restore
corpora sunt: ergo et bonum eius corpus est. non puto
bodies are therefore also the-good of-him a-body is not I-think
te dubitaturum, an adfectus corpora sint — ut aliud
you about-to-doubt whether feelings bodies are that another-thing
quoque, de quo non quaeris, infulciam — tamquam ira,
also about which not you-ask I-may-stuff-in as anger
amor, tristitia, nisi dubitas, an vultum nobis mutent, an
love sadness unless you-doubt whether the-face for-us they-change whether
frontem adstringant, an faciem diffundant, an ruborem
the-brow they-contract whether the-face they-relax whether a-blush
evocent, an fugent sanguinem. quid ergo? tam
they-call-forth whether they-put-to-flight the-blood what then so
manifestas notas corporis credis inprimi nisi a corpore?
manifest marks of-the-body do-you-believe to-be-impressed except by a-body

Si adfectus corpora sunt, et morbi animorum, ut avaritia, 6
if feelings bodies are also the-diseases of-minds as avarice
crudelitas, indurata vitia et in statum inemendabilem
cruelty hardened vices and into a-state incorrigible
adducta: ergo et malitia et species eius omnes, malignitas,
brought therefore also wickedness and kinds its all malice
invidia, superbia: ergo et bona, primum quia contraria
envy pride therefore also goods first because contrary
istis sunt, deinde quia eadem tibi indicia praestabunt.
to-those they-are then because the-same to-you signs they-will-provide
An non vides, quantum oculis det vigorem fortitudo? 7
or not do-you-see how-much to-the-eyes gives vigor fortitude
quantam intentionem prudentia? quantam modestiam et
how-great intentness prudence how-great modesty and
quietem reverentia? quantam serenitatem laetitia? quantum
quiet reverence how-great serenity gladness how-much
rigorem severitas? quantam remissionem lenitas? corpora ergo
rigor sternness how-great relaxation gentleness bodies therefore
sunt, quae colorem habitumque corporum mutant, quae in
are-(those) which the-color and-condition of-bodies change which in
illis regnum suum exercent. omnes autem, quas rettuli,
them rule their exercise all moreover which I-have-recounted
virtutes bona sunt, et quicquid ex illis est. numquid est
virtues goods are and whatever from them is surely-not is-it
dubium, an id, quo quid tangi potest, corpus sit?
doubtful whether that by-which anything to-be-touched can a-body be
'Tangere enim et tangi nisi corpus nulla potest res', 8
to-touch for and to-be-touched except a-body no can thing
ut ait Lucretius. omnia autem ista, quae dixi, non
as says Lucretius all moreover those-things which I-have-said not
mutarent corpus, nisi tangerent: ergo corpora sunt.
would-change a-body unless they-touched therefore bodies they-are

9 Etiam nunc cui tanta vis est, ut inpellat et cogat
even now that-to-which so-great force is that it-drives and forces
et retineat et inhibeat, corpus est. quid ergo? non timor
and holds-back and restrains a-body is what then not fear
retinet? non audacia inpellit? non fortitudo inmittit et
holds-back not boldness drives not fortitude sends-in and
impetum dat? non moderatio refrenat ac revocat? non
impulse gives not moderation reins-in and recalls not
gaudium extollit? non tristitia adducit?
joy lifts-up not sadness draws-in

10 Denique quidquid facimus, aut malitiae aut virtutis
finally whatever we-do either of-wickedness or of-virtue
gerimus imperio: quod imperat corpori, corpus est, quod
we-carry-on by-the-command what commands a-body a-body is what
vim corpori adfert, corpus. bonum corporis corporalest,
force to-a-body brings a-body the-good of-the-body bodily-is
bonum hominis et corporis bonum est: itaque corporale est.
the-good of-man also of-the-body a-good is and-so bodily it-is

11 Quoniam, ut voluisti, morem gessi tibi, nunc ipse
since as you-wished (your)-humor I-have-indulged for-you now I-myself
dicam mihi, quod dicturum esse te video: latrunculis
will-say to-myself what about-to-say to-be you I-see at-robbers-(the-board-game)
ludimus. in supervacuis suptilitas teritur: non faciunt bonos
we-play in superfluous-things subtlety is-worn-away not make good-men
ista, sed doctos. apertior res est sapere, immo simpliciter
those-things but learned a-more-open thing it-is to-be-wise nay simply
satius est ad mentem bonam uti litteris, sed nos ut
better it-is toward a-mind good to-use letters but we as
cetera in supervacuum diffundimus, ita philosophiam ipsam.
the-rest into the-superfluous we-pour-out so philosophy itself

Quemadmodum omnium rerum, sic litterarum quoque 12
as of-all things so of-letters also
intemperantia laboramus: non vitae, sed scholae discimus.
from-intemperance we-labor not for-life but for-the-school we-learn
Vale.
farewell

CVII · THE FATES LEAD THE WILLING

Lucilius is upset because some slaves have run away. Seneca tells him that nothing in this is unusual or unexpected: life is a rough road on which we must slip, be jostled, and fall. What cannot be escaped can be despised, if it has been thought about beforehand. Nature governs her kingdom by change, and the mind should fit itself to that law and follow god without complaint, as a good soldier follows his general. He translates verses of Cleanthes: the fates lead the willing and drag the unwilling.

Ubi illa prudentia tua? ubi in dispiciendis rebus subtilitas? 1
where that prudence your where in discerning things the-subtlety
ubi magnitudo? iam pusilla te res tangit? servi occupationes
where the-greatness already a-small you thing touches slaves occupations
tuas occasionem fugae putaverunt. si amici deciperent —
your an-occasion of-flight thought if friends deceived-(you)
habeant enim sane nomen, quod illis noster error
let-them-have for by-all-means the-name which on-them our error
inposuit, et vocentur, quo turpius non sint —
has-placed and let-them-be-called by-which more-shamefully not they-be
omnibus rebus tuis ∗∗∗ nunc desunt illi, qui et operam
in-all things your (lacuna) now are-lacking those who both effort
tuam conterebant et te aliis molestum esse credebant.
your were-wearing-away and you to-others troublesome to-be believed

2 Nihil horum insolitum, nihil inexpectatum est. offendi
nothing of-these unusual nothing unexpected is to-be-offended
rebus istis tam ridiculum est quam queri, quod spargaris
by-things those as ridiculous is as to-complain that you-are-splashed
in publico aut inquineris in luto. eadem vitae condicio
in public or are-dirtied in the-mud the-same of-life the-condition
est, quae balnei, turbae, itineris: quaedam in te mittentur,
is as of-a-bath of-a-crowd of-a-journey some-things at you will-be-sent
quaedam incident. non est delicata res vivere. longam viam
some-things will-fall not is a-delicate thing to-live a-long road
ingressus es: et labaris oportet et arietes et cadas et
entered you-have both you-slip it-is-needful and bump and fall and
lasseris et exclames: 'o mors!' id est mentiaris. alio loco
be-wearied and cry-out O death that is you-lie in-one place
comitem relinques, alio efferes, alio timebis: per
a-companion you-will-leave in-another you-will-carry-out in-another you-will-fear through
eiusmodi offensas emetiendum est confragosum hoc iter.
of-this-kind knocks to-be-measured-out is rough this journey
3 Mori vult? praeparetur animus contra omnia: sciat se
to-die does-be-wish let-be-prepared the-mind against all-things let-it-know itself
venisse, ubi tonat fulmen. sciat se venisse, ubi
to-have-come where thunders the-thunderbolt let-it-know itself to-have-come where
'luctus et ultrices posuere cubilia curae pallentesque habitant
griefs and avenging have-placed beds cares and-pale dwell
morbi tristisque senectus.' in hoc contubernio vita degenda
diseases and-sad old-age in this companionship life to-be-spent
est. effugere ista non potes, contemnere potes. contemnes
is to-escape those not you-can to-despise you-can you-will-despise
autem, si saepe cogitaveris et futura praesumpseris.
moreover if often you-have-thought and future-things have-anticipated

Nemo non fortius ad id, cui se diu conposuerat, 4
no-one not more-bravely to that for-which himself long he-had-composed
accessit et duris quoque, si praemeditata erant,
has-approached and hard-things also if premeditated they-were
obstitit. at contra inparatus etiam levissima, expavit.
has-withstood but on-the-contrary the-unprepared even at-the-lightest has-taken-fright
id agendum est, ne quid nobis inopinatum sit. et
that to-be-done is lest anything for-us unexpected be and
quia omnia novitate graviora sunt, hoc cogitatio adsidua
because all-things by-novelty heavier are this thought constant
praestabit, ut nulli sis malo tiro.
will-provide that for-no you-be evil a-recruit
'Servi me reliquerunt.' alium compilaverunt, alium accusaverunt, 5
slaves me have-left another they-have-robbed another accused
alium occiderunt, alium prodiderunt, alium calcaverunt, alium
another killed another betrayed another trampled another
veneno, alium criminatione petierunt: quicquid dixeris, multis
with-poison another with-accusation have-attacked whatever you-say to-many
accidit. deinceps quae multa et varia sunt ∗∗∗ in nos
has-happened next which many and various are (lacuna) at us
deriguntur. quaedam in nos fixa sunt, quaedam vibrant et cum
are-aimed some in us fixed are some quiver and just
maxime veniunt, quaedam in alios perventura nos stringunt.
now come some to others about-to-arrive us graze
Nihil miremur eorum, ad quae nati sumus, quae 6
nothing let-us-wonder-at of-those-things for which born we-are which
ideo nulli querenda, quia paria sunt omnibus.
therefore by-none to-be-complained-of-(are) because equal they-are for-all
ita dico, paria sunt. nam etiam quod effugit aliquis,
so I-say equal they-are for even what has-escaped someone
pati potuit. aequum autem ius est non quo omnes usi
to-suffer he-could fair moreover law is not which all used

sunt, sed quod omnibus latum est. imperetur aequitas
have but which for-all carried has-been let-be-commanded fairness
animo et sine querella mortalitatis tributa pendamus.
to-the-mind and without complaint of-mortality the-tributes let-us-pay

7 Hiems frigora adducit: algendum est. aestas calores refert:
winter colds brings to-be-cold it-is summer heats brings-back
aestuandum est. intemperies caeli valitudinem temptat:
to-be-hot it-is intemperateness of-the-sky health tries
aegrotandum est. et fera nobis aliquo loco occurret et
to-be-sick it-is and a-wild-beast us in-some place will-meet and
homo perniciosior feris omnibus. aliud aqua, aliud ignis
man more-destructive than-wild-beasts all one-thing water another fire
eripiet. hanc rerum condicionem mutare non possumus: illud
will-snatch this of-things condition to-change not we-can that
possumus, magnum sumere animum et viro bono dignum,
we-can a-great to-take spirit and of-a-man good worthy
quo fortiter fortuita patiamur et naturae consentiamus.
by-which bravely chance-things we-may-suffer and with-nature agree

8 Natura autem hoc, quod vides, regnum mutationibus temperat:
nature moreover this which you-see kingdom by-changes tempers
nubilo serena succedunt; turbantur maria, cum quieverunt;
to-cloud clear-skies succeed are-troubled the-seas when they-have-rested
flant in vicem venti; noctem dies sequitur; pars caeli
blow in turn the-winds night day follows part of-the-sky
consurgit, pars mergitur. contrariis rerum aeternitas constat.
rises part sinks by-contraries of-things the-eternity stands

9 Ad hanc legem animus noster aptandus est; hanc sequatur,
to this law mind our to-be-fitted is this let-it-follow
huic pareat. et quaecumque fiunt, debuisse fieri putet
this let-it-obey and whatever happens to-have-ought to-happen let-it-think
nec velit obiurgare naturam. optimum est pati, quod
nor wish to-reproach nature best it-is to-suffer what

emendare non possis, et deum, quo auctore cuncta
to-amend not you-can and god by-whom as-author all-things
proveniunt, sine murmuratione comitari: malus miles est
come-forth without murmuring to-accompany a-bad soldier is
qui imperatorem gemens sequitur.
he-who (his)-general groaning follows
Quare inpigri atque alacres excipiamus imperia nec deseramus 10
wherefore unsluggish and eager let-us-receive commands nor desert
hunc operis pulcherrimi cursum, cui quidquid patiemur,
this of-a-work most-beautiful course in-which whatever we-will-suffer
intextum est. et sic adloquamur Iovem, cuius gubernaculo
woven-in is and thus let-us-address Jupiter whose by-rudder
moles ista derigitur, quemadmodum Cleanthes noster
mass that is-directed as Cleanthes our
versibus disertissimis adloquitur, quos mihi in nostrum
in-verses most-eloquent addresses-(him) which for-me into our
sermonem mutare permittitur Ciceronis, disertissimi viri,
speech to-change is-permitted by-Cicero's a-most-eloquent man's
exemplo. si placuerint, boni consules; si displicuerint,
example if they-have-pleased as-good you-will-take-(them) if they-have-displeased
scies me in hoc secutum Ciceronis exemplum.
you-will-know me in this having-followed Cicero's example
'Duc, o parens celsique dominator poli, quocumque 11
lead O parent and-of-the-lofty ruler sky wherever
placuit: nulla parendi mora est. adsum inpiger. fac
it-has-pleased no of-obeying delay there-is I-am-here unsluggish suppose-(me)
nolle, comitabor gemens malusque patiar, facere quod
to-be-unwilling I-will-accompany groaning and-bad I-will-suffer to-do what
licuit bono. ducunt volentem fata, nolentem trahunt.'
was-allowed to-the-good lead the-willing the-fates the-unwilling they-drag

12 Sic vivamus, sic loquamur: paratos nos inveniat atque
so let-us-live so let-us-speak ready us let-find and
inpigros fatum. hic est magnus animus, qui se ei
unsluggish fate this is a-great mind which itself to-it
tradidit; at contra ille pusillus et degener, qui
has-handed-over but on-the-contrary that small and degenerate which
obluctatur et de ordine mundi male existimat et
struggles-against and about the-order of-the-world badly thinks and
emendare mavult deos quam se. Vale.
to-amend prefers the-gods than itself farewell

CVIII · WHAT ATTALUS TAUGHT

Lucilius is eager to learn, and Seneca tells him how to manage that eagerness. Attalus held that teacher and pupil should share one aim. Many come to philosophers only to be entertained, yet truth put into verse strikes home. Seneca recalls his own youth: Attalus made him give up oysters, perfume, wine, and baths, and Sotion's account of Pythagoras kept him from meat until his father asked him to stop. He shows how a grammarian, a philologist, and a philosopher read the same lines of Vergil and Cicero. Philosophy must be turned into deeds, and teachers must live as they teach.

1 Id, de quo quaeris, ex his est, quae scire tantum eo, ut
that about which you-ask of these is which to-know only to-that that
scias, pertinet. sed nihilominus, quia pertinet, properas
you-may-know pertains but nonetheless because it-pertains you-hasten
nec vis exspectare libros, quos cum maxime ordino
nor wish to-await the-books which just now I-am-arranging
continentes totam moralem philosophiae partem. statim
containing the-whole moral of-philosophy part at-once
expediam, illud tamen prius scribam, quemadmodum tibi
I-will-unfold-(it) that yet first I-will-write how by-you

ista cupiditas discendi, qua flagrare te video, digerenda
that desire of-learning with-which to-burn you I-see to-be-ordered
sit, ne ipsa se inpediat.
is lest it-itself itself it-hinder

Nec passim carpenda sunt nec avide invadenda universa: 2
neither everywhere to-be-plucked are nor greedily to-be-attacked all-things
per partes pervenietur ad totum. aptari onus viribus
through parts it-will-be-arrived at the-whole to-be-fitted the-burden to-strength
debet nec plus occupari quam cui sufficere possimus.
ought nor more to-be-taken-on than for-which to-suffice we-can
non quantum vis, sed quantum capis, hauriendum est.
not as-much-as you-wish but as-much-as you-hold to-be-drunk it-is
bonum tantum habe animum: capies quantum voles.
good only have a-mind you-will-hold as-much-as you-will-wish
quo plus recipit animus, hoc se magis laxat.
by-which more receives the-mind by-this itself more it-widens

Haec nobis praecipere Attalum memini, cum scholam 3
these-things us to-prescribe Attalus I-remember when school
eius opsideremus et primi veniremus et novissimi
his we-besieged and first came and last
exiremus, ambulantem quoque illum ad aliquas disputationes
went-out walking also him to some disputations
evocaremus, non tantum paratum discentibus, sed obvium.
we-called-out not only ready for-those-learning but meeting-(them)
'idem' inquit 'et docenti et discenti debet esse
the-same he-says both for-one-teaching and for-one-learning ought to-be
propositum: ut ille prodesse velit, hic proficere.'
the-purpose that the-one to-help wish the-other to-progress

Qui ad philosophum venit, cotidie aliquid secum boni 4
he-who to a-philosopher comes daily something with-himself of-good
ferat: aut sanior domum redeat aut sanabilior. redibit
let-him-carry either sounder home let-him-return or more-curable he-will-return

autem: ea philosophiae vis est, ut non studentes, sed etiam
moreover that of-philosophy the-force is that not those-studying but even
conversantes iuvet. qui in solem venit, licet non in hoc
those-keeping-company it-helps he-who into the-sun comes though not for this
venerit, colorabitur; qui in unguentaria taberna resederunt
he-came will-be-tanned those-who in a-perfumer's shop have-sat-down
et paullo diutius commorati sunt, odorem secum
and a-little longer lingered have the-odor with-themselves
loci ferunt. et qui ad philosophum fuerunt, traxerint
of-the-place carry and those-who with a-philosopher have-been have-drawn
aliquid necesse est, quod prodesset etiam neglegentibus.
something necessary it-is which would-help even the-negligent
attende, quid dicam: neglegentibus, non repugnantibus.
attend what I-say the-negligent not the-resisting
5 'Quid ergo? non novimus quosdam, qui multis aput
what then not do-we-know some who for-many with
philosophum annis persederint et ne colorem quidem
a-philosopher years have-sat-through and not color even
duxerint?' quidni noverim? pertinacissimos quidem et
have-drawn why-not should-I-know most-persistent indeed and
adsiduos, quos ego non discipulos philosophorum, sed
constant whom I not disciples of-philosophers but
inquilinos voco.
lodgers call
6 Quidam veniunt ut audiant, non ut discant, sicut in
some come that they-may-hear not that they-may-learn just-as into
theatrum voluptatis causa ad delectandas aures oratione vel
the-theater of-pleasure for-the-sake for delighting the-ears by-speech or
voce vel fabulis ducimur. magnam hanc auditorum partem
voice or plays we-are-led a-great this of-hearers part
videbis, cui philosophi schola deversorium otii sit.
you-will-see for-which the-philosopher's school a-lodging of-leisure is

non id agunt, ut aliqua illo vitia deponant, ut aliquam
not that they-do that some there vices they-may-lay-down that some
legem vitae accipiant, qua mores suos exigant, sed
law of-life they-may-receive by-which morals their they-may-test but
ut oblectamento aurium perfruantur. aliqui tamen et cum
that the-amusement of-the-ears they-may-enjoy some yet also with
pugillaribus veniunt, non ut res excipiant, sed ut verba, quae
writing-tablets come not that things they-may-catch but that words which
tam sine profectu alieno dicant quam sine suo audiunt.
as without progress another's they-may-say as without their-own they-hear
Quidam ad magnificas voces excitantur et transeunt 7
some at magnificent utterances are-roused and pass
in adfectum dicentium alacres vultu et animo, nec
into the-feeling of-those-speaking eager in-face and in-mind nor
aliter concitantur quam solent Phrygii tibicinis sono
otherwise are-they-stirred than are-wont at-the-Phrygian flute-player's sound
semiviri et ex imperio furentes. rapit illos instigatque
the-half-men and by command raving seizes them and-goads
rerum pulchritudo, non verborum inanium sonitus. si
of-things the-beauty not of-words empty the-sound if
quid acriter contra mortem dictum est, si quid
anything sharply against death said has-been if anything
contra fortunam contumaciter, iuvat protinus quae audias,
against fortune defiantly it-pleases at-once what you-hear
facere. adficiuntur illis et sunt, quales iubentur, si
to-do they-are-affected by-those-things and are such-as they-are-bidden if
illa animo forma permaneat, si non impetum insignem
that in-the-mind form should-remain if not the-impulse remarkable
protinus populus, honesti dissuasor, excipiat: pauci illam,
at-once the-people of-the-honorable a-dissuader should-catch few that
quam conceperant mentem, domum perferre potuerunt.
which they-had-conceived mind home to-carry-through have-been-able

8 Facile est auditorem concitare ad cupidinem recti. omnibus
easy it-is a-hearer to-rouse to desire of-the-right to-all
enim natura fundamenta dedit semenque virtutum. omnes ad
for nature foundations has-given and-the-seed of-virtues all for
omnia ista nati sumus: cum inritator accessit, tunc illa
all those-things born we-are when a-provoker has-approached then that
anima bona veluti soluta excitatur. non vides, quemadmodum
soul good as-if loosed is-roused not do-you-see how
theatra consonent, quotiens aliqua dicta sunt, quae
the-theaters sound-together as-often-as some-things said have-been which
publice adgnoscimus et consensu vera esse testamur?
publicly we-acknowledge and by-consent true to-be we-attest
9 'Desunt inopiae multa, avaritiae omnia.' 'in nullum
are-lacking to-want many-things to-avarice all-things toward no-one
avarus bonus est, in se pessimus.' ad hos versus ille
the-greedy-man good is toward himself the-worst at these verses that
sordidissimus plaudit et vitiis suis fieri convicium gaudet:
most-sordid-man claps and at-vices his to-be-made reproach rejoices
quanto magis hoc iudicas evenire, cum a philosopho
by-how-much more this do-you-judge to-happen when by a-philosopher
ista dicuntur, cum salutaribus praeceptis versus inseruntur,
those-things are-said when in-wholesome precepts verses are-inserted
efficacius eadem illa demissuri in animum imperitorum?
more-effectively the-same those about-to-let-down into the-mind of-the-unskilled
10 'Nam', ut dicebat Cleanthes, 'quemadmodum spiritus
for as used-to-say Cleanthes as breath
noster clariorem sonum reddit, cum illum tuba per
our a-clearer sound renders when it the-trumpet through
longi canalis angustias tractum patentiore novissime exitu
of-a-long channel the-narrows drawn by-a-wider at-last way-out
effudit, sic sensus nostros clariores carminis arta
has-poured-out so meanings our clearer of-a-poem the-tight

necessitas efficit.' eadem neglegentius audiuntur minusque
necessity makes the-same-things more-negligently are-heard and-less
percutiunt, quamdiu soluta oratione dicuntur, ubi accessere
strike as-long-as in-loose speech they-are-said when have-been-added
numeri et egregium sensum adstrinxere certi pedes, eadem
numbers and an-outstanding meaning have-bound sure feet the-same
illa sententia velut lacerto excussiore torquetur.
that maxim as-if with-arm freer is-hurled

De contemptu pecuniae multa dicuntur et longissimis 11
about contempt of-money many-things are-said and in-longest
orationibus hoc praecipitur, ut homines in animo, non in
speeches this is-prescribed that men in the-mind not in
patrimonio putent esse divitias, eum esse locupletem, qui
patrimony think to-be riches him to-be rich who
paupertati suae aptatus est et parvo se divitem fecit:
to-poverty his fitted is and with-little himself rich has-made
magis tamen feriuntur animi, cum carmina eiusmodi dicta
more yet are-struck minds when poems of-this-kind said
sunt: 'is minimo eget mortalis, qui minimum cupit. quod
have-been he least needs a-mortal who least desires what
vult habet, qui velle quod satis est potest.'
he-wishes he-has he-who to-wish what enough is can

Cum haec atque eiusmodi audimus, ad confessionem 12
when these and things-of-this-kind we-hear to a-confession
veritatis adducimur. illi enim, quibus nihil satis est,
of-truth we-are-led those for for-whom nothing enough is
admirantur, adclamant, odium pecuniae indicunt. hunc
admire shout-approval hatred on-money declare this
illorum adfectum cum videris, urge, hoc preme, hoc onera
of-them feeling when you-have-seen urge this press this load
relictis ambiguitatibus et syllogismis et cavillationibus et
with-left ambiguities and syllogisms and quibbles and

ceteris acuminis inriti ludicris. dic in avaritiam, dic
the-other of-cleverness vain games speak against avarice speak
in luxuriam; cum profecisse te videris et animos
against luxury when to-have-progressed yourself you-have-seen and the-minds
audientium adfeceris, insta vehementius: veri simile
of-those-hearing you-have-affected press more-vehemently of-the-true like
non est, quantum proficiat talis oratio remedio intenta et
not it-is how-much avails such a-speech on-a-remedy intent and
tota in bonum audientium versa. facillime enim tenera
whole toward the-good of-those-hearing turned most-easily for tender
conciliantur ingenia ad honesti rectique amorem et
are-won talents to of-the-honorable and-of-the-right the-love and
adhuc docibilibus leviterque corruptis inicit manum veritas,
still on-the-teachable and-lightly corrupted lays a-hand truth
si advocatum idoneum nancta est.
if an-advocate suitable gained it-has

13 Ego certe cum Attalum audirem in vitia, in errores,
I certainly when Attalus I-heard against vices against errors
in mala vitae perorantem, saepe miseritus sum generis
against the-evils of-life declaiming often pitied I-have the-race
humani et illum sublimem altioremque humano fastigio
human and him sublime and-higher than-the-human summit
credidi. ipse regem se esse dicebat, sed plus quam regnare
I-believed he-himself a-king himself to-be used-to-say but more than to-reign
mihi videbatur, cui liceret censuram agere regnantium.
to-me he-seemed to-whom it-was-allowed a-censorship to-conduct of-those-reigning

14 Cum vero commendare paupertatem coeperat et ostendere,
when indeed to-commend poverty he-had-begun and to-show
quam quidquid usum excederet, pondus esset supervacuum
how whatever use exceeded a-weight was superfluous
et grave ferenti, saepe exire e schola pauperi libuit.
and heavy to-one-carrying often to-go-out from the-school poor it-pleased

cum coeperat voluptates nostras traducere, laudare castum
when he-had-begun pleasures our to-expose to-praise a-chaste
corpus, sobriam mensam, puram mentem non tantum
body a-sober table a-pure mind not only
ab inlicitis voluptatibus, sed etiam supervacuis, libebat
from illicit pleasures but even superfluous it-pleased
circumscribere gulam ac ventrem.
to-bound the-gullet and the-belly
Inde mihi quaedam permansere, Lucili. magno enim in 15
thence for-me some-things have-remained Lucilius with-great for upon
omnia inceptu veneram. deinde ad civitatis vitam reductus
all-things a-beginning I-had-come then to the-state's life brought-back
ex bene coeptis pauca servavi. inde ostreis boletisque
of well the-things-begun few I-have-kept thence oysters and-mushrooms
in omnem vitam renuntiatum est. nec enim cibi, sed
for all life renounced have-been nor for foods but
oblectamenta sunt ad edendum saturos cogentia, quod
amusements they-are to eating the-sated forcing what
gratissimum est edacibus et se ultra quam capiunt
most-welcome is to-the-voracious and themselves beyond than they-hold
farcientibus, facile descensura, facile reditura.
stuffing easily about-to-go-down easily about-to-return
Inde in omnem vitam unguento abstinemus, quoniam 16
thence for all life from-perfume we-abstain since
optimus odor in corpore est nullus. inde vino carens
the-best odor on the-body is none thence of-wine lacking
stomachus. inde in omnem vitam balneum fugimus, decoquere
the-stomach thence for all life the-bath we-flee to-boil-down
corpus atque exinanire sudoribus inutile simul delicatumque
the-body and to-drain-(it) with-sweats useless at-once and-dainty
credidimus. cetera proiecta redierunt, ita tamen, ut quorum
we-have-believed the-rest thrown-away have-returned so yet that of-which

abstinentiam interrupi, modum servem et quidem
the-abstinence I-have-interrupted the-measure I-keep and indeed
abstinentiae proximiorem, nescio an difficiliorem, quoniam
to-abstinence nearer I-know-not whether more-difficult since
quaedam absciduntur facilius animo quam temperantur.
some-things are-cut-off more-easily from-the-mind than they-are-tempered
17 Quoniam coepi tibi exponere, quanto maiore impetu ad
since I-have-begun to-you to-set-forth with-how-much greater a-rush to
philosophiam iuvenis accesserim quam senex pergam,
philosophy as-a-young-man I-approached than as-an-old-man I-proceed
non pudebit fateri, quem mihi amorem Pythagoras iniecerit.
not it-will-shame to-confess what in-me love Pythagoras instilled
Sotion dicebat, quare ille animalibus abstinuisset, quare postea
Sotion used-to-say why he from-animals had-abstained why afterward
Sextius. dissimilis utrique causa erat, sed utrique magnifica.
Sextius unlike for-each the-cause was but for-each magnificent
18 Hic homini satis alimentorum citra sanguinem esse
this-one for-man enough of-nourishments short-of blood to-be
credebat et crudelitatis consuetudinem fieri, ubi in
believed and of-cruelty a-habit to-be-made when into
voluptatem esset adducta laceratio. adiciebat contrahendam
pleasure had-been brought the-mangling he-used-to-add to-be-contracted
materiam esse luxuriae. colligebat bonae valitudini contraria
the-material to-be of-luxury he-used-to-infer to-good health contrary
esse alimenta varia et nostris aliena corporibus.
to-be nourishments varied and to-our alien bodies
19 At Pythagoras omnium inter omnia cognationem esse
but Pythagoras of-all-things among all-things a-kinship to-be
dicebat et animorum commercium in alias atque alias
used-to-say and of-minds a-commerce into other and other
formas transeuntium. nulla, si illi credas, anima interit, ne
forms passing no if him you-believe soul perishes not

cessat quidem nisi tempore exiguo, dum in aliud corpus
ceases even except for-a-time small while into another body
transfunditur. videbimus, per quas temporum vices et quando
it-is-poured-across we-will-see through what of-times turns and when
pererratis pluribus domiciliis in hominem revertatur:
with-wandered-through several dwellings into a-man it-returns
interim sceleris hominibus ac parricidii metum fecit, cum
meanwhile of-crime in-men and of-parricide a-fear he-made since
possent in parentis animam inscii incurrere et ferro
they-could upon a-parent's soul unknowing run and with-steel
morsuve violare, si in quo cognatus aliqui spiritus hospitaretur.
or-bite violate-(it) if in any a-kindred some spirit were-lodging
Haec cum exposuisset Sotion et inplesset argumentis 20
these-things when had-set-forth Sotion and had-filled with-arguments
suis, 'non credis' inquit 'animas in alia corpora atque
his not do-you-believe he-says souls into other bodies and
alia discribi et migrationem esse quod dicimus mortem?
others to-be-distributed and a-migration to-be what we-call death
non credis in his pecudibus ferisve aut aqua mersis
not do-you-believe in these cattle or-wild-beasts or in-water sunk
illum quondam hominis animum morari? non credis
that once of-a-man mind to-linger not do-you-believe
nihil perire in hoc mundo, sed mutare regionem? nec
nothing to-perish in this world but to-change region nor
tantum caelestia per certos circuitus verti, sed
only heavenly-things through sure circuits to-be-turned but
animalia quoque per vices ire et animos per orbem
animals also through turns to-go and minds through a-circle
agi? magni ista crediderunt viri.
to-be-driven great those-things have-believed men

21 Itaque iudicium quidem tuum sustine, ceterum omnia
and-so judgment indeed your hold-up but all-things
tibi in integro serva. si vera sunt ista, abstinuisse
for-yourself in wholeness keep if true are those-things to-have-abstained
animalibus innocentia est; si falsa, frugalitas est. quod istic
from-animals innocence is if false frugality it-is what there
credulitatis tuae damnum est? alimenta tibi leonum
of-credulity your loss is-there the-nourishments from-you of-lions
et vulturum eripio.'
and of-vultures I-snatch

22 His ego instinctus abstinere animalibus coepi, et anno
by-these I spurred to-abstain from-animals began and with-a-year
peracto non tantum facilis erat mihi consuetudo, sed
completed not only easy was for-me the-habit but
dulcis. agitatiorem mihi animum esse credebam, nec tibi
sweet more-active for-me the-mind to-be I-believed nor to-you
hodie adfirmaverim, an fuerit. quaeris, quomodo desierim?
today would-I-affirm whether it-was you-ask how I-ceased
in primum Tiberii Caesaris principatum iuventae tempus
into the-first of-Tiberius Caesar principate of-youth the-time
inciderat. alienigena tum sacra movebantur, sed inter argumenta
had-fallen foreign then rites were-being-stirred but among the-proofs
superstitionis ponebatur quorundam animalium abstinentia.
of-superstition was-placed of-some animals the-abstinence
patre itaque meo rogante, qui non calumniam timebat,
with-father and-so my asking who not slander feared
sed philosophiam oderat, ad pristinam consuetudinem redii.
but philosophy hated to (my)-former habit I-returned
nec difficulter mihi, ut inciperem melius cenare, persuasit.
nor with-difficulty me that I-should-begin better to-dine he-persuaded

Laudare solebat Attalus culcitam, quae resisteret corpori: tali 23
to-praise was-wont Attalus a-mattress which resisted the-body such
utor etiam senex, in qua vestigium apparere non possit.
I-use even as-an-old-man on which a-trace to-appear not can
haec rettuli ut probarem tibi, quam vehementes
these-things I-have-recounted that I-might-prove to-you how vehement
haberent tirunculi impetus primos ad optima quaeque,
had recruits impulses first toward the-best-things each
si quis exhortaretur illos si quis incenderet. sed aliquid
if anyone exhorted them if anyone kindled-(them) but something
praecipientium vitio peccatur, qui nos docent disputare,
of-those-prescribing by-the-fault is-sinned who us teach to-dispute
non vivere, aliquid discentium, qui propositum adferunt ad
not to-live something of-those-learning who a-purpose bring to
praeceptores suos non animum excolendi, sed ingenium.
teachers their not the-mind of-cultivating but the-talent
itaque quae philosophia fuit, facta philologia est.
and-so what philosophy was made philology has-been
Multum autem ad rem pertinet, quo proposito 24
much moreover to the-matter pertains with-what purpose
ad quamquam rem accedas. qui grammaticus futurus
to any thing you-approach he-who a-grammarian about-to-be
Vergilium scrutatur, non hoc animo legit illud egregium
Vergil searches not with-this mind reads that outstanding
'fugit inreparabile tempus': vigilandum est; nisi properamus,
flees irreparable time to-be-wakeful it-is unless we-hasten
relinquemur; agit nos agiturque velox dies; inscii rapimur;
we-will-be-left-behind drives us and-is-driven the-swift day unknowing we-are-seized
omnia in futurum disponimus et inter praecipitia lenti sumus:
all-things for the-future we-arrange and amid precipices slow we-are
sed ut observet, quotiens Vergilius de celeritate temporum
but that he-may-observe as-often-as Vergil about the-speed of-times

dicit, hoc uti verbo illum 'fugit'. 'optima quaeque dies
speaks this to-use word him flees best each day
miseris mortalibus aevi prima fugit: subeunt morbi tristisque
for-wretched mortals of-age first flees come-on diseases and-sad
senectus, et labor et durae rapit inclementia mortis.'
old-age and toil and of-hard seizes the-harshness death
25 Ille, qui ad philosophiam spectat, haec eadem quo
he who toward philosophy looks these same-things whither
debet, adducit: numquam Vergilius, inquit, dies dicit ire,
he-ought brings never Vergil he-says days says to-go
sed fugere, quod currendi genus concitatissimum est, et
but to-flee which of-running the-kind most-rapid is and
optimos quosque primos rapi: quid ergo cessamus nos
the-best each first to-be-seized why therefore do-we-delay ourselves
ipsi concitare, ut velocitatem rapidissimae rei possimus
we-ourselves to-rouse that the-speed of-a-most-rapid thing we-may-be-able
aequare? meliora praetervolant, deteriora succedunt.
to-equal better-things fly-past worse succeed
26 Quemadmodum ex amphora primum, quod est sincerissimum,
as from a-jar first what is purest
effluit, gravissimum quodque turbidumque subsidit, sic in
flows-out the-heaviest each and-turbid settles so in
aetate nostra quod est optimum, in primo est. id exhauriri
age our what is best in the-first is that to-be-drained
aliis potius patimur, ut nobis faecem reservemus?
for-others rather do-we-allow that for-ourselves the-dregs we-may-reserve
inhaereat istud animo et tamquam missum oraculo placeat:
let-cling that to-the-mind and as-if sent by-an-oracle let-it-please
'optima quaeque dies miseris mortalibus aevi prima fugit.'
best each day for-wretched mortals of-age first flees

Quare optima? quia quod restat, incertum est. quare 27
why best because what remains uncertain is why
optima? quia iuvenes possumus discere, possumus facilem
best because young we-can learn we-can an-easy
animum et adhuc tractabilem ad meliora convertere; quia
mind and still tractable to better-things turn because
hoc tempus idoneum est laboribus, idoneum agitandis per
this time suitable is for-labors suitable for-stirring through
studia ingeniis et exercendis per opera corporibus; quod
studies talents and for-exercising through works bodies what
superest, segnius et languidius est et propius a fine.
remains more-sluggish and more-languid is and nearer from the-end
itaque toto hoc agamus animo et omissis, ad quae
and-so with-whole this let-us-do mind and with-omitted-(those) to which
devertimur, in rem unam laboremus, ne hanc temporis
we-turn-aside upon thing one let-us-labor lest this of-time
pernicissimi celeritatem, quam retinere non possumus,
most-fleet speed which to-hold-back not we-can
relicti demum intellegamus. primus quisque tamquam
left-behind at-last we-understand the-first each as-if
optimus dies placeat et redigatur in nostrum.
the-best day let-please and let-it-be-brought into ours
Quod fugit, occupandum est. haec non cogitat ille, qui 28
what flees to-be-seized is these-things not thinks he who
grammatici oculis carmen istud legit, ideo optimum
with-a-grammarian's eyes poem that reads therefore the-best
quemque primum esse diem, quia subeunt morbi, quia
each first to-be day because come-on diseases because
senectus premit et adhuc adulescentiam cogitantibus supra
old-age presses and still youth for-those-thinking above
caput est, sed ait Vergilium semper una ponere morbos
the-head is but he-says Vergil always together to-place diseases

et senectutem, non mehercules immerito. senectus enim
and old-age not by-Hercules undeservedly old-age for
insanabilis morbus est.
an-incurable disease is

29 Praeterea, inquit, hoc senectuti cognomen inposuit, tristem
besides he-says this on-old-age surname he-has-placed sad
illam vocat: 'subeunt morbi tristisque senectus.' alio
it he-calls come-on diseases and-sad old-age in-another
loco dicit: 'pallentesque habitant morbi tristisque senectus.'
place he-says and-pale dwell diseases and-sad old-age
non est quod mireris ex eadem materia suis
not there-is-(reason) that you-wonder from the-same matter for-his-own
quemque studiis apta colligere: in eodem prato bos
each studies fitting-things to-gather in the-same meadow the-ox
herbam quaerit, canis leporem, ciconia lacertam.
grass seeks the-dog a-hare the-stork a-lizard

30 Cum Ciceronis librum de re publica prendit hinc
when Cicero's book on the-thing public takes on-this-side
philologus aliquis, hinc grammaticus, hinc philosophiae
a-philologist some on-that-side a-grammarian on-this-side to-philosophy
deditus, alius alio curam suam mittit. philosophus
one-given one to-another-thing care his sends the-philosopher
admiratur contra iustitiam dici tam multa potuisse.
wonders against justice to-be-said so many-things to-have-been-able
cum ad hanc eandem lectionem philologus accessit, hoc
when to this same reading the-philologist has-approached this
subnotat: duos Romanos reges esse, quorum alter patrem
he-notes-down two Roman kings to-be of-whom the-one a-father
non habet, alter matrem. nam de Servi matre dubitatur;
not has the-other a-mother for about Servius's mother it-is-doubted
Anci pater nullus, Numae nepotis, dicitur.
of-Ancus the-father none of-Numa the-grandson is-said

Praeterea notat eum, quem nos dictatorem dicimus et in 31
besides he-notes him whom we dictator call and in
historiis ita nominari legimus, aput antiquos magistrum
histories so to-be-named we-read among the-ancients master
populi vocatum. hodieque id extat in auguralibus
of-the-people called even-today that stands-out in the-augural
libris, et testimonium est, quod qui ab illo nominatur,
books and a-testimony is that he-who by him is-named
magister equitum est. aeque notat Romulum perisse
master of-horse is equally he-notes Romulus to-have-perished
solis defectione; provocationem ad populum etiam a
of-the-sun in-an-eclipse appeal to the-people even from
regibus fuisse: id ita in pontificalibus libris et alii
kings to-have-been that so in the-pontifical books also others
quiqui putant et Fenestella.
certain think and Fenestella
Eosdem libros cum grammaticus explicuit, primum verba 32
the-same books when the-grammarian has-unrolled first the-words
expressa, reapse dici a Cicerone, id est re ipsa,
expressed reapse to-be-said by Cicero that is in-fact itself
in commentarium refert, nec minus sepse, id est se
into (his)-notebook he-enters nor less sepse that is himself
ipse. deinde transit ad ea, quae consuetudo saeculi
he-himself then he-passes to those-things which the-custom of-the-age
mutavit, tamquam ait Cicero: 'quoniam sumus ab ipsa
has-changed as says Cicero since we-are from the-very
calce eius interpellatione revocati.' hanc quam nunc in
chalk-line by-his interruption recalled this which now in
circo cretam vocamus, calcem antiqui dicebant.
the-circus the-chalk we-call the-lime the-ancients used-to-say

33 Deinde Ennianos colligit versus et in primis illos de
then Ennian he-gathers verses and in the-first those about
Africano scriptos: ‘cui nemo civis neque hostis quibit pro
Africanus written to-whom no-one citizen nor enemy will-be-able for
factis reddere opis pretium.’ ex eo se ait intellegere,
deeds to-render of-help the-price from that himself he-says to-understand
opem aput antiquos non tantum auxilium significasse, sed
help among the-ancients not only aid to-have-signified but
operam. ait enim Ennius neminem potuisse Scipioni
effort says for Ennius no-one to-have-been-able to-Scipio
neque civem neque hostem reddere operae pretium.
neither citizen nor enemy to-render of-effort the-price
34 Felicem deinde se putat, quod invenerit, unde visum
happy then himself he-thinks that he-has-found whence seemed
sit Vergilio dicere: ‘quem super ingens porta tonat caeli.’
it-has to-Vergil to-say whom above the-huge gate thunders of-heaven
Ennium hoc ait Homero subripuisse, Ennio Vergilium.
Ennius this he-says from-Homer to-have-stolen from-Ennius Vergil
esse enim apud Ciceronem in his ipsis de re publica
to-be for in Cicero in these very-(books) on the-thing public
hoc epigramma Enni: ‘si fas endo plagas caelestum
this epigram of-Ennius if right into the-regions of-the-heavenly-ones
ascendere cuiquam est, mi soli caeli maxima porta patet.’
to-ascend for-anyone it-is for-me alone of-heaven the-greatest gate lies-open
35 Sed ne et ipse, dum aliud ago, in philologum
but lest also I-myself while another-thing I-do into a-philologist
aut grammaticum delabar, illud admoneo, auditionem
or grammarian slip-down that I-advise the-hearing
philosophorum lectionemque ad propositum beatae vitae
of-philosophers and-reading to the-purpose of-a-happy life
trahendam, non ut verba prisca aut ficta captemus et
to-be-drawn not that words ancient or coined we-may-catch-at and

translationes inprobas figurasque dicendi, sed ut profutura
metaphors bold and-figures of-speaking but that about-to-help
praecepta et magnificas voces et animosas, quae mox in
precepts and magnificent utterances and spirited which soon into
rem transferantur. sic ista ediscamus, ut quae fuerint
fact may-be-transferred thus those let-us-learn-thoroughly that what have-been
verba, sint opera.
words may-be works

Nullos autem peius mereri de omnibus mortalibus 36
none moreover worse to-deserve of all mortals
iudico quam qui philosophiam velut aliquod artificium
I-judge than those-who philosophy as-if some craft
venale didicerunt, qui aliter vivunt quam vivendum esse
for-sale have-learned who otherwise live than to-be-lived to-be
praecipiunt. exempla enim se ipsos inutilis disciplinae
they-prescribe examples for them themselves of-a-useless discipline
circumferunt nulli non vitio, quod insequuntur, obnoxii.
they-carry-around to-no not vice which they-attack liable

Non magis mihi potest quisquam talis prodesse praeceptor 37
not more me can anyone such help as-teacher
quam gubernator in tempestate nauseabundus. tenendum
than a-helmsman in a-storm seasick to-be-held
rapiente fluctu gubernaculum, luctandum cum ipso mari,
with-seizing wave the-rudder to-be-wrestled with the-very sea
eripienda sunt vento vela: quid me potest adiuvare
to-be-snatched are from-the-wind the-sails what me can help
rector navigii attonitus et vomitans? quanto maiore
the-steersman of-a-vessel thunderstruck and vomiting by-how-much greater
putas vitam tempestate iactari quam ullam ratem? non
do-you-think life by-a-storm to-be-tossed than any raft not
est loquendum, sed gubernandum.
it-is to-be-spoken but to-be-steered

38 Omnia quae dicunt, quae turba audiente iactant, aliena
all-things which they-say which with-the-crowd hearing they-boast another's
sunt: dixit illa Platon, dixit Zenon, dixit Chrysippus et
are said those Plato said Zeno said Chrysippus and
Posidonius et ingens agmen nostrorum tot ac talium.
Posidonius and the-huge column of-ours so-many and such
quomodo probare possint sua esse, monstrabo: faciant,
how to-prove they-can their-own to-be I-will-show let-them-do
quae dixerint.
what they-have-said

39 Quoniam quae volueram ad te perferre, iam dixi, nunc
since what I-had-wished to you to-carry-through now I-have-said now
desiderio tuo satis faciam et in alteram epistulam integrum,
desire your enough I-will-do and into another letter whole
quod exegeras, transferam, ne ad rem spinosam et
what you-had-exacted I-will-transfer lest to a-matter thorny and
auribus erectis curiosisque audiendam lassus accedas. Vale.
with-ears erect and-curious to-be-heard weary you-approach farewell

CIX · THE WISE MAN'S USE OF THE WISE

Can one wise man benefit another, if each already has the highest good? Seneca says yes. The good help one another: they exercise each other's virtues, share what each has found, and give joy and confidence. Even a runner is helped by one who cheers him. The comparison with heat fails, since heat is single and helping is of many kinds. Virtues love their like, and in civil and domestic matters the wise man will take counsel. Yet Seneca reminds Lucilius that such questions sharpen only the wits: make me braver first.

An sapiens sapienti prosit scire desideras. dicimus 1
whether the-wise-man the-wise-man helps to-know you-desire we-say
plenum omni bono esse sapientem et summa adeptum:
full of-every good to-be the-wise-man and the-heights having-gained
quomodo prodesse aliqui possit summum habenti bonum,
how to-help anyone can the-highest for-one-having good
quaeritur. prosunt inter se boni. exercent enim virtutes
is-asked help among themselves the-good they-exercise for virtues
et sapientiam in suo statu continent. desiderat uterque
and wisdom in its-own state they-hold needs each
aliquem, cum quo conferat, cum quo quaerat.
someone with whom he-may-confer with whom he-may-inquire
Peritos luctandi usus exercet; musicum, qui paria 2
the-skilled of-wrestling practice exercises a-musician one-who like-things
didicit, movet. opus est et sapienti agitatione
has-learned moves need there-is also for-the-wise-man of-the-stirring
virtutum: ita quemadmodum ipse se movet, sic
of-virtues thus as he-himself himself moves so
movetur ab alio sapiente.
he-is-moved by another wise-man
Quid sapiens sapienti proderit? impetum illi dabit, 3
what the-wise-man the-wise-man will-help impulse to-him he-will-give
occasiones actionum honestarum commonstrabit. praeter
the-occasions of-actions honorable he-will-point-out besides
haec aliquas cogitationes suas exprimet. docebit, quae
these some thoughts his he-will-express he-will-teach what
invenerit. semper enim etiam a sapiente restabit, quod
he-has-found always for even by the-wise-man there-will-remain what
inveniat et quo animus eius excurrat.
he-may-find and whither the-mind of-him may-run-out

4 Malus malo nocet facitque peiorem, iram eius incitando,
the-bad-man the-bad harms and-makes worse the-anger of-him by-inciting
tristitiae adsentiendo, voluptates laudando, et tunc maxime
sadness by-assenting-to pleasures by-praising and then most
laborant mali, ubi plurimum vitia miscuere, et in unum
labor the-bad when most vices they-have-mingled and into one
conlata nequitia est: ergo ex contrario bonus
brought-together wickedness has-been therefore from the-contrary the-good-man
bono proderit. 'quomodo?' inquis.
the-good will-help how you-say

5 Gaudium illi adferet, fiduciam confirmabit, ex conspectu
joy to-him he-will-bring confidence he-will-confirm from the-sight
mutuae tranquillitatis crescet utriusque laetitia. praeterea
of-mutual tranquility will-grow of-each the-gladness besides
quarumdam illi rerum scientiam tradet. non enim
of-some to-him things the-knowledge he-will-hand-down not for
omnia sapiens scit. etiam si sciret, breviores vias rerum
all-things the-wise-man knows even if he-knew shorter ways of-things
aliqui excogitare posset et has indicare, per quas facilius
someone to-devise could and these to-show through which more-easily
totum opus circumfertur.
the-whole work is-carried-around

6 Proderit sapienti sapiens, non scilicet tantum suis
will-help the-wise-man the-wise-man not of-course only by-his-own
viribus, sed ipsius, quem adiuvat. potest quidem
powers but by-(those)-of-the-very-man whom he-helps can indeed
ille etiam relictus sibi explicare partes suas. nihilominus
he even left to-himself unfold role his nonetheless
adiuvat etiam currentem hortator. 'non prodest sapienti
helps even one-running an-encourager not helps the-wise-man

sapiens, sed sibi ipse. hoc scias. detrahe illi vim
the-wise-man but himself he-himself this know take-away from-him force
propriam, et ille nihil aget.'
his-own and he nothing will-do
Illo modo dicas licet non esse in melle dulcedinem: 7
in-that way you-may-say it-is-allowed not to-be in honey sweetness
nam ipse ille, qui esse debeat, ita aptatus lingua palatoque
for the-very he who to-eat ought so fitted in-tongue and-palate
est ad eiusmodi gustum, ut illa talis sapor capiat, aut
is to of-this-kind a-taste that them such a-flavor may-take or
offendetur. sunt enim quidam, quibus morbi vitio mel
he-will-be-offended there-are for some to-whom of-disease by-the-fault honey
amarum videatur. oportet utrumque valere, ut et ille
bitter seems it-is-needful both to-be-well that both that-one
prodesse possit et hic profuturo idonea materia sit.
to-help can and this-one for-one-about-to-help a-suitable material be
'Si in summum' inquit 'perducto calorem calefieri 8
if into the-highest he-says for-one-brought heat to-be-heated
supervacuum est, et in summum perducto bonum
superfluous is also into the-highest for-one-brought good
supervacuum est si qui prosit. numquid instructus omnibus
superfluous it-is if anyone helps surely-not equipped with-all
rebus agricola ab alio instrui quaerit? numquid armatus
things a-farmer by another to-be-equipped seeks surely-not an-armed
miles, quantum in aciem exituro satis est tuti,
soldier as-much-as into battle for-one-about-to-go-out enough is of-safety
amplius arma desiderat? ergo nec sapiens. satis enim
further arms desires therefore neither the-wise-man enough for
vitae instructus, satis armatus est.'
for-life equipped enough armed he-is

9 Ad haec respondeo: et qui in summo est calore, opus est
to these I-answer also he-who in the-highest is heat need there-is
calore adiecto, ut summum teneat. ‘sed ipse se’ inquit
of-heat added that the-highest he-may-hold but it-itself itself he-says
‘calor continet.’ primum multum interest inter ista, quae
heat holds first much differs between those-things which
comparas. calor enim unus est, prodesse varium est. deinde
you-compare heat for one is to-help varied is then
calor non adiuvatur adiectione caloris, ut caleat: sapiens
heat not is-helped by-the-addition of-heat that it-be-hot the-wise-man
non potest in habitu mentis suae stare, nisi amicos aliquos
not can in the-condition of-mind his stand unless friends some
similes sui admisit, cum quibus virtutes suas communicet.
like himself he-has-admitted with whom virtues his he-may-share
10 Adice nunc, quod omnibus inter se virtutibus amicitia
add now that for-all among themselves virtues friendship
est. itaque prodest, qui virtutes alicuius paris sui amat
there-is and-so helps he-who the-virtues of-some equal of-his loves
amandasque invicem praestat. similia delectant, utique
and-to-be-loved in-turn provides-(his-own) like-things delight assuredly
ubi honesta sunt et probare ac probari sciunt.
when honorable they-are and to-approve and to-be-approved know
11 Etiamnunc sapientis animum perite movere nemo alius
still of-the-wise-man the-mind skillfully to-move no-one other
potest quam sapiens, sicut hominem movere rationaliter
can than the-wise-man just-as a-man to-move rationally
non potest nisi homo. quomodo ergo ad rationem
not can except a-man as therefore for reason
movendam ratione opus est, sic ut moveatur ratio
to-be-moved of-reason need there-is so that may-be-moved reason
perfecta, opus est ratione perfecta.
perfect need there-is of-reason perfect

Prodesse dicuntur et qui media nobis largiuntur, 12
to-help are-said also those-who middle-things on-us bestow
pecuniam, gratiam, incolumitatem, alia in usus vitae
money favor safety other-things for the-uses of-life
cara aut necessaria. in his dicetur etiam stultus prodesse
dear or necessary in these will-be-said even the-fool to-help
sapienti. prodesse autem est animum secundum naturam
the-wise-man to-help moreover is the-mind according-to nature
movere virtute sua ut eius, qui movebitur. hoc non
to-move by-virtue one's-own as of-him who will-be-moved this not
sine ipsius quoque, qui proderit, bono fiet. necesse
without of-himself also who will-help the-good will-be-done necessary
enim alienam virtutem exercendo exerceat et suam.
for another's virtue by-exercising he-exercise also his-own
Sed ut removeas ista, quae aut summa bona sunt 13
but though you-remove those-things which either the-highest goods are
aut summorum efficientia, nihilominus prodesse inter se
or of-the-highest productive nonetheless to-help among themselves
sapientes possunt. invenire enim sapientem sapienti
the-wise can to-find for a-wise-man for-the-wise-man
per se res expetenda est, quia natura bonum omne
through itself a-thing to-be-sought-out is because by-nature good every
carum est bono et sic quisque conciliatur bono
dear is to-the-good and so each is-attached to-the-good
quemadmodum sibi.
as to-himself
Necesse est ex hac quaestione argumenti causa in alteram 14
necessary it-is from this question of-the-argument for-the-sake into another
transeam. quaeritur enim, an deliberaturus sit sapiens,
I-pass it-is-asked for whether about-to-deliberate is the-wise-man
an in consilium aliquem advocaturus. quod facere illi
whether into counsel someone about-to-call which to-do for-him

necessarium est, cum ad haec civilia et domestica venitur et,
necessary is when to these civil and domestic-things it-is-come and
ut ita dicam, mortalia. in his sic illi opus est alieno
that so I-may-say mortal in these so for-him need there-is of-another's
consilio quomodo medico, quomodo gubernatori, quomodo
counsel as for-a-physician as for-a-helmsman as
advocato et litis ordinatori. proderit ergo sapiens
for-an-advocate and of-a-lawsuit for-an-arranger will-help therefore the-wise-man
aliquando sapienti, suadebit enim. sed in illis quoque
sometimes the-wise-man he-will-advise for but in those also
magnis ac divinis, ut diximus, communiter honesta
great and divine-things as we-said in-common honorable-things
tractando et animos cogitationesque miscendo utilis erit.
by-handling and minds and-thoughts by-mingling useful he-will-be
15 Praeterea secundum naturam est et amicos complecti et
besides according-to nature it-is both friends to-embrace and
amicorum auctu ut suo proprioque laetari. nam
of-friends in-the-increase as in-one's-own and-proper to-rejoice for
nisi hoc fecerimus, ne virtus quidem nobis permanebit, quae
unless this we-do not virtue even for-us will-remain which
exercendo sensu valet. virtus autem suadet praesentia bene
by-exercising the-sense is-strong virtue moreover urges present-things well
conlocare, in futurum consulere, deliberare et intendere
to-invest for the-future to-take-thought to-deliberate and to-stretch
animum: facilius intendet explicabitque qui aliquem
the-mind more-easily will-stretch and-will-unfold he-who someone
sibi adsumpserit. quaeret itaque aut perfectum virum
to-himself has-taken he-will-seek and-so either a-perfect man
aut proficientem vicinumque perfecto. proderit autem ille
or one-progressing and-neighbor to-the-perfect will-help moreover that
perfectus, si consilium communi prudentia iuverit.
perfect-man if counsel by-common prudence he-helps

Aiunt homines plus in alieno negotio videre. vitio 16
they-say men more in another's business to-see by-a-fault
hoc illis evenit, quos amor sui excaecat quibusque
this to-them happens whom love of-self blinds and-from-whom
dispectum utilitatis timor in periculis excutit: incipiet
the-discernment of-usefulness fear in dangers shakes-out he-will-begin
sapere securior et extra metum positus. sed nihilominus
to-be-wise more-carefree and outside fear placed but nonetheless
quaedam sunt, quae etiam sapientes in alio quam in
some-things there-are which even the-wise in another than in
se diligentius vident. praeterea illud dulcissimum et
themselves more-carefully see besides that most-sweet and
honestissimum 'idem velle atque idem nolle' sapiens
most-honorable the-same to-wish and the-same to-not-wish the-wise-man
sapienti praestabit: egregium opus pari iugo ducet.
to-the-wise-man will-provide an-outstanding work with-equal yoke he-will-draw
Persolvi id, quod exegeras, quamquam in ordine rerum erat, 17
I-have-paid that which you-had-exacted although in the-order of-things it-was
quas moralis philosophiae voluminibus complectimur. cogita,
which of-moral philosophy in-the-volumes we-embrace think
quod soleo frequenter tibi dicere, in istis nos nihil aliud
what I-am-wont frequently to-you to-say in those us nothing else
quam acumen exercere. totiens enim illo revertor: quid ista me
than acumen to-exercise so-often for thither I-return what that me
res iuvat? fortiorem fac iam, iustiorem, temperantiorem.
thing helps braver make-(me) now juster more-temperate
nondum exerceri vacat: adhuc medico mihi opus est.
not-yet to-be-exercised there-is-leisure still of-a-physician for-me need there-is
Quid me poscis scientiam inutilem? magna promisisti: 18
why me do-you-ask-for knowledge useless great-things you-promised
exige, vide. dicebas intrepidum fore, etiam si circa me
exact see you-used-to-say fearless-(me) about-to-be even if around me

gladii micarent, etiam si mucro tangeret iugulum; dicebas
swords flashed even if the-point touched the-throat you-used-to-say
securum fore, etiam si circa me flagrarent incendia, etiam
carefree about-to-be even if around me blazed fires even
si subitus turbo toto navem meam mari raperet: hanc
if a-sudden whirlwind over-the-whole ship my sea swept this
mihi praesta curam, ut voluptatem, ut gloriam contemnam.
for-me provide care that pleasure that glory I-may-despise
postea docebis inplicta solvere, ambigua distinguere,
afterward you-will-teach tangled-things to-loosen ambiguous-things to-distinguish
obscura perspicere: nunc doce quod necesse est. Vale.
obscure-things to-see-through now teach what necessary is farewell

BOOK XIX

CX · WATER AND BARLEY

Seneca writes from his estate at Nomentum. Leaving aside whether each of us has a guardian god, he says that what we call evils more often turn out well for us than harm us, and that we fear in broad daylight as children fear in the dark, having made the darkness ourselves. Nature put what is good for us close at hand. He repeats a speech of Attalus, who watched a parade of the city's wealth and came away despising it: be content with little, with water and barley, and learn to do without even those. Free is the man over whom fortune has no power.

Ex Nomentano meo te saluto et iubeo habere mentem 1
from Nomentan-estate my you I-greet and bid to-have a-mind
bonam, hoc est propitios deos omnis, quos habet placatos
good this is propitious the-gods all whom has appeased
et faventes, quisquis sibi se propitiavit. sepone
and favoring whoever to-himself himself has-made-propitious set-aside
in praesentia, quae quibusdam placent, unicuique nostrum
for the-present what to-some pleases to-each of-us
paedagogum dari deum, non quidem ordinarium, sed
a-pedagogue to-be-given a-god not indeed an-ordinary-one but
hunc inferioris notae ex eorum numero, quos Ovidius ait
this of-lower mark from of-those the-number whom Ovid says
'de plebe deos'. ita tamen hoc seponas volo, ut memineris
from the-plebs gods so yet this you-set-aside I-wish that you-remember
maiores nostros, qui crediderunt, Stoicos fuisse: singulis
ancestors our who believed-(it) Stoics to-have-been to-individuals
enim et Genium et Iunonem dederunt.
for both a-Genius and a-Juno they-gave

2 Postea videbimus, an tantum dis vacet, ut
afterward we-will-see whether so-much for-the-gods there-is-leisure that
privatorum negotia procurent: interim illud scito, sive
of-private-men the-businesses they-manage meanwhile that know whether
adsignati sumus, sive neglecti et fortunae dati, nulli te
assigned we-are or neglected and to-fortune given on-none you
posse inprecari quicquam gravius, quam si inprecatus fueris,
to-be-able to-call-down anything heavier than if called-down you-have
ut se habeat iratum. sed non est quare cuiquam, quem
that himself he-have angry but not there-is why for-anyone whom
poena putaveris dignum, optes, ut infestos deos habeat:
of-penalty you-think worthy you-wish that hostile gods he-have
habet, inquam, etiam si videtur eorum favore produci.
he-has I-say even if he-seems by-their favor to-be-advanced
3 Adhibe diligentiam tuam et intuere, quid sint res nostrae,
apply diligence your and behold what are affairs our
non quid vocentur: et scies plura mala contingere
not what they-are-called and you-will-know more evils to-befall
nobis quam accidere. quotiens enim felicitatis et causa et
us than to-happen how-often for of-happiness both the-cause and
initium fuit, quod calamitas vocabatur? quotiens magna
the-beginning was what calamity was-called how-often with-great
gratulatione excepta res gradum sibi struxit in
congratulation received a-thing a-step for-itself built toward
praeceps et aliquem iam eminentem adlevavit etiamnunc,
the-precipice and someone already eminent raised still
tamquam adhuc ibi staret, unde tuto cadunt?
as-if still there he-stood whence safely they-fall
4 Sed ipsum illud cadere non habet in se mali quidquam,
but the-very that to-fall not has in itself of-evil anything
si exitum spectes, ultra quem natura neminem deiecit.
if the-end you-regard beyond which nature no-one has-cast-down

prope est rerum omnium terminus, prope est, inquam,
near is of-things all the-limit near is I-say
et illud, unde felix eicitur, et illud, unde infelix
both that whence the-happy-man is-cast-out and that whence the-unhappy
emittitur: nos utraque extendimus et longa spe ac metu
is-sent-out we both extend and long by-hope and fear
facimus. sed si sapis, omnia humana condicione metire:
make but if you-are-wise all-things by-the-human condition measure
simul et quod gaudes et quod times, contrahe. est
at-once both what you-rejoice-in and what you-fear contract it-is
autem tanti nihil diu gaudere, ne quid diu timeas.
moreover of-so-much nothing long to-rejoice-in lest anything long you-fear
Sed quare istuc malum adstringo? non est quod 5
but why that evil do-I-narrow not there-is-(reason) that
quicquam timendum putes. vana sunt ista, quae nos
anything to-be-feared you-think empty are those-things which us
movent, quae attonitos habent. nemo nostrum quid veri
move which thunderstruck hold-(us) no-one of-us what of-truth
esset, excussit, sed metum alter alteri tradidit;
there-was has-shaken-out but fear the-one to-the-other has-handed-down
nemo ausus est ad id, quo perturbabatur, accedere et
no-one dared has to that by-which he-was-being-disturbed to-approach and
naturam ac bonum timoris sui nosse. itaque res falsa
the-nature and good of-fear his to-know and-so a-thing false
et inanis habet adhuc fidem, quia non coarguitur.
and empty has still credit because not it-is-refuted
Tanti putemus oculos intendere: iam apparebit, quam 6
of-so-much let-us-think the-eyes to-strain soon it-will-appear how
brevia, quam incerta, quam tuta timeantur. talis est
brief how uncertain how safe-things are-feared such is
animorum nostrorum confusio, qualis Lucretio visa est:
of-minds our the-confusion as to-Lucretius seemed has

‘nam veluti pueri trepidant atque omnia caecis in tenebris
for as boys tremble and all-things blind in darkness
metuunt, ita nos in luce timemus.’ quid ergo? non
fear so we in the-light fear what then not
omni puero stultiores sumus qui in luce timemus?
than-every boy more-foolish are-we who in the-light fear
7 Sed falsum est, Lucreti, non timemus in luce: omnia
but false it-is Lucretius not we-fear in the-light all-things
nobis fecimus tenebras. nihil videmus, nec quid
for-ourselves we-have-made darkness nothing we-see neither what
noceat nec quid expediat. tota vita incursitamus
harms nor what is-expedient through-the-whole life we-run-against-(things)
nec ob hoc resistimus aut circumspectius pedem
nor on-account-of this do-we-stop or more-circumspectly the-foot
ponimus. vides autem, quam sit furiosa res in tenebris
place you-see moreover how it-is a-mad thing in darkness
impetus. at mehercules id agimus, ut longius revocandi
a-rush but by-Hercules that we-do that from-farther to-be-recalled
simus, et cum ignoremus, quo feramur, velociter tamen
we-are and although we-are-ignorant whither we-are-borne swiftly yet
illo, quo intendimus, perseveramus.
thither whither we-aim we-persevere
8 Sed lucescere, si velimus, potest. uno autem modo potest,
but to-grow-light if we-wish it-can in-one moreover way it-can
si quis hanc humanorum divinorumque notitiam scientia
if anyone this of-human and-divine-things knowledge by-science
acceperit, si illa se non perfuderit, sed infecerit, si
has-received if with-it himself not he-has-drenched but dyed if
eadem, quamvis sciat, retractaverit et ad se saepe
the-same-things although he-knows he-has-handled-again and to himself often
rettulerit, si quaesierit, quae sint bona, quae mala, quibus
has-referred if he-has-asked what are goods what evils to-which

hoc falso sit nomen adscriptum, si quaesierit de honestis
this falsely is the-name ascribed if he-has-asked about honorable
et turpibus, de providentia.
and shameful-things about providence
Nec intra haec humani ingenii sagacitas sistitur: prospicere 9
nor within these of-human talent the-keenness is-stayed to-look-forth
et ultra mundum libet, quo feratur, unde surrexerit,
also beyond the-world it-pleases whither it-is-borne whence it-has-risen
in quem exitum tanta rerum velocitas properet. ab
toward what end so-great of-things a-speed hastens from
hac divina contemplatione abductum animum in sordida
this divine contemplation led-away the-mind into sordid
et humilia pertraximus, ut avaritiae serviret, ut relicto
and low-things we-have-dragged that avarice it-might-serve that with-left
mundo terminisque eius et dominis cuncta versantibus
the-world and-limits its and masters all-things turning
terram rimaretur et quaereret, quid ex illa mali
the-earth it-might-rummage and seek what from it of-evil
effoderet, non contentus oblatis.
it-might-dig-out not content with-things-offered
Quidquid nobis bono futurum erat, deus et parens noster 10
whatever for-us for-a-good about-to-be was god and parent our
in proximo posuit. non expectavit inquisitionem nostram
in the-nearest placed not he-awaited inquiry our
et ultro dedit: nocitura altissime pressit. nihil nisi
and unasked gave things-about-to-harm most-deeply he-pressed nothing except
de nobis queri possumus: ea, quibus periremus,
about ourselves to-complain we-can those-things by-which we-might-perish
nolente rerum natura et abscondente protulimus.
with-unwilling of-things nature and hiding we-have-brought-forth
addiximus animum voluptati, cui indulgere initium
we-have-made-over the-mind to-pleasure which to-indulge the-beginning

omnium malorum est, tradidimus ambitioni et famae,
of-all evils is we-have-handed-over to-ambition and fame
ceteris aeque vanis et inanibus.
to-the-rest equally empty and void

11 Quid ergo nunc te hortor ut facias? nihil novi — nec
what then now you do-I-exhort that you-do nothing new nor
enim novis malis remedia quaeruntur — sed hoc primum,
for for-new evils remedies are-sought but this first
ut tecum ipse dispicias, quid sit necessarium, quid
that with-yourself you-yourself you-discern what is necessary what
supervacuum. necessaria tibi ubique occurrent: supervacua
superfluous necessary-things you everywhere will-meet superfluous-things
et semper et toto animo quaerenda sunt.
both always and with-whole mind to-be-sought are

12 Non est autem quod te nimis laudes, si
not there-is-(reason) moreover that yourself too-much you-praise if
contempseris aureos lectos et gemmeam supellectilem.
you-have-despised golden couches and gemmed furniture
quae est enim virtus supervacua contemnere? tunc te
what is for virtue superfluous-things to-despise then yourself
admirare, cum contempseris necessaria. non magnam rem
admire when you-have-despised necessary-things not a-great thing
facis, quod vivere sine regio apparatu potes, quod non
you-do that to-live without royal apparatus you-can that not
desideras milliarios apros nec linguas phoenicopterorum
you-desire thousand-pound boars nor tongues of-flamingos
et alia portenta luxuriae iam tota animalia fastidientis et
and other monstrosities of-a-luxury now whole animals scorning and
certa membra ex singulis eligentis: tunc te admirabor, si
certain members from each choosing then you I-will-admire if
contempseris etiam sordidum panem, si tibi persuaseris
you-have-despised even sordid bread if yourself you-have-persuaded

herbam, ubi necesse est, non pecori tantum, sed homini
grass where necessary it-is not for-cattle only but for-man
nasci; si scieris cacumina arborum explementum esse
to-be-born if you-have-known the-tops of-trees a-filling to-be
ventris, in quem sic pretiosa congerimus tamquam recepta
of-the-belly into which thus costly-things we-heap as-if things-received
servantem. sine fastidio inplendus est. quid enim ad
keeping without fastidiousness to-be-filled it-is what for to
rem pertinet, quid accipiat perditurus quicquid acceperit?
the-matter pertains what it-receives about-to-lose whatever it-has-received
Delectant te disposita, quae terra marique capiuntur, alia 13
delight you things-arranged which by-land and-by-sea are-caught some
eo gratiora, si recentia perferuntur ad mensam, alia, si
by-that more-welcome if fresh they-are-carried to the-table others if
diu pasta et coacta pinguescere fluunt ac vix saginam
long fed and forced to-grow-fat they-flow and scarcely fatness
continent suam. delectat te nidor horum arte quaesitus.
hold their delights you the-savor of-these by-art sought
at mehercules ista sollicite scrutata varieque condita cum
but by-Hercules those anxiously searched-out and-variously seasoned when
subierint ventrem, una atque eadem foeditas occupabit.
they-have-gone-under the-belly one and the-same foulness will-seize
vis ciborum voluptatem contemnere? exitum specta.
do-you-wish of-foods the-pleasure to-despise the-end regard
Attalum memini cum magna admiratione omnium haec 14
Attalus I-remember with great admiration of-all these-things
dicere: 'diu' inquit 'mihi inposuere divitiae. stupebam, ubi
to-say long he-says on-me have-imposed riches I-was-stunned when
aliquid ex illis alio atque alio loco fulserat. existimabam
anything of them in-one and another place had-gleamed I-thought
similia esse quae laterent, his, quae ostenderentur. sed
like to-be what lay-hidden to-these which were-shown but

in quodam apparatu vidi totas opes urbis caelatas
in a-certain display I-saw the-whole wealth of-the-city engraved
et auro et argento et iis, quae pretium auri
both in-gold and in-silver and in-those-things which the-price of-gold
argentique vicerunt, exquisitos colores et vestes ultra
and-of-silver have-surpassed exquisite colors and clothes from-beyond
non tantum nostrum, sed ultra finem hostium advectas;
not only our but beyond the-border of-enemies brought
hinc puerorum perspicuos cultu atque forma greges,
on-this-side of-boys conspicuous in-attire and beauty herds
hinc feminarum, et alia, quae res suas recognoscens
on-that-side of-women and other-things which affairs its reviewing
summi imperii fortuna protulerat.
of-the-highest empire the-fortune had-brought-forth
15 Quid hoc est, inquam, aliud nisi inritare cupiditates
what this is I-say else unless to-provoke the-desires
hominum per se incitatas? quid sibi vult ista
of-men through themselves roused what for-itself means that
pecuniae pompa? ad discendam avaritiam convenimus?
of-money parade for learning avarice have-we-met
at mehercules minus cupiditatis istinc effero quam
but by-Hercules less of-desire thence I-carry-away than
adtuleram. contempsi divitias, non quia supervacuae, sed
I-had-brought I-despised riches not because superfluous but
quia pusillae sunt. vidistine, quam intra paucas horas ille
because paltry they-are did-you-see how within few hours that
ordo quamvis lentus dispositusque transierit?
line however slow and-arranged passed

Hoc totam vitam nostram occupavit, quod totum diem 16
this the-whole life our has-occupied which the-whole day
occupare non potuit? accessit illud quoque: tam supervacuae
to-occupy not could was-added that also as superfluous
mihi visae sunt habentibus quam fuerunt spectantibus.
to-me seemed they-have to-those-having as they-were to-those-watching
Hoc itaque ipse mihi dico, quotiens tale aliquid praestrinxerit 17
this and-so I-myself to-myself say as-often-as such something has-dazzled
oculos meos, quotiens occurrit domus splendida, cohors
eyes my as-often-as meets a-house splendid a-cohort
culta servorum, lectica formonsis inposita calonibus: quid
well-dressed of-slaves a-litter on-handsome placed bearers why
miraris? quid stupes? pompa est. ostenduntur istae
do-you-wonder why are-you-stunned a-parade it-is are-shown those
res, non possidentur, et dum placent, transeunt.
things not are-possessed and while they-please they-pass
Ad veras potius te converte divitias. disce parvo 18
to true rather yourself turn riches learn with-little
esse contentus et illam vocem magnus atque animosus
to-be content and that utterance great and spirited
exclama: habemus aquam, habemus polentam, Iovi ipsi
cry-out we-have water we-have barley-meal with-Jupiter himself
controversiam de felicitate faciamus. faciamus, oro te,
a-contest about happiness let-us-make let-us-make I-beg you
etiam si ista defuerint. turpe est beatam vitam in auro
even if those have-been-lacking shameful it-is the-happy life in gold
et argento reponere, aeque turpe in aqua et polenta.
and silver to-place equally shameful in water and barley-meal
“Quid ergo faciam, si ista non fuerint?” quaeris, quod sit 19
what then shall-I-do if those not have-been you-ask what is
remedium inopiae? famem fames finit: alioquin quid interest,
the-remedy of-want hunger hunger ends otherwise what does-it-matter

magna sint an exigua, quae servire te cogant? quid
great they-be or small which to-serve you force what
refert, quantulum sit, quod tibi possit negare fortuna?
does-it-matter how-little it-is which to-you can deny fortune
20 Haec ipsa aqua et polenta in alienum arbitrium cadit.
this very water and barley-meal into another's will falls
liber est autem non in quem parum licet fortunae,
free is moreover not-(he) against whom too-little is-allowed to-fortune
sed in quem nihil. ita est: nihil desideres oportet, si
but against whom nothing so it-is nothing you-desire it-is-needful if
vis Iovem provocare nihil desiderantem.' haec nobis
you-wish Jupiter to-challenge nothing desiring these-things to-us
Attalus dixit, natura omnibus dixit; quae si voles
Attalus said nature to-all has-said which if you-will-wish
frequenter cogitare, id ages, ut sis felix, non ut
frequently to-think-of that you-will-do that you-be happy not that
videaris, et ut tibi videaris, non aliis. Vale.
you-seem and that to-yourself you-seem not to-others farewell

CXI · QUIBBLES

Lucilius asks the Latin for sophisms; Seneca likes Cicero's word, quibbles. Whoever gives himself to them weaves clever little questions and becomes no braver or more temperate. The true philosopher is like a high mountain, whose height shows only when you come near: he stands on his own greatness and does not rise on tiptoe. He is above human things and the same in every fortune. Quibbles cannot give that. Lucilius may play with them when he has nothing to do, but the one thing to learn is to despise life.

Quid vocentur Latine sophismata, quaesisti a me. multi 1
what are-called in-Latin sophisms you-have-asked from me many
temptaverunt illis nomen inponere, nullum haesit. videlicet,
have-tried on-them a-name to-put none has-stuck evidently
quia res ipsa non recipiebatur a nobis nec in usu erat,
because the-thing itself not was-received by us nor in use was
nomini quoque repugnatum est. aptissimum tamen videtur
the-name also resisted it-was most-fitting yet seems
mihi, quo Cicero usus est: cavillationes vocat.
to-me-(the-one) which Cicero used has quibbles he-calls-(them)
Quibus quisquis se tradidit, quaestiunculas quidem 2
to-which whoever himself has-handed-over little-questions indeed
vafras nectit, ceterum ad vitam nihil proficit, neque
crafty he-weaves but for life nothing he-progresses neither
fortior fit neque temperantior neque elatior. at ille,
braver he-becomes nor more-temperate nor loftier but he
qui philosophiam in remedium suum exercuit, ingens fit
who philosophy for remedy his has-exercised huge becomes
animo, plenus fiduciae, inexsuperabilis et maior adeunti.
in-mind full of-confidence unsurpassable and greater to-one-approaching
Quod in magnis evenit montibus, quorum proceritas 3
which in great happens mountains of-which the-height
minus apparet longe intuentibus; cum accesseris, tunc
less appears from-afar to-those-gazing when you-have-approached then
manifestum fit, quo in arduo summa sint: talis est, mi
manifest it-becomes what on a-steep the-tops are such is my
Lucili, verus et rebus, non artificiis philosophus. in edito
Lucilius the-true and in-things not in-artifices philosopher on a-height
stat admirabilis, celsus, magnitudinis verae. non exsurgit
he-stands admirable lofty of-greatness true not he-rises
in plantas nec summis ambulat digitis eorum more,
onto the-soles nor on-the-tips walks of-toes of-those in-the-manner

qui mendacio staturam adiuvant longioresque quam sunt,
who by-a-lie stature help and-taller than they-are
videri volunt: contentus est magnitudine sua.
to-seem wish content he-is with-greatness his
4 Quidni contentus sit eo usque crevisse, quo manus
why-not content should-he-be to-that right to-have-grown whither a-hand
fortuna non porrigit? ergo et supra humana est et par
fortune not stretches therefore both above human-things he-is and equal
sibi in omni statu rerum, sive secundo cursu vita
to-himself in every state of-things whether on-a-favorable course life
procedit, sive fluctuatur et it per adversa ac difficilia:
proceeds or is-tossed and goes through adverse and difficult-things
hanc constantiam cavillationes istae, de quibus paulo ante
this constancy quibbles those about which a-little before
loquebar, praestare non possunt. ludit istis animus, non
I-was-speaking to-provide not can plays with-those the-mind not
proficit, et philosophiam a fastigio suo deducit in planum.
progresses and philosophy from summit its leads-down to the-plain
5 Nec te prohibuerim aliquando ista agere, sed tunc, cum
nor you would-I-forbid sometimes those to-do but then when
voles nihil agere. hoc tamen habent in se pessimum:
you-will-wish nothing to-do this yet they-have in themselves worst
dulcedinem quandam sui faciunt et animum specie
a-sweetness certain of-themselves they-make and the-mind by-the-appearance
suptilitatis inductum tenent ac morantur, cum tanta rerum
of-subtlety led-on they-hold and delay when so-great of-things
moles vocet, cum vix tota vita sufficiat, ut hoc unum
a-mass calls when scarcely the-whole life suffices that this one-thing
discas, vitam contemnere. ‘quid? regere’ inquis. secundum opus
you-learn life to-despise what to-rule you-say the-second work
est: nam nemo illam bene rexit nisi qui contempserat. Vale.
it-is for no-one it well has-ruled except he-who had-despised-(it) farewell

Lucilius wants a friend of his formed and trained. Seneca doubts it can be done, and takes an example from his own vine-growing: not every vine will bear a graft, and an old, worn stock neither takes the shoot nor feeds it. This man has indulged his vices and has both withered and hardened. He says he wants to change and that his life offends him; he only thinks he does. Men love and hate their vices together. Judge him when he has shown that luxury is truly hateful to him.

Cupio mehercules amicum tuum formari, ut desideras, et 1
I-desire by-Hercules friend your to-be-shaped as you-desire and
institui: sed valde durus capitur, immo, quod est molestius,
to-be-trained but very hard he-is-taken nay what is more-troublesome
valde mollis capitur et consuetudine mala ac diutina
very soft he-is-taken and by-habit bad and long
fractus. volo tibi ex nostro artificio exemplum referre.
broken I-wish to-you from our craft an-example to-relate
Non quaelibet insitionem vitis patitur: si vetus et exesa 2
not any grafting a-vine suffers if old and eaten-away
est, si infirma gracilisque, aut non recipiet surculum aut
it-is if weak and-slender either not it-will-receive the-shoot or
non alet nec adplicabit sibi nec in qualitatem
not will-nourish-(it) nor will-attach-(it) to-itself nor into the-quality
eius naturamque transibit. itaque solemus supra terram
of-it and-nature will-pass and-so we-are-wont above the-earth
praecidere, ut si non respondit, temptari possit secunda
to-cut-off that if not it-has-answered to-be-tried can a-second
fortuna, et iterum repetita infra terram inseratur.
fortune and again repeated below the-earth it-may-be-grafted
Hic, de quo scribis et mandas, non habet vires: 3
this-man about whom you-write and give-commission not has strength
indulsit vitiis. simul et emarcuit et induruit. non
he-has-indulged vices at-once both he-has-withered and hardened not

potest recipere rationem, non potest nutrire. ‘at cupit
he-can receive reason not he-can nourish-(it) but he-desires
ipse.’ noli credere. non dico illum mentiri tibi: putat
himself do-not believe not I-say him to-lie to-you he-thinks
se cupere. stomachum illi fecit luxuria: cito cum
himself to-desire a-distaste in-him has-made luxury quickly with
illa redibit in gratiam.
it he-will-return into favor

4 ‘Sed dicit se offendi vita sua.’ non negaverim. quis
but he-says himself to-be-offended by-life his not I-would-deny who
enim non offenditur? homines vitia sua et amant simul
for not is-offended men vices their both love at-once
et oderunt. tunc itaque de illo feremus sententiam, cum
and hate then and-so about him we-will-bear a-judgment when
fidem nobis fecerit invisam iam sibi esse luxuriam:
assurance to-us he-has-made hateful now to-himself to-be luxury
nunc illis male convenit. Vale.
now for-them badly it-agrees farewell

CXIII · ARE THE VIRTUES ANIMALS?

Lucilius asks about a question debated among the Stoics: whether justice, bravery, and the other virtues are animals. Seneca sets out their case, that virtue is the mind in a certain state and the mind is an animal, and says he thinks otherwise. The mind would hold countless animals; verses and walking would be animals too, and one must ask their shape. He laughs, and turns to what helps. Bravery is our fortress. Alexander conquered nations and was conquered by anger and grief. To rule oneself is the greatest rule, and justice must be loved for nothing.

Desideras tibi scribi a me, quid sentiam de hac 1
you-desire to-you to-be-written by me what I-think about this
quaestione iactata aput nostros: an iustitia, fortitudo,
question tossed among ours whether justice fortitude
prudentia ceteraeque virtutes animalia sint. hac subtilitate
prudence and-the-other virtues animals are by-this subtlety
effecimus, Lucili carissime, ut exercere ingenium inter
we-have-brought-about Lucilius dearest that to-exercise talent among
inrita videremur et disputationibus nihil profuturis otium
vain-things we-seemed and with-disputations nothing about-to-help leisure
terere. faciam quod desideras, et quid nostris videatur,
to-wear-away I-will-do what you-desire and what to-ours seems
exponam. sed me in alia esse sententia profiteor: puto
I-will-set-forth but myself in another to-be opinion I-profess I-think
quaedam esse, quae deceant phaecasiatum palliatumque.
some-things to-be which befit one-in-Greek-shoes and-cloaked
quae sint ergo quae antiquos moverint, vel quae
what are-(the-things) therefore which the-ancients have-moved or what
sint quae antiqui moverint, dicam.
are-(the-things) which the-ancients have-moved I-will-say
Animum constat animal esse, cum ipse efficiat, ut 2
the-mind it-is-agreed an-animal to-be since itself it-brings-about that
simus animalia, cum ab illo animalia nomen hoc traxerint.
we-are animals since from it animals name this have-drawn
virtus autem nihil aliud est quam animus quodammodo
virtue moreover nothing else is than the-mind in-a-certain-way
se habens: ergo animal est. deinde virtus agit aliquid.
itself holding therefore an-animal it-is then virtue does something
agi autem nihil sine impetu potest. si impetum habet,
to-be-done moreover nothing without impulse can if impulse it-has

qui nulli est nisi animali, animal est. ‘si animal est’
which to-none is except to-an-animal an-animal it-is if an-animal is
inquit ‘virtus, habet ipsa virtutem.’
he-says virtue it-has itself virtue

3 Quidni habeat se ipsam? quomodo sapiens omnia
why-not should-it-have it itself as the-wise-man all-things
per virtutem gerit, sic virtus per se. ‘ergo’ inquit
through virtue carries-on so virtue through itself therefore he-says
‘et omnes artes animalia sunt et omnia, quae cogitamus
also all arts animals are and all-things which we-think
quaeque mente conplectimur. sequitur, ut multa millia
and-which in-mind we-embrace it-follows that many thousands
animalium habitent in his angustiis pectoris, et singuli
of-animals dwell in these narrows of-the-breast and individually
multa simus animalia aut multa habeamus animalia.’ quaeris,
many we-are animals or many we-have animals you-ask
quid adversus istud respondeatur? unaquaeque ex istis res
what against that is-answered each of those thing
animal erit: multa animalia non erunt. quare? dicam,
an-animal will-be many animals not they-will-be why I-will-say
si mihi accommodaveris suptilitatem et intentionem tuam.
if to-me you-lend subtlety and attention your

4 Singula animalia singulas habere debent substantias. ista omnia
single animals single to-have ought substances those all
unum animum habent. itaque singula esse possunt, multa esse
one mind have and-so single to-be they-can many to-be
non possunt. ego et animal sum et homo, non tamen duos
not they-can I both an-animal am and a-man not yet two
esse nos dices. quare? quia separati debent esse. ita dico:
to-be us you-will-say why because separated they-ought to-be so I-say

alter ab altero debet esse diductus, ut duo sint. quicquid in
the-one from the-other ought to-be drawn-apart that two they-be whatever in
uno multiplex est, sub unam naturam cadit. itaque unum est.
one manifold is under one nature falls and-so one it-is
Et animus meus animal est et ego animal sum, duo 5
both mind my an-animal is and I an-animal am two
tamen non sumus. quare? quia animus mei pars est. tunc
yet not we-are why because the-mind of-me a-part is then
aliquid per se numerabitur, cum per se stabit. ubi
something through itself will-be-counted when through itself it-will-stand when
vero alterius membrum erit, non poterit videri aliud.
indeed of-another a-member it-will-be not it-will-be-able to-seem another
quare? dicam: quia quod aliud est, suum oportet esse
why I-will-say because what another is its-own it-is-needful to-be
et proprium et totum et intra se absolutum.
and proper and whole and within itself complete
Ego in alia esse me sententia professus sum. non enim 6
I in another to-be myself opinion professed have not for
tantum virtutes animalia erunt, si hoc recipitur, sed opposita
only virtues animals will-be if this is-admitted but opposed
quoque illis vitia et adfectus, tamquam ira, timor, luctus,
also to-them vices and feelings as anger fear grief
suspicio. ultra res ista procedet: omnes sententiae, omnes
suspicion further matter that will-proceed all opinions all
cogitationes animalia erunt. quod nullo modo recipiendum
thoughts animals will-be which in-no way to-be-admitted
est. non enim quicquid ab homine fit, homo est.
is not for whatever by a-man is-done a-man is
'Iustitia quid est?' inquit. animus quodammodo se habens. 7
justice what is he-says the-mind in-a-certain-way itself holding
'itaque si animus animal est, et iustitia.' minime. haec enim
and-so if the-mind an-animal is also justice by-no-means this for

habitus animi est et quaedam vis. idem animus in varias
a-condition of-mind is and a-certain force the-same mind into various
figuras convertitur et non totiens animal aliud est, quotiens
figures is-turned and not so-often an-animal other is as-often-as
aliud facit. nec illud, quod fit ab animo, animal est.
another-thing it-does nor that which is-done by the-mind an-animal is
8 Si iustitia animal est, si fortitudo, si ceterae virtutes, utrum
if justice an-animal is if fortitude if the-other virtues whether
desinunt esse animalia, subinde autem rursus incipiunt, an
do-they-cease to-be animals repeatedly moreover again begin or
semper sunt? desinere virtutes non possunt. ergo multa
always are-they to-cease virtues not can therefore many
animalia, immo innumerabilia in hoc animo versantur.
animals nay innumerable in this mind dwell
9 'Non sunt' inquit 'multa, quia ex uno religata sunt et partes
not they-are he-says many because from one bound they-are and parts
unius ac membra sunt.' talem ergo faciem animi nobis
of-one and members are such therefore a-face of-mind for-ourselves
proponimus, qualis est hydrae multa habentis capita, quorum
we-set-forth as is of-the-hydra many having heads of-which
unumquodque per se pugnat, per se nocet. atqui nullum
each through itself fights through itself harms and-yet none
ex illis capitibus animal est, sed animalis caput, ceterum
of those heads an-animal is but of-an-animal the-head but
ipsa unum animal est. nemo in Chimaera leonem animal esse
itself one animal is no-one in the-Chimaera the-lion an-animal to-be
dixit aut draconem: hae partes erant eius. partes autem non
has-said or the-dragon these parts were of-it parts moreover not
sunt animalia. quid est, quo colligas iustitiam animal esse?
are animals what is-there by-which you-infer justice an-animal to-be

‘Agit’ inquit ‘aliquid et prodest. quod autem agit et 10
it-does he-says something and helps what moreover does and
prodest, impetum habet: quod autem impetum habet,
helps impulse has what moreover impulse has
animal est.’ verum est, si suum impetum habet: suum
an-animal is true it-is if its-own impulse it-has its-own
autem non habet, sed animi.
moreover not it-has but of-the-mind
Omne animal, donec moriatur, id est, quod coepit: homo, 11
every animal until it-dies that is which it-began a-man
donec moriatur, homo est, equus equus, canis canis. transire
until he-dies a-man is a-horse a-horse a-dog a-dog to-pass
in aliud non potest. iustitia, id est animus quodammodo
into another not it-can justice that is the-mind in-a-certain-way
se habens, animal est. credamus: deinde animal est
itself holding an-animal is let-us-believe then an-animal is
fortitudo, id est animus quodammodo se habens. quis
fortitude that is the-mind in-a-certain-way itself holding which
animus? ille, qui modo iustitia erat? tenetur in priore
mind that which just-now justice was it-is-held in the-earlier
animali, in aliud animal transire ei non licet: in eo
animal into another animal to-pass for-it not is-allowed in that
illi, in quo primum esse coepit, perseverandum est.
for-it in which first to-be it-began to-be-persevered it-is
Praeterea unus animus duorum esse animalium non potest, 12
besides one mind of-two to-be animals not can
multo minus plurium. si iustitia, fortitudo, temperantia
much less of-more if justice fortitude temperance
ceteraeque virtutes animalia sunt, quo modo unum animum
and-the-other virtues animals are in-what way one mind
habebunt? singulos habeant oportet, aut non sunt animalia.
will-they-have single-ones they-have it-is-needful or not they-are animals

13 Non potest unum corpus plurium animalium esse. hoc
not can one body of-several animals to-be this
et ipsi fatentur. iustitiae quod est corpus? 'animus'.
also they-themselves confess of-justice what is the-body the-mind
quid? fortitudinis quod est corpus? 'idem animus'. atqui
what of-fortitude what is the-body the-same mind and-yet
unum corpus esse duorum animalium non potest.
one body to-be of-two animals not can

14 'Sed idem animus' inquit 'iustitiae habitum induit et
but the-same mind he-says of-justice the-condition puts-on and
fortitudinis et temperantiae.' hoc fieri posset, si quo
of-fortitude and of-temperance this to-be-done could if at-which
tempore iustitia esset, fortitudo non esset, quo tempore
time justice was fortitude not was at-which time
fortitudo esset, temperantia non esset: nunc vero omnes
fortitude was temperance not was now indeed all
virtutes simul sunt. ita quomodo singulae erunt animalia,
virtues together are thus how single will-they-be animals
cum unus animus sit, qui plus quam unum animal non
since one mind there-is which more than one animal not
potest facere?
can make

15 Denique nullum animal pars est alterius animalis. iustitia
finally no animal a-part is of-another animal justice
autem pars est animi: non est ergo animal. videor
moreover a-part is of-the-mind not it-is therefore an-animal I-seem
mihi in re confessa perdere operam. magis enim
to-myself in a-matter confessed to-lose effort more for
indignandum de isto quam disputandum est. nullum
to-be-resented about that than to-be-disputed it-is no

animal alteri par est. circumspice omnium corpora: nulli
animal to-another equal is look-around-at of-all the-bodies to-none
non et color proprius est et figura sua et magnitudo.
not both color its-own is and figure its and size
Inter cetera, propter quae mirabile divini artificis ingenium 16
among the-rest because-of which wonderful of-the-divine craftsman the-talent
est, hoc quoque existimo, et quod in tanta copia rerum
is this also I-think also that in so-great an-abundance of-things
numquam in idem incidit: etiam quae similia videntur, cum
never into the-same it-falls even what like seem when
contuleris, diversa sunt. tot fecit genera foliorum: nullum
you-have-compared diverse are so-many it-made kinds of-leaves none
non sua proprietate signatum; tot animalia: nullius
not by-its-own property marked so-many animals of-none
magnitudo cum altero convenit, utique aliquid interest. exegit
the-size with another agrees assuredly something differs it-exacted
a se, ut quae alia erant, et dissimilia essent et inparia.
from itself that what other were both unlike should-be and unequal
virtutes omnes, ut dicitis, pares sunt. ergo non sunt animalia.
virtues all as you-say equal are therefore not they-are animals
Nullum non animal per se agit. virtus autem per se 17
no not animal through itself acts virtue moreover through itself
nihil agit, sed cum homine. omnia animalia aut rationalia
nothing does but with a-man all animals either rational
sunt, ut homines, ut di, aut inrationalia, ut ferae, ut
are as men as gods or irrational as wild-beasts as
pecora: virtutes utique rationales sunt: atqui nec homines
cattle virtues assuredly rational are and-yet neither men
sunt nec di: ergo non sunt animalia.
they-are nor gods therefore not they-are animals

18 Omne rationale animal nihil agit, nisi primum specie
every rational animal nothing does unless first by-the-appearance
alicuius rei inritatum est, deinde impetum cepit, deinde
of-some thing provoked it-has-been then impulse it-has-taken then
adsensio confirmavit hunc impetum. quid sit adsensio, dicam.
assent has-confirmed this impulse what is assent I-will-say
oportet me ambulare: tunc demum ambulo, cum hoc mihi
it-is-needful me to-walk then at-last I-walk when this to-myself
dixi et adprobavi hanc opinionem meam; oportet me
I-have-said and approved this opinion my it-is-needful me
sedere: tunc demum sedeo. haec adsensio in virtute non est.
to-sit then at-last I-sit this assent in virtue not is
19 Puta enim prudentiam esse. quomodo adsentietur 'oportet
suppose for prudence to-be how will-it-assent it-is-needful
me ambulare'? hoc natura non recipit. prudentia enim ei,
me to-walk this nature not admits prudence for for-him
cuius est, prospicit, non sibi. nam nec ambulare potest
whose it-is looks-out not for-itself for neither to-walk it-can
nec sedere. ergo adsensionem non habet, rationale animal
nor to-sit therefore assent not it-has a-rational animal
non est. virtus si animal est, rationale est.
not it-is virtue if an-animal it-is rational it-is
20 Rationale autem non est: ergo nec animal. si virtus animal
rational moreover not it-is therefore neither an-animal if virtue an-animal
est, virtus autem bonum, non est omne bonum animal? est.
is virtue moreover a-good not is every good an-animal it-is
hoc nostri fatentur. patrem servare bonum est, et sententiam
this ours confess a-father to-save a-good is and an-opinion
prudenter in senatu dicere bonum est, et iuste decernere
prudently in the-senate to-say a-good is and justly to-decree
bonum est: ergo et patrem servare animal est et prudenter
a-good is therefore also a-father to-save an-animal is and prudently

sententiam dicere animal est. eo usque res exegit, ut
an-opinion to-say an-animal is to-that right the-matter has-driven that
risum tenere non possis: prudenter tacere bonum est, ***
laughter to-hold not you-can prudently to-be-silent a-good is (lacuna)
cenare bonum est: ita et tacere et cenare animal est.
to-dine a-good is thus both to-be-silent and to-dine an-animal is
Ego mehercules titillare non desinam et ludos mihi ex 21
I by-Hercules to-tickle not will-cease and games for-myself from
istis subtilibus ineptiis facere. iustitia et fortitudo, si animalia
those subtle absurdities to-make justice and fortitude if animals
sunt, certe terrestria sunt. omne animal terrestre alget, esurit,
they-are certainly terrestrial they-are every animal terrestrial is-cold hungers
sitit: ergo iustitia alget, fortitudo esurit, clementia sitit.
thirsts therefore justice is-cold fortitude hungers clemency thirsts
Quid porro? non interrogabo illos, quam figuram habeant 22
what further not shall-I-ask them what figure have
ista animalia? hominis an equi an ferae? si rotundam
those animals of-a-man or of-a-horse or of-a-wild-beast if a-round
illis qualem deo dederint, quaeram, an et avaritia et
to-them such-as to-god they-have-given I-will-ask whether also avarice and
luxuria et dementia aeque rotundae sint. sunt enim et
luxury and madness equally round are they-are for also
ipsae animalia. si has quoque conrotundaverint, etiamnunc
themselves animals if these also they-have-rounded still
interrogabo, an prudens ambulatio animal sit. necesse
I-will-ask whether prudent walking an-animal is necessary
est confiteantur, deinde dicant ambulationem animal esse
it-is they-confess then say walking an-animal to-be
et quidem rotundum.
and indeed round

23 Ne putes autem primum me ex nostris non ex praescripto
lest you-think moreover first me of ours not from the-prescribed
loqui, sed meae sententiae esse: inter Cleanthen et
to-speak but of-my-own opinion to-be between Cleanthes and
discipulum eius Chrysippum non convenit, quid sit
disciple his Chrysippus not it-is-agreed what is
ambulatio. Cleanthes ait spiritum esse a principali usque
walking Cleanthes says breath to-be from the-ruling-part right
in pedes permissum, Chrysippus ipsum principale. quid
to the-feet sent Chrysippus the-very ruling-part what
est ergo, cur non ipsius Chrysippi exemplo sibi
is-there therefore why not of-the-very Chrysippus by-the-example for-himself
quisque se vindicet et ista tot animalia, quot
each himself should-claim and those so-many animals as-many-as
mundus ipse non potest capere, derideat?
the-world itself not can hold should-mock

24 'Non sunt' inquit 'virtutes multa animalia, et tamen animalia
not are he-says the-virtues many animals and yet animals
sunt. nam quemadmodum aliquis et poeta est et orator, et
they-are for as someone both a-poet is and an-orator and
tamen unus, sic virtutes istae animalia sunt, sed multa non
yet one so virtues those animals are but many not
sunt. idem est animus et animus et iustus et prudens
they-are the-same is the-mind and a-mind both just and prudent
et fortis, ad singulas virtutes quodammodo se habens.'
and brave toward single virtues in-a-certain-way itself holding

25 Sublata *** convenit nobis. nam et ego interim fateor
with-removed (lacuna) it-is-agreed for-us for also I meanwhile confess
animum animal esse, postea visurus, quam de ista re
the-mind an-animal to-be afterward about-to-see what about that matter
sententiam feram: actiones eius animalia esse nego. alioqui
opinion I-may-bear the-actions of-it animals to-be I-deny otherwise

et omnia verba erunt animalia et omnes versus. nam si
both all words will-be animals and all verses for if
prudens sermo bonum est, bonum autem omne animal
a-prudent speech a-good is good moreover every an-animal
est, sermo animal est. prudens versus bonum est, bonum
is speech an-animal is a-prudent verse a-good is good
autem omne animal est: versus ergo animal est. ita 'arma
moreover every an-animal is the-verse therefore an-animal is thus arms
virumque cano' animal est, quod non possunt rotundum
and-the-man I-sing an-animal is which not they-can round
dicere, cum sex pedes habeat.
call since six feet it-has
'Textorium' inquis 'totum mehercules istud, quod cum 26
a-weaver's-work you-say the-whole by-Hercules that which just
maxime agitur.' dissilio risu, cum mihi propono
now is-being-done I-burst with-laughter when to-myself I-set-forth
soloecismum animal esse et barbarismum et synlogismum
a-solecism an-animal to-be and a-barbarism and a-syllogism
et aptas illis facies tamquam pictor adsigno. haec
and fitting to-them faces as-if a-painter I-assign these-things
disputamus attractis superciliis, fronte rugosa? non possum
do-we-dispute with-drawn eyebrows with-brow wrinkled not I-can
hoc loco dicere illud Caelianum: 'o tristes ineptias!'
at-this point say that Caelian O sad absurdities
ridiculae sunt: quin itaque potius aliquid utile nobis
ridiculous they-are why-not and-so rather something useful to-us
ac salutare tractamus et quaerimus, quomodo ad virtutes
and wholesome do-we-handle and ask how to virtues
pervenire possimus, quae nos ad illas via adducat.
to-arrive we-can what us to them way may-lead

27 Doce me non an fortitudo animal sit, sed nullum
teach me not whether fortitude an-animal is but no
animal felix esse sine fortitudine, nisi contra fortuita
animal happy to-be without fortitude unless against chance-things
convaluit et omnis casus, antequam exciperet,
it-has-grown-strong and all chances before it-received-(them)
meditando praedomuit. quid est fortitudo? munimentum
by-rehearsing has-tamed-beforehand what is fortitude a-fortification
humanae imbecillitatis inexpugnabile, quod qui circumdedit
of-human weakness impregnable which he-who has-put-around
sibi, securus in hac vitae obsidione perdurat. utitur enim
himself carefree in this of-life siege lasts-out he-uses for
suis viribus, suis telis.
his-own powers his-own weapons

28 Hoc loco tibi Posidonii nostri referre sententiam volo: 'non
at-this point to-you of-Posidonius our to-relate the-saying I-wish not
est quod umquam fortunae armis putes esse te
there-is-(reason) that ever by-fortune's arms you-think to-be yourself
tutum: tuis pugna. contra ipsam fortuna non armat:
safe with-your-own fight against herself fortune not arms
itaque contra hostes instructi, contra ipsam inermes sunt.'
and-so against enemies equipped against herself unarmed they-are

29 Alexander Persas quidem et Hyrcanos et Indos et
Alexander the-Persians indeed and Hyrcanians and Indians and
quicquid gentium usque in oceanum extendit oriens,
whatever of-nations right to the-ocean extends the-east
vastabat fugabatque, sed ipse modo occiso amico,
was-laying-waste and-putting-to-flight but he-himself now with-slain a-friend
modo amisso iacebat in tenebris, alias scelus, alias
now with-lost lay in darkness at-one-time the-crime at-another
desiderium suum maerens, victor tot regum atque
longing his mourning the-conqueror of-so-many kings and

populorum irae tristitiaeque succumbens. id enim egerat,
peoples to-anger and-sadness succumbing that for he-had-done
ut omnia potius haberet in potestate quam adfectus.
that all-things rather he-might-have in power than feelings
O quam magnis homines tenentur erroribus, qui ius 30
O how by-great men are-held errors who the-right
dominandi trans maria cupiunt permittere felicissimosque
of-ruling across the-seas desire to-extend and-most-happy
se iudicant, si multas milite provincias optinent et
themselves judge if many by-soldiery provinces they-hold and
novas veteribus adiungunt, ignari, quod sit illud ingens
new to-old join ignorant what is that huge
parque dis regnum.
and-equal to-the-gods kingdom
Imperare sibi maximum imperium est: doceat me, quam 31
to-command oneself the-greatest command is let-him-teach me how
sacra res sit iustitia alienum bonum spectans, nihil ex
sacred a-thing is justice another's good regarding nothing from
se petens nisi usum sui. nihil sit illi cum ambitione
itself seeking except the-use of-itself nothing let-there-be for-it with ambition
famaque: sibi placeat. hoc ante omnia sibi quisque
and-fame itself let-it-please this before all-things himself each
persuadeat: me iustum esse gratis oportet. parum est. adhuc
let-persuade me just to-be for-nothing it-is-needful too-little it-is still
illud persuadeat sibi: me in hanc pulcherrimam virtutem
that let-him-persuade himself me upon this most-beautiful virtue
ultro etiam inpendere iuvet. tota cogitatio a privatis
unasked even to-spend let-it-please the-whole thought from private
commodis quam longissime aversa sit. non est
advantages as far-as-possible turned-away let-be not there-is-(reason)
quod spectes, quod sit iustae rei praemium: maius in iusto
that you-regard what is of-a-just deed the-reward a-greater in the-just

est. illud adhuc tibi adfige, quod paulo ante dicebam: nihil
is that still on-yourself fix which a-little before I-was-saying nothing
ad rem pertinere, quam multi aequitatem tuam noverint.
to the-matter to-pertain how many fairness your know
32 Qui virtutem suam publicari vult, non virtuti laborat,
he-who virtue his to-be-published wishes not for-virtue labors
sed gloriae. non vis esse iustus sine gloria? at
but for-glory not do-you-wish to-be just without glory but
mehercules saepe iustus esse debebis cum infamia. et
by-Hercules often just to-be you-will-have-to with infamy and
tunc, si sapis, mala opinio bene parta delectet. Vale.
then if you-are-wise a-bad opinion well won let-delight farewell

CXIV · AS THE LIFE, SO THE STYLE

Why does a corrupt style prevail in some ages? Because, as the Greek proverb has it, men's speech is like their lives. Maecenas wrote as he walked, ungirt; Seneca quotes him to show it. When prosperity spreads luxury, the mind grows bored with what is usual and seeks novelty in words as in dinners. One admired writer sets the fault and the rest copy it, as Arruntius copied Sallust. The mind is our king, and a tyrant when it yields to pleasure. Think how brief life is, and how little one belly can hold.

1 Quare quibusdam temporibus provenerit corrupti generis
why at-some times has-come-forth of-a-corrupt kind
oratio quaeris, et quomodo in quaedam vitia inclinatio
speech you-ask and how toward some vices an-inclination
ingeniorum facta sit, ut aliquando inflata explicatio
of-talents made has-been that sometimes an-inflated exposition
vigeret, aliquando infracta et in morem cantici ducta? quare
flourished sometimes a-broken and into the-manner of-a-song drawn why

alias sensus audaces et fidem egressi placuerint,
at-one-time meanings bold and belief having-gone-beyond have-pleased
alias abruptae sententiae et suspiciosae, in quibus plus
at-another abrupt maxims and suspicious in which more
intellegendum esset quam audiendum? quare aliqua aetas
to-be-understood was than to-be-heard why some age
fuerit, quae translationis iure uteretur inverecunde? hoc
there-was which of-metaphor the-right used shamelessly this
quod audire vulgo soles, quod apud Graecos in
which to-hear commonly you-are-wont which among the-Greeks into
proverbium cessit: talis hominibus fuit oratio qualis vita.
a-proverb has-passed such for-men was speech as life
Quemadmodum autem uniuscuiusque actio dicenti 2
as moreover of-each the-action to-the-one-speaking
similis est, sic genus dicendi aliquando imitatur publicos
like is so the-kind of-speaking sometimes imitates public
mores, si disciplina civitatis laboravit et se in delicias dedit.
morals if the-discipline of-the-state has-labored and itself to luxuries has-given
argumentum est luxuriae publicae orationis lascivia, si modo
a-proof is of-luxury public of-speech the-wantonness if only
non in uno aut in altero fuit, sed adprobata est et recepta.
not in one or in another it-was but approved it-has-been and received
Non potest alius esse ingenio, alius animo color. si ille 3
not can another be for-the-talent another for-the-mind color if that
sanus est, si compositus, gravis, temperans, ingenium quoque
sound is if composed grave temperate the-talent also
siccum ac sobrium est: illo vitiato hoc quoque adflatur.
dry and sober is with-that spoiled this also is-blighted
non vides, si animus elanguit, trahi membra et pigre
not do-you-see if the-mind has-languished to-be-dragged the-limbs and sluggishly
moveri pedes? si ille effeminatus est, in ipso incessu
to-be-moved the-feet if that effeminate is in the-very gait

adparere mollitiam? si ille acer est et ferox, concitari
to-appear softness if that keen is and fierce to-be-quickened
gradum? si furit aut, quod furori simile est, irascitur,
the-step if it-rages or what to-rage like is is-angry
turbatum esse corporis motum nec ire, sed ferri? quanto
disturbed to-be of-the-body the-motion nor to-go but to-be-borne by-how-much
hoc magis accidere ingenio putas, quod totum animo
this more to-happen to-the-talent do-you-think which whole with-the-mind
permixtum est; ab illo fingitur, illi paret, inde legem petit.
mingled is by it it-is-shaped it it-obeys thence law it-seeks
4 Quomodo Maecenas vixerit notius est, quam ut narrari nunc
how Maecenas lived better-known is than that to-be-told now
debeat, quomodo ambulaverit, quam delicatus fuerit, quam
it-ought how he-walked how delicate he-was how
cupierit videri, quam vitia sua latere noluerit. quid ergo?
he-desired to-be-seen how vices his to-lie-hidden he-was-unwilling what then
non oratio eius aeque soluta est quam ipse discinctus? non
not speech his equally loose is as he-himself ungirt not
tam insignita illius verba sunt quam cultus, quam comitatus,
so marked his words are as (his)-dress as (his)-retinue
quam domus, quam uxor? magni vir ingenii fuerat, si
as (his)-house as (his)-wife of-great a-man talent he-had-been if
illud egisset via rectiore, si non vitasset intellegi, si
it he-had-driven by-a-way straighter if not he-had-avoided to-be-understood if
non etiam in oratione difflueret. videbis itaque eloquentiam
not even in speech he-flowed-apart you-will-see and-so the-eloquence
ebrii hominis involutam et errantem et licentiae plenam.
of-a-drunken man wrapped and wandering and of-license full
5 Quid turpius ‘amne silvisque ripa comantibus?’ vide
what more-shameful by-stream and-woods the-bank being-tressed see
ut ‘alveum lyntribus arent versoque vado remittant
how the-channel with-skiffs they-plow and-with-turned shallows send-back

hortos'. quid? si quis 'feminae cinno crispat et labris
the-gardens what if anyone of-a-woman with-curl crisps and with-lips
columbatur incipitque suspirans, ut cervice lassa fanantur
bills and-begins sighing as with-neck weary rave
nemoris tyranni'. 'inremediabilis factio rimantur epulis
of-the-grove the-tyrants an-irremediable faction they-rummage at-feasts
lagonaque temptant domos et spe mortem exigunt.'
and-with-the-flagon try houses and by-hope death exact
'Genium festo vix suo testem. tenuisve cerei fila
the-Genius on-feast scarcely his-own a-witness or-of-slender wax-taper the-threads
et crepacem molam. focum mater aut uxor investiunt.'
and crackling meal the-hearth mother or wife clothe
Non statim, cum haec legeris, hoc tibi occurret, hunc 6
not at-once when these you-have-read this to-you will-occur this
esse, qui solutis tunicis in urbe semper incesserit? nam
to-be-(he) who with-loose tunics in the-city always walked for
etiam cum absentis Caesaris partibus fungeretur, signum
even when of-absent Caesar the-parts he-was-performing the-watchword
a discincto petebatur. hunc esse, qui in tribunali, in
from one-ungirt was-sought this to-be-(he) who on the-tribunal on
rostris, in omni publico coetu sic apparuerit, ut pallio
the-rostra in every public gathering so appeared that with-cloak
velaretur caput exclusis utrimque auribus, non aliter
was-veiled the-head with-excluded on-both-sides ears not otherwise
quam in mimo fugitivi divitis solent? hunc esse,
than in a-mime the-runaways of-a-rich-man are-wont this to-be-(he)
cui tunc maxime civilibus bellis strepentibus et sollicita
for-whom then most with-civil wars roaring and anxious
urbe et armata comitatus hic fuerit in publico, spadones
the-city and armed the-retinue this was in public eunuchs
duo, magis tamen viri quam ipse? hunc esse, qui uxorem
two more yet men than himself this to-be-(he) who a-wife

milliens duxit, cum unam habuerit? haec verba tam
a-thousand-times married though one he-had these words so
improbe structa, tam neglegenter abiecta, tam contra
shamelessly built so negligently thrown-down so against
consuetudinem omnium posita ostendunt mores quoque
the-custom of-all placed show morals also
non minus novos et pravos et singulares fuisse.
not less new and crooked and singular to-have-been

7 Maxima laus illi tribuitur mansuetudinis, pepercit gladio,
the-greatest praise to-him is-assigned of-gentleness he-spared the-sword
sanguine abstinuit nec ulla alia re, quid posset, quam
from-blood he-abstained nor by-any other thing what he-could than
licentia ostendit: hanc ipsam laudem suam corrupit istis
by-license did-he-show this very praise his he-corrupted by-those
orationis portentosissimae deliciis.
of-a-speech most-monstrous dainties

8 Apparet enim mollem fuisse, non mitem. hoc istae
it-appears for soft to-have-been not mild this those
ambages compositionis, hoc verba transversa, hoc sensus
windings of-composition this words transverse this meanings
miri, magni quidem saepe, sed enervati dum exeunt, cuivis
wonderful great indeed often but unnerved while they-go-out to-anyone
manifestum facient: motum illi felicitate nimia caput.
manifest will-make moved for-him by-prosperity excessive the-head
quod vitium hominis esse interdum, interdum temporis solet.
which fault of-the-man to-be sometimes sometimes of-the-time is-wont

9 Ubi luxuriam late felicitas fudit, cultus primum
when luxury widely prosperity has-poured the-adornment first
corporum esse diligentior incipit. deinde supellectili laboratur.
of-bodies to-be more-careful begins then on-furniture it-is-labored
deinde in ipsas domos inpenditur cura, ut in laxitatem
then upon the-very houses is-spent care that into the-roominess

ruris excurrant, ut parietes advectis trans maria
of-the-country they-may-run-out that walls with-brought across the-seas
marmoribus fulgeant, ut tecta varientur auro, ut
marbles may-gleam that roofs may-be-varied with-gold that
lacunaribus pavimentorum respondeat nitor. deinde
to-the-coffered-ceilings of-the-floors may-answer the-brightness then
ad cenas lautitia transfertur, et illic commendatio ex
to dinners elegance is-transferred and there commendation from
novitate et soliti ordinis commutatione captatur, ut
novelty and of-the-usual order by-the-changing is-caught-at that
ea, quae includere solent cenam, prima ponantur, ut
those-things which to-close are-wont the-dinner first may-be-served that
quae advenientibus dabantur, exeuntibus dentur.
what to-those-arriving were-given to-those-leaving may-be-given
Cum adsuevit animus fastidire, quae ex more sunt, et 10
when has-grown-used the-mind to-scorn what from custom are and
illi pro sordidis solita sunt, etiam in oratione, quod
to-it for sordid the-usual-things are even in speech what
novum est, quaerit et modo antiqua verba atque exsoleta
new is it-seeks and now ancient words and obsolete
revocat ac profert, modo fingit et ignota ac deflectit,
it-recalls and brings-forth now it-coins also unknown-ones and bends-(them)
modo, id quod nuper increbruit, pro cultu habetur
now that which lately has-grown-frequent for adornment is-held
audax translatio ac frequens.
a-bold metaphor and frequent
Sunt qui sensus praecidant et hoc gratiam sperent, si 11
there-are those-who meanings cut-short and by-this favor hope-for if
sententia pependerit et audienti suspicionem sui fecerit.
the-maxim has-hung and to-the-one-hearing a-suspicion of-itself has-made
sunt qui illos detineant et porrigant. sunt, qui non
there-are those-who them detain and stretch there-are those-who not

usque ad vitium accedant, necesse est enim hoc facere aliquid
right to the-fault approach necessary it-is for this to-do something
grande temptanti, sed qui ipsum vitium ament. itaque
grand for-one-attempting but who the-very fault love and-so
ubicumque videris orationem corruptam placere, ibi mores
wherever you-see speech corrupt to-please there morals
quoque a recto descivisse non erit dubium. quomodo
also from the-right to-have-defected not it-will-be doubtful as
conviviorum luxuria, quomodo vestium aegrae civitatis indicia
of-banquets the-luxury as of-clothes of-a-sick state the-signs
sunt, sic orationis licentia, si modo frequens est, ostendit
are so of-speech the-license if only frequent it-is shows
animos quoque, a quibus verba exeunt, procidisse.
minds also from which the-words go-out to-have-fallen

12 Mirari quidem non debes corrupta excipi non tantum
to-wonder indeed not you-ought corrupt-things to-be-received not only
a corona sordidiore, sed ab hac quoque turba cultiore,
by the-circle more-sordid but by this also crowd more-refined
togis enim inter se isti, non iudiciis distant. hoc
by-togas for among themselves those not by-judgments differ this
magis mirari potes, quod non tantum vitiosa, sed vitia
more to-wonder you-can that not only faulty-things but faults
laudentur. nam illud semper factum est: nullum sine
are-praised for that always done has-been no without
venia placuit ingenium. da mihi quemcumque vis, magni
pardon has-pleased talent give me whomever you-wish of-great
nominis virum: dicam, quid illi aetas sua ignoverit, quid
name a-man I-will-say what to-him age his has-pardoned what
in illo sciens dissimulaverit. multos tibi dabo, quibus vitia
in him knowing it-has-dissembled many to-you I-will-give whom faults
non nocuerint, quosdam, quibus profuerint. dabo, inquam,
not have-harmed some whom they-have-helped I-will-give I-say

maximae famae et inter admiranda propositos,
(men)-of-the-greatest fame and among things-to-be-admired set-forth
quos si quis corrigit, delet: sic enim vitia virtutibus
whom if anyone corrects he-destroys so for the-faults into-the-virtues
inmissa sunt, ut illas secum tractura sint.
let-in are that those with-themselves about-to-drag they-are
Adice nunc, quod oratio certam regulam non habet: 13
add now that speech a-sure rule not has
consuetudo illam civitatis, quae numquam in eodem diu
the-custom it of-the-state which never in the-same long
stetit, versat. multi ex alieno saeculo petunt verba,
has-stood turns many from another age seek words
duodecim tabulas loquuntur. Gracchus illis et Crassus
the-twelve tables they-speak Gracchus to-them and Crassus
et Curio nimis culti et recentes sunt, ad Appium usque
and Curio too refined and recent are to Appius right
et Coruncanium redeunt. quidam contra, dum nihil
and Coruncanius they-return some on-the-contrary while nothing
nisi tritum et usitatum volunt, in sordes incidunt.
except the-worn and usual they-wish into sordidness fall
Utrumque diverso genere corruptum est, tam mehercules 14
each in-a-different kind corrupt is as-much by-Hercules
quam nolle nisi splendidis uti ac sonantibus et poeticis,
as to-be-unwilling except splendid-things to-use and sonorous and poetic
necessaria atque in usu posita vitare. tam hunc dicam
necessary-things and in use placed to-avoid as-much this-one I-will-say
peccare quam illum: alter se plus iusto colit, alter plus
to-err as that-one the-one himself more than-just tends the-other more
iusto neglegit; ille et crura, hic ne alas quidem vellit.
than-just neglects that-one even the-legs this-one not the-armpits even plucks

15 Ad compositionem transeamus. quot genera tibi in hac
to composition let-us-pass how-many kinds to-you in this
dabo, quibus peccetur? quidam praefractam et asperam
shall-I-give in-which it-is-erred some the-broken and rough
probant. disturbant de industria, si quid placidius effluxit.
approve they-disturb on purpose if anything more-placidly has-flowed-out
nolunt sine salebra esse iuncturam. virilem putant et
they-are-unwilling without a-jolt to-be the-joining manly they-think and
fortem, quae aurem inaequalitate percutiat. quorundam non est
brave-(that) which the-ear by-unevenness strikes of-some not it-is
compositio, modulatio est: adeo blanditur et molliter labitur.
composition a-melody it-is so-far it-coaxes and softly glides
16 Quid de illa loquar, in qua verba differuntur et diu
what about that should-I-speak in which words are-deferred and long
expectata vix ad clausulas redeunt? quid illa in exitu lenta,
awaited scarcely at the-endings return what that at the-end slow
qualis Ciceronis est, devexa et molliter detinens nec aliter
such-as Cicero's is sloping and softly detaining nor otherwise
quam solet, ad morem suum pedemque respondens? non
than it-is-wont to custom its and-foot answering not
tantum in genere sententiarum vitium est, si aut pusillae
only in the-kind of-maxims a-fault there-is if either small
sunt et pueriles aut improbae et plus ausae quam
they-are and childish or shameless and more having-dared than
pudore salvo licet, si floridae sunt et nimis dulces, si in
with-modesty safe is-allowed if flowery they-are and too sweet if into
vanum exeunt et sine effectu nihil amplius quam sonant.
the-void they-go-out and without effect nothing further than sound
17 Haec vitia unus aliquis inducit, sub quo tunc eloquentia
these faults one someone brings-in under whom then eloquence
est, ceteri imitantur et alter alteri tradunt. sic Sallustio
is the-rest imitate and the-one to-the-other hand-down so with-Sallust

vigente anputatae sententiae et verba ante exspectatum
flourishing lopped maxims and words before the-expected
cadentia et obscura brevitas fuere pro cultu. L.
falling and obscure brevity were for adornment Lucius
Arruntius, vir rarae frugalitatis, qui historias belli Punici
Arruntius a-man of-rare frugality who histories of-the-war Punic
scripsit, fuit Sallustianus et in illud genus nitens. est
wrote was a-Sallustian and toward that kind striving there-is
apud Sallustium: 'exercitum argento fecit', id est, pecunia
in Sallust an-army with-silver he-made that is with-money
paravit. hoc Arruntius amare coepit: posuit illud omnibus
he-procured this Arruntius to-love began he-placed it on-all
paginis. dicit quodam loco: 'fugam nostris fecere.' alio
pages he-says in-a-certain place flight for-ours they-made in-another
loco: 'Hiero, rex Syracusanorum, bellum fecit.' et alio
place Hiero king of-the-Syracusans war made and in-another
loco: 'quae audita Panhormitanos dedere Romanis fecere.'
place which heard the-Panormitans to-surrender to-the-Romans made
Gustum tibi dare volui: totus his contexitur liber. 18
a-taste to-you to-give I-wished the-whole with-these is-woven book
quae apud Sallustium rara fuerunt, apud hunc crebra
what in Sallust rare were in this-man frequent
sunt et paene continua, nec sine causa: ille enim in
are and almost continuous nor without cause he for upon
haec incidebat, at hic illa quaerebat. vides autem, quid
these fell but this-man them sought you-see moreover what
sequatur, ubi alicui vitium pro exemplo est.
follows when for-someone a-fault for an-example is
Dixit Sallustius: 'aquis hiemantibus.' Arruntius in primo libro 19
said Sallust with-waters wintering Arruntius in the-first book
belli Punici ait: 'repente hiemavit tempestas.' et alio
of-the-war Punic says suddenly wintered the-storm and in-another

loco cum dicere vellet frigidum annum fuisse, ait: 'totus
place when to-say he-wished cold the-year to-have-been he-says the-whole
hiemavit annus.' et alio loco: 'inde sexaginta onerarias leves
wintered year and in-another place thence sixty transports light
praeter militem et necessarios nautarum hiemante aquilone
besides the-soldiery and the-necessary of-sailors with-wintering the-north-wind
misit.' non desinit omnibus locis hoc verbum infulcire.
he-sent not he-ceases in-all places this word to-stuff-in
quodam loco dicit Sallustius: 'inter arma civilia aequi bonique
in-a-certain place says Sallust amid arms civil of-the-fair and-good
famas petit.' Arruntius non temperavit, quo minus primo
reputations he-seeks Arruntius not refrained by-which less in-the-first
statim libro poneret ingentes esse 'famas' de Regulo.
at-once book he-should-place huge to-be reputations about Regulus
20 Haec ergo et eiusmodi vitia, quae alicui inpressit
these therefore and of-this-kind faults which on-someone has-impressed
imitatio, non sunt indicia luxuriae nec animi corrupti:
imitation not are signs of-luxury nor of-a-mind corrupt
propria enim esse debent et ex ipso nata, ex quibus tu
proper for to-be they-ought and from himself born from which you
aestimes alicuius adfectus: iracundi hominis iracunda oratio
may-value of-someone the-feelings of-an-irascible man irascible the-speech
est, commoti nimis incitata, delicati tenera et fluxa.
is of-one-stirred too roused of-a-delicate-one tender and flowing
21 Quod vides istos sequi, qui aut vellunt barbam aut
which you-see those to-follow who either pluck the-beard or
intervellunt, qui labra pressius tondent et adradunt servata
pluck-in-part who the-lips more-closely shear and shave with-kept
et summissa cetera parte, qui lacernas coloris improbi
and let-grow the-other part who cloaks of-color shameless
sumunt, qui perlucentem togam, qui nolunt facere
take who a-transparent toga who are-unwilling to-do

quicquam, quod hominum oculis transire liceat:
anything which of-men for-the-eyes to-pass-by may-be-allowed
inritant illos et in se advertunt, volunt vel reprehendi,
they-provoke them and to themselves turn they-wish even to-be-blamed
dum conspici. talis est oratio Maecenatis omniumque
provided to-be-beheld such is the-speech of-Maecenas and-of-all
aliorum, qui non casu errant sed scientes volentesque.
others who not by-chance err but knowing and-willing
Hoc a magno animi malo oritur: quomodo in vino non ante 22
this from a-great of-mind evil arises as in wine not before
lingua titubat quam mens cessit oneri et inclinata
the-tongue staggers than the-mind has-yielded to-the-burden and bent
vel prodita est: ita ista orationis quid aliud quam ebrietas
or betrayed has-been so that of-speech what else than drunkenness
nulli molesta est, nisi animus labat. ideo ille curetur: ab
to-none troublesome is unless the-mind totters therefore that let-be-cured from
illo sensus, ab illo verba exeunt, ab illo nobis est habitus,
that meanings from that words go-out from that for-us is bearing
vultus, incessus. illo sano ac valente oratio quoque robusta,
face gait with-that sound and strong speech also robust
fortis, virilis est: si ille procubuit, et cetera ruinam sequuntur.
brave manly is if that has-fallen also the-rest the-ruin follow
'Rege incolumi mens omnibus una est: amisso 23
with-the-king safe the-mind for-all one is with-(him)-lost
rupere fidem.' rex noster est animus. hoc incolumi
they-have-broken faith king our is the-mind with-this safe
cetera manent in officio, parent, optemperant: cum ille
the-rest remain in duty obey comply when that
paulum vaccillavit, simul dubitant. cum vero cessit
a-little has-wavered at-once they-doubt when indeed it-has-yielded

voluptati, artes quoque eius actusque marcent et omnis
to-pleasure the-arts also of-it and-acts wither and every
ex languido fluidoque conatus est.
from languid and-flowing effort is

24 Quoniam hac similitudine usus sum, perseverabo: animus
since this likeness used I-have I-will-persevere mind
noster modo rex est, modo tyrannus. rex, cum honesta
our now a-king is now a-tyrant a-king when honorable-things
intuetur, salutem commissi sibi corporis curat, et illi
it-regards the-safety of-the-entrusted to-itself body it-cares-for and it
nihil imperat turpe, nihil sordidum. ubi vero inpotens,
nothing commands shameful nothing sordid when indeed uncontrolled
cupidus, delicatus est, transit in nomen detestabile ac
desirous delicate it-is it-passes into a-name detestable and
dirum et fit tyrannus. tunc illum excipiunt adfectus
dire and becomes a-tyrant then it receive feelings
inpotentes et instant, qui initio quidem gaudent, ut
uncontrolled and press which at-the-beginning indeed rejoice as
solet populus largitione nocitura frustra plenus, et quae
is-wont a-people with-largess about-to-harm in-vain full and what
non potest haurire, contrectat.
not it-can drain it-handles

25 Cum vero magis ac magis vires morbus exedit et in
when indeed more and more the-strength disease has-eaten-out and into
medullas nervosque descendere deliciae, conspectu eorum,
marrows and-sinews have-descended luxuries at-the-sight of-those-things
quibus se nimia aviditate inutilem reddidit, laetus, pro
for-which itself by-excessive greed useless it-has-rendered glad for
suis voluptatibus habet alienarum spectaculum, sumministrator
its-own pleasures it-has of-others' the-spectacle a-supplier
libidinum testisque, quarum usum sibi ingerendo abstulit.
of-lusts and-witness of-which the-use from-itself by-thrusting-in it-has-taken

nec illi tam gratum est abundare iucundis quam
nor to-it so welcome is-it to-abound in-pleasant-things as
acerbum, quod non omnem illum apparatum per gulam
bitter that not all that apparatus through gullet
ventremque transmittit, quod non cum omni exoletorum
and-belly it-passes that not with all of-catamites
feminarumque turba convolutatur, maeretque, quod magna
and-of-women the-crowd it-rolls and-it-grieves that a-great
pars suae felicitatis exclusa corporis angustiis cessat.
part of-its happiness shut-out of-the-body by-the-narrows lies-idle
Numquid enim, mi Lucili, in hoc furor est, quod nemo 26
surely-not for my Lucilius in this the-madness is that no-one
nostrum mortalem se cogitat, quod nemo inbecillum?
of-us mortal himself thinks that no-one weak
in illo, quod nemo nostrum unum esse se cogitat!
in that that no-one of-us one to-be himself thinks
aspice culinas nostras et concursantis inter tot ignes
behold kitchens our and running-about among so-many fires
cocos: unum videri putas ventrem, cui tanto
cooks one to-seem do-you-think the-belly for-which with-so-great
tumultu comparatur cibus? aspice veteraria nostra et plena
tumult is-procured food behold wine-stores our and full
multorum saeculorum vindemiis horrea: unum putas
of-many ages with-the-vintages barns one do-you-think
videri ventrem, cui tot consulum regionumque vina
to-seem the-belly for-which of-so-many consuls and-regions the-wines
cluduntur? aspice, quot locis terra vertatur, quot
are-shut-up behold in-how-many places the-earth is-turned how-many
millia colonorum arent, fodiant: unum videri putas
thousands of-farmers plow dig one to-seem do-you-think
ventrem, cui et in Sicilia et in Africa seritur?
the-belly for-which both in Sicily and in Africa it-is-sown

27 Sani erimus et modica concupiscemus, si unusquisque
sound we-will-be and moderate-things we-will-desire if each
se numeret, metiatur simul corpus, sciat, quam nec
himself count measure at-once the-body know how neither
multum capere nec diu possit. nihil tamen aeque tibi
much to-hold nor long he-can nothing yet equally you
profuerit ad temperantiam omnium rerum quam
will-have-profited toward temperance of-all things as
frequens cogitatio brevis aevi et huius incerti: quidquid
frequent thought of-a-short age and this uncertain whatever
facies, respice ad mortem. Vale.
you-will-do look-back to death farewell

CXV · GILDED THINGS

Lucilius should not fret over words: a polished style shows a mind busy with small things. If we could look into a good man's mind we would worship its beauty; virtue can be seen even under poverty and disgrace if we clear our sight. Instead we admire as children do, and our walls and our happiness are gilded over rotten wood. Parents and poets taught us to love gold; when a character praised it in a play of Euripides the audience rose in anger. Avarice is its own punishment. Philosophy gives this: you will never regret yourself.

1 Nimis anxium esse te circa verba et compositionem, mi
too anxious to-be you around words and composition my
Lucili, nolo: habeo maiora, quae cures. quaere,
Lucilius I-am-unwilling I-have greater-things which you-may-care-for seek
quid scribas, non quemadmodum. et hoc ipsum non ut
what you-write not how and this very-thing not that
scribas, sed ut sentias, ut illa, quae senseris, magis
you-write but that you-feel that those-things which you-have-felt more

adplices tibi et velut signes. cuiuscumque orationem
you-may-apply to-yourself and as-it-were seal whoever's speech
videris sollicitam et politam, scito animum quoque non
you-see anxious and polished know the-mind also not
minus esse pusillis occupatum.
less to-be with-small-things busied

Magnus ille remissius loquitur et securius; quaecumque 2
great that-man more-loosely speaks and more-carefree whatever
dicit, plus habent fiduciae quam curae. nosti comptulos
he-says more have of-confidence than of-care you-know the-well-combed
iuvenes, barba et coma nitidos, de capsula totos: nihil
young-men in-beard and hair glossy from the-bandbox whole nothing
ab illis speraveris forte, nihil solidum. oratio cultus
from them hope-for brave nothing solid speech the-adornment
animi est: si circumtonsa est et fucata et manu facta,
of-the-mind is if trimmed-around it-is and dyed and by-hand made
ostendit illum quoque non esse sincerum et habere aliquid
it-shows that also not to-be sound and to-have something
fracti. non est ornamentum virile concinnitas.
of-broken not is an-ornament manly neatness

Si nobis animum boni viri liceret inspicere, o quam 3
if to-us the-mind of-a-good man it-were-allowed to-look-into O how
pulchram faciem, quam sanctam, quam ex magnifico
beautiful a-face how holy how from the-magnificent
placidoque fulgentem videremus, hinc iustitia, illinc
and-placid gleaming we-would-see on-this-side with-justice on-that
fortitudine, hinc temperantia prudentiaque lucentibus!
with-fortitude on-this-side with-temperance and-prudence shining
praeter has frugalitas et continentia et tolerantia et liberalitas
besides these frugality and continence and endurance and generosity
comitasque et — quis credat? — in homine rarum humanitas
and-courtesy and who would-believe in man a-rare humanity

bonum, splendorem illi suum adfunderent. tunc providentia
good splendor on-it their would-pour then providence
cum elegantia et ex istis magnanimitas eminentissima
with elegance and from those greatness-of-soul most-eminent
quantum, di boni, decoris illi, quantum ponderis gravitatisque
how-much gods good of-grace to-it how-much of-weight and-gravity
adderent! quanta esset cum gratia auctoritas! nemo illam
would-they-add how-great would-be with charm the-authority no-one it
amabilem, qui non simul venerabilem diceret.
lovable who not at-once venerable would-call

4 Si quis viderit hanc faciem altiorem fulgentioremque
if anyone should-see this face higher and-more-gleaming
quam cerni inter humana consuevit, nonne
than to-be-discerned among human-things it-has-been-accustomed not
velut numinis occursu obstupefactus resistat et, ut
as-if of-a-divinity by-the-meeting stunned would-he-stop and that
'fas sit vidisse', tacitus precetur? tum evocante ipsa
right it-be to-have-seen silent pray then with-calling-forth the-very
vultus benignitate productus adoret ac supplicet, et
of-the-face kindness led-forward would-he-adore and supplicate and
diu contemplatus multum extantem superque mensuram
long having-contemplated-(it) much standing-out and-above the-measure
solitorum inter nos aspici elatam, oculis mite quiddam,
of-things-wont among us to-be-looked-at raised with-eyes mild something
sed nihilominus vivido igne flagrantibus, tunc deinde illam
but nonetheless with-vivid fire blazing then next that
Vergili nostri vocem verens atque attonitus emittat?
of-Vergil our utterance revering and thunderstruck would-he-send-forth

5 'O quam te memorem, virgo? namque haut tibi vultus
O how you should-I-call maiden for not to-you the-face
mortalis nec vox hominem sonat. sis felix, nostrumque
mortal nor the-voice a-human sounds be happy and-our

leves quaecumque laborem.' aderit levabitque, si colere
lighten whoever-(you-are) the-toil she-will-be-present and-will-lighten if to-worship
eam voluerimus. colitur autem non taurorum opimis
her we-wish she-is-worshiped moreover not of-bulls with-fat
corporibus contrucidatis nec auro argentoque suspenso nec
bodies slaughtered nor with-gold and-silver hung-up nor
in thensauros stipe infusa, set pia et recta voluntate.
into treasuries with-coin poured but by-a-pious and right will
Nemo, inquam, non amore eius arderet, si nobis illam 6
no-one I-say not with-love of-her would-burn if us her
videre contingeret: nunc enim multa obstrigillant et
to-see it-befell now for many-things stand-in-the-way and
aciem nostram aut splendore nimio repercutiunt aut obscuro
sight our either by-splendor excessive beat-back or by-the-dark
retinent. sed si, quemadmodum visus oculorum quibusdam
hold-back but if as the-sight of-the-eyes by-some
medicamentis acui solet et repurgari, sic nos
medicines to-be-sharpened is-wont and to-be-cleansed so we
aciem animi liberare inpedimentis voluerimus, poterimus
the-sight of-the-mind to-free from-hindrances wish we-will-be-able
perspicere virtutem etiam obrutam corpore, etiam paupertate
to-see-through virtue even buried in-the-body even with-poverty
opposita, etiam humilitate et infamia obiacentibus. cernemus,
set-against even with-lowliness and infamy lying-in-the-way we-will-discern
inquam, pulchritudinem illam quamvis sordido obtectam.
I-say beauty that however by-the-sordid covered
Rursus aeque malitiam et aerumnosi animi veternum 7
again equally wickedness and of-a-wretched mind the-lethargy
perspiciemus, quamvis multus circa divitiarum radiantium
we-will-see-through although much around of-riches radiant

splendor inpediat et intuentem hinc honorum, illinc
the-splendor hinder and the-one-gazing on-this-side of-honors on-that
magnarum potestatium falsa lux verberet.
of-great powers the-false light strike

8 Tunc intellegere nobis licebit, quam contemnenda
then to-understand for-us it-will-be-allowed how contemptible-things
miremur, simillimi pueris, quibus omne ludicrum in pretio
we-admire most-like boys for-whom every plaything in price
est: parentibus quippe nec minus fratribus praeferunt
is to-parents indeed nor less to-brothers they-prefer
parvo aere empta monilia. quid ergo inter nos et illos
with-little money bought necklaces what therefore between us and them
interest, ut Ariston ait, nisi quod nos circa tabulas et
differs as Ariston says except that we around paintings and
statuas insanimus carius inepti? illos reperti in litore
statues are-mad more-dearly foolish them found on the-shore
calculi leves et aliquid habentes varietatis delectant, nos
pebbles smooth and something having of-variety delight us
ingentium maculae columnarum, sive ex Aegyptiis harenis
of-huge the-spots columns whether from Egyptian sands
sive ex Africae solitudinibus advectae porticum aliquam
or from of-Africa the-solitudes brought a-portico some
vel capacem populi cenationem ferunt.
or a-capacious of-a-people dining-hall they-bear

9 Miramur parietes tenui marmore inductos, cum sciamus,
we-admire walls with-thin marble overlaid though we-know
quale sit quod absconditur. oculis nostris inponimus, et
of-what-sort it-is what is-hidden on-eyes our we-impose and
cum auro tecta perfudimus, quid aliud quam mendacio
when with-gold roofs we-have-drenched what else than in-a-lie
gaudemus? scimus enim sub illo auro foeda ligna latitare.
do-we-rejoice we-know for under that gold foul timbers to-lurk

nec tantum parietibus aut lacunaribus ornamentum tenue
nor only on-walls or coffered-ceilings an-ornament thin
praetenditur: omnium istorum, quos incedere altos vides,
is-stretched-over of-all those whom to-walk tall you-see
bratteata felicitas est. inspice, et scies, sub ista tenui
gilded the-happiness is look-in and you-will-know under that thin
membrana dignitatis quantum mali iaceat.
membrane of-dignity how-much of-evil lies
Haec ipsa res, quae tot magistratus, tot iudices detinet, 10
this very thing which so-many magistrates so-many judges detains
quae et magistratus et iudices facit, pecunia, ex quo in
which both magistrates and judges makes money from when in
honore esse coepit, verus rerum honor cecidit, mercatoresque
honor to-be it-began the-true of-things honor fell and-merchants
et venales in vicem facti quaerimus non quale sit quidque,
and for-sale in turn made we-ask not of-what-sort is each-thing
sed quanti: ad mercedem pii sumus, ad mercedem impii,
but of-how-much for a-wage pious we-are for a-wage impious
et honesta, quamdiu aliqua illis spes inest, sequimur,
and honorable-things as-long-as some in-them hope is-in we-follow
in contrarium transituri, si plus scelera promittent.
into the-contrary about-to-pass if more crimes will-promise
Admirationem nobis parentes auri argentique fecerunt, et 11
admiration for-us parents of-gold and-of-silver have-made and
teneris infusa cupiditas altius sedit crevitque nobiscum.
in-the-tender poured desire deeper has-settled and-has-grown with-us
deinde totus populus in alia discors in hoc convenit.
then the-whole people in other-things discordant in this agrees
hoc suspiciunt, hoc suis optant, hoc dis velut rerum
this they-admire this for-their-own they-wish this to-the-gods as of-things
humanarum maximum, cum grati videri volunt, consecrant.
human the-greatest when grateful to-seem they-wish they-consecrate

denique eo mores redacti sunt, ut paupertas maledicto
finally to-that morals reduced have-been that poverty for-a-curse
probroque sit, contempta divitibus, invisa pauperibus.
and-reproach is despised by-the-rich hateful to-the-poor

12 Accedunt deinde carmina poetarum, quae adfectibus nostris
are-added then the-poems of-poets which to-feelings our
facem subdant, quibus divitiae velut unicum vitae decus
a-torch may-put-under in-which riches as-if the-sole of-life grace
ornamentumque laudantur. nihil illis melius nec dare
and-ornament are-praised nothing than-those better neither to-give
videntur di immortales posse nec habere.
seem the-gods immortal to-be-able nor to-have

13 'Regia Solis erat sublimibus alta columnis clara micante
the-palace of-the-Sun was on-lofty high columns bright with-flashing
auro.' eiusdem currum aspice: 'aureus axis erat, temo
gold of-the-same the-chariot behold golden the-axle was the-pole
aureus, aurea summae curvatura rotae, radiorum argenteus
golden golden of-the-top the-curve wheel of-spokes silver
ordo.' denique quod optimum videri volunt saeculum,
the-row finally what best to-seem they-wish age
aureum appellant.
golden they-call

14 Nec apud Graecos tragicos desunt, qui lucro innocentiam,
nor among the-Greek tragedians are-lacking those-who for-gain innocence
salutem, opinionem bonam mutent. 'sine me vocari
safety opinion good exchange allow me to-be-called
pessimum, ut dives vocer.' 'an dives, omnes quaerimus,
worst that rich I-may-be-called whether rich all we-ask
nemo, an bonus.' 'non quare et unde, quid habeas, tantum
no-one whether good not why and whence what you-have only
rogant.' 'ubique tanti quisque, quantum habuit, fuit.' 'quid
they-ask everywhere of-so-much each as-much-as he-had was what

habere nobis turpe sit quaeris? nihil.' 'aut dives opto vivere
to-have for-us shameful is do-you-ask nothing either rich I-wish to-live
aut pauper mori.' 'bene moritur, quisquis moritur dum
or poor to-die well dies whoever dies while
lucrum facit.' 'pecunia, ingens generis humani bonum, cui
gain he-makes money the-huge of-the-race human good to-which
non voluptas matris aut blandae potest par esse prolis, non
not the-pleasure of-a-mother or of-coaxing can equal be offspring not
sacer meritis parens: tam dulce si quid Veneris in vultu
the-sacred by-merits parent so sweet if anything of-Venus in the-face
micat, merito illa amores caelitum atque hominum movet.'
flashes deservedly she the-loves of-heaven-dwellers and of-men moves
Cum hi novissimi versus in tragoedia Euripidis pronuntiati 15
when these last verses in the-tragedy of-Euripides pronounced
essent, totus populus ad eiciendum et actorem et carmen
had-been the-whole people for casting-out both the-actor and the-poem
consurrexit uno impetu, donec Euripides in medium
rose-up with-one rush until Euripides into the-midst
ipse prosilivit petens, ut expectarent viderentque, quem
himself leapt-forth asking that they-wait and-see what
admirator auri exitum faceret. dabat in illa fabula
the-admirer of-gold an-end would-make was-giving in that play
poenas Bellerophontes, quas in sua quisque dat.
penalties Bellerophon which in his-own each gives
Nulla enim avaritia sine poena est, quamvis satis sit ipsa 16
no for avarice without penalty is although enough it-is itself
poenarum. o quantum lacrimarum, quantum laborum exigit!
of-penalties O how-much of-tears how-much of-labors it-exacts
quam misera desiderat esse, quam misera e partis est!
how wretched it-desires to-be how wretched from things-gained it-is
adice cotidianas sollicitudines, quae pro modo habendi
add daily anxieties which according-to the-measure of-having

quemque discruciant. maiore tormento pecunia possidetur
each torment with-greater torment money is-possessed
quam quaeritur. quantum damnis ingemescunt, quae et
than is-sought how-much at-losses they-groan which both
magna incidunt et videntur maiora! denique ut illis
great befall and seem greater finally though from-them
fortuna nihil detrahat, quidquid non adquiritur, damnum est.
fortune nothing take-away whatever not is-acquired a-loss is
17 'At felicem illum homines et divitem vocant et consequi
but happy him men and rich call and to-attain
optant, quantum ille possidet.' fateor. quid ergo? tu ullos esse
wish as-much-as he possesses I-confess what then you any to-be
condicionis peioris existimas quam qui habent et miseriam
of-condition worse do-you-think than those-who have both misery
et invidiam? utinam qui divitias optaturi essent, cum
and envy would-that those-who riches about-to-wish-for were with
divitibus deliberarent; utinam honores petituri cum
the-rich might-deliberate would-that honors those-about-to-seek with
ambitiosis et summum adeptis dignitatis statum! profecto
the-ambitious and the-highest having-gained of-dignity state assuredly
vota mutassent, cum interim illi nova suscipiunt, cum
prayers they-would-have-changed when meanwhile those new-ones take-up though
priora damnaverint. nemo enim est, cui felicitas sua,
the-earlier they-have-condemned no-one for there-is to-whom prosperity his
etiam si cursu venit, satis faciat. queruntur et de consiliis
even if at-a-run it-came enough does they-complain both about counsels
et de processibus suis maluntque semper quae reliquerunt.
and about advancements their and-prefer always what they-have-left
18 Itaque hoc tibi philosophia praestabit, quo equidem
and-so this for-you philosophy will-provide than-which indeed
nihil maius existimo: numquam te paenitebit tui.
nothing greater I-think never you will-it-repent of-yourself

ad hanc tam solidam felicitatem, quam tempestas nulla
to this so solid happiness which storm no
concutiat, non perducent te apte verba contexta et oratio
may-shake not will-lead you aptly words woven and speech
fluens leniter: eant, ut volent, dum animo compositio
flowing gently let-them-go as they-wish provided for-the-mind composition
sua constet, dum sit magnus et opinionum securus
its stand provided it-be great and of-opinions carefree
et ob ipsa, quae aliis displicent, sibi placens,
and on-account-of the-very-things which others displease itself pleasing
qui profectum suum vita aestimet et tantum scire se
which progress its by-life values and so-much to-know itself
iudicet, quantum non cupit quantum non timet. Vale.
judges as-much-as not it-desires as-much-as not it-fears farewell

CXVI · 'TO SOME EXTENT'

Is it better to have moderate feelings or none? The Stoics drive them out; the Peripatetics temper them. Seneca cannot see how a moderate sickness is healthy. He takes nothing from Lucilius but the fault: to want is allowed, to crave is not. Every feeling is weak at first and grows; it is easier to refuse it entry than to make it leave. Panaetius, asked by a young man whether the wise man would love, said that question could wait, but that the two of them should not risk it. We say we cannot; the truth is that we will not.

Utrum satius sit modicos habere adfectus an nullos, 1
whether better it-be moderate to-have feelings or none
saepe quaesitum est: nostri illos expellunt, Peripatetici
often asked it-has-been ours them expel the-Peripatetics
temperant. ego non video, quomodo salubris esse aut
temper I not see how wholesome to-be or

utilis possit ulla mediocritas morbi. noli timere: nihil
useful can any moderateness of-disease do-not fear nothing
eorum, quae tibi non vis negari, eripio. facilem me
of-those-things which to-you not you-wish to-be-denied I-snatch easy myself
indulgentemque praebebo rebus, ad quas tendis et quas aut
and-indulgent I-will-show to-things toward which you-tend and which either
necessarias vitae aut utiles aut iucundas putas: detraham
necessary for-life or useful or pleasant you-think I-will-take-away
vitium. nam cum tibi cupere interdixero, velle permittam,
the-vice for when to-you to-desire I-have-forbidden to-wish I-will-permit
ut eadem illa intrepidus facias, ut certiore consilio,
that the-same those-things fearless you-may-do that with-surer counsel
ut voluptates ipsas magis sentias: quidni ad te magis
that pleasures themselves more you-may-feel why-not to you more
perventurae sint, si illis imperabis, quam si servies?
about-to-arrive should-they-be if them you-will-command than if you-will-serve
2 ‘Sed naturale est’ inquis ‘ut desiderio amici torquear: da
but natural it-is you-say that by-longing for-a-friend I-be-tortured give
ius lacrimis tam iuste cadentibus. naturale est opinionibus
right to-tears so justly falling natural it-is by-the-opinions
hominum tangi et adversis contristari: quare mihi non
of-men to-be-touched and by-adverse-ones to-be-saddened why to-me not
permittas hunc tam honestum malae opinionis metum?’
would-you-permit this so honorable of-bad opinion fear
nullum est vitium sine patrocinio. nulli non initium
no there-is vice without a-defense to-none not the-beginning
verecundum est et exorabile, sed ab hoc latius
modest is and yielding-to-entreaty but from this more-widely
funditur. non obtinebis, ut desinat, si incipere permiseris.
it-is-poured not you-will-obtain that it-cease if to-begin you-have-permitted

Inbecillus est primo omnis adfectus. deinde ipse se 3
weak is at-first every feeling then it-itself itself
concitat et vires, dum procedit, parat: excluditur facilius
it-rouses and strength while it-proceeds procures it-is-shut-out more-easily
quam expellitur. quis negat omnis adfectus a quodam
than it-is-expelled who denies all feelings from a-certain
quasi naturali fluere principio? curam nobis nostri natura
as-it-were natural to-flow beginning care to-us of-ourselves nature
mandavit, sed huic ubi nimium indulseris, vitium est.
has-entrusted but this when too-much you-have-indulged a-vice it-is
voluptatem natura necessariis rebus admiscuit, non ut illam
pleasure nature with-necessary things has-mixed not that it
peteremus, sed ut ea, sine quibus non possumus
we-should-seek but that those-things without which not we-can
vivere, grata nobis illius faceret accessio: suo veniat
live welcome to-us of-it might-make the-addition by-its-own let-it-come
iure, luxuria est. ergo intrantibus resistamus, quia facilius,
right luxury it-is therefore those-entering let-us-resist because more-easily
ut dixi, non recipiuntur quam exeunt. 'aliquatenus' inquis
as I-said not they-are-received than they-go-out to-some-extent you-say
'dolere, aliquatenus timere permitte.' sed illud 'aliquatenus'
to-grieve to-some-extent to-fear permit but that to-some-extent
longe producitur nec ubi vis, accipit finem.
far is-drawn-out nor where you-wish does-it-take an-end
Sapienti non sollicite custodire se tutum est, et 4
for-the-wise-man not anxiously to-guard himself safe it-is and
lacrimas suas et voluptates ubi volet sistet: nobis quia
tears his and pleasures where he-will-wish he-will-stop for-us because
non est regredi facile, optimum est omnino non progredi.
not it-is to-go-back easy best it-is at-all not to-go-forward

5 Eleganter mihi videtur Panaetius respondisse adulescentulo
elegantly to-me seems Panaetius to-have-answered to-a-youth
cuidam quaerenti, an sapiens amaturus esset. de
certain asking whether the-wise-man about-to-love would-be about
sapiente, inquit, videbimus: mihi et tibi, qui adhuc
the-wise-man he-says we-will-see by-me and by-you who still
a sapiente longe absumus, non est committendum,
from the-wise-man far are-distant not it-is to-be-ventured
ut incidamus in rem commotam, inpotentem, alteri
that we-fall into a-thing agitated uncontrolled to-another
emancupatam, vilem sibi. sive enim non respuit,
made-over cheap to-itself whether for not she-has-rejected
humanitate eius inritamur, sive contempsit, superbia
by-kindness her we-are-provoked or-if she-has-despised by-pride
accendimur. aeque facilitas amoris quam difficultas nocet:
we-are-kindled equally the-ease of-love as the-difficulty harms
facilitate capimur, cum difficultate certamus. itaque conscii
by-ease we-are-taken with difficulty we-contend and-so conscious
nobis inbecillitatis nostrae quiescamus. nec vino
to-ourselves of-weakness our let-us-be-quiet neither to-wine
infirmum animum committamus nec formae nec adulationi
a-weak mind let-us-entrust nor to-beauty nor to-flattery
nec ullis rebus blande trahentibus.
nor to-any things coaxingly drawing

6 Quod Panaetius de amore quaerenti respondit, hoc ego
what Panaetius about love to-one-asking answered this I
de omnibus adfectibus dico. quantum possumus, nos a
about all feelings say as-much-as we-can ourselves from
lubrico recedamus: in sicco quoque parum fortiter stamus.
slippery-ground let-us-withdraw on dry also too-little bravely we-stand

Occurres hoc loco mihi illa publica contra Stoicos 7
you-will-meet at-this point me with-that public against the-Stoics
voce: 'nimis magna promittitis, nimis dura praecipitis. nos
utterance too great-things you-promise too hard you-prescribe we
homunciones sumus, omnia nobis negare non possumus.
little-men are all-things to-ourselves to-deny not we-can
dolebimus, sed parum; concupiscemus, sed temperate;
we-will-grieve but little we-will-desire but temperately
irascemur, sed placabimur.' scis, quare non possumus
we-will-be-angry but we-will-be-appeased do-you-know why not we-can
ista?
those-things
Quia nos posse non credimus. immo mehercules aliud 8
because us to-be-able not we-believe nay by-Hercules another-thing
est in re: vitia nostra quia amamus, defendimus et
is in reality vices our because we-love we-defend and
malumus excusare illa quam excutere. satis natura homini
we-prefer to-excuse them than to-shake-off enough nature to-man
dedit roboris, si illo utamur, si vires nostras colligamus
has-given of-strength if it we-use if powers our we-gather
ac totas pro nobis, certe non contra nos concitemus.
and whole for us certainly not against us we-rouse
nolle in causa est, non posse praetenditur. Vale.
to-be-unwilling in the-cause is not to-be-able is-pretended farewell

Lucilius asks about a Stoic doctrine that Seneca cannot accept: that wisdom is a good, and being wise is not. The Stoics hold that wisdom is a body and acts, while being wise is an incorporeal attribute. Seneca appeals to what all men believe and argues that the use of a good must be good. Then he condemns the whole dispute. Teach me how to bear hardship. To pray for death is shameful, since anyone may leave when he chooses. Nature gave us too little time to spend it on the difference between two words.

1 Multum mihi negotii concinnabis et, dum nescis, in
much for-me of-business you-will-concoct and while you-know-not into
magnam me litem ac molestiam inpinges, qui mihi tales
a-great me lawsuit and trouble you-will-drive who to-me such
quaestiunculas ponis, in quibus ego nec dissentire a
little-questions set in which I neither to-disagree from
nostris salva gratia nec consentire salva conscientia possum.
ours with-safe favor nor to-agree with-safe conscience can
quaeris, an verum sit, quod Stoicis placet, sapientiam
you-ask whether true it-be what the-Stoics pleases wisdom
bonum esse, sapere bonum non esse. primum exponam,
a-good to-be to-be-wise a-good not to-be first I-will-set-forth
quid Stoicis videatur. deinde tunc dicere sententiam audebo.
what to-the-Stoics seems next then to-say an-opinion I-will-dare
2 Placet nostris, quod bonum est, corpus esse, quia quod
it-pleases ours what a-good is a-body to-be because what
bonum est, facit: quidquid facit, corpus est. quod bonum
a-good is acts whatever acts a-body is what a-good
est, prodest. faciat autem aliquid oportet, ut prosit: si
is helps it-do moreover something it-is-needful that it-may-help if

facit, corpus est. sapientiam bonum esse dicunt: sequitur,
it-acts a-body it-is wisdom a-good to-be they-say it-follows
ut necesse sit illam corporalem quoque dicere.
that necessary it-be it bodily also to-call
At sapere non putant eiusdem condicionis esse. incorporale 3
but to-be-wise not they-think of-the-same condition to-be incorporeal
est et accidens alteri, id est sapientiae: itaque nec
it-is and befalling to-another that is to-wisdom and-so neither
facit quidquam nec prodest. 'quid ergo?' inquit 'non
does-it-do anything nor help what then he-says not
dicimus, bonum est sapere?' dicimus referentes ad id, ex
do-we-say a-good it-is to-be-wise we-say referring to that from
quo pendet, id est ad ipsam sapientiam.
which it-hangs that is to the-very wisdom
Adversus hos quid ab aliis respondeatur, audi, antequam 4
against these what by others is-answered hear before
ego incipio secedere et in alia parte considere. 'isto
I begin to-withdraw and on another side to-sit-down in-that
modo' inquiunt 'nec beate vivere bonum est. velint
way they-say neither happily to-live a-good is let-them-wish
nolint, respondendum est beatam vitam bonum esse,
let-them-not-wish to-be-answered it-is the-happy life a-good to-be
beate vivere bonum non esse.'
happily to-live a-good not to-be
Etiamnunc nostris illud quoque opponitur: 'vultis sapere. 5
still to-ours that also is-opposed you-wish to-be-wise
ergo expetenda res est sapere. si expetenda res
therefore a-to-be-sought-out thing is to-be-wise if a-to-be-sought-out thing
est, bona est.' coguntur nostri verba torquere et unam
it-is good it-is are-forced ours words to-twist and one
syllabam expetendo interponere, quam sermo
syllable into-(the-word)-to-be-sought-out to-interpose which speech

noster inseri non sinit. ego illam, si pateris, adiungam.
our to-be-inserted not allows I it if you-allow will-add
'expetendum est' inquiunt 'quod bonum est; expetibile,
to-be-sought-out is they-say what a-good is seekable
quod nobis contingit, cum bonum consecuti sumus. non
what us befalls when the-good attained we-have not
petitur tamquam bonum, sed petito bono accedit.'
it-is-sought as a-good but to-the-sought good it-is-added
6 Ego non idem sentio et nostros iudico in hoc descendere,
I not the-same think and ours I-judge to this to-descend
quia iam primo vinculo tenentur et mutare illis
because already by-the-first bond they-are-held and to-change for-them
formulam non licet. multum dare solemus praesumptioni
the-formula not is-allowed much to-give we-are-wont to-the-presumption
omnium hominum, et apud nos veritatis argumentum est
of-all men and with us of-truth a-proof it-is
aliquid omnibus videri. tamquam deos esse inter alia
something to-all to-seem as gods to-be among other-things
hoc colligimus, quod omnibus insita de dis opinio
from-this we-infer that in-all implanted about the-gods an-opinion
est nec ulla gens usquam est adeo extra leges moresque
is nor any nation anywhere is so-far outside laws and-customs
proiecta, ut non aliquos deos credat. cum de animarum
cast that not some gods it-believes when about of-souls
aeternitate disserimus, non leve momentum apud nos habet
the-eternity we-discourse not a-light weight with us has
consensus hominum aut timentium inferos aut colentium.
the-consensus of-men either fearing those-below or worshiping
utor hac publica persuasione: neminem invenies, qui non
I-use this public persuasion no-one you-will-find who not
putet et sapientiam bonum et sapere.
thinks both wisdom a-good and to-be-wise

Non faciam, quod victi solent, ut provocem ad 7
not I-will-do what the-conquered are-wont that I-appeal to
populum: nostris incipiamus armis confligere. quod accidit
the-people with-our-own let-us-begin arms to-contend what befalls
alicui, utrum extra id, cui accidit, est an in eo, cui accidit?
someone whether outside that which it-befalls is-it or in that which it-befalls
si in eo est, cui accidit, tam corpus est quam illud, cui
if in that it-is which it-befalls as-much a-body it-is as that which
accidit. nihil enim accidere sine tactu potest; quod tangit,
it-befalls nothing for to-befall without touch can what touches
corpus est. si extra est, posteaquam acciderat, recessit.
a-body is if outside it-is after it-had-befallen it-withdrew
quod recessit, motum habet. quod motum habet, corpus
what withdrew motion has what motion has a-body
est. speras me dicturum non esse aliud cursum, aliud
is you-hope me about-to-say not to-be one-thing a-running another
currere, nec aliud calorem, aliud calere, nec aliud lucem,
to-run nor one-thing heat another to-be-hot nor one-thing light
aliud lucere: concedo ista alia esse, sed non sortis alterius.
another to-shine I-concede those other to-be but not of-a-lot other
Si valetudo indifferens est, et valere indifferens est; si forma 8
if health indifferent is also to-be-healthy indifferent is if beauty
indifferens est, et formonsum esse. si iustitia bonum est, et
indifferent is also beautiful to-be if justice a-good is also
iustum esse. si turpitudo malum est, et turpem esse malum
just to-be if baseness an-evil is also base to-be an-evil
est, tam mehercules quam, si lippitudo malum est,
is as-much by-Hercules as if inflammation-of-the-eyes an-evil is
lippire quoque malum est. hoc ut scias, neutrum esse
to-have-sore-eyes also an-evil is this that you-may-know neither to-be
sine altero potest. qui sapit, sapiens est; qui sapiens est,
without the-other can he-who is-wise wise is he-who wise is

sapit. adeo non potest dubitari, an quale illud sit, tale
is-wise so-far not it-can to-be-doubted whether of-what-sort that is such
hoc sit, ut quibusdam utrumque unum videatur atque idem.
this is that to-some both one seem and the-same
9 Sed illud libenter quaesierim, cum omnia aut mala sint aut
but that gladly I-would-ask since all-things either evil are or
bona aut indifferentia, sapere in quo numero sit? bonum
good or indifferent to-be-wise in what number is a-good
negant esse, malum utique non est: sequitur ut medium
they-deny to-be an-evil assuredly not it-is it-follows that a-middle-thing
sit. id autem medium atque indifferens vocamus, quod
it-be that moreover middle and indifferent we-call which
tam malo contingere quam bono possit, tamquam
as-much the-bad-man to-befall as the-good-man can as
pecunia, forma, nobilitas. hoc, ut sapiat, contingere nisi
money beauty nobility this that he-be-wise to-befall except
bono non potest: ergo indifferens non est. atqui ne
the-good-man not can therefore indifferent not it-is and-yet not
malum quidem est, quod contingere malo non potest:
an-evil even it-is which to-befall the-bad-man not can
ergo bonum est. quod nisi bonus non habet, bonum
therefore a-good it-is what except the-good-man not has a-good
est. sapere non nisi bonus habet: ergo bonum est.
is to-be-wise not except the-good-man has therefore a-good it-is
10 ‘Accidens est’ inquit ‘sapientiae.’ hoc ergo, quod vocas
befalling it-is he-says to-wisdom this therefore which you-call
sapere, utrum facit sapientiam an patitur? utroque
to-be-wise whether does-it-make wisdom or suffer-(it) in-either
modo corpus est. nam et quod fit et quod facit,
way a-body it-is for both what is-made and what makes

corpus est: si corpus est, bonum est. unum enim illi
a-body is if a-body it-is a-good it-is one-thing for to-it
deerat, quominus bonum esset, quod incorporale erat.
was-lacking by-which-less a-good it-were that incorporeal it-was
Peripateticis placet nihil interesse inter sapientiam et 11
the-Peripatetics it-pleases nothing to-differ between wisdom and
sapere, cum in utrolibet eorum et alterum sit. numquid
to-be-wise since in either of-them also the-other is surely-not
enim quemquam existimas sapere nisi qui sapientiam
for anyone do-you-think to-be-wise except him-who wisdom
habet? numquid quemquam, qui sapit, non putas habere
has surely-not anyone who is-wise not do-you-think to-have
sapientiam?
wisdom
Dialectici veteres ista distinguunt. ab illis divisio usque ad 12
the-dialecticians old those distinguish from them the-division right to
Stoicos venit. qualis sit haec, dicam. aliud est ager, aliud
the-Stoics came of-what-sort is this I-will-say one-thing is a-field another
agrum habere, quidni? cum habere agrum ad habentem, non
a-field to-have why-not since to-have a-field to the-one-having not
ad agrum pertineat. sic aliud est sapientia, aliud sapere. puto
to the-field pertains so one-thing is wisdom another to-be-wise I-think
concedes duo esse haec, id, quod habetur, et eum, qui
you-will-concede two to-be these that which is-had and him who
habet: habetur sapientia, habet qui sapit. sapientia est mens
has is-had wisdom has he-who is-wise wisdom is mind
perfecta vel ad summum optimumque perducta. ars enim
perfect or to the-highest and-best brought the-art for
vitae est. sapere quid est? non possum dicere ‘mens perfecta’,
of-life it-is to-be-wise what is-it not I-can say mind perfect

sed id, quod contingit perfectam mentem habenti: ita alterum
but that which befalls a-perfect mind one-having thus the-one
est mens bona, alterum quasi habere mentem bonam.
is a-mind good the-other as-it-were to-have a-mind good
13 'Sunt' inquit 'naturae corporum, tamquam hic homo
there-are he-says natures of-bodies as this a-man
est, hic equus. has deinde sequuntur motus animorum
is this a-horse these then follow motions of-minds
enuntiativi corporum. hi habent proprium quiddam et a
declarative of-bodies these have a-proper something and from
corporibus seductum, tamquam video Catonem ambulantem.
bodies drawn-apart as I-see Cato walking
hoc sensus ostendit, animus credidit. corpus est, quod
this the-sense has-shown the-mind has-believed a-body it-is what
video, cui et oculos intendi et animum. dico deinde:
I-see on-which both eyes I-have-directed and mind I-say then
Cato ambulat. non corpus' inquit 'est, quod nunc loquor,
Cato walks not a-body he-says it-is what now I-speak
sed enuntiativom quiddam de corpore, quod alii effatum
but a-declarative something about a-body which some an-utterance
vocant, alii enuntiatum, alii dictum. sic cum dicimus
call others a-statement others a-saying so when we-say
sapientiam, corporale quiddam intellegimus; cum dicimus
wisdom a-bodily something we-understand when we-say
'sapit', de corpore loquimur. plurimum autem interest,
he-is-wise about a-body we-speak very-much moreover it-differs
utrum illum dicas an de illo.'
whether him you-say or about him
14 Putemus in praesentia ista duo esse, — nondum enim,
let-us-suppose for the-present those two to-be not-yet for
quid mihi videatur, pronuntio — quid prohibet, quominus
what to-me seems I-pronounce what forbids by-which-less

aliud quidem sit, sed nihilominus bonum? dicebam paulo
another-thing indeed it-be but nonetheless a-good I-was-saying a-little
ante aliud esse agrum, aliud habere agrum. quidni? in alia
before one-thing to-be a-field another to-have a-field why-not in another
enim natura est qui habet, in alia quod habetur: illa
for nature is he-who has in another what is-had that
terra est, hic homo est. at in hoc, de quo agitur, eiusdem
earth is this a-man is but in this about which it-is-dealt of-the-same
naturae sunt utraque, et qui habet sapientiam, et ipsa.
nature are both both he-who has wisdom and itself
Praeterea illic aliud est, quod habetur, alius, qui habet: 15
besides there one-thing is what is-had another he-who has
hic in eodem est et quod habetur et qui habet. ager
here in the-same is both what is-had and he-who has a-field
iure possidetur, sapientia natura. ille abalienari potest et
by-law is-possessed wisdom by-nature that to-be-alienated can and
alteri tradi, haec non discedit a domino. non
to-another to-be-handed-over this not departs from (its)-master not
est itaque quod compares inter se dissimilia.
there-is-(reason) and-so that you-compare among themselves unlike-things
coeperam dicere posse ista duo esse et tamen utraque
I-had-begun to-say to-be-able those two to-be and yet both
bona, tamquam sapientia et sapiens duo sunt et
good as wisdom and the-wise-man two are and
utrumque bonum esse concedis. quomodo nihil obstat,
each a-good to-be you-concede as nothing stands-in-the-way
quominus et sapientia bonum sit et habens sapientiam,
by-which-less both wisdom a-good be and the-one-having wisdom
sic nihil obstat, quominus et sapientia bonum sit
so nothing stands-in-the-way by-which-less both wisdom a-good be
et habere sapientiam, id est sapere.
and to-have wisdom that is to-be-wise

16 Ego in hoc volo sapiens esse, ut sapiam. quid ergo? non est
I for this wish wise to-be that I-may-be-wise what then not is
id bonum, sine quo nec illud bonum est? vos certe dicitis
that a-good without which neither that a-good is you certainly say
sapientiam, si sine usu detur, accipiendam non esse: quid
wisdom if without use it-be-given to-be-accepted not to-be what
est usus sapientiae? sapere. hoc est in illa pretiosissimum,
is the-use of-wisdom to-be-wise this is in it most-precious
quo detracto supervacua fit. si tormenta mala sunt,
with-which taken-away superfluous it-becomes if torments evils are
torqueri malum est, adeo quidem, ut illa non sint mala,
to-be-tortured an-evil is so-far indeed that those not are evils
si quod sequitur, detraxeris. sapientia habitus perfectae
if what follows you-take-away wisdom the-condition of-a-perfect
mentis est, sapere usus perfectae mentis: quomodo potest
mind is to-be-wise the-use of-a-perfect mind how can
usus eius bonum non esse, quae sine usu bonum non est?
the-use of-it a-good not be which without use a-good not is
17 Interrogo te, an sapientia expetenda sit: fateris. interrogo,
I-ask you whether wisdom to-be-sought-out is you-confess I-ask
an usus sapientiae expetendus sit: fateris. negas enim te
whether the-use of-wisdom to-be-sought-out is you-confess you-deny for yourself
illam recepturum, si uti ea prohibearis. quod expetendum
it about-to-receive if to-use it you-be-forbidden what to-be-sought-out
est, bonum est. sapere sapientiae usus est, quomodo
is a-good is to-be-wise of-wisdom the-use is as
eloquentiae eloqui, quomodo oculorum videre. ergo sapere
of-eloquence to-speak-out as of-eyes to-see therefore to-be-wise
sapientiae usus est, usus autem sapientiae expetendus est:
of-wisdom the-use is the-use moreover of-wisdom to-be-sought-out is
sapere ergo expetendum est. si expetendum est, bonum est.
to-be-wise therefore to-be-sought-out is if to-be-sought-out it-is a-good it-is

Olim ipse me damno, qui illos imitor, dum accuso, et 18
long-since I-myself myself condemn who them imitate while I-accuse and
verba apertae rei impendo. cui enim dubium potest
words on-an-open matter spend to-whom for doubtful can
esse, quin si aestus malum est, et aestuare malum sit?
it-be but-that if heat an-evil is also to-be-hot an-evil is
si algor malum est, malum sit algere? si vita bonum est,
if cold an-evil is an-evil is to-be-cold if life a-good is
et vivere bonum sit? omnia ista circa sapientiam, non
also to-live a-good is all those around wisdom not
in ipsa sunt. at nobis in ipsa commorandum est.
in itself are but by-us in itself to-be-lingered it-is
Etiam si quid evagari libet, amplos habet illa spatiososque 19
even if at-all to-wander-out it-pleases ample has it and-spacious
secessus: de deorum natura quaeramus, de siderum
retreats about of-the-gods the-nature let-us-ask about of-the-stars
alimento, de his tam variis stellarum discursibus, an
the-nourishment about these so varied of-the-stars runnings whether
ad illarum motus nostra moveantur, an corporibus
at their motions ours are-moved whether to-the-bodies
omnium animisque illinc impetus veniat, an et haec, quae
of-all and-minds thence impulse comes whether also these which
fortuita dicuntur, certa lege constricta sint nihilque in hoc
chance-things are-called by-sure law bound are and-nothing in this
mundo repentinum aut expers ordinis volutetur. ista iam
world sudden or devoid of-order is-rolled those already
a formatione morum recesserunt, sed levant animum
from the-shaping of-morals have-withdrawn but they-lighten the-mind
et ad ipsarum, quas tractat, rerum magnitudinem attollunt;
and to of-the-very which it-handles things the-greatness raise-(it)

haec vero, de quibus paulo ante dicebam, minuunt et
these indeed about which a-little before I-was-saying lessen and
deprimunt nec, ut putatis, exacuunt, sed extenuant.
press-down nor as you-think sharpen but thin
20 Obsecro vos, tam necessariam curam maioribus melioribusque
I-beseech you so necessary a-care to-greater and-better-things
debitam in re nescio an falsa, certe inutili terimus?
owed on a-matter I-know-not whether false certainly useless do-we-wear-away
quid mihi profuturum est scire, an aliud sit sapientia,
what me about-to-help is-it to-know whether one-thing be wisdom
aliud sapere? quid mihi profuturum est scire illud bonum
another to-be-wise what me about-to-help is-it to-know that a-good
esse, hoc non esse? temere me geram, subibo huius voti
to-be this not to-be rashly myself I-will-conduct I-will-undergo of-this prayer
aleam: tibi sapientia, mihi sapere contingat: pares erimus.
the-hazard to-you wisdom to-me to-be-wise let-befall equal we-will-be
21 Potius id age, ut mihi viam monstres, qua ad ista
rather that do that to-me the-way you-show by-which to those
perveniam. dic, quid vitare debeam, quid adpetere, quibus
I-may-arrive say what to-avoid I-ought what to-seek by-what
animum labantem studiis firmem, quemadmodum quae
the-mind tottering studies I-may-strengthen how what
me ex transverso feriunt aguntque, procul a me repellam,
me from the-side strike and-drive far from me I-may-repel
quomodo par esse tot malis possim, quomodo istas
how equal to-be to-so-many evils I-can how those
calamitates removeam, quae ad me inruperunt, quomodo
calamities I-may-remove which upon me have-burst how
illas, ad quas ego inrupi. doce, quomodo feram
those upon which I have-burst teach how I-may-bear
aerumnam sine gemitu meo, felicitatem sine alieno,
hardship without groaning my prosperity without another's

quomodo ultimum ac necessarium non expectem, sed
how the-last and necessary-thing not I-may-await but
ipsemet, cum visum erit, profugiam.
I-myself when seemed it-will-have I-may-flee-forth
Nihil mihi videtur turpius quam optare mortem. nam si 22
nothing to-me seems more-shameful than to-wish-for death for if
vis vivere, quid optas mori? sive non vis, quid deos
you-wish to-live why do-you-wish to-die or-if not you-wish why the-gods
rogas, quod tibi nascenti dederunt? nam ut quandoque
do-you-ask-for what to-you being-born they-gave for that at-some-time
moriaris, etiam invito positum est, ut cum voles,
you-die even for-the-unwilling fixed it-is that when you-will-wish
in tua manu est. alterum tibi necesse est, alterum licet.
in your hand it-is the-one for-you necessary is the-other is-allowed
Turpissimum his diebus principium diserti mehercules viri 23
a-most-shameful in-these days opening of-an-eloquent by-Hercules man
legi: 'ita' inquit 'quamprimum moriar.' homo demens, optas
I-read so he-says as-soon-as-possible may-I-die man mad you-wish-for
rem tuam. 'ita quamprimum moriar.' fortasse inter has voces
a-thing your-own so as-soon-as-possible may-I-die perhaps amid these utterances
senex factus es. alioqui quid in mora est? nemo te
an-old-man made you-have-been otherwise what in delay is no-one you
tenet: evade, qua visum est. elige quamlibet rerum naturae
holds get-out where seemed it-has choose any of-things nature's
partem, quam tibi praebere exitum iubeas. haec nempe
part which to-you to-offer a-way-out you-may-bid these surely
sunt elementa, quibus hic mundus administratur, aqua, terra,
are the-elements by-which this world is-administered water earth
spiritus. omnia ista tam causae vivendi sunt quam viae mortis.
air all those as causes of-living are as ways of-death

24 ‘Ita quamprimum moriar’: ‘quamprimum’ istud quid esse
so as-soon-as-possible may-I-die as-soon-as-possible that what to-be
vis? quem illi diem ponis? citius fieri quam
do-you-wish what for-it day do-you-set more-quickly to-be-done than
optas, potest. inbecillae mentis ista sunt verba et hac
you-wish it-can of-a-weak mind those are words and by-this
detestatione misericordiam captantis: non vult mori qui
imprecation pity catching-at not wishes to-die he-who
optat. deos vitam et salutem roga: si mori placuit,
wishes-for-(it) the-gods for-life and health ask if to-die it-has-pleased
hic mortis est fructus, optare desinere.
this of-death is the-fruit to-wish to-cease

25 Haec, mi Lucili, tractemus, his formemus animum. hoc
these-things my Lucilius let-us-handle by-these let-us-shape the-mind this
est sapientia, hoc est sapere, non disputatiunculis inanibus
is wisdom this is to-be-wise not by-little-disputations empty
suptilitatem vanissimam agitare. tot quaestiones fortuna
a-subtlety most-vain to-stir so-many questions fortune
tibi posuit, nondum illas solvisti: iam cavillaris? quam
for-you has-set not-yet them you-have-solved already do-you-quibble how
stultum est, cum signum pugnae acceperis, ventilare. remove
foolish it-is when the-signal of-fight you-have-received to-fence-at-air remove
ista lusoria arma: decretoriis opus est. dic, qua ratione nulla
those sporting arms of-decisive-ones need there-is say by-what method no
animum tristitia, nulla formido perturbet, qua ratione hoc
the-mind sadness no dread may-disturb by-what method this
secretarum cupiditatium pondus effundam. agatur aliquid.
of-secret desires weight I-may-pour-out let-be-done something

26 ‘Sapientia bonum est, sapere non est bonum’: sic fit,
wisdom a-good is to-be-wise not is a-good so it-comes-about
ut negemur sapere, ut hoc totum studium derideatur
that we-are-denied to-be-wise that this whole study is-mocked

tamquam operatum supervacuis. quid, si scires etiam
as-if busied with-superfluous-things what if you-knew even
illud quaeri, an bonum sit futura sapientia? quid enim
that to-be-asked whether a-good be future wisdom what for
dubi est, oro te, an nec messem futuram iam
of-doubt is-there I-beg you whether neither the-harvest future already
sentiant horrea nec futuram adulescentiam pueritia viribus
feel the-barns nor future youth boyhood by-strength
aut ullo robore intellegat? aegro interim nil ventura
or by-any vigor understand the-sick-man meanwhile nothing about-to-come
sanitas prodest, non magis quam currentem luctantemque
health helps not more than one-running and-wrestling
post multos secuturum menses otium reficit.
after many about-to-follow months leisure refreshes
Quis nescit hoc ipso non esse bonum id, quod 27
who knows-not by-this very-thing not to-be a-good that which
futurum est, quia futurum est? nam quod bonum est,
future is because future it-is for what a-good is
utique prodest. nisi praesentia prodesse non possunt: si
assuredly helps except present-things to-help not can if
non prodest, bonum non est; si prodest, iam est. futurus
not it-helps a-good not it-is if it-helps already it-is about-to-be
sum sapiens: hoc bonum erit, cum fuero, interim
I-am wise this a-good will-be when I-will-have-been meanwhile
non est. prius aliquid esse debet, deinde quale esse.
not it-is first something to-be it-ought then of-a-kind to-be
Quomodo, oro te, quod adhuc nihil est, iam bonum est? 28
how I-beg you what still nothing is already a-good is
quomodo autem tibi magis vis probari non esse
how moreover to-you more do-you-wish to-be-proved not to-be
aliquid, quam si dixero: futurum est? nondum enim venisse
something than if I-say future it-is not-yet for to-have-come

apparet quod venit. ver secuturum est: scio nunc hiemem
it-appears what is-coming spring about-to-follow is I-know now winter
esse. aestas secutura est: scio aestatem non esse. maximum
to-be summer about-to-follow is I-know summer not to-be the-greatest
argumentum habeo nondum praesentis futurum esse.
proof I-have of-(a-thing)-not-yet present (its)-future to-be
29 Sapiam, spero, sed interim non sapio. si illud bonum
I-will-be-wise I-hope but meanwhile not I-am-wise if that good
haberem, iam hoc carerem malo. futurum est, ut sapiam:
I-had already this I-would-lack evil future it-is that I-be-wise
ex hoc licet nondum sapere me intellegas. non possum
from this you-may not-yet to-be-wise me understand not I-can
simul et in illo bono et in hoc malo esse. duo ista non
at-once both in that good and in this evil be two those not
coeunt nec aput eundem sunt una malum et bonum.
come-together nor with the-same-man are together evil and good
30 Transcurramus sollertissimas nugas et ad illa, quae
let-us-run-past most-clever trifles and to those-things which
nobis aliquam opem sunt latura, properemus. nemo, qui
to-us some help are about-to-bring let-us-hasten no-one who
obstetricem parturienti filiae sollicitus accersit, edictum
a-midwife for-(his)-laboring daughter anxious summons the-edict
et ludorum ordinem perlegit. nemo, qui ad incendium
and of-the-games the-order reads-through no-one who to the-fire
domus suae currit, tabulam latruncullariam prospicit, ut
of-house his runs a-board for-the-robber-game looks-at that
sciat, quomodo alligatus exeat calculus.
he-may-know how the-bound may-get-out piece
31 At mehercule omnia tibi undique nuntiantur, et
but by-Hercules all-things to-you from-every-side are-announced both
incendium domus et periculum liberorum et obsidio
the-fire of-the-house and the-danger of-children and the-siege

patriae et bonorum direptio; adice isto naufragia
of-the-fatherland and of-goods the-plundering add to-that shipwrecks
motusque terrarum et quicquid aliud timeri potest: inter
and-movements of-lands and whatever else to-be-feared can amid
ista districtus rebus nihil aliud quam animum oblectantibus
those distracted for-things nothing else than the-mind amusing
vacas? quid inter sapientiam et sapere intersit, inquiris?
are-you-free what between wisdom and to-be-wise differs do-you-inquire
nodos nectis ac solvis tanta mole impendente capiti tuo?
knots do-you-tie and loose with-so-great a-mass hanging-over head your
Non tam benignum ac liberale tempus natura nobis dedit, 32
not so kind and generous a-time nature to-us has-given
ut aliquid ex illo vacet perdere. et vide, quam
that anything of it there-is-leisure to-lose and see how
multa etiam diligentissimis pereant: aliud valetudo sua
many-things even for-the-most-careful perish one-thing health his-own
cuique abstulit, aliud suorum; aliud necessaria negotia,
from-each has-taken another of-his-own one-thing necessary businesses
aliud publica occupaverunt; vitam nobiscum dividit somnus.
another public have-occupied life with-us divides sleep
ex hoc tempore tam angusto et rapido et nos auferente
from this time so narrow and rapid and us carrying-off
quid iuvat maiorem partem mittere in vanum?
what does-it-please the-greater part to-send into the-void
Adice nunc, quod adsuescit animus delectare se potius quam 33
add now that grows-used the-mind to-delight itself rather than
sanare et philosophiam oblectamentum facere, cum remedium
to-heal and philosophy an-amusement to-make though a-remedy
sit. inter sapientiam et sapere quid intersit nescio: scio
it-is between wisdom and to-be-wise what differs I-know-not I-know
mea non interesse, sciam ista an nesciam. dic mihi: cum
to-me not to-matter (whether)-I-know those or know-not say to-me when

quid inter sapientiam et sapere intersit didicero, sapiam?
what between wisdom and to-be-wise differs I-have-learned shall-I-be-wise
cur ergo potius inter vocabula me sapientiae detines
why therefore rather among the-terms me of-wisdom do-you-detain
quam inter opera? fac me fortiorem, fac securiorem, fac
than among the-works make me braver make more-carefree make
fortunae parem, fac superiorem. possum autem superior
to-fortune equal make superior I-can moreover superior
esse, si derexero eo omne, quod disco. Vale.
be if I-have-directed thither everything which I-learn farewell

BOOK XX

CXVIII · THE KEYSTONE

Lucilius asks for more letters. Seneca will not fill them, as Cicero did, with news of candidates and moneylenders: it is finer to ask fortune for nothing and watch her elections from outside. What men win seems small once they have it. So what is the good? He tests several definitions and distinguishes the good from the honorable. The good is what is perfectly according to nature. Growth can change a thing's kind and not only its size, as a child becomes rational and as the last stone makes the arch.

Exigis a me frequentiores epistulas. rationes conferamus: 1
you-exact from me more-frequent letters accounts let-us-compare
solvendo non eris. convenerat quidem, ut tua priora
for-paying not you-will-be it-had-been-agreed indeed that yours the-earlier
essent, tu scriberes, ego rescriberem. sed non ero
should-be you should-write I should-write-back but not I-will-be
difficilis: bene credi tibi scio. itaque in anticessum
difficult well to-be-trusted to-you I-know and-so in advance
dabo nec faciam, quod Cicero, vir disertissimus, facere
I-will-give nor will-I-do what Cicero a-man most-eloquent to-do
Atticum iubet, ut etiam 'si rem nullam habebit, quod
Atticus bids that even if matter none he-will-have what
in buccam venerit, scribat'.
into the-mouth has-come he-write
Numquam potest deesse, quod scribam, ut omnia illa, 2
never can be-lacking what I-may-write though all those-things
quae Ciceronis implent epistulas, transeam: quis candidatus
which Cicero's fill letters I-pass-over which candidate
laboret; quis alienis, quis suis viribus pugnet; quis
labors who with-another's who with-his-own powers fights who

consulatum fiducia Caesaris, quis Pompei, quis arcae
the-consulship by-confidence in-Caesar who in-Pompey who in-the-money-chest
petat; quam durus sit faenerator Caecilius, a quo minoris
seeks how hard is the-moneylender Caecilius from whom at-less
centesimis propinqui nummum movere non possint: sua
than-one-percent (his)-relatives a-coin to-move not can one's-own
satius est mala quam aliena tractare, se excutere et videre,
better it-is evils than another's to-handle oneself to-shake-out and to-see
quam multarum rerum candidatus sit, et non suffragari.
of-how many things a-candidate one-is and not to-vote

3 Hoc est, mi Lucili, egregium, hoc securum ac liberum, nihil
this is my Lucilius outstanding this carefree and free nothing
petere et tota fortunae comitia transire. quam putas
to-seek and the-whole of-fortune elections to-pass-by how do-you-think
esse iucundum tribubus vocatis, cum candidati in templis suis
to-be pleasant with-tribes called when the-candidates in precincts their
pendeant et alius nummos pronuntiet, alius per sequestrem
hang and one coins promises another through an-agent
agat, alius eorum manus osculis conterat, quibus designatus
acts another of-those the-hands with-kisses wears-away to-whom when-elected
contingendam manum negaturus est, omnes attoniti
to-be-touched the-hand about-to-deny he-is all thunderstruck
vocem praeconis exspectent, stare otiosum et spectare illas
the-voice of-the-herald await to-stand at-leisure and to-watch that
nundinas nec ementem quicquam nec vendentem?
market neither buying anything nor selling

4 Quanto hic maiore gaudio fruitur, qui non praetoria aut
by-how-much this-man a-greater joy enjoys who not praetorian or
consularia comitia securus intuetur, sed magna illa, in quibus
consular elections carefree gazes-at but great those in which
alii honores anniversarios petunt, alii perpetuas potestates,
some honors yearly seek others perpetual powers

alii bellorum eventus prosperos triumphosque, alii divitias,
others of-wars the-outcomes prosperous and-triumphs others riches
alii matrimonia ac liberos, alii salutem suam suorumque!
others marriages and children others safety their-own and-of-theirs
quanti animi res est solum nihil petere, nulli
of-how-great a-spirit the-thing is alone nothing to-seek to-none
supplicare, et dicere: 'nihil mihi tecum, fortuna. non facio
to-supplicate and to-say nothing for-me with-you fortune not I-make
mei tibi copiam. scio aput te Catones repelli, Vatinios
of-myself to-you access I-know with you Catos to-be-repelled Vatinii
fieri. nihil rogo.' hoc est privatam facere fortunam.
to-be-made nothing I-ask this is private to-make fortune
Licet ergo haec in vicem scribere et hanc semper 5
it-is-allowed therefore these-things in turn to-write and this always
integram egerere materiam circumspicientibus tot milia
whole to-draw-out matter for-(us)-looking-around-at so-many thousands
hominum inquieta, qui ut aliquid pestiferi consequantur,
of-men restless who that something pestilent they-may-attain
per mala nituntur in malum petuntque mox fugienda
through evils strive toward evil and-seek soon things-to-be-fled
aut etiam fastidienda.
or even to-be-scorned
Cui enim adsecuto satis fuit, quod optanti nimium 6
to-whom for having-attained enough was what to-one-wishing too-much
videbatur? non est, ut existimant homines, avida felicitas,
seemed not is as think men greedy prosperity
sed pusilla: itaque neminem satiat. tu ista credis
but paltry and-so no-one it-sates you those-things believe
excelsa, quia longe ab illis iaces: ei vero, qui ad
lofty because far from them you-lie to-him indeed who to

illa pervenit, humilia sunt. mentior, nisi adhuc quaerit
them has-arrived low they-are I-lie unless still he-seeks
escendere: istud, quod tu summum putas, gradus est.
to-climb that which you the-highest think a-step is
7 Omnes autem male habet ignorantia veri. tamquam ad
all moreover badly afflicts ignorance of-the-true as-if to
bona feruntur decepti rumoribus, deinde mala esse aut
goods they-are-borne deceived by-rumors then evil to-be or
inania aut minora quam speraverint, adepti ac multa
empty or lesser than they-had-hoped having-gained and many-things
passi vident. maiorque pars miratur ex intervallo
having-suffered they-see and-the-greater part admires from an-interval
fallentia, et vulgo bona pro magnis sunt.
deceiving-things and commonly good-things for great are
8 Hoc ne nobis quoque eveniat, quaeramus, quid sit bonum.
this lest to-us also it-happen let-us-ask what is the-good
varia eius interpretatio fuit, alius illud aliter expressit.
varied of-it the-interpretation has-been one it otherwise has-expressed
quidam ita finiunt: 'bonum est quod invitat animos, quod
some thus define the-good is what invites minds what
ad se vocat.' huic statim opponitur: quid, si invitat
to itself calls to-this at-once is-opposed what if it-invites
quidem, sed in perniciem? scis, quam multa mala blanda
indeed but to destruction you-know how many evils coaxing
sint. verum et veri simile inter se differunt. ita
are the-true and of-the-true like among themselves differ thus
quod bonum est, vero iungitur; non est enim bonum
what good is to-the-true is-joined not is for good
nisi verum est. at quod invitat ad se et adlicefacit,
unless true it-is but what invites to itself and entices
veri simile est: subripit, sollicitat, adtrahit.
of-the-true like is it-steals it-solicits it-draws

Quidam ita finierunt: 'bonum est, quod petitionem sui 9
some thus have-defined the-good is what a-seeking of-itself
movet, vel quod impetum animi tendentis ad se movet.'
moves or what the-impulse of-a-mind tending toward itself moves
et huic idem opponitur: multa enim impetum animi
also to-this the-same is-opposed many-things for the-impulse of-the-mind
movent, quae petantur petentium malo. melius illi, qui
move which are-sought of-those-seeking to-the-evil better those who
ita finierunt: 'bonum est, quod ad se impetum animi
thus have-defined the-good is what toward itself the-impulse of-the-mind
secundum naturam movet et ita demum petendum est,
according-to nature moves and so at-last to-be-sought is
cum coepit esse expetendum.' iam et honestum est:
when it-has-begun to-be to-be-sought-out already also honorable it-is
hoc enim est perfecte petendum.
this for is perfectly to-be-sought
Locus ipse me admonet, ut quid intersit inter bonum 10
the-place itself me reminds that what differs between the-good
honestumque dicam. aliquid inter se mixtum habent et
and-the-honorable I-say something among themselves mixed they-have and
inseparabile: nec potest bonum esse, nisi cui aliquid
inseparable nor can a-good be except that-in-which something
honesti inest, et honestum utique bonum est. quid
of-the-honorable is and the-honorable assuredly good is what
ergo inter duo interest? honestum est perfectum bonum,
then between the-two differs the-honorable is the-perfect good
quo beata vita completur, cuius contactu alia quoque
by-which the-happy life is-filled-up whose by-contact other-things also
bona fiunt.
goods become

11 Quod dico, talest: sunt quaedam neque bona neque mala,
what I-say such-is there-are some-things neither good nor evil
tamquam militia, legatio, iurisdictio. haec cum honeste
as soldiering an-embassy jurisdiction these when honorably
administrata sunt, bona esse incipiunt et ex dubio
administered they-have-been goods to-be begin and from the-doubtful
in bonum transeunt. bonum societate honesti fit,
into the-good pass the-good by-fellowship of-the-honorable is-made
honestum per se bonum est. bonum ex honesto fluit,
the-honorable through itself good is the-good from the-honorable flows
honestum ex se est. quod bonum est, malum esse potuit;
the-honorable from itself is what good is evil to-be could
quod honestum est, nisi bonum esse non potuit.
what honorable is except good to-be not could

12 Hanc quidam finitionem reddiderunt: 'bonum est, quod
this some definition have-rendered the-good is what
secundum naturam est.' attende, quid dicam: quod bonum,
according-to nature is attend what I-say what good-(is)
est secundum naturam; non protinus quod secundum naturam
is according-to nature not at-once what according-to nature
est, etiam bonum est. multa naturae quidem consentiunt,
is also good is many-things with-nature indeed agree
sed tam pusilla sunt, ut non conveniat illis boni nomen.
but so small they-are that not there-befits them of-good the-name
levia enim sunt, contemnenda. nullum est minimum
light for they-are to-be-despised no is the-least
contemnendum bonum. nam quamdiu exiguum est, bonum
to-be-despised good for as-long-as small it-is a-good
non est: cum bonum esse coepit, non est exiguum. unde
not it-is when a-good to-be it-has-begun not it-is small whence
adcognoscitur bonum? si perfecte secundum naturam est.
is-recognized the-good if perfectly according-to nature it-is

‘Fateris’ inquis ‘quod bonum est, secundum naturam esse. 13
you-confess you-say what good is according-to nature to-be
haec eius proprietas est. fateris et alia secundum
this its property is you-confess also other-things according-to
naturam quidem esse, sed bona non esse. quomodo
nature indeed to-be but goods not to-be how
ergo illud bonum est, cum haec non sint? quomodo ad
therefore that a-good is when these not are how to
aliam proprietatem pervenit, cum utrique praecipuum illud
another property has-it-arrived when to-each chief that
commune sit, secundum naturam esse?’
common is according-to nature to-be
Ipsa scilicet magnitudine. nec hoc novum est, quaedam 14
by-the-very of-course greatness nor this new is some-things
crescendo mutari. infans fuit; factus est pubes: alia
by-growing to-be-changed an-infant he-was made he-has-been a-youth another
eius proprietas fit. ille enim inrationalis est, hic rationalis.
his property becomes that for irrational is this rational
quaedam incremento non tantum in maius exeunt, sed
some-things by-increase not only into greater go-out but
in aliud.
into another-thing
‘Non fit’ inquit ‘aliud quod maius fit. utrum lagonam 15
not becomes he-says another what greater becomes whether a-flagon
an dolium impleas vino, nihil refert: in utroque proprietas
or a-jar you-fill with-wine nothing it-matters in both the-property
vini est. et exiguum mellis pondus et magnum sapore
of-wine is both a-small of-honey weight and a-great in-flavor
non differt.’ diversa ponis exempla: in istis enim eadem
not differs different you-set examples in those for the-same
qualitas est; quamvis augeantur, manet.
quality is although they-be-increased it-remains

16 Quaedam amplificata in suo genere et in sua proprietate
some-things enlarged in their kind and in their property
perdurant. quaedam post multa incrementa ultima demum
last some after many increases the-last at-length
vertit adiectio et novam illis aliamque quam in qua
turns addition and a-new on-them and-other than in which
fuerunt, condicionem inprimit. unus lapis facit fornicem,
they-were condition stamps one stone makes the-arch
ille, qui latera inclinata cuneavit et interventu suo
that which the-sides leaning has-wedged and by-coming-between its
vinxit. summa adiectio quare plurimum facit vel exigua?
has-bound the-last addition why very-much does-it-do even small
quia non auget, sed implet.
because not it-increases but fills

17 Quaedam processu priorem exuunt formam et in novam
some-things by-progress the-earlier put-off form and into a-new
transeunt. ubi aliquid animus diu protulit et magnitudinem
pass when something the-mind long has-drawn-out and the-greatness
eius sequendo lassatus est, infinitum coepit vocari. quod
of-it by-following wearied is infinite it-has-begun to-be-called which
longe aliud factum est quam fuit, cum magnum
by-far another-thing made has-been than it-was when great
videretur, sed finitum. eodem modo aliquid difficulter
it-seemed but finite in-the-same way something with-difficulty
secari cogitavimus: novissime crescente hac difficultate
to-be-cut we-have-thought lastly with-growing this difficulty
insecabile inventum est. sic ab eo, quod vix et
the-uncuttable found has-been so from that which scarcely and
aegre movebatur, processimus ad inmobile. eadem ratione
hardly was-moved we-have-proceeded to the-immovable by-the-same reasoning

aliquid secundum naturam fuit: hoc in aliam proprietatem
something according-to nature was this into another property
magnitudo sua transtulit et bonum fecit. Vale.
greatness its has-transferred and a-good has-made farewell

CXIX · BORROWING FROM YOURSELF

Seneca offers a short road to great riches: borrow from yourself, as Cato said. It makes no difference whether you do not want a thing or have it. Nature asks only that hunger and thirst be ended, not on what plate or from what cup. He who has enough has reached what the rich never reach, an end; Alexander was poor after conquering Darius, because he still sought more. Men do not have riches: riches have them, as a fever has a man. Nature removed fastidiousness from what is necessary.

Quotiens aliquid inveni, non expecto, donec dicas 'in 1
as-often-as something I-have-found not I-wait until you-say in
commune'. ipse mihi dico. quid sit, quod invenerim
common I-myself to-myself say what it-is which I-have-found
quaeris. sinum laxa, merum lucrum est. docebo, quomodo
you-ask (your)-lap loosen pure gain it-is I-will-teach how
fieri dives celerrime possis. quam valde cupis audire! nec
to-become rich most-quickly you-can how greatly you-desire to-hear nor
inmerito: ad maximas te divitias conpendiaria ducam. opus
undeservedly to the-greatest you riches by-a-shortcut I-will-lead need
erit tamen tibi creditore. ut negotiari possis, aes
there-will-be yet for-you of-a-creditor that to-trade you-may-be-able money
alienum facias oportet, sed nolo per intercessorem
another's you-make it-is-needful but I-am-unwilling through a-surety
mutueris, nolo proxenetae nomen tuum iactent:
you-borrow I-am-unwilling brokers name your toss

2 Paratum tibi creditorem dabo Catonianum illum, a
a-ready for-you creditor I-will-give Cato's that from
te mutuum sumes. quantulumcumque est, satis erit,
yourself a-loan you-will-take however-little it-is enough it-will-be
si, quidquid deerit, id a nobis petierimus. nihil
if whatever will-be-lacking that from ourselves we-have-sought nothing
enim, mi Lucili, interest, utrum non desideres an habeas.
for my Lucilius it-differs whether not you-desire or you-have
summa rei in utroque eadem est: non torqueberis.
the-sum of-the-matter in both the-same is not you-will-be-tortured
nec illud praecipio, ut aliquid naturae neges — contumax
nor that do-I-prescribe that anything to-nature you-deny contumacious
est, non potest vinci, suum poscit — sed ut quicquid
she-is not she-can to-be-conquered her-own she-demands but that whatever
naturam excedit, scias precarium esse, non necessarium.
nature exceeds you-know on-sufferance to-be not necessary
3 Esurio: edendum est. utrum hic panis sit plebeius an
I-hunger to-be-eaten it-is whether this bread be plebeian or
siligineus, ad naturam nihil pertinet. illa ventrem non
of-fine-wheat to nature nothing pertains she the-belly not
delectari vult, sed impleri. sitio: utrum haec aqua sit,
to-be-delighted wishes but to-be-filled I-thirst whether this water be
quam ex lacu proximo excepero, an ea, quam multa
which from the-lake nearest I-have-taken or that which with-much
nive clusero, ut rigore refrigeretur alieno, ad naturam
snow I-have-shut-in that by-coldness it-may-be-chilled another's to nature
nihil pertinet. illa hoc unum iubet, sitim extingui. utrum
nothing pertains she this one-thing bids thirst to-be-quenched whether
sit aureum poculum an crustallinum an murreum an
it-be a-golden cup or crystal or murrine or
Tiburtinus calix an manus concava, nihil refert.
a-Tiburtine chalice or a-hand hollow nothing it-matters

Finem omnium rerum specta, et supervacua dimittes. 4
the-end of-all things regard and superfluous-things you-will-dismiss
fames me appellat: ad proxima quaeque porrigatur manus;
hunger me calls toward the-nearest each-things let-be-stretched the-hand
ipsa mihi commendavit quodcumque comprendero.
itself to-me it-has-commended whatever I-have-grasped
Nihil contemnit esuriens. quid sit ergo, quod me delectaverit 5
nothing despises one-hungering what it-is therefore which me has-delighted
quaeris? videtur mihi egregie dictum: sapiens divitiarum
you-ask it-seems to-me excellently said the-wise-man of-riches
naturalium est quaesitor acerrimus. 'inani me' inquis
natural is a-seeker most-keen with-an-empty me you-say
'lance muneras. quid est istud? ego iam paraveram fiscos.
dish you-present what is that I already had-prepared money-chests
circumspiciebam, in quod me mare negotiaturus inmitterem,
I-was-looking-around into what myself sea about-to-trade I-should-send
quod publicum agitarem, quas arcesserem merces. decipere
what public-contract I-should-work what I-should-send-for wares to-deceive
est istud, docere paupertatem, cum divitias promiseris.' ita
is that to-teach poverty when riches you-have-promised so
tu pauperem iudicas, cui nihil deest? 'suo' inquis
you poor judge-(him) to-whom nothing is-lacking by-his-own you-say
'et patientiae suae beneficio, non fortunae.' ideo ergo
and of-endurance his the-benefit not of-fortune for-this-reason therefore
illum non iudicas divitem, quia divitiae eius desinere non
him not you-judge rich because riches his to-cease not
possunt? utrum mavis habere multum an satis?
can which do-you-prefer to-have much or enough
Qui multum habet, plus cupit. quod est argumentum 6
he-who much has more desires which is a-proof
nondum illum satis habere: qui satis habet, consecutus est,
not-yet him enough to-have he-who enough has attained has

quod numquam diviti contigit, finem. an has ideo non
what never to-the-rich-man has-befallen an-end or these therefore not
putas esse divitias, quia propter illas nemo proscriptus
do-you-think to-be riches because because-of them no-one proscribed
est? quia propter illas nulli venenum filius, nulli uxor
has-been because because-of them on-none poison a-son on-none a-wife
inpegit? quia in bello tutae sunt? quia in pace otiosae? quia
has-thrust because in war safe they-are because in peace at-leisure because
nec habere illas periculosum est nec operosum disponere?
neither to-have them dangerous is nor laborious to-arrange
7 'At parum habet qui tantum non alget, non esurit, non
but too-little has he-who only not is-cold not hungers not
sitit.' plus Iuppiter non habet. numquam parum est quod
thirsts more Jupiter not has never too-little is what
satis est, et numquam multum est quod satis non est. post
enough is and never much is what enough not is after
Dareum et Indos pauper est Alexander. mentior? quaerit,
Darius and the-Indians poor is Alexander do-I-lie he-seeks
quod suum faciat, scrutatur maria ignota, in oceanum
what his-own he-may-make he-searches seas unknown into the-ocean
classes novas mittit et ipsa, ut ita dicam, mundi
fleets new he-sends and the-very that so I-may-say of-the-world
claustra perrumpit. quod naturae satis est, homini non est.
bars he-breaks-through what for-nature enough is for-man not is
8 Inventus est qui concupisceret aliquid post omnia.
found has-been one-who desired something after all-things
tanta est caecitas mentium et tanta initiorum suorum
so-great is the-blindness of-minds and so-great of-beginnings his-own
unicuique, cum processit, oblivio. ille modo ignobilis
for-each when he-has-advanced the-forgetfulness he just-now of-an-obscure

anguli non sine controversia dominus tacto fine
corner not without dispute the-master with-touched the-end
terrarum per suum rediturus orbem tristis est.
of-lands through his-own about-to-return world sad is
Neminem pecunia divitem fecit, immo contra nulli 9
no-one money rich has-made nay on-the-contrary on-none
non maiorem sui cupidinem incussit. quaeris, quae sit
not a-greater of-itself desire has-it-struck you-ask what is
huius rei causa? plus incipit habere posse, qui plus
of-this thing the-cause more begins to-have to-be-able he-who more
habet. ad summam quem voles mihi ex his, quorum
has in sum whom you-will-wish for-me of these whose
nomina cum Crasso Licinoque numerantur, in medium
names with Crassus and-Licinus are-counted into the-midst
licet protrahas. adferat censum, et quicquid habet et
you-may drag-forth let-him-bring (his)-fortune and whatever he-has and
quicquid sperat, simul computet: iste, si mihi credis,
whatever he-hopes together let-him-reckon that-man if me you-believe
pauper est, si tibi, potest esse.
poor is if yourself be-can be
At hic, qui se ad id, quod exigit natura, composuit, 10
but this-man who himself to that which demands nature has-composed
non tantum extra sensum est paupertatis, sed extra
not only outside the-feeling is of-poverty but outside
metum. sed ut scias, quam difficile sit res suas ad
the-fear but that you-may-know how difficult it-is affairs one's-own to
naturalem modum coartare, hic ipse, quem circa dicimus,
a-natural measure to-narrow this very-man whom about we-speak
quem tu vocas pauperem, habet aliquid et supervacui.
whom you call poor has something also of-the-superfluous

11 At excaecant populum et in se convertunt opes,
but they-blind the-people and to themselves turn wealth
si numerati multum ex aliqua domo effertur, si
if of-counted-money much from some house is-carried-out if
multum auri tecto quoque eius inlinitur, si familia
much of-gold on-the-roof also of-it is-smeared if the-household
aut corporibus electa aut spectabilis cultu est. omnium
either in-bodies chosen or notable in-attire is of-all
istorum felicitas in publicum spectat: ille, quem nos et
those the-happiness toward the-public looks he whom we both
populo et fortunae subduximus, beatus introsum est.
from-the-people and from-fortune have-withdrawn happy inwardly is
12 Nam quod ad illos pertinet, apud quos falso divitiarum
for what to those pertains with whom falsely of-riches
nomen invasit occupata paupertas, sic divitias habent,
the-name has-usurped busy poverty so riches they-have
quomodo habere dicimur febrem, cum illa nos habeat. e
as to-have we-are-said a-fever when it us has on
contrario dicere solemus: febris illum tenet. eodem modo
the-contrary to-say we-are-wont a-fever him holds in-the-same way
dicendum est: divitiae illum tenent. nihil ergo monuisse
to-be-said it-is riches him hold nothing therefore to-have-advised
te malim quam hoc, quod nemo monetur satis, ut
you would-I-prefer than this which no-one is-admonished enough that
omnia naturalibus desideriis metiaris, quibus aut gratis
all-things by-natural desires you-measure for-which either for-nothing
satis fiat aut parvo: tantum miscere vitia desideriis noli.
enough may-be-done or for-little only mix vices with-desires do-not
13 Quaeris, quali mensa, quali argento, quam paribus
you-ask on-what-sort-of table on-what-sort-of silver by-how matched
ministeriis et levibus adferatur cibus? nihil praeter cibum
servants and smooth is-brought the-food nothing besides food

natura desiderat. ‘num tibi, cum fauces urit sitis, aurea
nature desires surely-not for-you when the-throat burns thirst golden
quaeris pocula? num esuriens fastidis omnia praeter
do-you-seek cups surely-not hungering do-you-scorn all-things besides
pavonem rhombumque?’
peacock and-turbot
Ambitiosa non est fames, contenta desinere est: quo 14
ambitious not is hunger content to-cease it-is by-what
desinat, non nimis curat. infelicis luxuriae ista tormenta
it-ceases not too-much it-cares of-unhappy luxury those the-torments
sunt: quaerit, quemadmodum post saturitatem quoque
are it-seeks how after satiety also
esuriat, quemadmodum non impleat ventrem, sed farciat,
it-may-hunger how not it-may-fill the-belly but stuff
quemadmodum sitim prima potione sedatam revocet.
how thirst by-the-first draft calmed it-may-recall
egregie itaque Horatius negat ad sitim pertinere, quo
excellently and-so Horace denies to thirst to-pertain in-what
poculo aqua aut quam eleganti manu ministretur. nam
cup the-water or by-how elegant a-hand is-served for
si pertinere ad te iudicas, quam crinitus puer et quam
if to-pertain to you you-judge how long-haired a-boy and how
perlucidum tibi poculum porrigat, non sitis.
transparent to-you a-cup he-stretches not you-thirst
Inter reliqua hoc nobis praestitit natura praecipuum, quod 15
among the-rest this to-us has-provided nature chief that
necessitati fastidium excussit. recipiunt supervacua
from-necessity fastidiousness she-has-shaken-out admit superfluous-things
dilectum: hoc parum decens, illud parum laudatum, oculos
choice this too-little becoming that too-little praised the-eyes
hoc meos laedit. id actum est ab illo mundi conditore,
this my hurts that done has-been by that of-the-world founder

qui nobis vivendi iura discripsit, ut salvi essemus, non
who for-us of-living the-rights has-distributed that safe we-might-be not
ut delicati. ad salutem omnia parata sunt et in promptu,
that delicate for safety all-things prepared are and in readiness
delicis omnia misere ac sollicite conparantur.
for-luxuries all-things wretchedly and anxiously are-procured

16 Utamur ergo hoc naturae beneficio inter magna numerando
let-us-use therefore this of-nature benefit among great-things to-be-counted
et cogitemus nullo nomine melius illam meruisse de
and let-us-think by-no title better her to-have-deserved of
nobis, quam quia quicquid ex necessitate desideratur, sine
us than because whatever from necessity is-desired without
fastidio sumitur. Vale.
fastidiousness is-taken farewell

CXX · HOW WE LEARNED THE GOOD

How did the knowledge of the good and the honorable first reach us? Nature gave the seeds, not the knowledge. We gathered it by analogy from deeds we admired: Fabricius refusing the gold of Pyrrhus and warning him of poison, Horatius Cocles holding the bridge alone. Vices border on virtues, so we learned to tell the single brave act from the man who is always equal to himself. Such a man knows his body is a lodging and does not fear to leave it. Most of us change our mask daily: it is a great thing to play one man.

1 Epistula tua per plures quaestiunculas vagata est, sed
letter your through several little-questions wandered has but
in una constitit et hanc expediri desiderat, quomodo
on one it-has-stopped and this to-be-unfolded desires how

ad nos boni honestique notitia pervenerit. haec
to us of-the-good and-of-the-honorable the-knowledge has-arrived these
duo apud alios diversa sunt, aput nos tantum divisa.
two with others different are with us only divided
Quid sit hoc dicam. bonum putant esse aliqui id, 2
what is this I-will-say a-good think to-be some that
quod utile est. itaque hoc et divitiis et equo et
which useful is and-so this both on-riches and on-a-horse and
vino et calceo nomen inponunt: tanta fit apud illos
on-wine and on-a-shoe name they-put so-great becomes with them
boni vilitas et adeo in sordida usque descendit.
of-the-good the-cheapness and so-far to sordid-things right it-descends
honestum putant, cui ratio recti officii constat,
honorable they-think-(that) for-which the-account of-right duty agrees
tamquam pie curatam patris senectutem, adiutam amici
as dutifully cared-for a-father's old-age helped a-friend's
paupertatem, fortem expeditionem, prudentem moderatamque
poverty a-brave expedition a-prudent and-moderate
sententiam. nos ista duo quidem facimus, sed ex uno.
opinion we those two indeed make but from one
Nihil est bonum, nisi quod honestum est. quod honestum, 3
nothing is good except what honorable is what honorable-(is)
est utique bonum. supervacuum iudico adicere, quid inter ista
is assuredly good superfluous I-judge to-add what between those
discriminis sit, cum saepe dixerim. hoc unum dicam, nihil
of-difference there-is since often I-have-said this one-thing I-will-say nothing
bonum nobis videri, quo quis et male uti potest. vides
good to-us to-seem which anyone also badly to-use can you-see
autem divitiis, nobilitate, viribus quam multi male utantur.
moreover riches nobility strength how many badly use

nunc ergo ad id revertor, de quo desideras dici, quomodo
now therefore to that I-return about which you-desire to-be-said how
ad nos prima boni honestique notitia pervenerit.
to us the-first of-the-good and-of-the-honorable knowledge has-arrived
4 Hoc nos natura docere non potuit: semina nobis scientiae
this us nature to-teach not could seeds to-us of-knowledge
dedit, scientiam non dedit. quidam aiunt nos in notitiam
she-gave knowledge not she-gave some say us upon the-knowledge
incidisse, quod est incredibile, virtutis alicui speciem casu
to-have-fallen which is incredible of-virtue to-someone the-appearance by-chance
occucurrisse. nobis videtur observatio collegisse et rerum
to-have-met to-us it-seems observation to-have-gathered and of-things
saepe factarum inter se conlatio, per analogian nostri
often done among themselves the-comparison through analogy ours
intellectum et honestum et bonum iudicant. hoc verbum cum
understood both the-honorable and the-good judge this word since
Latini grammatici civitate donaverint, ego damnandum
the-Latin grammarians with-citizenship have-presented I to-be-condemned
non puto, puto in civitatem suam redigendum. utar ergo
not think I-think into state its-own to-be-brought-back I-will-use therefore
illo non tantum tamquam recepto, sed tamquam usitato.
it not only as received but as usual
5 Quae sit haec analogia, dicam. noveramus corporis sanitatem:
what is this analogy I-will-say we-knew of-the-body the-health
ex hac cogitavimus esse aliquam et animi. noveramus
from this we-thought to-be some also of-the-mind we-knew
vires corporis: ex his collegimus esse et animi robur.
the-strength of-the-body from these we-inferred to-be also of-the-mind a-vigor
aliqua benigna facta, aliqua humana, aliqua fortia nos
some kindly deeds some humane some brave us
obstupefecerant: haec coepimus tamquam perfecta mirari.
had-stunned these we-began as perfect to-admire

suberant illis multa vitia, quae species conspicui alicuius
underlay them many faults which the-appearance of-conspicuous some
facti fulgorque celabat: haec dissimulavimus. natura iubet
deed and-gleam was-hiding these we-dissembled nature bids
augere laudanda, nemo non gloriam ultra verum tulit:
to-increase things-to-be-praised no-one not glory beyond the-true has-carried
ex his ergo speciem ingentis boni traximus.
from these therefore the-appearance of-a-huge good we-drew
Fabricius Pyrrhi regis aurum reppulit maiusque regno 6
Fabricius of-Pyrrhus the-king the-gold repelled and-greater than-a-kingdom
iudicavit regias opes posse contemnere. idem medico
judged royal wealth to-be-able to-despise the-same with-the-physician
Pyrrhi promittente venenum se regi daturum monuit
of-Pyrrhus promising poison himself to-the-king about-to-give warned
Pyrrhum, caveret insidias. eiusdem animi fuit auro non
Pyrrhus he-should-beware of-plots of-the-same spirit it-was by-gold not
vinci, veneno non vincere. admirati sumus ingentem
to-be-conquered by-poison not to-conquer admired we-have the-huge
virum, quem non regis, non contra regem promissa
man whom not a-king's not against a-king promises
flexissent, boni exempli tenacem, quod difficillimum est,
had-bent of-good example tenacious what most-difficult is
in bello innocentem, qui aliquod esse crederet etiam in
in war innocent who some to-be believed even against
hostes nefas, qui in summa paupertate, quam sibi
enemies crime who in the-highest poverty which for-himself
decus fecerat, non aliter refugit divitias quam venenum.
a-grace he-had-made not otherwise fled riches than poison
'vive' inquit 'beneficio meo, Pyrrhe, et gaude quod adhuc
live he-says by-benefit my Pyrrhus and rejoice at-what till-now
dolebas, Fabricium non posse corrumpi.'
you-were-grieving Fabricius not to-be-able to-be-corrupted

7 Horatius Cocles solus implevit pontis angustias
Horatius Cocles alone filled of-the-bridge the-narrows
adimique a tergo sibi reditum, dummodo iter
and-to-be-taken-away from the-back from-himself the-return provided the-way
hosti auferretur, iussit et tam diu prementibus restitit,
from-the-enemy be-taken ordered and so long those-pressing resisted
donec revulsa ingenti ruina tigna sonuerunt. postquam
until torn-away with-huge collapse the-timbers sounded after
respexit et extra periculum esse patriam periculo suo
he-looked-back and outside danger to-be the-fatherland by-danger his
sensit, 'veniat, si quis vult' inquit 'sic euntem sequi'
felt let-come if anyone wishes he-says thus one-going to-follow
iecitque se in praeceps et non minus sollicitus in
and-he-threw himself into the-steep and not less anxious in
illo rapido alveo fluminis ut armatus quam ut salvus
that swift channel of-the-river that armed than that safe
exiret, retento armorum victricium decore tam tutus
he-might-come-out with-kept of-arms victorious the-honor as safe
redît, quam si ponte venisset.
he-returned as if by-the-bridge he-had-come

8 Haec et eiusmodi facta imaginem nobis ostendere virtutis.
these and of-this-kind deeds the-image to-us showed of-virtue
adiciam, quod mirum fortasse videatur: mala interdum
I-will-add what wonderful perhaps may-seem evils sometimes
speciem honesti optulere et optimum ex contrario
the-appearance of-the-honorable have-offered and the-best from the-contrary
enituit. sunt enim, ut scis, virtutibus vitia confinia,
has-shone-out there-are for as you-know to-virtues vices bordering
et perditis quoque ac turpibus recti similitudo est:
and to-the-ruined also and shameful of-the-right a-likeness there-is
sic mentitur prodigus liberalem, cum plurimum intersit,
so counterfeits the-prodigal the-generous-man though very-much it-differs

utrum quis dare sciat an servare nesciat. multi, inquam,
whether anyone to-give knows or to-keep knows-not many I-say
sunt, Lucili, qui non donant, sed proiciunt; non voco
there-are Lucilius who not give but throw-away not call
ego liberalem pecuniae suae iratum. imitatur neglegentia
I generous at-money his one-angry imitates negligence
facilitatem, temeritas fortitudinem.
easiness rashness fortitude

Haec nos similitudo coegit attendere et distinguere 9
this us likeness forced to-attend and to-distinguish
specie quidem vicina, re autem plurimum inter se
in-appearance indeed things-near in-fact however very-much among themselves
dissidentia, ac dum observamus eos, quos insignes egregium
disagreeing and while we-observe those whom notable an-outstanding
opus fecerat, adnotare, quis rem aliquam generoso animo
work had-made to-note who a-thing some with-noble spirit
fecisset et magno impetu, sed semel. hunc vidimus in bello
had-done and with-great impulse but once this-man we-saw in war
fortem, in foro timidum, animose paupertatem ferentem,
brave in the-forum timid spiritedly poverty bearing
humiliter infamiam: factum laudavimus, contempsimus virum.
humbly infamy the-deed we-praised we-despised the-man

Alium vidimus adversus amicos benignum, adversus inimicos 10
another we-saw toward friends kind toward enemies
temperatum, et publica et privata sancte ac religiose
temperate both public and private-things sacredly and scrupulously
administrantem, non deesse ei in iis, quae toleranda
administering not to-be-lacking to-him in those-things which to-be-endured
erant, patientiam, in iis, quae agenda, prudentiam. vidimus,
were patience in those which to-be-done prudence we-saw-(him)
ubi tribuendum esset, plena manu dantem, ubi laborandum,
where to-be-bestowed it-was with-full hand giving where to-be-labored

pertinacem et obnixum et lassitudinem corporis animo
persistent and striving and the-weariness of-the-body by-mind
sublevantem. praeterea idem erat semper et in omni
relieving besides the-same he-was always and in every
actu par sibi, iam non consilio bonus, sed more eo
act equal to-himself now not by-counsel good but by-habit to-that
perductus, ut non tantum recte facere posset, sed nisi recte
brought that not only rightly to-do he-could but except rightly
facere non posset. intelleximus in illo perfectam esse virtutem.
to-do not he-could we-understood in him perfect to-be virtue

11 Hanc in partes divisimus: oportebat cupiditates refrenari,
this into parts we-divided it-was-needful desires to-be-reined-in
metus comprimi, facienda provideri, reddenda
fears to-be-checked things-to-be-done to-be-foreseen things-to-be-rendered
distribui: conprehendimus temperantiam, fortitudinem,
to-be-distributed we-grasped temperance fortitude
prudentiam, iustitiam et suum cuique dedimus officium.
prudence justice and its-own to-each we-gave duty
ex quo ergo virtutem intelleximus? ostendit illam nobis
from what therefore virtue did-we-understand showed it to-us
ordo eius et decor et constantia et omnium inter
the-order of-it and grace and constancy and of-all among
se actionum concordia et magnitudo super omnia
themselves actions the-concord and a-greatness above all-things
efferens sese. hinc intellecta est illa beata vita secundo
raising itself hence understood was that happy life on-a-favorable
defluens cursu, arbitrii sui tota.
flowing-down course of-will its-own whole

12 Quomodo ergo hoc ipsum nobis apparuit? dicam.
how therefore this very-thing to-us appeared I-will-say
numquam vir ille perfectus adeptusque virtutem fortunae
never man that perfect and-having-gained virtue fortune

maledixit, numquam accidentia tristis excepit, civem esse
cursed never things-befalling sad received a-citizen to-be
se universi et militem credens labores velut imperatos
himself of-the-universe and a-soldier believing labors as-if commanded
subît. quicquid inciderat, non tamquam malum aspernatus
he-underwent whatever had-befallen not as an-evil scorned
est et in se casu delatum, sed quasi delegatum
he-has and upon himself by-chance brought-down but as-if assigned
sibi. hoc qualecumque est, inquit, meum est: asperum
to-himself this of-whatever-sort it-is he-says mine is rough
est, durum est, in hoc ipso navemus operam.
it-is hard it-is in this very-thing let-us-ply effort
Necessario itaque magnus apparuit qui numquam malis 13
necessarily and-so great he-appeared who never at-evils
ingemuit, numquam de fato suo questus est: fecit multis
groaned never about fate his complained has he-made for-many
intellectum sui et non aliter quam in tenebris lumen
an-understanding of-himself and not otherwise than in darkness a-light
effulsit advertitque in se omnium animos, cum esset
shone-out and-turned upon himself of-all the-minds since he-was
placidus et lenis, humanis divinisque rebus pariter aequus.
placid and gentle to-human and-divine things equally fair
Habebat perfectum animum et ad summam sui adductum, 14
he-had a-perfect mind and to the-height of-itself brought
supra quam nihil est nisi mens dei, ex quo pars et
above which nothing is except the-mind of-god from whom a-part also
in hoc pectus mortale defluxit. quod numquam magis
into this breast mortal has-flowed-down which never more
divinum est, quam ubi mortalitatem suam cogitat et scit
divine is than when mortality its it-thinks-of and knows
in hoc natum hominem, ut vita defungeretur, nec domum
for this born man that with-life he-might-be-done nor a-home

esse hoc corpus, sed hospitium, et quidem breve hospitium,
to-be this body but a-lodging and indeed a-brief lodging
quod relinquendum est, ubi te gravem esse hospiti videas.
which to-be-left is when you heavy to-be to-the-host you-see
15 Maximum, inquam, mi Lucili, argumentum est animi
the-greatest I-say my Lucilius proof it-is of-a-mind
ab altiore sede venientis, si haec, in quibus versatur,
from a-higher seat coming if these-things in which it-moves
humilia iudicat et angusta, si exire non metuit. scit
low it-judges and narrow if to-go-out not it-fears it-knows
enim, quo exiturus sit, qui unde venerit, meminit.
for whither about-to-go-out it-is which whence it-came remembers
non videmus, quam multa nos incommoda exagitent, quam
not do-we-see how many us discomforts harass how
male nobis conveniat hoc corpus?
badly us fits this body
16 Nunc de capite, nunc de ventre, nunc de pectore
now about the-head now about the-belly now about the-breast
ac faucibus querimur. alias nervi nos, alias pedes
and throat we-complain at-one-time sinews us at-another feet
vexant, nunc deiectio, nunc destillatio, aliquando superest
trouble now diarrhea now catarrh sometimes is-in-excess
sanguis, aliquando deest: hinc atque illinc temptamur et
the-blood sometimes is-lacking hence and thence we-are-tried and
expellimur. hoc evenire solet in alieno habitantibus.
are-driven-out this to-happen is-wont in another's to-those-dwelling
17 At nos corpus tam putre sortiti nihilominus aeterna
but we a-body so rotten having-drawn nonetheless eternal-things
proponimus et in quantum potest aetas humana
set-before-(ourselves) and to how-much can an-age human
protendi, tantum spe occupamus, nulla contenti
to-be-stretched-forth so-much by-hope we-occupy with-no content

pecunia, nulla potentia. quid hac re fieri impudentius,
money with-no power what than-this thing to-be-done more-shameless
quid stultius potest? nihil satis est morituris, immo
what more-foolish can nothing enough is for-those-about-to-die nay
morientibus. cotidie enim propius ab ultimo stamus, et
for-those-dying daily for nearer from the-last we-stand and
illo, unde nobis cadendum est, hora nos omnis inpellit.
thither whence by-us to-be-fallen it-is hour us every drives
vide in quanta caecitate mens nostra sit:
see in how-great a-blindness mind our is
Hoc quod futurum dico, cum maxime fit, et pars 18
this which future I-say just now is-being-done and a-part
eius magna iam facta est, nam quod viximus. erramus
of-it great already done has-been for what we-have-lived we-err
autem qui ultimum timemus diem, cum tantumdem in
moreover who the-last fear day since as-much toward
mortem singuli conferant. non ille gradus lassitudinem
death single-ones contribute not that step weariness
facit, in quo deficimus, sed ille profitetur. ad mortem
makes at which we-fail but that declares-(it) at death
dies extremus pervenit, accedit omnis. carpit nos illa,
the-day last arrives approaches every-one plucks us it
non corripit. ideo magnus animus conscius sibi melioris
not seizes therefore a-great mind conscious to-itself of-a-better
naturae dat quidem operam, ut in hac statione qua
nature gives indeed effort that in this station in-which
positus est, honeste se atque industrie gerat, ceterum
placed it-is honorably itself and industriously it-may-conduct but
nihil horum, quae circa sunt, suum iudicat, sed ut
nothing of-these which around are its-own it-judges but as
commodatis utitur, peregrinus et properans.
things-lent it-uses a-foreigner and hastening

19 Cum aliquem huius videremus constantiae, quidni
when someone of-this we-saw constancy why-not
subiret nos species non usitatae indolis? utique
would-there-steal-upon us the-appearance not of-a-usual disposition assuredly
si hanc, ut dixi, magnitudinem veram esse ostendebat
if this as I-said greatness true to-be was-showing
aequalitas. vero tenor permanet, falsa non durant.
the-evenness for-the-true the-tenor remains false-things not last
quidam alternis Vatinii, alternis Catones sunt. et modo
some by-turns Vatinii by-turns Catos are and now
parum illis severus est Curius, parum pauper Fabricius,
too-little for-them stern is Curius too-little poor Fabricius
parum frugi et contentus vilibus Tubero, modo Licinum
too-little frugal and content with-cheap-things Tubero now Licinus
divitiis, Apicium cenis, Maecenatem deliciis provocant.
in-riches Apicius in-dinners Maecenas in-luxuries they-challenge
20 Maximum indicium est malae mentis fluctuatio et inter
the-greatest sign is of-a-bad mind fluctuation and between
simulationem virtutum amoremque vitiorum adsidua iactatio.
the-pretense of-virtues and-the-love of-vices a-constant tossing
†is ‘habebat saepe ducentos, saepe decem servos; modo reges
he [?] had often two-hundred often ten slaves now kings
atque tetrarchas, omnia magna loquens, modo “sit mihi
and tetrarchs all great-things speaking now let-there-be for-me
mensa tripes et concha salis puri, toga quae defendere
a-table three-legged and a-shell of-salt pure a-toga which to-keep-off
frigus quamvis crassa queat”; decies centena dedisses
the-cold however coarse may-be-able ten-times a-hundred-thousand had-you-given
huic parco, paucis contento: quinque diebus nil erat.’
to-this sparing-man with-few content in-five days nothing there-was

Homines isti tales sunt, qualem hunc describit Horatius 21
men those such are as this-man describes Horace
Flaccus, numquam eundem, ne similem quidem sibi: adeo
Flaccus never the-same not like even to-himself so-far
in diversum aberrat. multos dixi? prope est, ut omnes sint.
into the-opposite he-strays many did-I-say near it-is that all they-be
nemo non cotidie et consilium mutat et votum. modo uxorem
no-one not daily both counsel changes and prayer now a-wife
vult habere, modo amicam, modo regnare vult, modo id
he-wishes to-have now a-mistress now to-reign he-wishes now that
agit, ne quis sit officiosior servus, modo dilatat se usque
he-does lest anyone be a-more-dutiful slave now he-spreads himself right
ad invidiam, modo subsidit et contrahitur infra humilitatem
to ill-will now he-sinks and is-contracted below the-lowliness
vere iacentium, nunc pecuniam spargit, nunc rapit.
truly of-those-lying now money he-scatters now he-seizes
Sic maxime coarguitur animus inprudens: alius prodit 22
thus most is-convicted a-mind imprudent one it-comes-forth
atque alius et, quo turpius nihil iudico, impar sibi
and another and than-which more-shameful nothing I-judge unequal to-itself
est. magnam rem puta unum hominem agere. praeter
it-is a-great thing think one man to-play besides
sapientem autem nemo unum agit, ceteri multiformes
the-wise-man moreover no-one one plays the-rest multiform
sumus. modo frugi tibi videbimur et graves, modo prodigi
we-are now frugal to-you we-will-seem and grave now prodigal
et vani. mutamus subinde personam et contrariam ei
and vain we-change repeatedly the-mask and the-contrary to-that
sumimus, quam exuimus. hoc ergo a te exige, ut,
we-take which we-put-off this therefore from yourself exact that
qualem institueris praestare te, talem usque ad exitum
of-what-sort you-have-begun to-show yourself such right to the-end

serves. effice ut possis laudari, si minus, ut adgnosci.
you-keep bring-about that you-can to-be-praised if not that to-be-recognized
de aliquo, quem here vidisti, merito dici potest:
about someone whom yesterday you-saw deservedly to-be-said it-can
'hic qui est?' tanta mutatio est. Vale.
this-man who is so-great the-change is farewell

CXXI · WHAT THE CHICK KNOWS

Seneca expects Lucilius to object that this question has nothing to do with conduct. It is whether every animal has a sense of its own constitution. That they have is shown by how readily they use their limbs: an infant keeps trying to stand though it hurts, and a tortoise on its back struggles until it is righted. They feel what they are without being able to define it. Each age has its own constitution, and each creature is attached first to itself. Chicks fear the cat untaught, and the bee and the spider are born with their craft.

1 Litigabis, ego video, cum tibi hodiernam quaestiunculam,
you-will-quarrel I see when to-you today's little-question
in qua satis diu haesimus, exposuero. iterum enim
in which enough long we-have-stuck I-have-set-forth again for
exclamabis: 'hoc quid ad mores?' sed exclama, dum tibi
you-will-cry-out this what to morals but cry-out while to-you
primum alios opponam, cum quibus litiges, Posidonium
first others I-oppose with whom you-may-quarrel Posidonius
et Archidemum: hi iudicium accipient. deinde dicam: non
and Archidemus these the-suit will-accept then I-will-say not
quicquid morale est, mores bonos facit.
whatever moral is morals good makes

Aliud ad hominem alendum pertinet, aliud ad exercendum, 2
one-thing to a-man nourishing pertains another to exercising
aliud ad vestiendum, aliud ad docendum, aliud ad
another to clothing another to teaching another to
delectandum. omnia tamen ad hominem pertinent, etiam
delighting all yet to man pertain even
si non omnia meliorem eum faciunt. mores alia aliter
if not all better him make morals some-things otherwise
attingunt: quaedam illos corrigunt et ordinant, quaedam
touch some them correct and order some
naturam eorum et originem scrutantur.
the-nature of-them and origin search
Cum quaero, quare hominem natura produxerit, quare 3
when I-ask why man nature has-produced why
praetulerit animalibus ceteris, longe me iudicas
she-has-preferred-(him) to-animals the-other far me do-you-judge
mores reliquisse? falsum est. quomodo enim scies, qui
morals to-have-left false it-is how for will-you-know which
habendi sint, nisi quid homini sit optimum, inveneris,
to-be-held are unless what for-man is best you-have-found
nisi naturam eius inspexeris? tunc demum intelleges,
unless the-nature of-him you-have-inspected then at-last you-will-understand
quid faciendum tibi, quid vitandum sit, cum didiceris,
what to-be-done by-you what to-be-avoided is when you-have-learned
quid naturae tuae debeas.
what to-nature your you-owe
'Ego' inquis 'volo discere, quomodo minus cupiam, minus 4
I you-say wish to-learn how less I-may-desire less
timeam. superstitionem mihi excute. doce leve esse
I-may-fear superstition from-me shake-out teach light to-be
vanumque hoc, quod felicitas dicitur, unam illi syllabam
and-empty this which happiness is-called one to-it syllable

facillime accedere.' desiderio tuo satis faciam, et virtutes
most-easily to-be-added desire your enough I-will-do both virtues
exhortabor et vitia converberabo. licet aliquis nimium
I-will-exhort and vices I-will-scourge though someone excessive
inmoderatumque in hac parte me iudicet, non desistam
and-immoderate in this part me judge not I-will-cease
persequi nequitiam et adfectus efferatissimos inhibere
to-pursue wickedness and feelings most-savage to-restrain
et voluptates ituras in dolorem compescere et votis
and pleasures about-to-go into pain to-check and prayers
opstrepere. quidni? cum maxima malorum optaverimus, et
to-cry-down why-not since the-greatest of-evils we-have-wished-for and
ex gratulatione natum sit quidquid adloquimur.
from congratulation born is whatever we-console
5 Interim permitte mihi ea, quae paulo remotiora videntur,
meanwhile permit me those-things which a-little more-remote seem
excutere. quaerebamus, an esset omnibus animalibus
to-shake-out we-were-asking whether there-was to-all animals
constitutionis suae sensus? esse autem ex eo maxime
of-constitution their a-sense to-be moreover from that most
apparet, quod membra apte et expedite movent non aliter
it-appears that limbs aptly and readily they-move not otherwise
quam in hoc erudita. nulli non partium suarum agilitas est.
than for this trained to-none not of-parts its agility there-is
artifex instrumenta sua tractat ex facili, rector navis
a-craftsman tools his handles with ease the-steersman of-a-ship
scite gubernaculum flectit, pictor colores, quos ad reddendam
cleverly the-rudder bends a-painter colors which for rendering
similitudinem multos variosque ante se posuit, celerrime
a-likeness many and-varied before himself he-has-placed most-quickly

denotat et inter ceram opusque facili vultu ac manu
marks and between wax and-work with-easy face and hand
commeat: sic animal in omnem usum sui mobilest.
passes so an-animal for every use of-itself mobile-is
Mirari solemus saltandi peritos, quod in omnem 6
to-admire we-are-wont of-dancing the-skilled that for every
significationem rerum et adfectuum parata illorum est
signifying of-things and of-feelings ready their is
manus, et verborum velocitatem gestus adsequitur: quod
the-hand and of-words the-speed gesture overtakes what
illis ars praestat, his natura. nemo aegre molitur artus
to-those art provides to-these nature no-one with-difficulty works limbs
suos, nemo in usu sui haesitat. hoc edita protinus
his no-one in the-use of-himself hesitates this when-brought-forth at-once
faciunt. cum hac scientia prodeunt: instituta nascuntur.
they-do with this knowledge they-come-forth trained they-are-born
'Ideo' inquit 'partes suas animalia apte movent, quia si 7
therefore he-says parts their animals aptly move because if
aliter moverint, dolorem sensura sunt. ita, ut vos dicitis,
otherwise they-move pain about-to-feel they-are thus as you say
coguntur, metusque illa in rectum, non voluntas movet.'
they-are-forced and-fear them toward the-right not will moves
quod est falsum. tarda enim sunt, quae necessitate
which is false slow for are-(those) which by-necessity
inpelluntur, agilitas sponte motis est. adeo autem
are-driven agility of-their-own-accord for-those-moved is so-far moreover
non adigit illa ad hoc doloris timor, ut in naturalem
not drives them to this of-pain the-fear that toward the-natural
motum etiam dolore prohibente nitantur.
motion even with-pain forbidding they-strive

8 Sic infans, qui stare meditatur et ferre se adsuescit,
so an-infant who to-stand practices and to-carry himself grows-used
simul temptare vires suas coepit, cadit et cum fletu
as-soon-as to-try powers his he-has-begun falls and with weeping
totiens resurgit, donec se per dolorem ad id, quod
so-often rises-again until himself through pain to that which
natura poscit, exercuit. animalia quaedam tergi durioris
nature demands he-has-exercised animals some of-back harder
inversa tam diu se torquent ac pedes exerunt et
turned-over so long themselves twist and feet put-out and
obliquant, donec ad locum reponantur. nullum tormentum
slant until to place they-are-put-back no torment
sentit supina testudo, inquieta est tamen desiderio naturalis
feels on-its-back the-tortoise restless it-is yet from-longing for-the-natural
status nec ante desinit quatere se, quam in pedes constitit.
state nor before does-it-cease to-shake itself than on feet it-has-stood
9 Ergo omnibus constitutionis suae sensus est et inde
therefore to-all of-constitution their a-sense there-is and thence
membrorum tam expedita tractatio, nec ullum maius
of-limbs so ready a-handling nor any greater
indicium habemus cum hac illa ad vivendum venire notitia,
sign do-we-have with this them for living to-come knowledge
quam quod nullum animal ad usum sui rude est.
than that no animal for the-use of-itself raw is
10 ‘Constitutio’ inquit ‘est, ut vos dicitis, principale animi
constitution he-says is as you say the-ruling-part of-the-mind
quodam modo se habens erga corpus. hoc tam perplexum
in-a-certain way itself holding toward the-body this so tangled
et suptile et vobis quoque vix enarrabile quomodo
and subtle and to-you also scarcely explicable how
infans intellegit? omnia animalia dialectica nasci oportet,
an-infant understands all animals dialecticians to-be-born it-is-needful

ut istam finitionem magnae parti hominum togatorum
that that definition to-a-great part of-men toga-wearing
obscuram intellegant.' verum erat quod opponis, si ego
obscure they-may-understand true it-was what you-oppose if I
ab animalibus constitutionis finitionem intellegi dicerem,
by animals of-constitution the-definition to-be-understood said
non ipsam constitutionem.
not the-very constitution

Facilius natura intellegitur quam enarratur. itaque infans ille 11
more-easily nature is-understood than is-explained and-so infant that
quid sit constitutio, non novit, constitutionem suam novit.
what is constitution not knows constitution his he-knows
et quid sit animal, nescit, animal esse se sentit.
and what is an-animal he-knows-not an-animal to-be himself he-feels

Praeterea ipsam constitutionem suam crasse intellegit et 12
besides the-very constitution his crudely he-understands and
summatim et obscure. nos quoque animum habere nos
summarily and obscurely we also a-mind to-have ourselves
scimus: quid sit animus, ubi sit, qualis sit aut unde,
know what is the-mind where it-is of-what-sort it-is or whence
nescimus. qualis ad nos animi nostri sensus, quamvis
we-know-not such-as to us of-mind our the-sense although
naturam eius ignoremus ac sedem, talis ad omnia
the-nature of-it we-are-ignorant-of and seat such to all
animalia constitutionis suae sensus est. necesse est enim
animals of-constitution their the-sense is necessary it-is for
id sentiant, per quod alia quoque sentiunt, necesse
that they-feel through which other-things also they-feel necessary
est eius sensum habeant, cui parent, a quo reguntur.
it-is of-that a-sense they-have which they-obey by which they-are-ruled

13 Nemo non ex nobis intellegit esse aliquid, quod impetus
no-one not of us understands to-be something which impulses
suos moveat: quid sit illud, ignorat. et conatum sibi
his moves what is that he-is-ignorant and an-effort for-himself
esse scit: quis sit aut unde sit, nescit. sic infantibus
to-be he-knows what it-is or whence it-is he-knows-not so for-infants
quoque animalibusque principalis partis suae sensus est
also and-animals of-the-ruling part their a-sense there-is
non satis dilucidus nec expressus.
not enough clear nor expressed

14 'Dicitis' inquit 'omne animal primum constitutioni suae
you-say he-says every animal first to-constitution its
conciliari, hominis autem constitutionem rationalem esse et
to-be-attached of-man moreover the-constitution rational to-be and
ideo conciliari hominem sibi non tamquam animali, sed
therefore to-be-attached man to-himself not as to-an-animal but
tamquam rationali. ea enim parte sibi carus est homo,
as to-a-rational by-that for part to-himself dear is man
qua homo est. quomodo ergo infans conciliari constitutioni
by-which a-man he-is how therefore an-infant to-be-attached to-a-constitution
rationali potest, cum rationalis nondum sit?' unicuique aetati
rational can since rational not-yet he-is to-each age
sua constitutio est, alia infanti, alia puero, alia
its-own constitution there-is one for-the-infant another for-the-boy another
seni. omnes ei constitutioni conciliantur, in qua sunt.
for-the-old-man all to-that constitution are-attached in which they-are

15 Infans sine dentibus est: huic constitutioni suae conciliatur.
the-infant without teeth is to-this constitution his he-is-attached
enati sunt dentes: huic constitutioni conciliatur. nam et
grown-out have the-teeth to-this constitution he-is-attached for also
illa herba, quae in segetem frugemque ventura est, aliam
that blade which into crop and-grain about-to-come is one

constitutionem habet tenera et vix eminens sulco,
constitution has tender and scarcely standing-out from-the-furrow
aliam, cum convaluit et molli quidem culmo, sed quo
another when it-has-grown-strong and on-soft indeed stalk but by-which
ferat onus suum, constitit, aliam, cum flavescit et ad
it-may-bear burden its has-stood another when it-yellows and toward
aream spectat et spica eius induruit: in quamcumque
the-threshing-floor looks and the-ear of-it has-hardened into whatever
constitutionem venit, eam tuetur, in eam componitur.
constitution it-has-come that it-guards into that it-is-composed
Alia est aetas infantis, pueri, adulescentis, senis: 16
one is the-age of-an-infant of-a-boy of-a-youth of-an-old-man
ego tamen idem sum, qui et infans fui et puer et
I yet the-same am who both an-infant was and a-boy and
adulescens. sic, quamvis alia atque alia cuique constitutio
a-youth so although one and another for-each constitution
sit, conciliatio constitutionis suae eadem est. non enim
be the-attachment to-constitution its-own the-same is not for
puerum mihi aut iuvenem aut senem, sed me natura
a-boy to-me or a-young-man or an-old-man but me nature
commendat. ergo infans ei constitutioni suae conciliatur,
commends therefore the-infant to-that constitution his is-attached
quae tunc infanti est, non quae futura iuveni est.
which then for-the-infant is not which about-to-be for-the-young-man is
neque enim, si aliquid illi maius, in quod transeat, restat,
nor for if something for-him greater into which he-may-pass remains
non hoc quoque, in quo nascitur, secundum naturam est.
not this also in which he-is-born according-to nature is
Primum sibi ipsum conciliatur animal, debet enim 17
first to-itself itself is-attached an-animal there-ought for
aliquid esse, ad quod alia referantur. voluptatem peto,
something to-be to which other-things may-be-referred pleasure I-seek

cui? mihi. ergo mei curam ago. dolorem refugio,
for-whom for-myself therefore of-myself care I-take pain I-flee
pro quo? pro me. ergo mei curam ago. si omnia
for whom for me therefore of-myself care I-take if all-things
propter curam mei facio, ante omnia est mei cura.
because-of care of-myself I-do before all-things is of-myself the-care
haec animalibus inest cunctis nec inseritur, sed innascitur.
this in-animals is-in all nor is-it-grafted but is-inborn
18 Producit fetus suos natura, non abicit. et quia tutela
brings-forth offspring her nature not casts-away and because guardianship
certissima ex proximo est, sibi quisque commissus est.
the-surest from the-nearest is to-himself each entrusted is
itaque, ut in prioribus epistulis dixi, tenera quoque animalia
and-so as in earlier letters I-said tender also animals
et materno utero vel ovo modo effusa, quid sit infestum,
and from-the-maternal womb or egg just-now poured-out what is hostile
ipsa protinus norunt et mortifera devitant. umbram quoque
themselves at-once know and deadly-things shun the-shadow also
transvolantium reformidant obnoxia avibus rapto viventibus.
of-those-flying-across they-dread liable to-birds by-plunder living
nullum animal ad vitam prodit sine metu mortis.
no animal into life comes-forth without fear of-death
19 'Quemadmodum' inquit 'editum animal intellectum habere
how he-says a-brought-forth animal understanding to-have
aut salutaris aut mortiferae rei potest?' primum quaeritur,
either of-a-wholesome or of-a-deadly thing can first it-is-asked
an intellegat, non quemadmodum intellegat. esse autem
whether it-understands not how it-understands to-be moreover
illis intellectum ex eo apparet, quod nihil amplius, si
to-them understanding from that appears that nothing further if
intellexerint, facient. quid est, quare pavonem, quare
they-have-understood they-will-do what is-there why the-peacock why

anserem gallina non fugiat, at tanto minorem et ne
the-goose the-hen not flees but by-so-much smaller and not
notum quidem sibi accipitrem? quare pulli faelem timeant,
known even to-herself hawk why chicks the-cat fear
canem non timeant? apparet illis inesse nocituri
the-dog not fear it-appears in-them to-be of-the-about-to-harm
scientiam non experimento collectam: nam antequam possint
a-knowledge not by-experience gathered for before they-can
experisci, cavent.
experience they-beware

Deinde ne hoc casu existimes fieri, nec metuunt alia 20
then lest this by-chance you-think to-happen neither do-they-fear other-things
quam debent nec umquam obliviscuntur huius tutelae et
than they-ought nor ever do-they-forget this guardianship and
diligentiae: aequalis est illis a pernicioso fuga. praeterea
diligence even is for-them from the-destructive the-flight besides
non fiunt timidiora vivendo. ex quo quidem apparet
not they-become more-timid by-living from which indeed it-appears
non usu illa in hoc pervenire, sed naturali amore salutis
not by-use them to this to-arrive but by-a-natural love of-safety
suae. et tardum est et varium, quod usus docet; quicquid
their both slow is and varied what use teaches whatever
natura tradit, et aequale omnibus est et statim.
nature hands-down both equal for-all is and at-once

Si tamen exigis, dicam, quomodo omne animal perniciosa 21
if yet you-exact I-will-say how every animal destructive-things
intellegere conatur? sentit se carne constare. itaque sentit,
to-understand tries it-feels itself of-flesh to-consist and-so it-feels
quid sit, quo secari caro, quo uri, quo opteri
what it-is by-which to-be-cut flesh by-which to-be-burned by-which to-be-crushed
possit, quae sint animalia armata ad nocendum: horum
can what are animals armed for harming of-these

speciem trahit inimicam et hostilem. inter se ista
the-appearance it-draws inimical and hostile among themselves those
coniuncta sunt: simul enim conciliatur saluti suae quidque
joined are at-once for is-attached to-safety its each-thing
et †iuvant illa petit, laesura formidat. naturales ad
and they-help [?] those it-seeks things-about-to-hurt it-dreads natural toward
utilia impetus, naturales a contrariis aspernationes
useful-things the-impulses natural from contrary-things the-shrinkings
sunt: sine ulla cogitatione, quae hoc dictet, sine consilio
are without any thought which this may-dictate without counsel
fit, quidquid natura praecepit.
is-done whatever nature has-prescribed

22 Non vides, quanta sit subtilitas apibus ad fingenda
not do-you-see how-great is the-subtlety in-bees for fashioning
domicilia, quanta dividui laboris obeundi undique
dwellings how-great of-divided labor to-be-undergone on-every-side
concordia? non vides, quam nulli mortalium imitabilis
the-concord not do-you-see how by-none of-mortals imitable
illa aranei textura, quanti operis sit fila disponere,
that of-the-spider weaving of-how-great work it-is threads to-arrange
alia in rectum inmissa firmamenti loco, alia in orbem
some into the-straight let-in of-a-support in-place others into a-circle
currentia ex denso rara, qua minora animalia, in quorum
running from dense sparse by-which smaller animals for whose
perniciem illa tenduntur, velut retibus implicata teneantur?
destruction those are-stretched as-if in-nets entangled may-be-held

23 Nascitur ars ista, non discitur. itaque nullum est animal
is-born art that not is-learned and-so no is animal
altero doctius: videbis araneorum pares telas, par in
than-another more-learned you-will-see of-spiders equal webs equal in
favis angulorum omnium foramen. incertum est et
honeycombs of-angles all the-opening uncertain is and

inaequabile, quidquid ars tradit; ex aequo venit, quod
uneven whatever art hands-down from equality comes what
natura distribuit. haec nihil magis quam tutelam sui
nature distributes she nothing more than the-guardianship of-self
et eius peritiam tradidit, ideoque etiam simul incipiunt
and of-it the-skill has-handed-down and-therefore even at-once they-begin
et discere et vivere.
both to-learn and to-live

Nec est mirum cum eo nasci illa, sine quo frustra 24
nor is-it wonderful with that to-be-born those-things without which in-vain
nascerentur. primum hoc instrumentum in illa natura
they-would-be-born first this tool in them nature
contulit ad permanendum, conciliationem et caritatem sui.
conferred for remaining the-attachment and love of-self
non poterant salva esse, nisi vellent. nec hoc per se
not they-could safe be unless they-wished nor this through itself
profuturum erat, sed sine hoc nulla res profuisset.
about-to-help was but without this no thing would-have-profited
in nullo deprendes vilitatem sui, ne neglegentiam quidem.
in none will-you-detect a-cheapness of-self not negligence even
tacitis quoque et brutis, quamquam in cetera torpeant,
for-the-silent also and brutes although for the-rest they-are-torpid
ad vivendum sollertia est. videbis, quae aliis inutilia
for living skill there-is you-will-see-(those) which to-others useless
sunt, sibi ipsa non deesse. Vale.
are to-themselves themselves not to-be-lacking farewell

The days are shorter, but there is still time for whoever rises with the light. Some reverse day and night and never see the sun rise or set. Seneca thinks them like birds fattened in the dark, and finds the same perversity in those who drink fasting, grow roses in winter, or plant orchards on towers. He tells stories of Acilius Buta and of Sextus Papinius, whose night was overheard hour by hour. The cause is disgust with ordinary life and a wish to be talked about. Nature's road is the easy one.

1 Detrimentum iam dies sensit. resiluit aliquantum,
a-loss already the-day has-felt it-has-shrunk-back somewhat
ita tamen ut liberale adhuc spatium sit, si quis cum
so yet that a-generous still space there-be if anyone with
ipso, ut ita dicam, die surgat. officiosior meliorque, si
the-very that so I-may-say day rises more-dutiful and-better if
quis illum exspectat et lucem primam †exuit: turpis,
anyone it awaits and the-light first puts-off [?] shameful
qui alto sole semisomnus iacet, cuius vigilia medio die
he-who with-high sun half-asleep lies whose waking at-mid day
incipit, et adhuc multis hoc antelucanum est.
begins and still for-many this before-dawn is
2 Sunt qui officia lucis noctisque perverterint nec ante
there-are those-who the-duties of-light and-of-night have-perverted nor before
diducant oculos hesterna graves crapula quam adpetere
do-they-part eyes with-yesterday's heavy debauch than to-approach
nox coepit. qualis illorum condicio dicitur, quos natura,
night has-begun such-as of-those the-condition is-said whom nature
ut ait Vergilius, sedibus nostris subditos e contrario
as says Vergil beneath-seats our set on the-opposite-side
posuit, 'nosque ubi primus equis Oriens adflavit
has-placed and-us when first with-horses the-East has-breathed-upon

anhelis, illis sera rubens accendit lumina Vesper': talis
panting for-them late reddening kindles lights Vesper such
horum contraria omnibus non regio, sed vita est. sunt
of-these contrary to-all not the-region but the-life is there-are
quidam in eadem urbe antipodes, qui, ut M. Cato ait,
some in the-same city antipodes who as Marcus Cato says
nec orientem umquam solem viderunt nec occidentem.
neither the-rising ever sun have-seen nor the-setting
Hos tu existimas scire, quemadmodum vivendum sit, qui 3
these you do-you-think to-know how to-be-lived it-is who
nesciunt, quando? et hi mortem timent, in quam se
know-not when and these death do-they-fear into which themselves
vivi condiderunt? tam infausti quam nocturnae aves sunt.
alive they-have-buried as ill-omened as night birds they-are
licet in vino unguentoque tenebras suas exigant, licet epulis
though in wine and-perfume darkness their they-spend though with-feasts
et quidem in multa fericula discoctis totum perversae
and indeed into many courses cooked-apart the-whole of-perverse
vigiliae tempus educant, non convivantur, sed iusta
waking time they-draw-out not they-banquet but funeral-rites
sibi faciunt. mortuis certe interdiu parentatur. at
for-themselves they-make to-the-dead certainly by-day offerings-are-made but
mehercules nullus agenti dies longus est. extendamus
by-Hercules no for-one-doing day long is let-us-extend
vitam: huius et officium et argumentum actus est.
life of-this both the-duty and the-proof action is
circumscribatur nox, et aliquid ex illa in diem transferatur.
let-be-bounded night and something from it into day let-be-transferred
Aves, quae conviviis conparantur, ut inmotae facile 4
birds which for-banquets are-procured that unmoved easily
pinguescant, in obscuro continentur; ita sine ulla
they-may-grow-fat in the-dark are-kept thus without any

exercitatione iacentibus tumor pigrum corpus invadit, et
exercise for-those-lying a-swelling the-sluggish body invades and
superba umbra iners sagina subcrescit. at istorum corpora,
in-proud shade a-sluggish fat grows-up but of-those the-bodies
qui se tenebris dicaverunt, foeda visuntur. quippe
who themselves to-darkness have-dedicated foul are-seen indeed
suspectior illis quam morbo pallentibus color est,
more-suspect for-them than from-disease for-those-pale the-color is
languidi et evanidi albent, et in vivis caro morticina
languid and faded they-are-white and in the-living the-flesh corpse-like
est. hoc tamen minimum in illis malorum dixerim. quanto
is this yet the-least in them of-evils I-would-say how-much
plus tenebrarum in animo est! ille in se stupet, ille caligat,
more of-darkness in the-mind there-is that in itself is-stupefied that is-in-fog
invidet caecis. quis umquam oculos tenebrarum causa habuit?
it-envies the-blind who ever eyes of-darkness for-the-sake has-had
5 Interrogas, quomodo haec animo pravitas fiat aversandi
you-ask how this in-the-mind crookedness comes-about of-shunning
diem et totam vitam in noctem transferendi? omnia vitia
the-day and the-whole life into night of-transferring all vices
contra naturam pugnant, omnia debitum ordinem deserunt.
against nature fight all the-due order desert
hoc est luxuriae propositum, gaudere perversis nec
this is of-luxury the-purpose to-rejoice in-perverse-things nor
tantum discedere a recto, sed quam longissime abire,
only to-depart from the-right but as far-as-possible to-go-away
deinde etiam e contrario stare.
then even on the-opposite-side to-stand
6 Non videntur tibi contra naturam vivere qui ieiuni bibunt,
not do-they-seem to-you against nature to-live who fasting drink
qui vinum recipiunt inanibus venis et ad cibum ebrii
who wine receive in-empty veins and to food drunk

transeunt? atqui frequens hoc adulescentium vitium est,
pass and-yet frequent this of-young-men the-vice is
qui vires excolunt, ut in ipso paene balinei limine inter
who strength cultivate that on the-very almost of-the-bath threshold among
nudos bibant, immo potent et sudorem, quem moverunt
the-naked they-drink nay tipple and the-sweat which they-have-moved
potionibus crebris ac ferventibus, subinde destringant. post
by-drafts frequent and hot repeatedly scrape-off after
prandium aut cenam bibere vulgare est. hoc patres familiae
lunch or dinner to-drink common is this fathers of-household
rustici faciunt et verae voluptatis ignari: merum illud
rustic do and of-true pleasure ignorant unmixed-wine that
delectat, quod non innatat cibo, quod libere penetrat ad
delights which not floats on-food which freely penetrates to
nervos. illa ebrietas iuvat, quae in vacuum venit.
the-sinews that drunkenness pleases which into the-empty comes
Non videntur tibi contra naturam vivere qui commutant 7
not do-they-seem to-you against nature to-live who exchange
cum feminis vestem? non vivunt contra naturam qui
with women clothing not do-they-live against nature who
spectant, ut pueritia splendeat tempore alieno? quid fieri
aim that boyhood may-shine at-a-time alien what to-be-done
crudelius vel miserius potest? numquam vir erit, ut
more-cruel or more-wretched can never a-man will-he-be that
diu virum pati possit? et cum illum contumeliae
long a-man to-suffer he-may-be-able and when him from-insult
sexus eripuisse debuerat, non ne aetas quidem eripiet?
sex to-have-snatched ought not even age indeed will-snatch
Non vivunt contra naturam qui hieme concupiscunt 8
not do-they-live against nature who in-winter desire
rosam fomentoque aquarum calentium et calorum apta
a-rose and-by-the-fomentation of-waters hot and of-heats by-apt

mutatione bruma lilium, florem vernum, exprimunt? non
change in-midwinter a-lily a-flower of-spring press-out not
vivunt contra naturam qui pomaria in summis turribus
do-they-live against nature who orchards on the-tops-of towers
serunt? quorum silvae in tectis domuum ac fastigiis nutant,
plant whose woods on the-roofs of-houses and gables nod
inde ortis radicibus, quo inprobe cacumina egissent?
thence with-sprung roots whither shamelessly the-tops they-would-have-driven
non vivunt contra naturam qui fundamenta thermarum
not do-they-live against nature who the-foundations of-hot-baths
in mari iaciunt et delicate natare ipsi sibi non
in the-sea lay and daintily to-swim they-themselves to-themselves not
videntur, nisi calentia stagna fluctu ac tempestate feriantur?
seem unless hot pools by-wave and storm are-struck
9 Cum instituerunt omnia contra naturae consuetudinem velle,
when they-have-begun all-things against of-nature the-custom to-wish
novissime in totum ab illa desuescunt. 'lucet: somni
lastly in the-whole from her they-grow-unaccustomed it-is-light of-sleep
tempus est. quies est: nunc exerceamur, nunc gestemur,
the-time it-is rest there-is now let-us-exercise now let-us-be-carried
nunc prandeamus. iam lux propius accedit: tempus est
now let-us-lunch already light nearer approaches the-time it-is
cenae. non oportet id facere, quod populus. res
of-dinner not it-is-needful that to-do which the-people-(does) a-thing
sordida est trita ac vulgari via vivere. dies publicus
sordid it-is by-the-worn and common way to-live the-day public
relinquatur: proprium nobis ac peculiare mane fiat.'
let-be-left a-proper for-us and peculiar morning let-be-made
10 Isti vero mihi defunctorum loco sunt. quantulum enim
those indeed to-me of-the-dead in-the-place are how-little for
a funere absunt et quidem acerbo, qui ad faces et
from a-funeral are-they-distant and indeed an-untimely-one who by torches and

cereos vivunt? hanc vitam agere eodem tempore multos
wax-tapers live this life to-lead at-the-same time many
meminimus, inter quos et Acilium Butam, praetorium,
we-remember among whom also Acilius Buta a-former-praetor
cui post patrimonium ingens consumptum Tiberius
to-whom after a-patrimony huge consumed Tiberius
paupertatem confitenti 'sero' inquit 'experrectus es'.
poverty confessing late he-says awakened you-are
Recitabat Montanus Iulius carmen, tolerabilis poeta et 11
was-reciting Montanus Julius a-poem a-tolerable poet and
amicitia Tiberi notus et frigore. ortus et occasus
for-friendship of-Tiberius known and for-(its)-cooling risings and settings
libentissime inserebat. itaque cum indignaretur quidam
most-willingly he-used-to-insert and-so when was-resenting a-certain-man
illum toto die recitasse et negaret accedendum ad
him the-whole day to-have-recited and was-denying to-be-approached to
recitationes eius, Natta Pinarius ait: 'numquam possum
recitations his Natta Pinarius says never can-I
liberalius agere: paratus sum illum audire ab ortu ad
more-generously deal ready I-am him to-hear from rising to
occasum'.
setting
Cum hos versus recitasset: 'incipit ardentes Phoebus 12
when these verses he-had-recited begins burning Phoebus
producere flammas, spargere se rubicunda dies, iam tristis
to-bring-forth flames to-spread itself the-ruddy day already the-sad
hirundo argutis reditura cibos inmittere nidis incipit
swallow to-shrill about-to-return foods to-put-in nests begins
et molli partitos ore ministrat', Varus eques Romanus,
and with-soft divided mouth serves Varus a-knight Roman
M. Vinicii comes, cenarum bonarum adsectator, quas
of-Marcus Vinicius a-companion of-dinners good a-follower which

improbitate linguae merebatur, exclamavit: 'incipit Buta
by-shamelessness of-tongue he-earned cried-out begins Buta
dormire'. deinde cum subinde recitasset:
to-sleep then when straightway he-had-recited
13 'Iam sua pastores stabulis armenta locarunt, iam dare
already their shepherds in-stalls herds have-placed already to-give
sopitis nox pigra silentia terris incipit', idem Varus inquit:
to-lulled night sluggish silences lands begins the-same Varus says
'quid dicis? iam nox est? ibo et Butam salutabo.' nihil
what do-you-say already night it-is I-will-go and Buta I-will-greet nothing
erat notius hac eius vita in contrarium circumacta.
was better-known than-this his life into the-contrary turned-around
quam, ut dixi, multi eodem tempore egerunt.
which as I-said many at-the-same time led
14 Causa autem est ita vivendi quibusdam, non quia aliquid
the-cause moreover is thus of-living for-some not because anything
existiment noctem ipsam habere iucundius, sed quia nihil
they-think night itself to-have more-pleasant but because nothing
iuvat †oblitum, et gravis malae conscientiae lux est, et
pleases forgotten [?] and heavy to-a-bad conscience the-light is and
omnia concupiscenti aut contemnenti, prout magno aut
all-things to-one-desiring or despising according-as at-great or
parvo empta sunt, fastidio est lumen gratuitum. praeterea
at-little bought they-are for-a-disgust is light free besides
luxuriosi vitam suam esse in sermonibus, dum vivunt, volunt.
the-luxurious life their to-be in talks while they-live wish
nam si tacetur, perdere se putant operam. itaque male
for if it-is-kept-silent to-lose themselves they-think effort and-so badly
habent, quotiens faciunt quod excidat fama. multi bona
they-take-it as-often-as they-do what may-escape from-rumor many goods
comedunt, multi amicas habent. ut inter istos nomen invenias,
eat-up many mistresses have that among those a-name you-may-find

opus est non tantum luxuriosam rem, sed notabilem facere:
need there-is not only a-luxurious thing but a-notable to-do
in tam occupata civitate fabulas vulgaris nequitia non invenit.
in so busy a-state tales common wickedness not finds
Pedonem Albinovanum narrantem audieramus, erat autem 15
Pedo Albinovanus telling we-had-heard he-was moreover
fabulator elegantissimus, habitasse se supra domum S.
a-storyteller most-elegant to-have-lived himself above the-house of-Sextus
Papini. is erat ex hac turba lucifugarum. 'audio' inquit
Papinius he was of this crowd of-light-shunners I-hear he-says
'circa horam tertiam noctis flagellorum sonum. quaero,
around the-hour third of-the-night of-whips the-sound I-ask
quid faciat: dicitur rationes accipere. audio circa horam
what he-does it-is-said accounts to-receive I-hear around the-hour
sextam noctis clamorem concitatum; quaero, quid sit:
sixth of-the-night a-shout raised I-ask what it-is
dicitur vocem exercere. quaero circa horam octavam noctis,
it-is-said the-voice to-exercise I-ask around the-hour eighth of-the-night
quid sibi ille sonus rotarum velit: gestari dicitur.
what for-itself that sound of-wheels means to-be-carried it-is-said
Circa lucem discurritur, pueri vocantur, cellarii, coqui 16
around daylight there-is-running-about boys are-called cellarers cooks
tumultuantur. quaero, quid sit: dicitur mulsum et halicam
are-in-tumult I-ask what it-is it-is-said mead and spelt-gruel
poposcisse, a balneo exisse. excedebat' inquit 'huius
to-have-demanded from the-bath to-have-come-out exceeded he-says this-man's
diem cena minime, valde enim frugaliter vivebat: nihil
day the-dinner least very for frugally he-lived nothing
consumebat nisi noctem. itaque credendo dicentibus illum
he-consumed except the-night and-so by-believing to-those-saying him

quibusdam avarum et sordidum vos' inquit 'illum et
some greedy and sordid you he-says him also
lychnobium dicetis.'
a-lamp-liver will-call

17 Non debes admirari, si tantas invenis vitiorum proprietates:
not you-ought to-wonder if so-great you-find of-vices properties
varia sunt, innumerabiles habent facies, comprendi eorum
varied they-are innumerable they-have faces to-be-grasped of-them
genera non possunt. simplex recti cura est, multiplex
the-kinds not can simple of-the-right the-care is manifold
pravi, et quantumvis novas declinationes capit. idem
of-the-crooked and however new deviations it-takes the-same
moribus evenit: naturam sequentium faciles sunt, soluti
to-morals happens nature of-those-following easy they-are loose
sunt, exiguas differentias habent; his distorti plurimum
they-are small differences they-have from-these the-distorted very-much
et omnibus et inter se dissident.
both from-all and among themselves disagree

18 Causa tamen praecipua mihi videtur huius morbi vitae
the-cause yet chief to-me seems of-this disease of-life
communis fastidium. quomodo cultu se a ceteris
common a-disgust as by-dress themselves from the-rest
distinguunt, quomodo elegantia cenarum, munditiis
they-distinguish as by-the-elegance of-dinners by-the-neatness
vehiculorum, sic se volunt separare etiam temporum
of-vehicles so themselves they-wish to-separate even of-times
dispositione. nolunt solita peccare, quibus peccandi
by-the-arrangement they-are-unwilling usual-things to-sin for-whom of-sinning
praemium infamia est. hanc petunt omnes isti, qui, ut
the-reward infamy is this seek all those who that
ita dicam, retro vivunt.
so I-may-say backward live

Ideo, Lucili, tenenda nobis via est, quam natura 19
therefore Lucilius to-be-held by-us the-way is which nature
praescripsit, nec ab illa declinandum: illam sequentibus
has-prescribed nor from it to-be-turned-aside it for-those-following
omnia facilia, expedita sunt, contra illam nitentibus non
all-things easy ready are against it for-those-striving not
alia vita est quam contra aquam remigantibus. Vale.
other life is than against the-water for-those-rowing farewell

CXXIII · BREAD AT THE ALBAN VILLA

Seneca reaches his Alban estate late and tired and finds nothing ready. He waits: hunger will make the bread good. It is necessary to get used to little, and a well-behaved stomach is a large part of freedom. We own many things only because others do, and travel with outriders and mules loaded with crystal because it is the fashion. He warns against the talk of those who call virtue an empty noise and urge us to eat and drink, and against those who excuse vice in the Stoics' name. Lean against pleasure as one leans going downhill.

Itinere confectus incommodo magis quam longo in 1
by-a-journey worn-out inconvenient more than long to
Albanum meum multa nocte perveni: nihil habeo parati
Alban-estate my at-late night I-arrived nothing I-have of-ready
nisi me. itaque in lectulo lassitudinem pono, hanc coci
except myself and-so on the-couch weariness I-lay this of-cook
ac pistoris moram boni consulo. mecum enim de hoc
and of-baker delay as-good I-take with-myself for about this
ipso loquor, quam nihil sit grave, quod leviter excipias,
very-thing I-speak how nothing is heavy which lightly you-receive
†quod indignandum nihil nisi ipse indignando adstruas.
that [?] to-be-resented nothing unless you-yourself by-resenting you-build-up

2 Non habet panem meus pistor: sed habet vilicus, sed
not has bread my baker but has the-steward but
habet atriensis, sed habet colonus. 'malum panem' inquis.
has the-house-servant but has the-tenant bad bread you-say
exspecta: bonus fiet. etiam illum tibi tenerum et
wait good it-will-become even that for-you tender and
siligineum fames reddet. ideo non est ante edendum
of-fine-wheat hunger will-render therefore not it-is before to-be-eaten
quam illa imperat. exspectabo ergo nec ante edam quam
than she commands I-will-wait therefore nor before will-I-eat than
aut bonum panem habere coepero aut fastidire desiero.
either good bread to-have I-have-begun or to-scorn I-have-ceased

3 Necessarium est parvo adsuescere: multae difficultates
necessary it-is to-little to-grow-used many difficulties
locorum, multae temporum etiam locupletibus et instructis
of-places many of-times even for-the-rich and equipped
ad voluptatem prohibentes occurrent. quidquid vult, habere
for pleasure forbidding will-meet whatever he-wishes to-have
nemo potest, illud potest, nolle quod non habet, rebus
no-one can that he-can to-not-wish what not he-has things
oblatis hilaris uti. magna pars libertatis est bene moratus
offered cheerful to-use a-great part of-liberty is a-well mannered
venter et contumeliae patiens.
belly and of-insult enduring

4 Aestimari non potest, quantam voluptatem capiam ex eo,
to-be-valued not it-can how-great a-pleasure I-take from that
quod lassitudo mea sibi ipsa adsuescit: non unctores, non
that weariness my to-itself itself grows-used not anointers not
balineum, non ullum aliud remedium quam temporis quaero.
a-bath not any other remedy than of-time I-seek

nam quod labor contraxit, quies tollit. haec qualiscumque
for what labor has-contracted rest removes this of-whatever-sort
cena aditiali iucundior erit.
dinner than-an-inaugural more-pleasant will-be
Aliquod enim experimentum animi sumpsi subito. hoc 5
some for trial of-mind I-have-taken suddenly this
enim est simplicius et verius. nam ubi se praeparavit
for is simpler and truer for when itself it-has-prepared
et indixit sibi patientiam, non aeque apparet, quantum
and has-declared for-itself endurance not equally it-appears how-much
habeat verae firmitatis: illa sunt certissima argumenta, quae
it-has of-true firmness those are the-surest proofs which
ex tempore dedit, si non †tum aecus molestias,
on-the-spur of-the-moment it-has-given if not then [?] even troubles
sed placidus aspexit; si non excanduit, non litigavit; si
but placid it-has-beheld if not it-has-flared-up not quarreled if
quod dari deberet, ipse sibi non desiderando supplevit
what to-be-given ought it-itself for-itself not by-desiring has-supplied
et cogitavit aliquid consuetudini suae, sibi nihil deesse.
and has-thought something for-habit its for-itself nothing to-be-lacking
Multa quam supervacua essent, non intelleximus, nisi 6
many-things how superfluous they-were not we-understood unless
deesse coeperunt. utebamur enim illis, non quia debebamus,
to-be-lacking they-began we-were-using for them not because we-ought
sed quia habebamus. quam multa autem paramus, quia
but because we-had-(them) how many-things moreover we-procure because
alii paraverunt, quia aput plerosque sunt! inter causas
others have-procured because with most they-are among the-causes
malorum nostrorum est, quod vivimus ad exempla nec ratione
of-evils our is that we-live by examples nor by-reason
conponimur, sed consuetudine abducimur. quod, si pauci
are-we-composed but by-habit we-are-led-away what if few

facerent, nollemus imitari, cum plures facere coeperunt,
did we-would-be-unwilling to-imitate when more to-do have-begun
quasi honestius sit, quia frequentius, sequimur. et recti
as-if more-honorable it-be because more-frequent we-follow and of-the-right
apud nos locum tenet error, ubi publicus factus est.
with us the-place holds error when public made it-has-been

7 Omnes iam sic peregrinantur, ut illos Numidarum praecurrat
all now thus travel that them of-Numidians runs-ahead
equitatus, ut agmen cursorum antecedat: turpe est nullos
a-cavalry that a-column of-runners goes-before shameful it-is none
esse, qui occurrentis via deiciant, aut qui honestum
to-be who those-meeting from-the-way may-thrust or who an-honorable
hominem venire magno pulvere ostendant. omnes iam
man to-be-coming by-great dust may-show all now
mulos habent, qui crustallina et murrina et caelata
mules have which crystal and murrine and engraved-things
magnorum artificum manu portent: turpe est videri eas
of-great craftsmen by-the-hand may-carry shameful it-is to-seem those
te habere sarcinas totas, quae e toto concuti possint.
you to-have packs whole which from the-whole to-be-shaken can
omnium paedagogia oblita facie vehuntur, ne sol, ne frigus
of-all the-pages with-smeared face are-carried lest sun lest cold
teneram cutem laedat: turpe est neminem esse in comitatu
the-tender skin hurt shameful it-is no-one to-be in retinue
tuo puerorum, cuius sana facies medicamentum desideret.
your of-boys whose sound face a-salve needs

8 Horum omnium sermo vitandus est: hi sunt, qui vitia
of-these all the-talk to-be-avoided is these are those-who vices
tradunt et alio aliunde transerunt. pessimum genus horum
hand-on and one-way from-another transplant the-worst kind of-these
hominum videbatur, qui verba gestarent: sunt quidam, qui
men seemed who words carried there-are some who

vitia gestant. horum sermo multum nocet. nam etiam si non
vices carry of-these the-talk much harms for even if not
statim profecit, semina in animo relinquit sequiturque nos
at-once it-has-availed seeds in the-mind it-leaves and-follows us
etiam cum ab illis discessimus, resurrecturum postea malum.
even when from them we-have-departed about-to-rise-again afterward an-evil
Quemadmodum qui audierunt synphoniam, ferunt 9
as those-who have-heard a-symphony carry
secum in auribus modulationem illam ac dulcedinem
with-themselves in the-ears melody that and sweetness
cantuum, quae cogitationes impedit nec ad seria patitur
of-songs which thoughts binders nor to serious-things allows
intendi, sic adulatorum et prava laudantium sermo
to-be-stretched so of-flatterers and crooked-things praising the-talk
diutius haeret quam auditur. nec facile est animo dulcem
longer clings than it-is-heard nor easy is-it from-the-mind a-sweet
sonum excutere: prosequitur et durat et ex intervallo recurrit.
sound to-shake-out it-follows and lasts and from an-interval recurs
ideo cludendae sunt aures malis vocibus et quidem primis:
therefore to-be-closed are the-ears to-bad voices and indeed the-first
quom initum fecerunt admissaeque insunt, plus audent.
when an-entrance they-have-made and-admitted are-within more they-dare
Inde ad haec pervenitur verba: ‘virtus et philosophia 10
thence to these it-is-arrived words virtue and philosophy
et iustitia verborum inanium crepitus est. una felicitas
and justice of-words empty a-rattle is one happiness
est bene vitae facere. esse, bibere, frui patrimonio, hoc
is well for-life to-do to-eat to-drink to-enjoy a-patrimony this
est vivere, hoc est se mortalem esse meminisse. fluunt
is to-live this is oneself mortal to-be to-remember flow
dies et inreparabilis vita decurrit: dubitamus sapere?
the-days and irreparable life runs-down do-we-hesitate to-be-wise

quid iuvat aetati non semper voluptates recepturae
what does-it-please on-an-age not always pleasures about-to-receive
interim, dum potest, dum poscit, ingerere frugalitatem?
meanwhile while it-can while it-demands to-thrust frugality
eo mortem praecurre et quidquid illa ablatura est,
by-that death outrun and whatever she about-to-take is
iam sibi †interere. non amicam habes, non puerum,
already for-itself to-wear-away [?] not a-mistress you-have not a-boy
qui amicae moveat invidiam; cottidie sobrius prodis; sic
who the-mistress's may-move envy daily sober you-come-forth so
cenas tamquam ephemeridem patri adprobaturus:
you-dine as-if a-daybook to-(your)-father about-to-make-acceptable
non est istud vivere, sed alienae vitae interesse.
not is that to-live but in-another's life to-take-part

11 Quanta dementia est heredis sui res procurare et sibi
how-great madness it-is of-heir one's the-affairs to-manage and to-oneself
negare omnia, ut tibi ex amico inimicum magna faciat
to-deny all-things that for-you from a-friend an-enemy great may-make
hereditas. plus enim gaudebit tua morte, quo plus
the-inheritance more for he-will-rejoice at-your death by-which more
acceperit. istos tristes et superciliosos alienae vitae censores,
he-has-received those gloomy and frowning of-another's life censors
suae hostes, publicos paedagogos assis ne feceris nec
of-their-own enemies public pedagogues at-a-penny not value nor
dubitaveris bonam vitam quam opinionem bonam malle.'
hesitate a-good life than an-opinion good to-prefer

12 Hae voces non aliter fugiendae sunt quam illae, quas
these voices not otherwise to-be-fled are than those which
Ulixes nisi alligatus praetervehi noluit. idem possunt:
Ulysses unless bound to-be-carried-past was-unwilling the-same they-can
abducunt a patria, a parentibus, ab amicis, a
they-lead-away from fatherland from parents from friends from

virtutibus et inter spem †vitam misera nisi turpis inludunt.
virtues and between hope life [?] wretched unless shameful they-mock
quanto satius est rectum sequi limitem et eo se
by-how-much better it-is the-right to-follow path and to-that oneself
perducere, ut ea demum sint tibi iucunda, quae honesta.
to-lead that those at-last be for-you pleasant which honorable
Quod adsequi poterimus, si scierimus duo esse genera 13
which to-attain we-will-be-able if we-know two to-be kinds
rerum, quae nos aut invitent aut fugent. invitant ut
of-things which us either invite or put-to-flight invite as
divitiae, voluptates, forma, ambitio, cetera blanda et
riches pleasures beauty ambition the-rest coaxing and
adridentia, fugat labor, mors, dolor, ignominia, victus
smiling puts-to-flight labor death pain disgrace a-living
adstrictior. debemus itaque exerceri, ne haec timeamus, ne
tighter we-ought and-so to-be-exercised lest these we-fear lest
illa cupiamus. in contrarium pugnemus et ab invitantibus
those we-desire in the-contrary let-us-fight and from the-inviting
recedamus, adversus petentia concitemur.
let-us-withdraw against the-attacking let-us-be-roused
Non vides, quam diversus sit descendentium habitus 14
not do-you-see how different is of-those-descending the-bearing
et ascendentium? qui per pronum eunt, resupinant
and of-those-ascending those-who through the-slope go lean-back
corpora, qui in arduum, incumbunt. nam si descendas,
(their)-bodies those-who into the-steep lean-forward for if you-descend
pondus suum in priorem partem dare, si ascendas, retro
weight one's-own onto the-fore part to-give if you-ascend back
abducere cum vitio, Lucili, consentire est. in voluptates
to-draw with vice Lucilius to-agree is into pleasures

descenditur, in aspera et dura subeundum est: hic
it-is-descended into rough and hard-things to-be-gone-up it-is here
inpellamus corpora, illic refrenemus.
let-us-drive bodies there let-us-rein-in
15 Hoc nunc me existimas dicere, eos tantum perniciosos esse
this now me do-you-think to-say those only destructive to-be
auribus nostris, qui voluptatem laudant, qui doloris metus,
to-ears our who pleasure praise who of-pain the-fears
per se formidabiles res, incutiunt? illos quoque nocere
through themselves fearful things strike-in those also to-harm
nobis existimo, qui nos sub specie Stoicae sectae
us I-think who us under the-appearance of-the-Stoic school
hortantur ad vitia. hoc enim iactant: solum sapientem et
exhort to vices this for they-boast alone the-wise-man and
doctum esse amatorem. 'solus sapit ad hanc artem: aeque
learned to-be a-lover alone he-is-wise for this art equally
conbibendi et convivendi sapiens est peritissimus.
of-drinking-together and of-living-together the-wise-man is most-skilled
quaeramus, ad quam usque aetatem iuvenes amandi sint.'
let-us-ask to what right age young-men to-be-loved are
16 Haec Graecae consuetudini data sint, nos ad illa potius
these to-Greek custom given let-be we to those rather
aures derigamus: 'nemo est casu bonus. discenda virtus
the-ears let-us-direct no-one is by-chance good to-be-learned virtue
est. voluptas humilis res et pusilla est et in nullo
is pleasure a-low thing and paltry is and at no
habenda pretio, communis cum mutis animalibus, ad quam
to-be-held price common with mute animals to which
minima et contemptissima advolant. gloria vanum et
the-least and most-despised fly glory an-empty and
volucre quiddam est auraque mobilius. paupertas nulli
fleeting something is and-than-a-breeze more-mobile poverty to-none

malum est nisi repugnanti. mors malum non est: quid
an-evil is except to-one-resisting death an-evil not is what
quaeris? sola ius aecum generis humani. superstitio error
do-you-ask alone the-right equal of-the-race human superstition the-error
†insanientis est: amandos timet; quos colit, violat.
of-one-raving [?] is those-to-be-loved it-fears whom it-worships it-violates
quid enim interest, utrum deos neges an infames?'
what for does-it-differ whether the-gods you-deny or defame
Haec discenda, immo ediscenda sunt: non debet 17
these to-be-learned nay to-be-learned-by-heart are not ought
excusationes vitio philosophia suggerere. nullam habet spem
excuses to-vice philosophy to-supply no has hope
salutis aeger, quem ad intemperantiam medicus hortatur.
of-safety the-sick-man whom to intemperance the-physician exhorts
Vale.
farewell

CXXIV · THE GOOD BELONGS TO REASON

Is the good grasped by the senses or by the understanding? Those who make pleasure the highest thing say by the senses; Seneca's school says by the mind. If the senses judged, we would reject no pleasure and accept no pain. The good is not in an infant or in a mute animal, since neither has reason, as the good of wheat is not in the green blade. Of the four natures, tree, animal, man, and god, only the last two are rational. Lucilius's good is perfected reason, and he will have it when he sees that the fortunate are the most unfortunate.

'Possum multa tibi veterum praecepta referre, ni refugis 1
I-can many to-you of-the-ancients precepts relate unless you-shrink
tenuisque piget cognoscere curas.' non refugis autem nec ulla
and-slender it-irks to-learn cares not you-shrink moreover nor any

te subtilitas abigit. non est elegantiae tuae tam magna
you subtlety drives-away not it-is of-elegance your so great-things
sectari †sicuti illud probo, quod omnia ad aliquem profectum
to-pursue just-as [?] that I-approve that all-things to some progress
redigis et tunc tantum offenderis, ubi summa subtilitate
you-reduce and then only you-are-offended when by-the-highest subtlety
nihil agitur. quod ne nunc quidem fieri laborabo. quaeritur,
nothing is-done which not now even to-be-done I-will-labor it-is-asked
utrum sensu conprendatur an intellectu bonum? huic
whether by-sense is-grasped or by-understanding the-good to-this
adiunctum est in mutis animalibus et infantibus non esse.
joined is in mute animals and infants not to-be

2 Quicumque voluptatem in summo ponunt, sensibile iudicant
whoever pleasure at the-top place sensible judge
bonum, nos contra intellegibile, qui illud animo
the-good we on-the-contrary intelligible who it to-the-mind
damus. si de bono sensus iudicarent, nullam voluptatem
give if about the-good the-senses judged no pleasure
reiceremus, nulla enim non invitat, nulla non delectat; et
we-would-reject none for not invites none not delights and
e contrario nullum dolorem volentes subiremus, nullus
on the-contrary no pain willing we-would-undergo none
enim non offendit sensum.
for not offends the-sense

3 Praeterea non essent digni reprehensione, quibus nimium
besides not they-would-be worthy of-blame whom too-much
voluptas placet quibusque summus est doloris timor. atqui
pleasure pleases and-for-whom the-highest is of-pain the-fear and-yet
inprobamus gulae ac libidini addictos et contemnimus illos,
we-disapprove to-gullet and to-lust those-given-over and despise those
qui nihil viriliter ausuri sunt doloris metu. quid autem
who nothing manfully about-to-dare are of-pain from-fear what moreover

peccant, si sensibus, id est iudicibus boni ac mali, parent?
do-they-sin if the-senses that is the-judges of-good and of-evil they-obey
his enim tradidistis adpetitionis et fugae arbitrium.
to-these for you-have-handed-over of-seeking and of-flight the-decision
Sed videlicet ratio isti rei praeposita est: illa 4
but evidently reason over-that matter set is it
quemadmodum de beata vita, quemadmodum de virtute,
as about the-happy life as about virtue
de honesto, sic et de bono maloque constituit. nam
about the-honorable so also about good and-evil decides for
apud istos vilissimae parti datur de meliore sententia,
with those to-the-cheapest part is-given about the-better the-verdict
ut de bono pronuntiet sensus, obtunsa res et hebes
that about the-good may-pronounce sense a-blunt thing and dull
et in homine quam in aliis animalibus tardior.
and in man than in other animals slower
Quid si quis vellet non oculis, sed tactu minuta discernere? 5
what if anyone wished not by-eyes but by-touch small-things to-distinguish
subtilior adhoc acies nulla quam oculorum et intentior daret
subtler still a-sight none than of-the-eyes and more-intent would-give
bonum malumque dinoscere. vides, in quanta ignorantia
good and-evil to-discern you-see in how-great an-ignorance
veritatis versetur et quam humi sublimia ac divina
of-truth he-moves and how on-the-ground lofty and divine-things
proiecerit, apud quem de summo, bono malo, iudicat tactus.
he-has-cast with whom about the-highest good evil judges touch
'Quemadmodum' inquit 'omnis scientia atque ars aliquid debet 6
as he-says every science and art something ought
habere manifestum sensuque conprehensum, ex quo oriatur
to-have manifest and-by-sense grasped from which it-may-arise
et crescat, sic beata vita fundamentum et initium a
and grow so the-happy life foundation and beginning from

manifestis ducit et eo, quod sub sensum cadat. nempe
manifest-things draws and from-that which under sense falls surely
vos a manifestis beatam vitam initium sui capere dicitis.'
you from manifest-things the-happy life a-beginning of-itself to-take say
7 Dicimus beata esse, quae secundum naturam sint. quid
we-say happy to-be-(those) which according-to nature are what
autem secundum naturam sit, palam et protinus apparet,
moreover according-to nature is openly and at-once appears
sicut quid sit integrum. quod secundum naturam est, quod
just-as what is whole what according-to nature is what
contigit protinus nato, non dico bonum, sed initium
has-befallen at-once to-one-born not I-call a-good but the-beginning
boni. tu summum bonum, voluptatem, infantiae donas, ut
of-a-good you the-highest good pleasure to-infancy give that
inde incipiat nascens, quo consummatus homo pervenit.
thence may-begin one-being-born whither the-perfected man arrives
8 Cacumen radicis loco ponis. si quis diceret illum in
the-top of-the-root in-the-place you-put if anyone said him in
materno utero latentem, sexus quoque incerti, tenerum et
the-maternal womb lying-hidden of-sex also uncertain tender and
inperfectum et informem iam in aliquo bono esse, aperte
imperfect and shapeless already in some good to-be openly
videretur errare. atqui quantulum interest inter eum, qui
he-would-seem to-err and-yet how-little differs between him who
cum maxime vitam accipit, et illum, qui maternorum
just now life receives and him who of-maternal
viscerum latens onus est? uterque, quantum ad intellectum
entrails a-hidden burden is each as-far-as to the-understanding
boni ac mali, aeque maturus est, et non magis infans
of-good and of-evil equally mature is and not more an-infant
adhoc boni capax est quam arbor aut mutum aliquod
still of-good capable is than a-tree or mute some

animal. quare autem bonum in arbore animalique muto non
animal why moreover the-good in a-tree and-animal mute not
est? quia nec ratio. ob hoc in infante quoque non
is because neither reason on-account-of this in an-infant also not
est, nam et huic deest. tunc ad bonum perveniet, cum ad
it-is for also to-this it-is-lacking then to the-good he-will-arrive when to
rationem pervenerit. est aliquod inrationale animal, est
reason he-has-arrived there-is some irrational animal there-is
aliquod nondum rationale, est rationale sed inperfectum:
some not-yet rational there-is rational but imperfect
in nullo horum bonum, ratio illud secum adfert.
in none of-these the-good reason it with-itself brings
Quid ergo inter ista, quae rettuli, distat? in eo, quod 9
what then between those which I-have-recounted differs in that which
inrationale est, numquam erit bonum. in eo, quod nondum
irrational is never will-be the-good in that which not-yet
rationale est, tunc esse bonum non potest. esse in eo, quod
rational is then to-be the-good not can to-be in that which
rationale est sed inperfectum, iam potest bonum, sed non est.
rational is but imperfect already can the-good but not is
Ita dico, Lucili: bonum non in quolibet corpore, non in 10
so I-say Lucilius the-good not in any body not in
qualibet aetate invenitur et tantum abest ab infantia,
any age is-found and so-much is-distant from infancy
quantum a primo ultimum, quantum ab initio
as-much-as from the-first the-last as-much-as from the-beginning
perfectum. ergo nec in tenero, modo coalescente corpusculo
the-perfect therefore neither in the-tender just-now coalescing little-body
est. quidni non sit? non magis quam in semine.
is-it why-not not should-it-be not more than in the-seed

11 Hoc si dicas, aliquod arboris ac sati bonum novimus:
this if you-say some of-a-tree and of-a-crop good we-know
hoc non est in prima fronde, quae emissa cum maxime
this not is in the-first leaf which sent-out just now
solum rumpit. est aliquod bonum tritici: hoc nondum
the-soil breaks there-is some good of-wheat this not-yet
est in herba lactente nec cum folliculo se exerit spica
is in the-blade milky nor when from-the-husk itself puts-out the-ear
mollis, sed cum frumentum aestas et debita maturitas
soft but when the-grain summer and due maturity
coxit. quemadmodum omnis natura bonum suum nisi
has-ripened as every nature good its unless
consummata non profert, ita hominis bonum non est in
perfected not brings-forth so of-man the-good not is in
homine, nisi cum illi ratio perfecta est.
man unless when for-him reason perfect is

12 Quod autem hoc bonum? dicam: liber animus, erectus,
what moreover this good I-will-say a-free mind upright
alia subiciens sibi, se nulli. hoc bonum adeo non
other-things subjecting to-itself itself to-none this good so-far not
recipit infantia, ut pueritia non speret, adulescentia inprobe
admits infancy that boyhood not hopes youth shamelessly
speret: bene agitur cum senectute, si ad illud longo studio
hopes well it-goes with old-age if to it by-long study
intentoque pervenit. si hoc est bonum, et intellegibile est.
and-intent it-has-arrived if this is the-good also intelligible it-is

13 'Dixisti' inquit 'aliquod bonum esse arboris, aliquod herbae:
you-said he-says some good to-be of-a-tree some of-a-blade
potest ergo aliquod esse et infantis.' verum bonum nec
can therefore some be also of-an-infant the-true good neither
in arboribus nec in mutis animalibus: hoc, quod in illis
in trees nor in mute animals this which in them

bonum est, precario bonum dicitur. ‘quod est?’ inquis. hoc,
good is on-sufferance good is-called what is-it you-say this
quod secundum cuiusque naturam est. bonum quidem cadere
which according-to of-each the-nature is the-good indeed to-fall
in mutum animal nullo modo potest: felicioris meliorisque
upon a-mute animal in-no way can of-a-happier and-better
naturae est. nisi ubi rationi locus est, bonum non est.
nature it-is unless where for-reason a-place is the-good not is
Quattuor hae naturae sunt, arboris, animalis, hominis, dei: 14
four these natures are of-tree of-animal of-man of-god
haec duo, quae rationalia sunt, eandem naturam habent,
these two which rational are the-same nature have
illo diversa sunt, quod alterum inmortale, alterum mortale
in-that different they-are that the-one immortal the-other mortal
est. ex his ergo unius bonum natura perficit, dei scilicet,
is of these therefore of-one the-good nature perfects of-god namely
alterius cura, hominis. cetera tantum in sua natura
of-the-other care of-man the-rest only in their-own nature
perfecta sunt, non vere perfecta, a quibus abest ratio.
perfect are not truly perfect from which is-absent reason
hoc enim demum perfectum est, quod secundum universam
this for at-last perfect is which according-to universal
naturam perfectum, universa autem natura rationalis est.
nature perfect-(is) universal moreover nature rational is
cetera possunt in suo genere esse perfecta.
the-rest can in their-own kind be perfect
In quo non potest beata vita esse, nec id potest, quo 15
in what not can the-happy life be neither that can by-which
beata vita efficitur, beata autem vita bonis efficitur. in
the-happy life is-made the-happy moreover life by-goods is-made in

muto animali non est beata vita nec id, quo beata
a-mute animal not is the-happy life nor that by-which the-happy
vita efficitur, in muto animali bonum non est.
life is-made in a-mute animal the-good not is
16 Mutum animal sensu conprendit praesentia. praeteritorum
a-mute animal by-sense grasps present-things of-past-things
reminiscitur, cum id incidit, quo sensus admoneretur:
it-is-reminded when that has-befallen by-which the-sense might-be-admonished
tamquam equos reminiscitur viae, cum ad initium eius
as a-horse is-reminded of-the-road when to the-beginning of-it
admotus est. in stabulo quidem nulla illi viaest
moved it-has-been in the-stable indeed no for-it of-the-road-there-is
quamvis saepe calcatae memoria. tertium vero tempus, id
however often trodden memory the-third indeed time that
est futurum, ad muta non pertinet.
is the-future to mute-things not pertains
17 Quomodo ergo potest eorum videri perfecta natura, quibus
how therefore can of-those seem perfect the-nature for-whom
usus perfecti temporis non est? tempus enim tribus partibus
the-use of-perfect time not is time for of-three parts
constat, praeterito, praesente, venturo. animalibus tantum quod
consists past present coming to-animals only what
gravissimum est intra cursum datum praesens. praeteriti rara
weightiest is within the-course given the-present of-the-past rare
memoria est nec umquam revocatur nisi praesentium occursu.
the-memory is nor ever is-it-recalled except of-present-things by-the-meeting
18 Non potest ergo perfectae naturae bonum in inperfecta
not can therefore of-a-perfect nature the-good in an-imperfect
esse natura, aut si natura talis hoc habet, habent et sata.
be nature or if nature such this has have also crops
nec illud nego, ad ea, quae videntur secundum
nor that do-I-deny toward those-things which seem according-to

naturam, magnos esse mutis animalibus impetus et
nature great to-be for-mute animals impulses and
concitatos, sed inordinatos ac turbidos. numquam autem
roused but disordered and turbid never moreover
inordinatum est bonum aut turbidum.
disordered is the-good or turbid

‘Quid ergo?’ inquis ‘muta animalia perturbate et indisposite 19
what then you-say mute animals confusedly and disorderly
moventur?’ dicerem illa perturbate et indisposite moveri, si
are-moved I-would-say them confusedly and disorderly to-be-moved if
natura illorum ordinem caperet: nunc moventur secundum
nature their order admitted now they-are-moved according-to
naturam suam. perturbatum enim id est, quod esse
nature their confused for that is which to-be
aliquando et non perturbatum potest; sollicitum est, quod
sometimes also not confused can anxious is what
potest esse securum. nulli vitium est, nisi cui virtus
can be carefree to-none vice is except to-whom virtue
potest esse: mutis animalibus talis ex natura sua motus est.
can be for-mute animals such from nature their the-motion is
Sed ne te diu teneam, erit aliquod bonum in muto 20
but lest you long I-hold there-will-be some good in a-mute
animali, erit aliqua virtus, erit aliquid perfectum,
animal there-will-be some virtue there-will-be something perfect
sed nec bonum absolute nec virtus nec perfectum. haec
but neither a-good absolutely nor virtue nor perfect these
enim rationalibus solis contingunt, quibus datum est scire
for the-rational alone befall to-whom given it-is to-know
quare, quatenus, quemadmodum. ita bonum in nullo est,
why how-far how thus the-good in none is
nisi in quo ratio.
except in whom reason

21 Quo nunc pertineat ista disputatio quaeris, et quid animo tuo
whither now pertains that disputation you-ask and what mind your
profutura sit? dico: et exercet illum et acuit et utique aliquid
about-to-help it-is I-say both it-exercises it and sharpens and assuredly something
acturum occupatione honesta tenet. prodest autem etiam quo
about-to-do by-occupation honorable holds it-helps moreover even by-which
moratur ad prava properantes. sed et illud dico: nullo
it-delays toward crooked-things those-hastening but also that I-say in-no
modo prodesse possum magis, quam si tibi bonum tuum
way to-help can-I more than if to-you good your
ostendo, si te a mutis animalibus separo, si cum deo pono.
I-show if you from mute animals I-separate if with god I-place
22 Quid, inquam, vires corporis alis et exerces?
why I-say the-strength of-the-body do-you-nourish and exercise
pecudibus istas maiores ferisque natura concessit.
to-cattle those greater and-to-wild-beasts nature has-granted
quid excolis formam? cum omnia feceris, a mutis
why do-you-cultivate beauty when all-things you-have-done by mute
animalibus decore vinceris. quid capillum ingenti
animals in-grace you-will-be-conquered why hair with-huge
diligentia comis? cum illum vel effuderis more
diligence do-you-comb when it either you-have-poured-out in-the-manner
Parthorum vel Germanorum modo vinxeris vel, ut Scythae
of-the-Parthians or of-the-Germans in-the-way have-bound or as the-Scythians
solent, sparseris, in quolibet equo densior iactabitur iuba,
are-wont have-scattered on any horse a-denser will-be-tossed mane
horrebit in leonum cervice formonsior. cum te ad
will-bristle on of-lions the-neck a-more-beautiful when yourself for
velocitatem paraveris, par lepusculo non eris.
speed you-have-prepared equal to-a-little-hare not you-will-be

Vis tu relictis, in quibus vinci te necesse est, 23
do-you-wish you with-left-(those) in which to-be-conquered you necessary it-is
dum in aliena niteris, ad bonum reverti tuum? quod
while upon another's-things you-strive to good to-return your what
est hoc? animus scilicet emendatus ac purus, aemulator
is this a-mind namely amended and pure an-emulator
dei, super humana se extollens, nihil extra se sui
of-god above human-things itself raising nothing outside itself of-its-own
ponens. rationale animal es. quod ergo in te bonum
placing a-rational animal you-are what therefore in you the-good
est? perfecta ratio. an tu ad suum finem hanc evocas,
is perfect reason or you to its-own end this do-you-call-out
in quantum potest plurimum crescere?
to how-much it-can most grow
Tunc beatum esse te iudica, cum tibi ex ea gaudium 24
then happy to-be yourself judge when for-you from it joy
omne nascetur, cum visis, quae homines eripiunt, optant,
all will-be-born when with-seen-(those) which men snatch wish-for
custodiunt, nihil inveneris, non dico quod malis, sed quod
guard nothing you-have-found not I-say which you-prefer but which
velis. brevem tibi formulam dabo, qua te metiaris,
you-wish a-brief for-you formula I-will-give by-which yourself you-may-measure
qua perfectum esse iam sentias: tunc habebis tuum,
by-which perfect to-be already you-may-feel then you-will-have yours
cum intelleges infelicissimos esse felices. Vale.
when you-will-understand most-unhappy to-be the-happy farewell