

LATIN SERIES • VOLUME 21

LETTERS TO LUCILIUS

SENECA

Ad Lucilium Epistulae Morales

Letters to Lucilius

Part Two: Books X-XX

with a word-for-word interlinear English translation
preserving the original word order

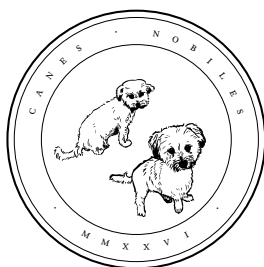


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Set from the Perseus Digital Library's canonical Latin corpus, with corrections

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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-astay 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.

- 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.

be-harmed than before he-bad-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 dicit: '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.
be-harmed but first be-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 meminisce.

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 imprudens 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-retained 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-retturned 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 'reposituit 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-retturned
 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 comparabit, 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 comparatione beneficii et iniuria vir bonus

in this comparison of-benefit and of-injury the-man good

iudicabit quidem quod erit aequissimum, sed beneficium

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 be-will-pursue
 et, si pusillum erit, quod intersit, dissimulabit. etiam
and if small will-be what makes-a-difference be-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 be-will-be in exchanging
 patietur plus inputari sibi. invitus beneficium per
be-will-allow more to-be-charged to-himself unwilling the-benefit through
 compensationem iniuriae solvet. in hanc partem inclinabit,
the-offsetting of-an-injury he-will-pay toward this side be-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
be-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
 reddit. 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 usitatum 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
 accipit, 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 immortale est et adsiduum: illa contemnit, quibus
which immortal is and constant those-things he-despises by-which
 laesus est, nec obliviscitur per negligentiam, 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 coniventi 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-cess 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 vilis,

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

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-bear 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, aequae 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 terret? 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 exaestuunt.

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 (bis)-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 impares 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 exsanguis 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. aequè 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 concordii
be-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-weight 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
 Laonas tibi ostendo in ipsis Thermopylarum angustiis
the-Spartans to-you I-show in the-very of-Thermopylae narrow
 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 will-you-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-burled 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-burl
 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 intropiscere possit: et potest. quid enim prodest

inmost to-look-in could and be-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:

be-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 detertere 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 be-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 can-it 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 complectitur 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 Cimbri 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 bated

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 eiecat: 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-bold 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

sylogismis agis? dic, quam turpe sit plus sibi ingerere

with-sylogisms 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 faciunt, 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 abinent.

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-banded-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 Herculeus 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. vitatur 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 continuas 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 inopportunitatem 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 potio 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-hellebore 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

BOOKS XI-XIII

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 excutiant, 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 exhauriat, 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
 mutant. 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 congegimus, separare, melius enim

from diverse reading we-have-beaped-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 computatio una comprehendit. 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-bide 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 be-has-drawn form
 suam inpressit, ut in unitatem illa conpetant.

his-own has-be-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-bidden 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 tiliarum 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, aspicias, 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 comprehendere: 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 immunem 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. quantum 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-burt
 aristas, vel mare per medium fluctu suspensa tument
the-ears or the-sea through the-midst on-the-wave poised swelling
 ferret iter celeres nec tingeret aequare plantas.' haec
would-bear (her)-way swift nor would-wet in-the-water (her)-soles this
 est pernitas 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-binder 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 concitatum. habet iracundiam, sed placabilem.
but not roused he-has irascibility but placable
 habet inconstantiam, sed minus vagam ac mobile. 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, immoderata sint,
inveterate and hard which diseases we-call immoderate are
 ut avaritia, ut crudelitas, ut inpotentia? ergo immoderati
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 pernicioosa 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

be-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 exhibit

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 etiam nunc 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 levio-
but more-rarely and less not lacks wickedness but by-a-lighter

vexatur. 'at enim dementem puto, qui mala imminetia
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 Quæris quid sit malum? cedere iis, quæ 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, quæ
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,
bis 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, deteriore facit. 30
what evil is harms what harms worse makes
 dolor et paupertas deteriore 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 deteriore facit. tempestas et procella
anything harms also worse it-makes storm and squall
 nocet gubernatori, non tamen illum deteriore facit.'
harms the-helmsman not yet him worse makes
 Quidam e Stoicis ita adversus hoc respondent: deteriore 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
 deteriore 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 deteriore
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
 deteriore 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.

binders 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 inedit, 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-bindered

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 be-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-be-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 viliozem

be-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 pavementum 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 praetextitur, 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 epitionia 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 impensae 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-boles 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-bad 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-fartbing 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 was-he-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 was-he-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 filthy 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 glorianatur?

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

licit: 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 be-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
 adgressit 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

adprehendere, 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 retorrída 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

complexae 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 unsbod 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 lautiolem incidimus,
and as-often-as upon some company more-elegant we-fall

invitus erubescio, 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 immobilem.

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-bis-own when

ad patrimonium ventum est, diligentissimi computatores sic

to a-patrimony come it-has most-diligent reckoners thus

rationem ponitis singulorum, quibus aut pecuniam credituri

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 speciosiore

with-another's coins bought a-household no-one quickly more-showy

producet, sed nominibus non respondet; si creditoribus

will-bring-forth but to-(bis)-debts not he-answers if creditors

solverit, nihil illi supererit. idem in reliquis quoque

he-has-paid nothing for-bim 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-bis-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
 comitatorque quam M. Cato videretur, hic, qui inter
and-better-attended than Marcus Cato would-seem this-one who amid
 illos apparatus delictos cum maxime dubitat, utrum se
those trappings delicate just now doubts whether himself
 ad gladium locet an ad cultum.

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
not 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 defricum?

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 beatæ 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’ inquit
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 aequè 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 grammaticæ 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
effeminate a-patrimony great possessed lately Natalis as
 inprobæ linguae quam impuræ, 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 impurum effecit
beirs what then whether him money impure made
 an ipse pecuniam inspurgavit? 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 Ita que 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-biggest 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-whenever 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 commodas 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 iritantem 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 commodam 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
 imperfectos 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 Herculeus
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
sylllogism 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 colligit, 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 immortalitatis 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-bear 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 computationes, 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 computare 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 comprehendere 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-beir 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
 immutabilis 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 fallit 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-spare 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. aequae 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-banded-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
 vulgares 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 dehiscen-
growing and other out-of the-unexpected varieties either with-gaping-apart
 tibus 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 adiuverent: 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 he 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 constant 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, superficialia 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 by-whose 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 comprehendere, 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-beavenly-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 competit: 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 contemprix 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

corruptitur 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-bates 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 praecipiant? 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.

saves 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 usus, 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 reprehendum, qui supervacua usibus comparat 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 consecratio 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: miserer,

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
 conpuxit, recognoscam et aetatem in syllabis conteram?
be-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 Odyssea 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-neededful 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 wisbed or at-those who not this
 quidem nobis reliquerunt, nihil scire. Vale.
even to-us left nothing to-know farewell

BOOK XIV

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 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	1
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2 Sapiientis 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 comprehendere
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, quicquid 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 venit.

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 distante 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 be-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 venit
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 componit
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 remouent, 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-bad-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 tripartita 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 διαλεκτικὴν, 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-cess 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-possession 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? inlustrum fluminum
to-bound of-estates the-measure of-illustrous 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 aequae spatiosae 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 villarumstrarum 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

Ad vos deinde transeo, quorum profunda et insatiabilis gula 22
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 conchylis tam longe advectis per

how-little from so-many shellfish so far brought through

istum stomachum inexplibilem 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-hear 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 suspiceret, 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
inviolata 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 infirmiores 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-bollows 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 imminetia 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 corrente 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-but
 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 habitare, sed securi. culmus liberos textit,
these roofs they-dwell but carefree thatch free-men covered
 sub marmore atque auro servitus habitat. in illo quoque
under marble and gold slavery dwells in that also
 dissensio a Posidonio, quod ferramenta fabrilia excogitata
I-disagree from Posidonius that iron-tools of-craftsmen devised
 a sapientibus viris iudicat.
by wise men be-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

complicuit 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-bidden

fistulis exprimat, qui euripos subito aquarum impetu

pipes he-may-press-out who canals with-a-sudden of-waters rush

implet aut siccatur 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 mutantur, 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-bear 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 impenetrabilia 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-bidden 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

burdle have-woven by-band 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 faciliū

things-prepared born we-are we all-things for-ourselves difficult of-easy-things

fastidio fecimus: tecta tegimentaue 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 infractus.
 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 abducatur. 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 conprimunt
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 concurrans 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.
beat 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 afit, 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 speculariorum 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 reprimat, 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 incorporea 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 by-whose 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 desimus.
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 imprudentissimis aut aequè
many-things for he-does which by the-most-imprudent either equally
 fieri videmus aut peritius atque exercitatus.

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 would-be-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 segura 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 concordēs
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 nemo
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 impendebant 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-bidden others rising

43 Quidni iuaret 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 rivable
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 effectus 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
be-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 rebearse 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
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, quata 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-banded

Civitas arsit opulenta ornamentumque provinciarum,
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

9

10

huic non latissimo monti: omnium istarum civitatum, 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 flammaram 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 egresserit

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-surrier-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 centesimus 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 tumultis 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. inpaes nascimur, paes 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

intelligere 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-banded-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, aequae 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 aegrotas 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 extimuisitis 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
 irrationale, 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-bolds
 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 irrationalibus 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-berded
 animal pabulo laetum.

an-animal in-fodder glad

Inrationalis pars animi duas habet partes, alteram
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 fortiolem ac digniorem

unbridled better yet certainly braver and worthier

viro reliquerunt, hanc necessariam beatæ vitæ

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

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 cibus 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-bidden 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 obstat 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 aequè 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
be-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 miseras 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 beator, 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 beator 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 aequè 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 etiam nunc 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 imperfecto 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 iacere, tenebris dignissima non ab hoc aestimat
which they-lay darkneses 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
itself to-that on-which placed it-has-been does-it-subject no-one free
 est, qui corpori servit. nam ut alios dominos, quos nimia
is 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 relictus 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 ꝑexcludat
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 ulla
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

BOOK XV

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
in the-letter in-which about the-death of-Metronax the-philosopher
querebaris, tamquam et potuisset diutius vivere et
you-were-complaining as-if both he-could-have longer lived and
debuisset, aequitatem tuam desideravi, quae tibi in omni
ought-to-have fairness your I-missed which for-you in every
persona, in omni negotio superest, in una re deest, in
person in every business abounds in one thing is-lacking in
qua omnibus. multos inveni aequos adversus homines,
which for-all many I-have-found fair toward men
adversus deos neminem. obiurgamus cotidie fatum: 'quare
toward the-gods no-one we-reproach daily fate why
ille in medio cursu raptus est? quare ille non rapitur?
he in mid course snatched was why he not is-snatched
quare senectutem et sibi et aliis gravem extendit?'
why old-age both to-himself and to-others heavy does-he-extend
Utrum, obsecro te, aequius iudicas te naturae an tibi parere 2
which I-beseech you fairer do-you-judge you nature or you to-obey
naturam? quid autem interest, quam cito exeat, unde
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 imperfecta 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
may 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 perit.
the-one after death also is the-other before death has-perished
 Laudemus itaque et in numero feliciū 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 vixit. 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 gloriatur

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

melioem 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 do-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: aequè
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 quorundam 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; Arston 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 bid 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 binders 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 efficit 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 praecipendum 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-needed 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-bis-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 caelibī 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

whom anything in this virtue pleases besides itself this

cum persuasi mihi et perbibere, 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 praeciatur, 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 adiuvaabitur. 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 summoverti 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 praecipendi 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 amaturus.

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 be-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 proveciorem
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-binding 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
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 vident.
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
beal 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

22

23

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-beal 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 attendimus. 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 be-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 hinders 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 impulsu. 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 adlevant.

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 ingeniosiore.

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 are-we-bindered by-which

minus probanda faciamus, sed inperitia inveniendi

less things-to-be-approved we-do but by-unskillfulness of-finding

quid quaeque res exigit. habemus interdum compositum

what each thing demands we-have sometimes a-composed

animus, 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 executione, 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 Phaeton
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? aequae 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 intransibis 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 ferri 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 praecipendi 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 imperfecto 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 praecire: 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
 impeditur, 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 advocatione, 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 dementia 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
begot-(us) nothing by-which avarice our she-might-provoke did-she-place
 in aperto. pedibus aurum argentumque subiecit calcandumque
in the-open under-feet gold and-silver she-put and-to-be-trodden
 ac premendum dedit quidquid est propter quod calcamur
and to-be-pressed gave whatever there-is because-of which we-are-trodden
 ac premimur. illa vultus nostros erexit ad caelum
and are-pressed she faces our raised to the-sky
 et quidquid magnificum mirumque fecerat, videri a
and whatever magnificent and-wonderful she-had-made to-be-seen by
 suspicientibus voluit: ortus occasusque et properantis
those-looking-up she-wished the-risings and-settings and of-the-hastening
 mundi volubilem cursum, interdiu terrena aperientem,
world the-rolling course by-day earthly-things opening

nocte caelestia, tardos siderum incessus si conpares toti,
by-night heavenly the-slow of-the-stars goings if you-compare to-the-whole
 citatissimos autem si cogites, quanta spatia numquam
swiftest however if you-think how-great spaces with-never
 intermissa velocitate circumeant, defectus solis ac lunae
interrupted speed they-go-around the-eclipses of-sun and moon
 invicem obstantium, alia deinceps digna miratu, sive
in-turn standing-in-the-way other-things next worthy of-wonder whether
 per ordinem subeunt sive subitis causis mota prosiliunt,
through order they-come-up or by-sudden causes moved they-leap-forth
 ut nocturnos ignium tractus et sine ullo ictu sonituque
as nightly of-fires trails and without any stroke and-sound
 fulgores caeli patescentis columnasque ac trabes et varia
flashes of-the-sky opening and-columns and beams and various
 simulacra flammaram. haec supra nos itura disposuit,
likenesses of-flames these above us about-to-go she-arranged
 aurum quidem et argentum et propter ista numquam pacem
gold 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-bid
 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 facie sua separantur,
is than-those while they-are-made and from dregs their are-separated
 informius. denique ipsos opifices intueri, 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 inideas 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

be under those fashes 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 civitatum

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 apparatus 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 praeupta 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
 epistolam 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' inquit '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 summatte, 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 inhihent 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 exercean, 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 hindrances 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 excusatus 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
be 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
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-obscur and clever knowledge
 versa est docemurque disputare, non vivere.’
turned has-been and-we-are-taught to-dispute not to-live

13

Fuit sine dubio, ut dicitis, vetus illa sapientia cum maxime
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

14

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 cibis, 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 transiturum
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-equalled of-bodies also manly the-disadvantages they-have-equalled
 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; aequae invitae 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
 aequae 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
 preendi, 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-bad-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-bidden 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 voluptatum 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-bearths 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 expectant. 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 rector 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 only not 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 extinguere? 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 nulli constraverant.
bones mullets had-strewn

- 27 Piget esse iam singula: coguntur in unum sapes. 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, nulli 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-sinners 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-kill 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 monstrosa 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 does-it-shame 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 delicatorem 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 accipiendaeque 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 immortales 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-banded-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-binder 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 exhibunt 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
 census 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, reprehensionem effugit. non
it-is-given shameful is if to-honor reproof it-escapes not
 enim luxuria, sed inpena 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 reprehenderim:

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-corps 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 accidit

and timidly the-foot drawing-back this in all things will-happen

nobis, nisi eximuntur, quae reprehendunt 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-bold for-Juno not seeks servants

deus. quidni? ipse humano generi ministrat, ubique et
 god why-not be-himself the-human race serves everywhere and
 omnibus praesto est.

for-all at-hand be-is

- 48 Audiatur licet, quem modum servare in sacrificiis debeat, quam
 be-hear though what measure to-keep in sacrifices be-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 be-ought god in-mind
 conceperit, omnia habentem, omnia tribuentem, beneficum
 be-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 be-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? quantum est ei non nocere, cui debeas prodesse!
human how-little it-is him not to-harm whom you-ought to-help
 magna scilicet laus est, si homo mansuetus homini est.
great of-course the-praise is if man gentle to-man is
 praecipiemus, ut naufrago manum porrigat, erranti
shall-we-prescribe that to-the-shipwrecked a-hand he-stretch to-the-wandering
 viam monstret, cum esuriente panem suum dividat? quando
the-way he-show with the-hungering bread his he-divide when
 omnia, quae praestanda ac vitanda sunt, dicam, cum
all-things which to-be-provided and to-be-avoided are shall-I-say since
 possim breviter hanc illi formulam humani officii tradere:
I-can briefly this to-him formula of-human duty hand-down
 omne hoc, quod vides, quo divina atque humana
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 ꝑ 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 usque virtutum, rerum
and unjust pious and impious virtues and-the-uses of-virtues of-things
 commodarum possessio, existimatio ac dignitas, validudo, 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.

59 Falleris enim et pluris quaedam quam sunt putas,
to-know let-it-be-allowed at-how-much each-thing into the-census to-be-entered is
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
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
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

60

61

aperta, quae sensu comprehenduntur, 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
be-hold place as himself that from an-enemy be-think to-be-made
 posse amicum, in illo amorem incitet, in hoc odium
to-be-able a-friend in that-one love be-rouse in this-one hatred
 moderetur, adicimus: 'iustum est et honestum'. iustum
be-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-bidden 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-bolier 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-be-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.⁷
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 servitute 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 fiducia est! 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 gladiatorumque

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

BOOK XVI

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
 adolescentulorum nobilium stilari loco exacta sunt.
of-youths noble of-a-gratuity in-place exacted were

- 3 Minus crimine quam absolute 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

be-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 adolescentulorum 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-sterly 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 graciosus, 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

prorum 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

incurrigible 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 culpa 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',
be-fall that be-lie-bidden of-lying-bidden 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, segura 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 suspensio 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 infixi 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-bidden comes
 etiam latentibus, quia coarguit illos conscientia et
even to-those-lying-bidden 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
 exhibit 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-steel'd 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

Egredie 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 immortale 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 repulit 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-bis-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
 exhibit?' quidni exeat, si nemo iam uti eo poterit?
will-be-go-out why-not should-be-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 submittere.
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 fortiolem 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

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
be-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
 afflicto enim et magnum vulnus male ferenti paulisper
to-one-afflicted for and a-great wound badly bearing for-a-little-while
 cedendum est, exsatiat 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
 castigantur 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 perit.
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 maereris, 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 supervacuum tantum, sed ingratus est. ergo
that not superfluous only but ungrateful it-is therefore
 quod habuisti talem amicum, perit 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 he-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 expectatione, 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.

be-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, compara 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 certiorum. 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 inprudici, 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-beap-up

Non hortor, ut nitaris et surgas; non tam male de
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 notiozem 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
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-familars tearing-away suppose moreover me to-forbid

14

15

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 adfusus: 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

impulsus 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: imprudentium 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 ἀδελφὴν. Ἔστιν γάρ
of-Metrodorus of-letters to the sister there-is for
 τις ἡδονὴ λύπη 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,
may 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 disonorable

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 perit, pervenire: nam

no of-evil feeling to him who has-perished to-arrive for

si pervenit, non perit.

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 compositionem
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 composuit 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-be-be brave and
 constans, ubi periculum sui faciet, qui timet verbis?
constant where trial of-himself will-be-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
 stimulative, quos quaeris, et subiti ictus sententiarum. sed
and-the-goals 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 antecedit,
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

BOOKS XVII-XVIII

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 meditato 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 compressum 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, Meliboeae, piro, 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
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

Navigaciones longas et pererratis litoribus alienis seros
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, procuraciones 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 imperfecta 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 agitur.
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-hump 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
 debiles 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?
be-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 turpitude? 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
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 bump 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

14

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 perdidici. quod repetam,
received and so fine a-dream I-lost which I-will-seek-again
 si te dimiseris, 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' inquit '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-biss 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, aequae

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.

be-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 funeral 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 aequae 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 aequae et eloquentiam et omne aliud

the-arts nothing for equally both eloquence and every other

studium auribus deditum vitiauit 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 compositus 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 reteguntur, 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-be-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-overtaken
 ab homine homini cotidianum periculum. adversus hoc
 from man to-man the-daily danger against this

te expedi, hoc intentis oculis intueri. 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 perniciēs 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 intueri, 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-but 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 exprobrat. 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 adolescentem 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 be 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-beaviness 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 dstringatur, 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-profitd 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-bold that-man consul made that-man even remade
 invidēbis, 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 improvidi 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 decidunt

that from-trees pleasant and house your adorning fall

folia. quicquid te delectat, aequè vide tut 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 leviolemque reddit ipsa iactatio. itaque, quae

more-mobile and-lighter renders the-very tossing and-so what

petierant cupidissime loca, cupidius deserunt et avium

they-bad-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

curso 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 saniolem.

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 be-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 urgebunt 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-barden 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 sbrinking

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

beld 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
 perpersicium senem, per omnia aspera iactatum, invictum
a-much-enduring old-man through all rough-things tossed unconquered
 tamen et paupertate, quam graviores 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 tristiore
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
 recentiore, cum quo et infestius fortuna egit et
more-recent with whom both more-hostilely fortune dealt and

pertinacius. cui cum omnibus locis obstitisset, novissime et
more-persistently whom when in-all places she-had-opposed lastly even
 in morte, ostendit tamen virum fortem posse invita
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 inclinaerent, 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? perit
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
 impedimentis 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

lusi. 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-slaverys

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-advice 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
 implicari, ne pluris remedium quam periculum constet.
to-be-entangled lest of-more the-remedy than the-danger cost
 Nihil tamen aequè 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 inrepat 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, non
as-much-as he-has-heard will-speak he-who the-matter not has-kept-silent not
 tacebit auctorem. habet unusquisque aliquem, cui tantum
will-keep-silent the-author has each someone whom so-much
 credat, quantum ipsi creditum est. ut garrulitatem
he-trusts as-much-as to-himself trusted was though garrulity
 suam custodiat et contentus sit unius auribus, populum
his he-guard and content be of-one with-the-ears a-people
 faciet, si quod modo secretum erat, rumor est.
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 oblitteratum 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-bidden 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 conplexi 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 excerptam 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 mutant, 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-he-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 composuerat, 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 be-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 beats 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 by-whose 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-binder

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, ambulantes 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 negligentibus.
something necessary it-is which would-help even the-negligent
 attende, quid dicam: negligentibus, non repugnantibus.

- 5 'Quid ergo? non novimus quosdam, qui multis apud
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 adgnosimus 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 patientiore 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 negligentius 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 excussione 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 altioremq̃ 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 be-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 illicitis 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-retained so yet that of-which

abstinentiam interrupti, modum servem et quidem
the-abstinence I-have-interrupted the-measure I-keep and indeed
 abstinentiae proximior, 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 cognitionem 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 describi 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. agitationem 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 abstinence.
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 did-be-persuade

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
 relictī 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-bis-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 philosophia

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 bis 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, apud 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. aequè 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
 quique 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 seipse, id est se
into (bis)-notebook he-enters nor less seipse 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 Ennianus 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 caelestium
this epigram of-Ennius if right into the-regions of-the-beavenly-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-advice the-hearing
 philosophorum lectionemque ad propositum beatæ vitæ
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

praecipunt. 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 adiuvere

to-be-snatched are from-the-wind the-sails what me can help

rektor 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 vuleram 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

invenit. 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 ipsis, 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-(bis-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 venit 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 adsumperit. 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
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,
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? fortiolem fac iam, iustiolem, temperantiolem.
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:
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

16

17

18

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 inplicita 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 need not 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 be-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 be-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 intueri, 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 etiam nunc,
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 in-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 oblatiis.

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 be-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 aequè 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 sollicitè 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-biggest 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-bouse 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, aequae 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, quantum 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 be-calls-(them)
 Quibus quisquis se tradidit, quaestiunculas quidem 2

to-which whoever himself has-banded-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 fiducia, 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 artificii philosophus. in edito
Lucilius the-true and in-things not in-artifices philosopher on a-height
 stat admirabilis, celsus, magnitudinis verae. non exsurgit
be-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-be-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

indulsiit 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 apud 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 phaecasiatam 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. circumspecte 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 irrationalia, 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 aequae 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 Cleanthes 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
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!' 26
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 tristitiaque 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
 fama:que: 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 adfuge, 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 deliciis 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
not can another be for-the-talent another for-the-mind color if that

3

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-quicken
 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-obey 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 aequae 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 diffunderet. 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 crimps 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 corrumpit 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 excurrent, 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 pavementorum 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-beld
 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-bearing 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-arms 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 prae fractam 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 expectatum

flourishing lopped maxims and words before the-expected

cadentia et obscura brevitās fuere pro cultu. L.

falling and obscure brevity were for adornment Lucius

Arruntius, vir rārae 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 contextitur 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 perlucetent 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
 irritant 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 apparatus 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 angustiiis cessat.
part of-its happiness sbut-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-sbut-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 aequè 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 elegancia 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 altiore fulgentioreque
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-be-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-be-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 vivo igne flagrantibus, tunc deinde illam
but nonetheless with-vivid fire blazing then next that
 Vergili nostri vocem verens atque attonitus emittat?

- 5 'O quam te memorem, virgo? namque haut tibi vultus
of-Vergil our utterance revering and thunderstruck would-be-send-forth
 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 bung-up nor
 in thesauros 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 reperiunt 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 veterum 7
again equally wickedness and of-a-wretched mind the-lethargy
 perspicemus, 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 potestatum 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 mutant. '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-bad 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 caelitem 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 ingemescent, 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 acquiritur, 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 petitori 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,

prayers they-would-have-changed when meanwhile those new-ones take-up

cum priora damnaverint. nemo enim est, cui felicitas sua,

though the-earlier they-have-condemned no-one for there-is 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 do-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-look for 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 producit 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 adolescentulo
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
 emancipatam, 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. aequae 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; concupissemus, 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 considerare. 'isto

I begin to-withdraw and on another side to-sit-down in-that

modo' inquit '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’ inquit ‘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 worshipping

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 configere. 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 formosum esse. si iustitia bonum est, et
indifferent is also beautiful to-be if justice a-good is also
 iustum esse. si turpitudine 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
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
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-cess
- 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 cupiditatum 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 dixerō: 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 latrunculariam 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 antecessum
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-bands with-kisses wears-away to-whom when-elected
 contingendam manum negaturus est, omnes attoniti
to-be-touched the-band 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 holds 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 adlice facit,

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 ergo
of-the-honorable is and the-honorable assuredly good is what then
 inter duo interest? honestum est perfectum bonum, quo
between the-two differs the-honorable is the-perfect good by-which
 beata vita completur, cuius contactu alia quoque bona
the-happy life is-filled-up by-whose contact other-things also goods
 fiunt.
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
 adgnososcitur 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 irrationalis 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 immobile. 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 compendiarie 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 proxenetæ 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 torqueris.
the-sum of-the-matter in both the-same is not you-will-be-tortured
 nec illud praecipio, ut aliquid naturae neget — 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 comprehendero.

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 agitare, quas arcessem 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 he-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 introsus 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
ambitious not is hunger content to-cess 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
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 comparantur.

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, apud 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.

bad-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-biding 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
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
be-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 negligentia
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.

humblly 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)
 ubitribuendum 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: comprehendimus 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
 subit. 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 quaecumque 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
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,
he-bad 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

13

14

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
be [?] 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

be-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 imprudens: 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

atingunt: 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
 com meat: 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

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

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 quaterere 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
 summam 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 be-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 be-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 be-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-yellowes 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, adolescentis, 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
 adolescens. 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 will-they-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
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 perniciosam
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 dividi 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-profitd
 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. resiliuit 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 t̄exuit: 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-pervverted 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 interdum 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 comparantur, 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 albert, 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 adolescentium 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 tittle 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-be-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 liliū, 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

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 ardentis Phoebus

when these verses he-had-recited begins burning Phoebus

producere flammis, 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-sbrill 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

11

12

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 $\dagger$ 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-sburners 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, comprehendi 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-sin
 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
 praescrispit, 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 sumpsit 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 aequè 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 tunc 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

desse coeperunt. utebatur 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 apud 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 antecedit: 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

as those-who have-heard a-symphony carry

secum in auribus modulationem illam ac dulcedinem

with-themselves in the-ears melody that and sweetness

cantum, quae cogitationes impedit nec ad seria patitur

of-songs which thoughts hinders 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

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 irreparabilis 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-his 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

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 descendantium habitus

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

13

14

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: aequè
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
fleeing 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 comprehendatur 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

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, obtusa 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 adhuc 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 comprehensum, 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 radice 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

imperfectum et informem iam in aliquo bono esse, aperte

imperfect and shapeless already in some good to-be openly

videretur errare. atqui quantum 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-bidden burden is each as-far-as to the-understanding

boni ac mali, aequè maturus est, et non magis infans

of-good and of-evil equally mature is and not more an-infant

adhuc 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 irrationale animal, est
reason he-has-arrived there-is some irrational animal there-is
 aliquod nondum rationale, est rationale sed imperfectum:
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
 irrationale 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 imperfectum, 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-busk 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 immortale, 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 comprehendit 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 occursum.

the-memory is nor ever is-it-recalled except of-present-things by-the-meeting

- 18 Non potest ergo perfectae naturae bonum in imperfecta
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 separe, 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-bug
 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 formosior. 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-bappy farewell

