LATIN SERIES · VOLUME 29

The Shorter Dialogues

Seneca

Dialogi

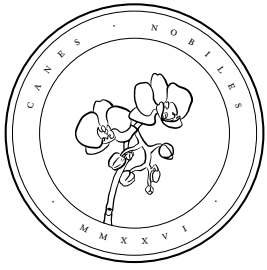
The Shorter Dialogues

Providence, Constancy, the Happy Life, Leisure, Tranquility, the Shortness of Life, and the Consolation to Helvia

---

with a word-for-word interlinear English translation

preserving the original word order

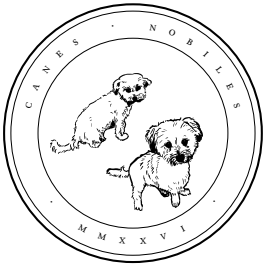


CANES NOBILES · MMXXVI

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The Latin text follows Hermes' Teubner text of 1905

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SENECA

De Providentia

On Providence

Lucilius has asked why, if providence rules the world, so many evils befall good men. Seneca leaves aside the proof that the stars, the tides, and even storms and earthquakes keep their order, since Lucilius does not doubt providence but complains of it, and he pleads the gods' cause instead. Good men and the gods are kin, differing only in time; god raises the good like a strict father, testing and hardening them, while the wicked are indulged like slave-born children.

Quaesisti a me, Lucili, quid ita, si providentia mundus 1.1
You-asked of me Lucilius why so if by-providence the-world
regeretur, multa bonis viris mala acciderent. hoc commodius
were-ruled many to-good men evils should-befall this more-fittingly
in contextu operis redderetur, cum praeesse universis
in the-fabric of-the-work would-be-rendered when to-preside over-all-things
providentiam probaremus et interesse nobis deum; sed
providence we-were-proving and to-be-concerned with-us god but
quoniam a toto particulam revelli placet et unam
since from the-whole a-small-part to-be-torn-off it-pleases and one
contradictionem manente lite integra solvere, faciam rem
objection remaining the-suit intact to-resolve I-will-do a-thing
non difficilem, causam deorum agam.
not difficult the-case of-the-gods I-will-plead
Supervacuum est in praesentia ostendere non sine aliquo 1.2
Superfluous it-is at present to-show not without some
custode tantum opus stare nec hunc siderum coetum
guardian so-great a-work to-stand nor this of-the-stars assembly
discursumque fortuiti impetus esse, et quae casus incitat
and-running-about of-a-chance impulse to-be and what-things chance stirs
saepe turbari et cito arietare, hanc inoffensam velocitatem
often to-be-disturbed and quickly to-collide this unhindered speed
procedere aeternae legis imperio tantum rerum terra
to-proceed of-eternal law by-the-command so-much of-things by-land

marique gestantem, tantum clarissimorum luminum et ex
and-by-sea carrying so-much of-most-brilliant lights and from
disposito relucentium; non esse materiae errantis hunc ordinem
arrangement shining-back not to-be of-matter wandering this order
nec quae temere coierunt tanta arte pendere, ut
nor what-things at-random came-together with-such-great skill to-hang that
terrarum gravissimum pondus sedeat immotum et circa se
of-the-lands the-heaviest weight sits unmoved and around itself
properantis caeli fugam spectet, ut infusa vallibus maria
of-the-hastening sky the-flight watches that poured-into the-valleys seas
molliant terras nec ullum incrementum fluminum sentiant,
soften the-lands nor any increase of-rivers feel
ut ex minimis seminibus nascantur ingentia.
that from smallest seeds are-born huge-things

1.3 Ne illa quidem quae videntur confusa et incerta, pluvias
Not those-things even which seem confused and uncertain rains
dico nubesque et elisorum fulminum iactus et incendia
I-mean and-clouds and of-struck-out thunderbolts the-hurlings and fires
ruptis montium verticibus effusa, tremores labantis soli
from-burst of-mountains summits poured-out tremors of-tottering ground
aliaque quae tumultuosa pars rerum circa terras movet,
and-other-things which the-turbulent part of-things around the-earth moves
sine ratione, quamvis subita sint, accidunt, sed suas et
without reason although sudden they-be happen but their-own also
illa causas habent non minus quam quae alienis locis
those-things causes have not less than what-things in-foreign places
conspecta miraculo sunt, ut in mediis fluctibus calentes
seen a-marvel are as in the-midst-of waves hot
aquae et nova insularum in vasto exsilientium mari spatia.
waters and new of-islands in vast leaping-up the-sea spaces

Iam vero si quis observaverit nudari litora pelago in se 1.4
Now indeed if anyone will-have-observed to-be-bared the-shores the-sea into itself
recedente eademque intra exiguum tempus operiri, credet
receding and-the-same within a-short time to-be-covered he-will-believe
caeca quadam volutatione modo contrahi undas et
by-blind a-certain rolling now to-be-drawn-in the-waves and
introrsum agi, modo erumpere et magno cursu repetere
inward to-be-driven now to-burst-out and with-great course to-seek-again
sedem suam, cum interim illae portionibus crescunt et ad
seat their-own when meanwhile they by-portions grow and to
horam ac diem subeunt ampliores minoresque, prout illas
the-hour and day come-up larger and-smaller according-as them
lunare sidus elicuit, ad cuius arbitrium oceanus exundat.
the-lunar star has-drawn-out at whose will the-ocean overflows
suo ista tempori reserventur, eo quidem magis
for-its-own these-things time let-be-reserved by-that indeed more
quod tu non dubitas de providentia sed quereris.
because you not doubt about providence but complain
In gratiam te reducam cum diis adversus optimos 1.5
Into favor you I-will-bring-back with the-gods toward the-best
optimis. neque enim rerum natura patitur ut unquam
best nor for of-things nature allows that ever
bona bonis noceant; inter bonos viros ac deos amicitia
good-things to-the-good should-harm between good men and gods friendship
est conciliante virtute. amicitiam dico? immo etiam
there-is uniting virtue friendship I-say nay even
necessitudo et similitudo, quoniam quidem bonus tempore
kinship and likeness since indeed the-good-man in-time
tantum a deo differt, discipulus eius aemulatorque et vera
only from god differs pupil his and-imitator and true

progenies, quam parens ille magnificus, virtutum non lenis
offspring whom parent that magnificent of-virtues not gentle
exactor, sicut severi patres, durius educat.
exactor just-as strict fathers more-harshly rears

1.6 Itaque cum videris bonos viros acceptosque diis laborare,
And-so when you-see good men and-welcome to-the-gods to-toil
sudare, per arduum escendere, malos autem lascivire et
to-sweat through the-steep to-climb the-bad however to-run-riot and
voluptatibus fluere, cogita filiorum nos modestia delectari,
in-pleasures to-flow think of-sons us by-the-modesty to-be-delighted
vernularum licentia, illos disciplina tristiori contineri, horum
of-home-born-slaves by-the-license those by-discipline sterner to-be-restrained of-these
ali audaciam. idem tibi de deo liqueat: bonum virum
to-be-fed boldness the-same to-you about god let-be-clear the-good man
in deliciis non habet, experitur, indurat, sibi illum parat.
in luxuries not he-keeps he-tests he-hardens for-himself him he-prepares

II · CATO, A SIGHT FOR THE GODS

No evil can befall a good man, for opposites do not mix: as rivers do not change the sea, adversity does not change a brave mind, which counts every trial as exercise. Athletes seek the strongest opponents, and fathers, unlike mothers, drive their children to work. So god loves good men sternly. A brave man matched with misfortune is a sight worthy of god, above all Cato among the ruins of the republic, whose deliberate death the gods watched with joy.

2.1 'Quare multa bonis viris adversa eveniunt?' nihil accidere
Why many-things to-good men adverse happen nothing to-befall
bono viro mali potest: non miscentur contraria. quemadmodum
to-a-good man of-evil can not are-mixed opposites just-as
tot amnes, tantum superne deiectorum imbrium, tanta
so-many rivers so-much from-above cast-down of-rains so-great

medicatorum vis fontium non mutant saporem maris, ne
of-medicinal force of-springs not change the-taste of-the-sea not
remittunt quidem, ita adversarum impetus rerum viri fortis
weaken even so of-adverse the-onset of-things of-a-man brave
non vertit animum: manet in statu et quicquid evenit in
not turns the-mind he-remains in position and whatever happens into
suum colorem trahit; est enim omnibus externis potentior.
his-own color he-draws he-is for than-all external-things more-powerful
Nec hoc dico: non sentit illa, sed vincit et alioqui quietus 2.2
Nor this do-I-say not he-feels those-things but he-conquers and otherwise quiet
placidusque contra incurrentia attollitur. omnia adversa
and-calm against things-rushing-in he-rises all adverse-things
exercitationes putat. quis autem, vir modo et erectus ad
exercises he-thinks who moreover a-man provided and upright toward
honesta, non est laboris adpetens iusti et ad officia cum
honorable-things not is of-toil eager just and for duties with
periculo promptus? cui non industrio otium poena est?
danger ready to-whom not industrious leisure a-punishment is
Athletas videmus, quibus virium cura est, cum fortissimis 2.3
Athletes we-see to-whom of-strength care is with the-strongest
quibusque confligere et exigere ab is per quos certamini
each to-contend and to-demand from those through whom for-the-contest
praeparantur, ut totis contra ipsos viribus utantur;
they-are-prepared that with-whole against themselves strength they-use
caedi se vexarique patiuntur et si non inveniunt
to-be-beaten themselves and-to-be-harassed they-allow and if not they-find
singulos pares, pluribus simul obiciuntur.
single equals to-several at-once they-are-exposed
Marcet sine adversario virtus; tunc apparet quanta sit 2.4
Withers without an-adversary virtue then it-appears how-great it-is
quantumque polleat, cum quid possit patientia ostendit. scias
and-how-much it-avails when what it-can by-endurance it-shows know

licet idem viris bonis esse faciendum, ut dura ac
you-may the-same by-men good to-be to-be-done that harsh-things and
difficilia non reformident nec de fato querantur, quicquid
difficult-things not they-shrink-from nor about fate they-complain whatever
accidit boni consulant, in bonum vertant. non quid sed
happens as-good they-take into good they-turn not what but
quemadmodum feras interest.
how you-bear matters

2.5 Non vides quanto aliter patres, aliter matres indulgeant?
Not do-you-see by-how-much otherwise fathers otherwise mothers indulge
illi excitari iubent liberos ad studia obeunda mature,
they to-be-roused order the-children to studies to-be-taken-up early
feriatis quoque diebus non patiuntur esse otiosos et sudorem
on-holiday also days not they-allow to-be idle and sweat
illis et interdum lacrimas excutiunt; at matres fovere
from-them and sometimes tears they-shake-out but mothers to-cherish
in sinu, continere in umbra volunt, numquam contristari,
in the-lap to-keep in the-shade want never to-be-saddened
numquam flere, numquam laborare.
never to-weep never to-toil

2.6 Patrium deus habet adversus bonos viros animum et
A-fatherly god has toward good men mind and
illos fortiter amat et 'operibus' inquit 'doloribus, damnis
them strongly loves and by-labors he-says by-pains by-losses
exagitentur, ut verum colligant robur.' languent per
let-them-be-harried that true they-gather strength they-languish through
inertiam saginata nec labore tantum sed motu et ipso
inactivity fattened nor by-toil only but by-motion and by-the-very
sui onere deficiunt. non fert ullum ictum inlaesa
of-themselves burden they-fail not bears any blow unharmed
felicitas; at cui assidua fuit cum incommodis suis
prosperity but to-whom constant has-been with disadvantages his-own

rixa, callum per iniurias duxit nec ulli malo cedit sed
a-brawl a-callus through injuries has-drawn nor to-any evil yields but
etiam si cecidit de genu pugnat.
even if he-has-fallen from the-knee fights
Miraris tu, si deus ille bonorum amantissimus, qui illos 2.7
You-wonder you if god that of-the-good most-loving who them
quam optimos esse atque excellentissimos vult, fortunam
as best to-be and most-excellent wants fortune
illis cum qua exerceantur adsignat? ego vero non
to-them with which they-may-be-exercised assigns I indeed not
miror, si aliquando impetum capiunt spectandi magnos viros
wonder if sometimes an-impulse they-take of-watching great men
conluctantis cum aliqua calamitate.
wrestling with some calamity
Nobis interdum voluptati est, si adulescens constantis animi 2.8
To-us sometimes for-a-pleasure it-is if a-young-man of-steady spirit
irruentem feram venabulo excepit, si leonis incursum
rushing-in a-beast with-a-hunting-spear has-caught if of-a-lion the-onset
interritus pertulit, tantoque hoc spectaculum est gratius,
unafraid has-endured and-by-so-much this spectacle is more-pleasing
quanto id honestior fecit. non sunt ista, quae
by-how-much it a-more-honorable-man has-done not are those-things which
possint deorum in se vultum convertere, puerilia et
could of-the-gods onto themselves the-face to-turn childish-things and
humanae oblectamenta levitatis:
of-human amusements frivolity
Ecce spectaculum dignum ad quod respiciat intentus operi 2.9
Behold a-spectacle worthy to which may-look-back intent on-work
suo deus, ecce par deo dignum, vir fortis cum fortuna mala
his-own god behold a-pair of-god worthy a-man brave with fortune bad
conpositus, utique si et provocavit. non video, inquam, quid
matched assuredly if also he-has-challenged not I-see I-say what

habeat in terris Iuppiter pulchrius, si eo convertere animum
has on earth Jupiter more-beautiful if there to-turn the-mind
velit, quam ut spectet Catonem iam partibus non semel
he-should-wish than that he-watch Cato already with-the-party not once
fractis stantem nihilo minus inter ruinas publicas rectum.
broken standing by-nothing less among ruins public upright
2.10 'Licet' inquit 'omnia in unius dicionem concesserint,
Though he-says all-things into of-one the-sway have-yielded
custodiantur legionibus terrae, classibus maria, Caesarianus
be-guarded by-legions the-lands by-fleets the-seas the-Caesarian
portas miles obsideat: Cato qua exeat habet; una
the-gates soldier besiege Cato by-which he-may-go-out has with-one
manu latam libertati viam faciet. ferrum istud, etiam civili
hand broad for-liberty a-way he-will-make sword that even in-civil
bello purum et innoxium, bonas tandem ac nobiles edet
war pure and harmless good at-last and noble will-produce
operas: libertatem, quam patriae non potuit, Catoni
works liberty which to-the-fatherland not it-could to-Cato
dabit. aggredere, anime, diu meditatum opus, eripe te
it-will-give set-about spirit long pondered the-work snatch yourself
rebus humanis! iam Petreius et Iuba concucurrerunt
from-affairs human already Petreius and Juba have-run-together
iacentque alter alterius manu caesi. fortis et egregia fati
and-lie one of-the-other by-hand slain a-brave and outstanding of-fate
conventio, sed quae non deceat magnitudinem nostram;
agreement but one-which not would-befit greatness our
tam turpe est Catoni mortem ab ullo petere quam vitam.'
so shameful it-is for-Cato death from anyone to-seek as life
2.11 Liquet mihi cum magno spectasse gaudio deos, dum
It-is-clear to-me with great to-have-watched joy the-gods while
ille vir, acerrimus sui vindex, alienae saluti consulit
that man most-ardent of-himself avenger for-another's safety provides

et instruit discedentium fugam, dum studia etiam nocte
and arranges of-those-departing the-flight while studies even on-the-night
ultima tractat, dum gladium sacro pectori infigit, dum
last he-handles while the-sword into-(his)-sacred breast he-drives while
viscera spargit et illam sanctissimam animam indignamque
the-vitals he-scatters and that most-holy soul and-unworthy
quae ferro contaminaretur manu educit.
which by-steel should-be-defiled with-hand he-leads-out
Inde crediderim fuisse parum certum et efficax vulnus: 2.12
Hence I-would-believe to-have-been too-little sure and effective the-wound
non fuit diis immortalibus satis spectare Catonem semel;
not it-was for-the-gods immortal enough to-watch Cato once
retenta ac revocata virtus est, ut in difficiliore parte se
held-back and recalled virtue was that in a-more-difficult part itself
ostenderet; non enim tam magno animo mors initur quam
it-might-show not for so with-great spirit death is-entered as
repetitur. quidni libenter spectarent alumnum suum tam
it-is-sought-again why-not gladly would-they-watch nursling their-own so
claro ac memorabili exitu evadentem? mors illos consecrat,
bright and memorable by-an-end escaping death those consecrates
quorum exitum et qui timent laudant.
whose end even who fear praise

Seneca sets out his case: hardships help those they befall and mankind at large, come to the willing, follow fate, and leave the good man pitiable in name only. Exile, poverty, and bereavement can benefit a man as surgery does, while pleasures kill. Demetrius held no one unhappier than the man who never met adversity. Fortune scorns cowards and seeks the bravest: Mucius, Fabricius, Rutilius, Regulus, Socrates, and Cato were not unhappier than Sulla or Maecenas.

3.1 Sed iam procedente oratione ostendam, quam non sint
But now proceeding the-speech I-will-show how not are
quae videntur mala: nunc illud dico, ista quae tu vocas
what-things seem evils now that I-say these-things which you call
aspera, quae adversa et abominanda, primum pro ipsis
harsh which adverse and abominable first for those-themselves
esse quibus accidunt, deinde pro universis, quorum maior
to-be to-whom they-happen then for all of-whom greater
diis cura quam singulorum est, post hoc volentibus
to-the-gods the-care than of-individuals is after this to-the-willing
accidere ac dignos malo esse, si nolint. his adiciam
to-befall and worthy of-evil to-be if they-be-unwilling to-these I-will-add
fato ista sic ire et eadem lege bonis evenire qua
by-fate these-things thus to-go and by-the-same law to-the-good to-happen by-which
sunt boni. persuadebo deinde tibi, ne unquam boni viri
they-are good I-will-persuade then you not ever a-good man
miserearis; potest enim miser dici, non potest esse.
you-pity he-can for wretched to-be-called not he-can to-be

3.2 Difficillimum ex omnibus quae proposui videtur quod primum
Most-difficult of all-things which I-proposed seems what first
dixi, pro ipsis esse quibus eveniunt ista quae
I-said for those-themselves to-be to-whom happen these-things which
horremus ac tremimus. ‘pro ipsis est’ inquis ‘in exilium
we-shudder-at and tremble-at for themselves it-is you-say into exile

proici, in egestatem deduci, liberos coniugem ecferre,
to-be-cast into poverty to-be-led-down children wife to-carry-out
ignominia affici, debilitari?' si miraris haec pro aliquo
with-disgrace to-be-afflicted to-be-crippled if you-wonder these-things for anyone
esse, miraberis quosdam ferro et igne curari nec minus
to-be you-will-wonder some by-steel and fire to-be-cured nor less
fame ac siti. sed si cogitaveris tecum remedii causa
by-hunger and thirst but if you-will-have-thought with-yourself of-remedy for-the-sake
quibusdam et radi ossa et legi et extrahi venas
for-some both to-be-scraped bones and to-be-picked and to-be-drawn-out veins
et quaedam amputari membra quae sine totius pernicie
and some to-be-cut-off limbs which without of-the-whole destruction
corporis haerere non poterant, hoc quoque patieris probari
body to-cling not could this also you-will-allow to-be-proved
tibi quaedam incommoda pro is esse quibus accidunt, tam
to-you some disadvantages for those to-be to-whom they-happen as
me hercules quam quaedam quae laudantur atque appetuntur
so-help-me Hercules as some-things which are-praised and are-sought
contra eos esse quos delectaverunt, simillima cruditatibus
against those to-be whom they-have-delighted most-like to-indigestions
ebrietatibusque et ceteris quae necant per voluptatem.
and-drunkennesses and to-the-other-things which kill through pleasure
Inter multa magnifica Demetri nostri et haec vox est, a 3.3
Among many magnificent-things of-Demetrius our also this utterance is from
qua recens sum; sonat adhuc et vibrat in auribus meis: 'nihil'
which fresh I-am it-sounds still and quivers in ears my nothing
inquit 'mihi videtur infelicius eo, cui nihil unquam
he-says to-me seems more-unhappy than-him to-whom nothing ever
evenit adversi.' non licuit enim illi se experiri. ut
has-happened of-adverse not it-was-allowed for to-him himself to-test though
ex voto illi fluxerint omnia, ut ante votum, male tamen de
by wish to-him have-flowed all-things as before the-wish badly yet about

illo dii iudicaverunt: indignus visus est a quo vinceretur
him the-gods have-judged unworthy seemed he-has by whom should-be-conquered
aliquando fortuna, quae ignavissimum quemque refugit, quasi
ever fortune which most-cowardly each shrinks-from as-if
dicat: 'quid ego istum mihi adversarium adsumam? statim
she-should-say why I that-man for-myself an-adversary should-take-on at-once
arma submittet; non opus est in illum tota potentia mea,
arms he-will-lower not need is against him with-all power my
levi conminatione pelletur, non potest sustinere vultum
by-a-light threat he-will-be-driven not he-can to-bear face
meum. alius circumspiciatur cum quo conferre possimus
my another let-be-looked-around-for with whom to-join we-can
manum; pudet congredi cum homine vinci parato.'
hand it-shames to-close with a-man to-be-conquered ready
3.4 Ignominiam iudicat gladiator cum inferiore componi et
A-disgrace judges a-gladiator with an-inferior to-be-matched and
scit eum sine gloria vinci, qui sine periculo vincitur.
knows him without glory to-be-conquered who without danger is-conquered
idem facit fortuna: fortissimos sibi pares quaerit, quosdam
the-same does fortune the-bravest for-herself equals seeks some
fastidio transit. contumacissimum quemque et rectissimum
with-disdain passes-by most-defiant each and most-upright
aggreditur, adversus quem vim suam intendat: ignem
attacks against whom force her-own she-may-direct fire
experitur in Mucio, paupertatem in Fabricio, exilium in
she-tries on Mucius poverty on Fabricius exile on
Rutilio, tormenta in Regulo, venenum in Socrate, mortem in
Rutilius tortures on Regulus poison on Socrates death on
Catone. magnum exemplum nisi mala fortuna non invenit.
Cato great example unless bad fortune not finds

Infelix est Mucius, quod dextra ignes hostium premit 3.5
Unhappy is Mucius because with-his-right-hand the-fires of-the-enemies he-presses
et ipse a se exigit erroris sui poenas? quod regem,
and he-himself from himself exacts of-error his-own penalties because the-king
quem armata manu non potuit, exusta fugat? quid ergo?
whom with-armed hand not he-could with-burnt-(hand) he-routs what then
felicior esset, si in sinu amicae foveret manum?
happier would-he-be if in the-bosom of-a-mistress he-were-warming (his)-hand
Infelix est Fabricius, quod rus suum, quantum a re 3.6
Unhappy is Fabricius because land his-own as-much-as from thing
publica vacavit, fodit? quod bellum tam cum Pyrrho quam
public he-was-free he-digs because war as-much with Pyrrhus as
cum divitiis gerit? quod ad focum cenat illas ipsas radices
with riches he-wages because at the-hearth he-dines-on those very roots
et herbas quas in repurgando agro triumphalis senex
and herbs which in clearing the-field a-triumphal old-man
vulsit? quid ergo? felicior esset, si in ventrem suum
pulled what then happier would-he-be if into belly his-own
longinqui litoris pisces et peregrina aucupia congereret, si
of-a-distant shore fish and foreign fowlings he-heaped if
conchylis superi atque inferi maris pigritiam stomachi
with-shellfish of-the-upper and of-the-lower sea the-sluggishness of-a-stomach
nausiantis erigeret, si ingenti pomorum strue cingeret
nauseating he-roused if with-a-huge of-fruits pile he-surrounded
primae formae feras, captas multa caede venantium?
of-first beauty beasts caught with-much slaughter of-hunters
Infelix est Rutilius, quod qui illum damnaverunt causam 3.7
Unhappy is Rutilius because who him condemned (their)-case
dicent omnibus saeculis? quod aequiore animo passus est
will-plead to-all ages because with-more-even spirit suffered he-has
se patriae eripi quam sibi exilium? quod
himself from-the-fatherland to-be-snatched than from-himself exile because

Sullae dictatori solus aliquid negavit et revocatus tantum
to-Sulla the-dictator alone something refused and recalled all
non retro cessit et longius fugit? 'viderint' inquit 'isti quos
but back withdrew and farther fled let-them-see he-says those whom
Romae deprehendit felicitas tua. videant largum in foro
at-Rome caught prosperity your let-them-see abundant in the-forum
sanguinem et supra Servilianum lacum (id enim proscriptionis
blood and above the-Servilian pool that for of-the-proscription
Sullanae spoliarium est) senatorum capita et passim
Sullan the-stripping-room is of-senators heads and everywhere
vagantis per urbem percussorum greges et multa milia
roaming through the-city of-assassins herds and many thousands
civium Romanorum uno loco post fidem, immo per ipsam
of-citizens Roman in-one place after a-pledge nay through the-very
fidem trucidata: videant ista qui exulare non possunt.'
pledge slaughtered let-them-see these-things who to-be-exiled not can

3.8 Quid ergo? felix est L. Sulla, quod illi descendenti
What then happy is Lucius Sulla because for-him going-down
ad forum gladio summovetur, quod capita sibi
to the-forum with-the-sword a-way-is-cleared because the-heads to-himself
consularium virorum patitur ostendi et pretium caedis
of-consular men he-allows to-be-shown and the-price of-slaughter
per quaestorem ac tabulas publicas numerat? et haec
through the-quaestor and records public he-counts-out and these
omnia facit ille, ille qui legem Corneliam tulit.
all-things does he he who the-law Cornelian carried

3.9 Veniamus ad Regulum: quid illi fortuna nocuit, quod illum
Let-us-come to Regulus how him fortune harmed because him
documentum fidei, documentum patientiae fecit? figunt cutem
a-proof of-faith a-proof of-endurance it-made pierce the-skin
clavi et quocumque fatigatum corpus reclinavit, vulneri
nails and wherever weary body he-has-leaned on-a-wound

incumbit, in perpetuam vigiliam suspensa sunt lumina:
he-lies into perpetual wakefulness held-open are the-eyes
quanto plus tormenti tanto plus erit gloriae. vis scire
by-how-much more of-torment by-so-much more will-be of-glory you-wish to-know
quam non paeniteat hoc pretio aestimasse virtutem? refice
how not he-may-repent at-this price to-have-valued virtue restore
illum et mitte in senatum: eandem sententiam dicet.
him and send into the-senate the-same opinion he-will-speak
Feliciorem ergo tu Maecenatem putas, cui amoribus 3.10
Happier therefore you Maecenas think to-whom over-loves
anxio et morosae uxoris cotidiana repudia deflenti somnus
anxious and of-a-peevish wife daily divorces bewailing sleep
per symphoniarum cantum ex longinquo lene resonantium
through of-orchestras the-song from afar gently resounding
quaeritur? mero se licet sopiat et aquarum fragoribus
is-sought with-neat-wine himself though he-lull and of-waters by-the-crashings
avocet et mille voluptatibus mentem anxiam fallat: tam
divert and with-a-thousand pleasures mind anxious beguile as-much
vigilabit in pluma quam ille in cruce; sed illi solacium
he-will-lie-awake on down as that-one on the-cross but to-that-one a-solace
est pro honesto dura tolerare et ad causam a patientia
is for the-honorable hard-things to-endure and to the-cause from endurance
respicit, hunc voluptatibus marcidum et felicitate nimia
he-looks-back this-one with-pleasures enervated and by-prosperity excessive
laborantem magis is quae patitur vexat causa patiendi.
suffering more than-those-things which he-suffers vexes the-cause of-suffering
Non usque eo in possessionem generis humani vitia venerunt, 3.11
Not right to-that into possession of-the-race human vices have-come
ut dubium sit an electione fati data plures nasci Reguli
that doubtful it-be whether choice of-fate given more to-be-born Reguluses
quam Maecenates velint; aut si quis fuerit, qui audeat
than Maecenases would-wish or if anyone there-be who would-dare

dicere Maecenatem se quam Regulum nasci maluisse,
to-say Maecenas himself than Regulus to-be-born to-have-preferred
idem iste, taceat licet, nasci se Terentiam maluit.
the-same that-one be-silent though to-be-born himself Terentia preferred

3.12 Male tractatum Socratem iudicas, quod illam potionem
Badly treated Socrates you-judge because that draft
publice mixtam non aliter quam medicamentum inmortalitatis
publicly mixed not otherwise than a-medicine of-immortality
obduxit et de morte disputavit usque ad ipsam? male cum
he-drained and about death he-discussed right to itself badly with
illo actum est, quod gelatus est sanguis ac paulatim
him dealt it-has-been because congealed has the-blood and little-by-little
frigore inducto venarum vigor constitit?
with-cold brought-on of-the-veins the-vigor stopped

3.13 Quanto magis huic invidendum est quam illis quibus
By-how-much more this-one to-be-envied it-is than those to-whom
gemma ministratur, quibus exoletus omnia pati doctus
in-a-jewel it-is-served for-whom a-catamite all-things to-suffer taught
exsectae virilitatis aut dubiae suspensam auro nivem diluit!
of-cut-off manhood or doubtful hung in-gold snow dissolves
hi quicquid biberunt vomitu remetientur tristes et bilem
these whatever they-drank by-vomit will-measure-back gloomy and bile
suam regustantes, at ille venenum laetus et libens hauriet.
their-own tasting-again but he the-poison glad and willing will-drain

3.14 Quod ad Catonem pertinet, satis dictum est summamque
What to Cato pertains enough said it-has-been and-the-highest
illi felicitatem contigisse consensus hominum fatebitur, quem
to-him happiness to-have-befallen the-consensus of-men will-confess whom
sibi rerum natura delegit cum quo metuenda conlideret.
for-herself of-things nature chose with whom things-to-be-feared she-might-clash
‘inimicitiae potentium graves sunt: opponatur simul Pompeio,
enmities of-the-powerful grievous are let-him-be-opposed at-once to-Pompey

Caesari, Crasso; grave est a deterioribus honore anteiri:
to-Caesar to-Crassus grievous it-is by inferiors in-honor to-be-surpassed
Vatinio postferatur; grave est civilibus bellis interesse:
to-Vatinius let-him-be-ranked-after grievous it-is in-civil wars to-take-part
toto terrarum orbe pro causa bona tam infeliciter quam
in-the-whole of-lands circle for a-cause good as unluckily as
pertinaciter militet; grave est manus sibi afferre: faciat.
stubbornly let-him-serve grievous it-is hands on-oneself to-lay let-him-do-it
quid per haec consequar? ut omnes sciant non esse
what through these-things shall-I-gain that all may-know not to-be
haec mala quibus ego dignum Catonem putavi.'
these-things evils of-which I worthy Cato thought

IV · THE TREE THE WIND STRENGTHENS

Prosperity comes even to the base; it is a great man's mark to master calamity, and a man never tried does not know his own strength. Great men welcome adversity as soldiers welcome war, and god, like a general sending his best on the hardest missions, hardens those he loves. Luxury and unbroken good fortune enervate. Spartan fathers have their sons flogged, the Germans live content in hardship, and the tree that the wind batters roots itself most firmly.

Prosperae res et in plebem ac vilia ingenia deveniunt: at 4.1
Prosperous things even to the-common-people and cheap natures come-down but
calamitates terroresque mortalium sub iugum mittere proprium
calamities and-terrors of-mortals under the-yoke to-send the-property
magni viri est. semper vero esse felicem et sine morsu animi
of-a-great man is always but to-be happy and without a-bite of-mind
transire vitam ignorare est rerum naturae alteram partem.
to-pass-through life to-be-ignorant-of is of-things of-nature the-other part

4.2 Magnus vir es: sed unde scio, si tibi fortuna non dat
A-great man you-are but whence do-I-know if to-you fortune not gives
facultatem exhibendae virtutis? descendisti ad Olympia,
the-opportunity of-displaying virtue you-have-gone-down to Olympia
sed nemo praeter te: coronam habes, victoriam non habes;
but no-one besides you the-crown you-have the-victory not you-have
non gratulor tanquam viro forti, sed tanquam consulatum
not I-congratulate as a-man brave but as a-consulship
praeturamve adepto: honore auctus es.
or-a-praetorship having-gained with-honor increased you-have-been

4.3 Item dicere et bono viro possum, si illi nullam
Likewise to-say also to-a-good man I-can if to-him no
occasionem difficilior casus dedit in qua vim animi sui
occasion a-more-difficult chance has-given in which the-force of-mind his-own
ostenderet: 'miserum te iudico, quod numquam fuisti
he-might-show wretched you I-judge because never have-you-been
miser. transisti sine adversario vitam; nemo sciet quid
wretched you-have-passed without an-adversary life no-one will-know what
potueris, ne tu quidem ipse.' opus est enim ad notitiam
you-could not you even yourself need is for toward knowledge
sui experimento; quid quisque posset nisi temptando
of-oneself of-trial what each could unless by-trying
non didicit. itaque quidam ipsi ultro se
not has-learned and-so some themselves of-their-own-accord themselves
cessantibus malis optulerunt et virtuti iturae in obscurum
to-tardy evils have-offered and for-virtue about-to-go into obscurity
occasionem per quam enitesceret quaesierunt.
an-occasion through which it-might-shine have-sought

4.4 Gaudent, inquam, magni viri aliquando rebus adversis,
Rejoice I-say great men sometimes in-things adverse
non aliter quam fortes milites bello; Triumphum ego
not otherwise than brave soldiers in-war Triumphus I

murmillonem sub Tib. Caesare de raritate munerum
a-murmillo under Tiberius Caesar about the-rarity of-the-games
audivi querentem: 'quam bella' inquit 'aetas perit!' avida est
heard complaining how fine he-says an-age perishes eager is
periculi virtus et quo tendat, non quid passura sit
of-danger virtue and whither it-is-heading not what about-to-suffer it-is
cogitat, quoniam etiam quod passura est gloriae pars est.
considers since even what about-to-suffer it-is of-glory part is
militares viri gloriantur vulneribus, laeti fluentem meliori
military men glory in-wounds glad flowing by-better
casu sanguinem ostentant; idem licet fecerint qui integri
chance blood they-show-off the-same though they-have-done who whole
revertuntur ex acie, magis spectatur qui saucius redit.
return from the-battle more is-looked-at who wounded comes-back
Ipsis, inquam, deus consulit, quos esse quam 4.5
For-them-themselves I-say god takes-thought whom to-be as
honestissimos cupit, quotiens illis materiam praebet aliquid
most-honorable he-desires whenever to-them material he-provides something
animose fortiterque faciendi, ad quam rem opus est aliqua
spiritedly and-bravely of-doing for which thing need is of-some
rerum difficultate: gubernatorem in tempestate, in acie
of-things difficulty the-helmsman in a-storm in battle
militem intellegas. unde possum scire quantum adversus
the-soldier you-would-understand whence can-I to-know how-much against
paupertatem tibi animi sit, si divitiis diffluis? unde
poverty to-you of-spirit there-is if in-riches you-melt-away whence
possum scire quantum adversus ignominiam et infamiam
can-I to-know how-much against disgrace and infamy
odiumque populare constantiae habeas, si inter plausus
and-hatred popular of-constancy you-have if amid applause
senescis, si te inexpugnabilis et inclinatione quadam mentium
you-grow-old if you invincible and by-an-inclination a-certain of-minds

pronus favor sequitur? unde scio quam aequo animo
favorable favor follows whence do-I-know with-how even spirit
laturus sis orbitatem, si quoscumque sustulisti vides?
about-to-bear you-are bereavement if whomever you-have-raised you-see
audivi te, cum alios consolareris: tunc conspexissem, si te
I-have-heard you when others you-were-consoling then I-would-have-seen if yourself
ipse consolatus esses, si te ipse dolere vetuisses.
you-yourself consoled you-had if yourself you-yourself to-grieve had-forbidden
4.6 Nolite, obsecro vos, expavescere ista, quae dii immortales
Do-not I-beg you take-fright-at these-things which the-gods immortal
velut stimulos admovent animis: calamitas virtutis occasio
like goads apply to-minds calamity of-virtue the-opportunity
est. illos merito quis dixerit miseros qui nimia felicitate
is those deservedly anyone would-call wretched who with-excessive prosperity
torpescunt, quos velut in mari lento tranquillitas iners
grow-numb whom as-if on a-sea sluggish a-calm idle
detinet; quicquid illis inciderit, novum veniet.
holds-back whatever to-them will-have-befallen new will-come
4.7 Magis urgent saeva inexpertos, grave est tenerae cervici
More press cruel-things the-inexperienced heavy is to-a-tender neck
iugum. ad suspicionem vulneris tiro pallescit, audacter
the-yoke at the-suspicion of-a-wound the-recruit grows-pale boldly
veteranus cruorem suum spectat, qui scit se saepe
the-veteran blood his-own looks-at who knows himself often
vicisse post sanguinem. hos itaque deus quos probat,
to-have-conquered after blood these and-so god whom he-approves
quos amat, indurat, recognoscit, exercet; eos autem quibus
whom he-loves hardens reviews exercises those however whom
indulgere videtur, quibus parcere, molles venturis malis
to-indulge he-seems whom to-spare soft for-coming evils
servat. erratis enim, si quem iudicatis exceptum: veniet et
he-keeps you-err for if anyone you-judge exempted will-come also

ad illum diu felicem sua portio; quisquis videtur dimissus
to him long happy his-own portion whoever seems dismissed
esse, dilatus est.
to-be deferred he-has-been
Quare deus optimum quemque aut mala valitudine aut 4.8
Why god best each either with-bad health or
luctu aut aliis incommodis afficit? quia in castris quoque
grief or other disadvantages afflicts because in the-camp also
periculosa fortissimis imperantur: dux lectissimos mittit,
dangerous-things on-the-bravest are-imposed the-general the-choicest sends
qui nocturnis hostes aggrediantur insidiis aut explorent
who by-nocturnal the-enemy may-attack ambushes or may-reconnoiter
iter aut praesidium loco deiciant. nemo eorum qui
the-route or a-garrison from-its-post may-dislodge no-one of-those who
exeunt dicit: 'male de me imperator meruit,' sed 'bene
go-out says badly of me the-commander has-deserved but well
iudicavit.' item dicant quicumque iubentur pati timidis
he-has-judged likewise let-say whoever are-ordered to-suffer for-the-timid
ignavisque flebilia: 'digni visi sumus deo in quibus
and-cowardly lamentable-things worthy seemed we-have to-god in whom
experiretur quantum humana natura posset pati.'
he-might-test how-much human nature could to-endure
Fugite delicias, fugite enervantem felicitatem, qua animi 4.9
Flee luxuries flee enervating prosperity by-which minds
permadescunt et nisi aliquid intervenit quod humanae sortis
are-soaked-through and unless something intervenes which of-human lot
admoneat, manent velut perpetua ebrietate sopiti. quem
may-remind they-remain as-if by-perpetual drunkenness stupefied whom
specularia semper ab afflatu vindicaverunt, cuius pedes inter
window-panes always from a-draft have-protected whose feet amid
fomenta subinde mutata tepuerunt, cuius cenationes subditus
poultices repeatedly changed have-been-warm whose dining-rooms set-beneath

et parietibus circumfusus calor temperavit, hunc levis
and through-the-walls poured-round heat has-tempered this-man a-light
aura non sine periculo stringet.
breeze not without danger will-graze

4.10 Cum omnia quae excesserunt modum noceant, periculosissima
Though all-things which have-exceeded measure harm most-dangerous
felicitatis intemperantia est: movet cerebrum, in vanas mentes
of-prosperity the-intemperance is it-moves the-brain into vain minds
imagines evocat, multum inter falsum ac verum mediae
images calls-up much between false and true of-intervening
caliginis fundit. quidni satius sit perpetuam infelicitatem
fog pours why-not better it-be perpetual unhappiness
advocata virtute sustinere quam infinitis atque immodicis
called-in with-virtue to-sustain than by-infinite and immoderate
bonis rumpi? lenior ieiunio mors est, cruditate dissiliunt.
goods to-be-burst gentler by-fasting death is from-indigestion they-burst-apart

4.11 Hanc itaque rationem dii sequuntur in bonis viris quam
This and-so method the-gods follow in good men which
in discipulis suis praeceptores, qui plus laboris ab is
in pupils their-own teachers who more of-labor from those
exigunt, in quibus certior spes est. nunquid tu invisos esse
demand in whom surer hope is surely-not you hated to-be
Lacedaemoniis liberos suos credis, quorum experiuntur
by-the-Lacedaemonians children their-own do-you-believe whose they-test
indolem publice verberibus admotis? ipsi illos patres
the-nature publicly with-blows applied themselves them the-fathers
adhortantur, ut ictus flagellorum fortiter perferant, et laceros
urge that the-strokes of-whips bravely they-endure and torn
ac semianimes rogant, perseverent vulnera praebere vulneribus.
and half-dead they-ask they-persist wounds to-offer to-wounds

Quid mirum, si dure generosos spiritus deus temptat? numquam 4.12
What wonder if harshly noble spirits god tests never
virtutis molle documentum est. verberat nos et lacerat fortuna:
of-virtue soft the-proof is beats us and tears fortune
patiamur! non est saevitia, certamen est, quod quo saepius
let-us-endure not it-is cruelty a-contest it-is which the more-often
adierimus, fortiores erimus: solidissima corporis pars est
we-will-have-entered braver we-will-be most-solid of-the-body part is
quam frequens usus agitavit. praebendi fortunae sumus, ut
which frequent use has-exercised to-be-offered to-fortune we-are that
contra illam ab ipsa duremur: paulatim nos sibi pares
against her by herself we-may-be-hardened little-by-little us to-herself equal
faciet, contemptum periculorum adsiduitas periclitandi dabit.
she-will-make contempt of-dangers persistence of-risking will-give
Sic sunt nauticis corpora ferendo mari dura, agricolis manus 4.13
So are for-sailors bodies by-bearing the-sea hard for-farmers hands
tritae, ad excutienda tela militares lacerti valent, agilia
worn for hurling weapons military arms are-strong nimble
sunt membra cursoribus: id in quoque solidissimum est
are limbs for-runners that in each most-solid is
quod exercuit. ad contemnendam patientiam malorum
which he-has-exercised to scorning endurance of-evils
animus patientia pervenit; quae quid in nobis efficere possit
the-mind by-endurance arrives which what in us to-effect can
scies, si aspexeris quantum nationibus nudis et
you-will-know if you-will-have-looked how-much to-nations naked and
inopia fortioribus labor praestet.
by-want braver toil provides
Omnes considera gentes in quibus Romana pax desinit, 4.14
All consider peoples in which the-Roman peace ends
Germanos dico et quicquid circa Histrum vagarum
the-Germans I-mean and whatever around the-Danube of-wandering

gentium occursat: perpetua illos hiemps, triste caelum
peoples crosses-our-path perpetual them winter a-gloomy sky
premit, maligne solum sterile sustentat; imbrem culmo aut
oppresses grudgingly soil barren sustains the-rain with-thatch or
fronde defendunt, super durata glacie stagna persultant, in
leaf they-keep-off over hardened by-ice the-pools they-bound for
alimentum feras captant.
food wild-beasts they-hunt

4.15 Miseri tibi videntur? nihil miserum est quod in naturam
Wretched to-you they-seem nothing wretched is which into nature
consuetudo perduxit; paulatim enim voluptati sunt quae
habit has-led little-by-little for for-a-pleasure are what-things
necessitate coeperunt. nulla illis domicilia nullaeque sedes
from-necessity began no to-them dwellings and-no seats
sunt nisi quas lassitudo in diem posuit; vilis et hic
are except which weariness for the-day has-set cheap and this
quaerendus manu victus, horrenda iniquitas caeli, intecta
to-be-sought by-hand food dreadful harshness of-sky uncovered
corpora: hoc quod tibi calamitas videtur tot gentium vita
bodies this which to-you a-calamity seems of-so-many peoples the-life
est! quid miraris bonos viros, ut confirmentur, concuti?
is why do-you-wonder good men that they-may-be-strengthened to-be-shaken

4.16 Non est arbor solida nec fortis nisi in quam frequens
Not is a-tree solid nor strong except into which frequent
ventus incursat; ipsa enim vexatione constringitur et
wind rushes by-the-very for buffeting it-is-tightened and
radices certius figit; fragiles sunt quae in aprica valle
roots more-surely fixes fragile are which in a-sunny valley
creverunt. pro ipsis ergo bonis viris est, ut esse interriti
have-grown for the-very therefore good men it-is that to-be fearless

possint, multum inter formidolosa versari et aequo animo
they-can much among fearful-things to-dwell and with-even spirit
ferre quae non sunt mala nisi male sustinenti.
to-bear what-things not are evils except badly to-one-bearing

V · FATE AND THE STEEP ROAD

Good men suffer for the sake of all, to show that what the crowd craves or dreads is neither good nor evil: riches go even to a pimp and blindness to Appius. The good labor while the worthless idle, and Demetrius tells the gods he would have offered them his children, his limbs, and his life before they called, had he known their will. Fate leads everything, and god himself obeys what he once decreed. The craftsman cannot change his material, and virtue's road, like Phaethon's, climbs steep.

Adice nunc, quod pro omnibus est optimum quemque, ut 5.1
Add now that for all it-is best each as
ita dicam, militare et edere operas. hoc est propositum
so I-may-say to-serve and to-put-forth works this is the-purpose
deo quod sapienti viro, ostendere haec quae vulgus
for-god which for-the-wise man to-show these-things which the-crowd
appetit, quae reformidat, nec bona esse nec mala; apparebit
seeks which it-dreads neither goods to-be nor evils it-will-appear
autem bona esse, si illa non nisi bonis viris tribuerit,
moreover goods to-be if them not except to-good men he-will-have-allotted
et mala esse, si tantum malis irrogaverit.
and evils to-be if only to-the-bad he-will-have-imposed
Detestabilis erit caecitas, si nemo oculos perdiderit, nisi cui 5.2
Detestable will-be blindness if no-one eyes will-have-lost except to-whom
eruendi sunt: itaque careant luce Appius et Metellus. non
to-be-gouged-out they-are and-so let-lack light Appius and Metellus not
sunt divitiae bonum: itaque habeat illas et Elius leno, ut
are riches a-good and-so let-have them even Elius the-pimp that

homines pecuniam, cum in templis consecraverint, videant et
men money when in temples they-have-consecrated may-see also
in fornice. nullo modo magis potest deus concupita traducere,
in the-brothel by-no way more can god things-coveted to-discredit
quam si illa ad turpissimos defert, ab optimis abigit.
than if them to the-basest he-carries from the-best drives-away

5.3 'At iniquum est virum bonum debilitari aut configi
But unjust it-is a-man good to-be-crippled or to-be-pierced
aut alligari, malos integris corporibus solutos ac delicatos
or to-be-bound the-bad with-whole bodies loose and pampered
incedere.' quid porro? non est inicum fortes viros arma
to-strut what further not is unjust brave men arms
sumere et in castris pernoctare et pro vallo obligatis
to-take-up and in the-camp to-spend-the-night and before the-rampart with-bandaged
stare vulneribus, interim in urbe securos esse percisos
to-stand wounds meanwhile in the-city carefree to-be the-debauched
et professos inpudicitiam? quid porro? non est iniquum
and professing unchastity what further not is unjust
nobilissimas virgines ad sacra facienda noctibus excitari,
most-noble virgins for rites to-be-performed by-night to-be-roused
altissimo somno inquinatas frui?
deepest sleep the-defiled to-enjoy

5.4 Labor optimos citat: senatus per totum diem saepe
Toil the-best summons the-senate through the-whole day often
consulitur, cum illo tempore vilissimus quisque aut in
is-consulted while at-that time most-worthless each either in
campo otium suum oblectet aut in popina lateat aut
the-Campus leisure his-own amuses or in a-cookshop lurks or
tempus in aliquo circulo terat. idem in hac magna re
time in some circle wastes the-same in this great thing
publica fit: boni viri laborant, impendunt, impenduntur
public happens good men toil spend are-spent

et volentes quidem; non trahuntur a fortuna, sequuntur
and willing indeed not they-are-dragged by fortune they-follow
illam et aequant gradus. si scissent, antecessissent.
her and match the-steps if they-had-known they-would-have-gone-ahead
Hanc quoque animosam Demetri fortissimi viri vocem audisse 5.5
This also spirited of-Demetrius bravest man utterance to-have-heard
me memini: 'hoc unum' inquit 'de vobis, di immortales,
me I-remember this one-thing he-says about you gods immortal
queri possum, quod non ante mihi notam voluntatem
to-complain I-can that not before to-me known will
vestram fecistis; prior enim ad ista venissem, ad quae
your you-made first for to those-things I-would-have-come to which
nunc vocatus adsum. vultis liberos sumere? vobis illos
now summoned I-am-present do-you-wish children to-take for-you them
sustuli; vultis aliquam partem corporis? sumite; non magnam
I-raised do-you-wish some part of-the-body take not a-great
rem promitto, cito totum relinquam; vultis spiritum?
thing I-promise soon the-whole I-will-leave do-you-wish breath
quidni nullam moram faciam, quo minus recipiatis quod
why-not no delay should-I-make whereby less you-take-back what
dedistis? a volente feretis quicquid petieritis.
you-gave from a-willing-one you-will-carry-off whatever you-will-have-sought
Quid ergo est? maluissem offerre quam tradere. quid 5.6
What then is-it I-would-have-preferred to-offer than to-hand-over what
opus fuit auferre? accipere potuistis; sed ne nunc quidem
need was to-take-away to-receive you-could but not now even
auferetis, quia nihil eripitur nisi retinenti.' nihil
you-will-take-away because nothing is-snatched except from-one-holding-back nothing
cogor, nihil patior invitus nec servio deo sed assentior,
am-I-compelled nothing do-I-suffer unwilling nor do-I-serve god but I-assent

eo quidem magis, quod scio omnia certa et in aeternum
by-that indeed more because I-know all-things fixed and for ever
dicta lege decurrere.
by-spoken law to-run-down

5.7 Fata nos ducunt et quantum cuique temporis restat prima
The-fates us lead and how-much to-each of-time remains the-first
nascentium hora disposuit. causa pendet ex causa, privata
of-those-being-born hour has-arranged cause hangs from cause private
ac publica longus ordo rerum trahit: ideo fortiter omne
and public a-long order of-things drags therefore bravely everything
patiendum est, quia non, ut putamus, incidunt cuncta sed
to-be-endured it-is because not as we-think fall-in all-things but
veniunt. olim constitutum est quid gaudeas, quid
they-come long-ago settled it-has-been what you-may-rejoice-at what
fleas, et quamvis magna videatur varietate singulorum
you-may-weep-at and although by-great it-may-seem variety of-individuals
vita distingui, summa in unum venit: accipimus peritura
the-life to-be-marked-off the-sum into one comes we-receive things-to-perish
perituri.
about-to-perish

5.8 Quid itaque indignamur? quid querimur? ad hoc parti sumus.
Why and-so are-we-indignant why do-we-complain for this begotten we-are
utatur ut vult suis natura corporibus; nos laeti ad omnia
let-use as she-wishes her-own nature bodies we glad toward all-things
et fortes cogitemus nihil perire de nostro. quid est boni viri?
and brave let-us-think nothing to-perish of our-own what is of-a-good man
praebere se fato. grande solacium est cum universo rapi;
to-offer himself to-fate a-great solace it-is with the-universe to-be-swept
quicquid est quod nos sic vivere, sic mori iussit, eadem
whatever it-is which us so to-live so to-die has-ordered by-the-same
necessitate et deos alligat. inrevocabilis humana pariter ac
necessity also the-gods binds irrevocable human-things equally and

divina cursus vehit: ille ipse omnium conditor et rector
divine a-course carries he himself of-all founder and ruler
scripsit quidem fata, sed sequitur, semper paret, semel iussit.
wrote indeed the-fates but he-follows always he-obeys once he-ordered
'Quare tamen deus tam iniquus in distributione fati fuit, 5.9
Why yet god so unjust in the-distribution of-fate was
ut bonis viris paupertatem et vulnera et acerba funera
that to-good men poverty and wounds and bitter deaths
ascriberet?' non potest artifex mutare materiam: hoc
he-should-assign not can the-craftsman to-change the-material this
passa est. quaedam separari a quibusdam non possunt,
suffered it-has some-things to-be-separated from some-things not can
cohaerent, individua sunt. languida ingenia et in somnum
they-cohere indivisible they-are sluggish natures and into sleep
itura aut in vigiliam somno simillimam inertibus nectuntur
about-to-go or into a-waking to-sleep most-like from-inert are-woven
elementis; ut efficiatur vir cum cura dicendus, fortiore
elements that may-be-produced a-man with care to-be-spoken-of of-a-stronger
fato opus est. non erit illi planum iter: sursum oportet
fate need is not will-be to-him level the-road upward it-is-needful
ac deorsum eat, fluctuetur ac navigium in turbido regat.
and downward he-go he-may-toss and the-vessel in turbulence steer
contra fortunam illi tenendus est cursus; multa accident
against fortune to-him to-be-held is the-course many-things will-happen
dura, aspera, sed quae molliat et conplanet ipse.
hard rough but which he-may-soften and level-out he-himself

5.10 Ignis aurum probat, miseria fortes viros. vide quam alte
Fire gold tests misery brave men see how high
escendere debeat virtus: scies illi non per secura
to-climb ought virtue you-will-know for-her not through carefree-places
vadendum.
to-be-gone

ardua prima via est et quam vix mane recentes
steep the-first road is and which scarcely in-the-morning fresh
enituntur equi; medio est altissima caelo,
struggle-up the-horses in-the-middle it-is highest in-heaven
unde mare et terras ipsi mihi saepe videre
whence the-sea and the-lands myself to-me often to-see
sit timor et pavida trepidet formidine pectus.
there-is fear and with-fearful trembles dread breast
ultima prona via est et eget moderamine certo;
last downhill the-road is and needs control sure
tunc etiam quae me subiectis excipit undis,
then even who me with-underlying receives waves
ne ferar in praeceps, Tethys solet ima vereri.
lest I-be-carried into headlong Tethys is-wont at-bottom to-fear

Haec cum audisset ille generosus adulescens: 'placet' inquit 5.11
These-things when had-heard that noble youth it-pleases he-says
'via; escendo. est tanti per ista ire casuro.'
the-road I-climb it-is of-so-much through these-things to-go for-one-about-to-fall
non desinit acrem animum metu territare:
not he-ceases keen spirit with-fear to-alarm

utque viam teneas nulloque errore traharis,
and-that the-road you-may-keep and-by-no error be-drawn-aside
per tamen adversi gradieris cornua tauri
through yet of-the-opposing you-will-step horns bull
Haemoniosque arcus violentique ora leonis.
and-the-Haemonian bow and-of-the-violent jaws lion

post haec ait: 'iunge datos currus! his quibus deterreri
after these-things he-says yoke granted chariot by-these by-which to-be-deterred
me putas incitor. libet illic stare ubi ipse Sol trepidat.'
me you-think I-am-spurred it-pleases there to-stand where the-very Sun trembles
humilis et inertis est tuta sectari: per alta virtus it.
of-a-lowly and inert-one it-is safe-things to-pursue through heights virtue goes

God does not let evil befall good men: he has removed from them crimes, lusts, and greed, and their outward goods they themselves despise. They suffer to teach others endurance. God speaks: he gave others false and gilded goods and gave the good the true ones, within. Let them scorn poverty, pain, death, and fortune, for he armed their minds against all of it, and he made dying the easiest thing of all: the way to freedom is short and open.

6.1 ‘Quare tamen bonis viris patitur aliquid mali deus fieri?’
Why yet to-good men allows something of-evil god to-happen
ille vero non patitur. omnia mala ab illis removit,
he indeed not allows all evils from them he-has-removed
scelera et flagitia et cogitationes improbas et avida consilia
crimes and outrages and thoughts wicked and greedy plans
et libidinem caecam et alieno imminentem avaritiam;
and lust blind and for-another's threatening avarice
ipsos tuetur ac vindicat: nunquid hoc quoque aliquis
them-themselves he-guards and protects surely-not this also anyone
a deo exigit, ut bonorum virorum etiam sarcinas servet?
from god demands that of-good men even the-baggage he-keep
remittunt ipsi hanc deo curam: externa contemnunt.
remit they-themselves this to-god care external-things they-scorn

6.2 Democritus divitias proiecit onus illas bonae mentis
Democritus riches threw-away a-burden them of-good mind
existimans: quid ergo miraris, si id deus bono viro
judging why then do-you-wonder if that god to-a-good man
accidere patitur quod vir bonus aliquando vult sibi
to-happen allows which a-man good sometimes wishes to-himself
accidere? filios amittunt viri boni: quidni, cum aliquando
to-happen sons lose men good why-not when sometimes
et occidant? in exilium mittuntur: quidni, cum aliquando
even they-kill into exile they-are-sent why-not when sometimes

ipsi patriam non repetituri relinquant? occiduntur:
they-themselves the-fatherland not about-to-seek-again they-leave they-are-killed
quidni, cum aliquando ipsi sibi manus afferant?
why-not when sometimes they-themselves on-themselves hands lay
Quare quaedam dura patiuntur? ut alios pati doceant; 6.3
Why some hard-things they-suffer that others to-suffer they-may-teach
nati sunt in exemplar. puta itaque deum dicere: 'quid
born they-are for an-example suppose and-so god to-say what
habetis quod de me queri possitis, vos, quibus recta
have-you that about me to-complain you-can you to-whom right-things
placuerunt? aliis bona falsa circumdedi et animos inanes
have-pleased to-others goods false I-put-around and minds empty
velut longo fallacique somnio lusi: auro illos et argento
as-if by-a-long and-deceitful dream I-mocked with-gold them and silver
et ebore adornavi, intus boni nihil est.
and ivory I-adorned within of-good nothing is
Isti quos pro felicibus aspicis, si non qua occurrunt 6.4
Those whom as happy you-look-at if not where they-meet-the-eye
sed qua latent videris, miseri sunt, sordidi, turpes,
but where they-lie-hid you-will-have-seen wretched they-are mean base
ad similitudinem parietum suorum extrinsecus culti; non
after the-likeness of-walls their-own outwardly adorned not
est ista solida et sincera felicitas: crusta est et quidem
is that solid and genuine happiness a-crust it-is and indeed
tenuis. itaque dum illis licet stare et ad arbitrium
thin and-so while to-them it-is-allowed to-stand and at will
suum ostendi, nitent et imponunt; cum aliquid incidit
their-own to-be-shown they-shine and impose when something befalls
quod disturbet ac detegat, tunc apparet quantum altae ac
which may-disturb and uncover then it-appears how-much of-deep and
verae foeditatis alienus splendor absconderit.
true foulness borrowed splendor has-hidden

6.5 Vobis dedi bona certa, mansura, quanto magis versaverit
To-you I-gave goods sure lasting by-how-much more will-have-turned-over
aliquis et undique inspexerit, meliora maioraque:
anyone and from-every-side will-have-inspected better and-greater
permisi vobis metuenda contemnere, cupiditates fastidire;
I-have-permitted to-you things-to-be-feared to-scorn desires to-disdain
non fulgetis extrinsecus, bona vestra introrsus obversa sunt.
not you-shine outwardly goods your inward turned are
sic mundus exteriora contempsit spectaculo sui laetus. intus
so the-universe outer-things has-scorned in-the-spectacle of-itself glad within
omne posui bonum; non egere felicitate felicitas vestra est.
all I-have-placed good not to-need happiness happiness your is
6.6 "At multa incidunt tristia, horrenda, dura toleratu." quia
But many-things befall sad dreadful hard to-bear because
non poteram vos istis subducere, animos vestros adversus
not I-could you from-these to-withdraw minds your against
omnia armavi: ferte fortiter. hoc est quo deum antecedatis:
all-things I-have-armed bear bravely this is wherein god you-may-surpass
ille extra patientiam malorum est, vos supra patientiam.
he outside endurance of-evils is you above endurance
contemnite paupertatem: nemo tam pauper vivit quam natus
scorn poverty no-one so poor lives as born
est; contemnite dolorem: aut solvetur aut solvet;
he-was scorn pain either it-will-be-dissolved or it-will-dissolve
contemnite mortem: quae vos aut finit aut transfert; contemnite
scorn death which you either ends or transfers scorn
fortunam: nullum illi telum quo feriret animum dedi.
fortune no to-her weapon with-which she-might-strike the-mind I-gave
6.7 Ante omnia cavi, ne quid vos teneret invitos; patet
Before all-things I-took-care lest anything you should-hold unwilling lies-open
exitus: si pugnare non vultis, licet fugere. ideo ex
the-way-out if to-fight not you-wish it-is-allowed to-flee therefore of

omnibus rebus quas esse vobis necessarias volui nihil feci
all things which to-be for-you necessary I-willed nothing I-made
facilius quam mori. prono animam loco posui: †trahitur;
easier than to-die on-a-sloping the-soul place I-put it-is-drawn [?]
adtendite modo et videbitis quam brevis ad libertatem et quam
attend only and you-will-see how short to liberty and how
expedita ducat via. non tam longas in exitu vobis quam
unencumbered leads the-road not so long at the-end for-you as
intrantibus moras posui; alioqui magnum in vos regnum
for-those-entering delays I-have-set otherwise great over you dominion
fortuna tenuisset, si homo tam tarde moreretur quam nascitur.
fortune would-have-held if man as slowly died as he-is-born
Omne tempus, omnis vos locus doceat quam facile sit 6.8
Every time every you place let-teach how easy it-is
renuntiare naturae et munus illi suum inpingere; inter
to-renounce nature and the-gift to-her its-own to-fling-back amid
ipsa altaria et sollemnes sacrificantium ritus, dum optatur
the-very altars and solemn of-those-sacrificing rites while is-prayed-for
vita, mortem condiscite. corpora opima taurorum exiguo
life death learn-thoroughly the-bodies fat of-bulls by-a-tiny
concidunt vulnere et magnarum virium animalia humanae
fall wound and of-great strength animals of-human
manus ictus inpellit; tenui ferro commissura cervicis
hand a-stroke fells with-thin steel the-joint of-the-neck
abrumpitur, et cum articulus ille qui caput collumque
is-severed and when joint that which the-head and-neck
committit incisus est, tanta illa moles corruit.
joins cut has-been so-great that mass collapses
Non in alto latet spiritus nec utique ferro eruendus 6.9
Not in the-deep lies-hidden the-breath nor assuredly by-steel to-be-dug-out
est; non sunt vulnere penitus inpresso scrutanda praecordia:
it-is not are by-a-wound deeply pressed to-be-searched the-vitals

in proximo mors est. non certum ad hos ictus destinavi
at hand death is not a-fixed for these blows I-have-appointed
locum: quacumque vis pervium est. ipsum illud quod
place wherever you-wish open is the-very that which
vocatur mori, quo anima discedit a corpore, brevius est
is-called to-die by-which the-soul departs from the-body shorter is
quam ut sentiri tanta velocitas possit: sive fauces nodus
than that to-be-felt such speed can whether the-throat a-noose
elisit, sive spiramentum aqua praeclusit, sive in caput
has-crushed or the-breathing water has-shut-off or on the-head
lapsos subiacentis soli duritia comminuit, sive haustus ignis
fallen of-underlying ground hardness has-shattered or swallowed fire
cursum animae remeantis interscidit: quicquid est, properat.
the-course of-breath returning has-cut-off whatever it-is it-hastens
ecquid erubescitis? quod tam cito fit, timetis diu!'
do-you-at-all blush that so quickly happens you-fear long

SENECA

De Constantia Sapientis

On the Constancy of the Wise Man

The Stoics differ from other philosophers as men from women: the others heal gently and as they may, while the Stoics take the manly road that lifts us quickly to a peak beyond fortune's reach. The way is not as steep as it looks from afar. Serenus had lately been indignant that Cato's age misunderstood him, ranked him below a Vatinius, stripped him of his toga in the forum, and let a mob spit on him and abuse him.

Tantum inter Stoicos, Serene, et ceteros sapientiam professos 1.1
So-much between the-Stoics Serenus and the-other wisdom having-professed
interesse quantum inter feminas et mares non inmerito
to-differ as-much-as between women and males not undeservedly
dixerim, cum utraque turba ad vitae societatem tantundem
I-would-say since each crowd to of-life the-partnership just-as-much
conferat, sed altera pars ad obsequendum, altera imperio
contributes but one part for obeying the-other for-command
nata sit. ceteri sapientes molliter et blande, ut fere
born is the-other wise-men softly and coaxingly as usually
domestici et familiares medici aegris corporibus, non qua
household and family physicians for-sick bodies not by-which
optimum et celerrimum est medentur sed qua licet;
best and quickest it-is heal but by-which it-is-allowed
Stoici virilem ingressi viam non ut amoena ineuntibus
the-Stoics a-manly having-entered road not that pleasant to-those-entering
videatur curae habent, sed ut quam primum nos eripiat
it-may-seem for-a-care have but that as soonest us it-may-snatch
et in illum editum verticem educat, qui adeo extra
and to that lofty summit may-lead-out which so-far beyond
omnem teli iactum surrexit, ut supra fortunam emineat.
every of-a-weapon cast has-risen that above fortune it-towers

1.2 ‘At ardua per quae vocamur et confragosa sunt.’ quid
But steep through which we-are-called and rugged are what
enim? plano aditur excelsum? sed ne tam abrupta
for on-the-level is-approached lofty but not so sheer
quidem sunt quam quidam putant. prima tantum pars
even are as some think the-first only part
saxa rupesque habet et invii speciem, sicut pleraque ex
rocks and-cliffs has and of-pathless the-look just-as most-things from
longinquo speculantibus abscisa et conexa videri solent, cum
afar to-those-viewing cut-off and joined to-seem are-wont since
aciem longinquitas fallat, deinde propius adeuntibus eadem
the-sight distance deceives then nearer to-those-approaching the-same
illa, quae in unum congesserat error oculorum, paulatim
those which into one had-heaped the-error of-the-eyes little-by-little
adaperiuntur, tum illis quae praecipitia ex intervallo
are-opened-up then to-those-things which steep from a-distance
apparebant redit lene fastigium.
appeared returns a-gentle slope

1.3 Nuper cum incidisset mentio M. Catonis, indigne ferebas,
Lately when had-come-up mention of-Marcus Cato indignantly you-took
sicut es iniquitatis impatiens, quod Catonem aetas sua
just-as you-are of-injustice impatient that Cato age his-own
parum intellexisset, quod supra Pompeios et Caesares
too-little had-understood that above Pompeys and Caesars
surgentem infra Vatinios posuisset, et tibi indignum videbatur,
rising below Vatiniuses it-had-placed and to-you unworthy it-seemed
quod illi dissuasuro legem toga in foro esset
that from-him about-to-speak-against a-law the-toga in the-forum had-been
erepta quodque a rostris usque ad arcum Fabianum per
snatched and-that from the-rostra right to the-arch Fabian through

seditiosae factionis manus traditus voces improbas et sputa
of-a-seditious faction the-hands passed-along words wicked and spittings
et omnis alias insanae multitudinis contumelias pertulisset.
and all other of-a-mad multitude insults he-had-endured

II · CATO, SURER THAN HERCULES

Seneca told Serenus he might grieve for the commonwealth, which Clodius and Vatinius were selling, but need not fear for Cato, since a wise man can receive neither injury nor insult. Cato is a surer model of the wise man than Ulysses or Hercules: he fought not monsters but ambition and the greed for power, held up the falling republic alone, and fell with it, for neither outlived the other. No mob could injure such a man.

Tum ego respondi habere te, quod rei publicae nomine 2.1
Then I answered to-have you what of-the-thing public on-account
movereris, quam hinc P. Clodius, hinc Vatinius ac
you-should-be-moved which here Publius Clodius there Vatinius and
pessimus quisque venundabat et caeca cupiditate correpti
worst each was-selling and by-blind desire seized
non intellegebant se dum vendunt et venire; pro ipso
not they-understood themselves while they-sell also to-be-sold for the-very
quidem Catone securum te esse iussi: nullam enim sapientem
indeed Cato carefree you to-be I-bade no for wise-man
nec iniuriam accipere nec contumeliam posse, Catonem
neither injury to-receive nor insult can Cato
autem certius exemplar sapientis viri nobis deos immortalis
moreover a-surer model of-the-wise man to-us the-gods immortal
dedisse quam Ulixen et Herculem prioribus saeculis. hos
to-have-given than Ulysses and Hercules in-earlier ages these

enim Stoici nostri sapientes pronuntiaverunt, invictos laboribus
for Stoics our wise-men have-pronounced unconquered by-toils
et contemptores voluptatis et victores omnium terrorum.
and scorners of-pleasure and conquerors of-all terrors
2.2 Cato non cum feris manus contulit, quas consectari
Cato not with wild-beasts hands joined which to-pursue
venatoris agrestisque est, nec monstra igne ac ferro
of-a-hunter and-a-rustic is nor monsters with-fire and steel
persecutus est nec in ea tempora incidit quibus credi
pursued has nor upon those times fell in-which to-be-believed
posset caelum umeris unius inniti; excussa iam antiqua
it-could the-sky on-the-shoulders of-one to-rest shaken-off already ancient
credulitate et saeculo ad summam perducto sollertiam cum
credulity and the-age to the-highest brought sophistication with
ambitu congressus, multiformi malo, et cum potentiae
bribery having-engaged a-many-shaped evil and with for-power
inmensa cupiditate, quam totus orbis in tres divisus satiare
boundless desire which the-whole world into three divided to-satisfy
non poterat, adversus vitia civitatis degenerantis et pessum
not could against the-vices of-a-state degenerating and to-the-bottom
sua mole sidentis stetit solus et cadentem rem publicam,
by-its-own mass sinking be-stood alone and falling the-thing public
quantum modo una retrahi manu poterat, tenuit, donec
as-far-as only by-one to-be-drawn-back hand could be-held until
abstractus comitem se diu sustentatae ruinae dedit
dragged-away a-companion himself long upheld for-the-ruin he-gave
simulque exstincta sunt quae nefas erat dividi; neque
and-together extinguished were what-things wrong it-was to-be-divided nor
enim Cato post libertatem vixit nec libertas post Catonem.
for Cato after liberty lived nor liberty after Cato

Huic tu putas iniuriam fieri potuisse a populo, 2.3
To-this-man you think injury to-be-done to-have-been-able by the-people
quod aut praeturam illi detraxit aut togam? quod sacrum
because either the-praetorship from-him it-took or the-toga because sacred
illud caput purgamentis oris adspersit? tutus est sapiens
that head with-the-refuse of-the-mouth it-spattered safe is the-wise-man
nec ulla affici aut iniuria aut contumelia potest.
nor by-any to-be-affected either injury or insult can

III · WHAT CANNOT BE WOUNDED

Serenus protests that the Stoics promise grand things and then, renaming everything, admit the wise man may lack food, rave, or serve a master; saying he bears injury calmly would be ordinary patience, but if they showed he cannot receive it, Serenus would become a Stoic. Seneca accepts the challenge: the wise man will be attacked, but the invulnerable is what is struck and not hurt. Like adamant or the sea-beaten cliff, his mind is proof against every blow.

Videor mihi intueri animum tuum incensum et effervescentem; 3.1
I-seem to-myself to-behold mind your inflamed and boiling-over
paras adclamare: 'haec sunt quae auctoritatem praeceptis
you-prepare to-cry-out these are what-things the-authority from-precepts
vestris detrahant: magna promittitis et quae ne optari
your take-away great-things you-promise and which not to-be-wished
quidem, nedum credi possint; deinde ingentia locuti
even much-less to-be-believed can then huge-things having-spoken
cum pauperem negastis esse sapientem, non negatis solere
when poor you-have-denied to-be the-wise-man not you-deny to-be-wont
illi et servum et tectum et cibum deesse, cum sapientem
to-him both a-slave and shelter and food to-be-lacking when the-wise-man
negastis insanire, non negatis et alienari et parum sana
you-have-denied to-be-mad not you-deny both to-be-deranged and too-little sound

verba emittere et quicquid vis morbi cogit audere, cum
words to-utter and whatever the-force of-disease compels to-dare when
sapientem negastis servum esse, idem non itis infitias
the-wise-man you-have-denied a-slave to-be the-same not you-go into-denial
et veniturum et imperata facturum et domino suo
both about-to-be-sold and things-ordered about-to-do and for-master his-own
servilia praestaturum ministeria: ita sublato alte supercilio in
servile about-to-perform services so raised high with-eyebrow into
eadem quae ceteri descenditis mutatis rerum nominibus.
the-same-things which the-others you-come-down with-changed of-things names

3.2 Tale itaque aliquid et in hoc esse suspicor, quod prima
Such and-so something also in this to-be I-suspect which at-first
specie pulchrum atque magnificum est, nec iniuriam nec
sight beautiful and magnificent is neither injury nor
contumeliam accepturum esse sapientem. multum autem
insult about-to-receive to-be the-wise-man much however
interest, utrum sapientem extra indignationem an extra
it-matters whether the-wise-man beyond indignation or beyond
iniuriam ponas. nam si dicis illum aequo animo laturum,
injury you-place for if you-say him with-even spirit about-to-bear
nullum habet privilegium, contigit illi res vulgaris
no he-has privilege has-befallen to-him a-thing common
et quae discitur ipsa iniuriarum assiduitate, patientia;
and which is-learned by-the-very of-injuries frequency endurance
si negas accepturum iniuriam, id est neminem illi
if you-deny about-to-receive injury that is no-one on-him
temptaturum facere, omnibus relictis negotiis Stoicus fio.'
about-to-try to-do-(it) all left-behind with-affairs Stoic I-become

3.3 Ego vero sapientem non imaginario honore verborum
I indeed the-wise-man not with-an-imaginary honor of-words
exornare constitui, sed eo loco ponere quo nulla permittatur
to-adorn have-resolved but in-that place to-put where no is-permitted

iniuria. ‘quid ergo? nemo erit qui lacessat, qui temptet?’
injury what then no-one will-there-be who provokes who attempts
nihil in rerum natura tam sacrum est, quod sacrilegum non
nothing in of-things nature so sacred is which a-sacrilegious-man not
inveniat, sed non ideo divina minus in sublimi sunt, si
finds but not therefore divine-things less on high are if
exsistunt qui magnitudinem multum ultra se positam non
there-arise who greatness far beyond themselves placed not
tacturi appetant; invulnerabile est non quod non feritur,
about-to-touch assail invulnerable is not what not is-struck
sed quod non laeditur: ex hac tibi nota sapientem exhibebo.
but what not is-harmed by this to-you mark the-wise-man I-will-show
Nunquid dubium est, quin certius robur sit quod non vincitur 3.4
Surely-not doubtful is-it that surer strength is which not is-conquered
quam quod non lacessitur, cum dubiae sint vires inexpertae,
than which not is-provoked since doubtful are strengths untried
at merito certissima firmitas habeatur, quae omnis incursus
but deservedly surest firmness may-be-held which all assaults
respuit? sic tu sapientem melioris scito esse naturae, si nulla
spits-back so you the-wise-man of-better know to-be nature if no
illi iniuria nocet, quam si nulla fit. et illum fortem virum
to-him injury harms than if none is-done and him a-brave man
dicam, quem bella non subigunt nec admota vis hostilis
I-will-call whom wars not subdue nor applied force of-the-enemy
exterret, non cui pingue otium est inter desides populos.
terrifies not to-whom fat leisure is among idle peoples
Hoc igitur dico, sapientem nulli esse iniuriae obnoxium; itaque 3.5
This therefore I-say the-wise-man to-no to-be injury liable and-so
non refert, quam multa in illum coiciantur tela, cum sit
not it-matters how many against him are-hurled weapons since he-is
nulli penetrabilis. quomodo quorundam lapidum inexpugnabilis
to-none penetrable as of-certain stones invincible

ferro duritia est nec secari adamas aut caedi vel deteri
by-iron the-hardness is nor to-be-cut adamant or to-be-hewn or to-be-worn-down
potest sed incurrentia ultro retundit, quemadmodum quaedam
can but things-assailing besides blunts as some-things
non possunt igne consumi sed flamma circumfusa rigorem
not can by-fire to-be-consumed but by-flame surrounded hardness
suum habitumque conservant, quemadmodum proiecti quidam
their-own and-form preserve as jutting some
in altum scopuli mare frangunt nec ipsi ulla saevitiae
into the-deep cliffs the-sea break nor they-themselves any of-savagery
vestigia tot verberati saeculis ostentant: ita sapientis
traces so-many beaten for-ages display so of-the-wise-man
animus solidus est et id roboris collegit, ut tam tutus
the-mind solid is and such of-strength has-gathered that as safe
sit ab iniuria quam illa quae rettuli.
he-is from injury as those-things which I-have-mentioned

IV · ARROWS AT THE SUN

Someone will try to injure the wise man, but the attempt will not reach him, as no arrow of the foolish king darkening the sky struck the sun and no chain let down into the sea touched Neptune. Those who wreck temples do no harm to the gods. To wish that no one would attempt it is to wish innocence on mankind; it matters to the wrongdoers, not to the wise man, and calm amid provocation shows his strength best.

4.1 ‘Quid ergo? non erit aliquis qui sapienti facere
What then not will-there-be someone who to-the-wise-man to-do
temptet iniuriam?’ temptabit, sed non perventuram ad eum;
may-try injury he-will-try but not about-to-reach to him
maiore enim intervallo a contactu inferiorum abductus
by-a-greater for distance from the-contact of-inferiors withdrawn

est, quam ut ulla vis noxia usque ad illum vires
he-has-been than that any force harmful right to him strength
suas perferat. etiam cum potentes et imperio editi et
its-own may-carry even when the-powerful and by-command raised-up and
consensu servientium validi nocere intendent, tam citra
by-the-consent of-those-serving strong to-harm will-aim so short-of
sapientiam omnes eorum impetus deficient, quam quae
wisdom all their attacks will-fail as things-which
nervo tormentisve in altum exprimuntur, cum extra visum
by-string or-by-engines into the-height are-driven when beyond sight
exilierint, citra caelum tamen flectuntur.
they-have-leapt short-of heaven yet are-bent-back

Quid? tu putas tum, cum stolidus ille rex multitudine 4.2
What you think then when stupid that king with-the-multitude
telorum diem obscuraret, ullam sagittam in solem incidisse
of-weapons the-day darkened any arrow into the-sun to-have-fallen
aut demissis in profundum catenis Neptunum potuisse
or with-let-down into the-deep chains Neptune to-have-been-able
contingi? ut caelestia humanas manus effugiunt et ab his
to-be-touched as heavenly-things human hands escape and by those
qui templa diruunt ac simulacra conflant nihil divinitati
who temples tear-down and images melt-down nothing to-divinity
nocetur, ita quicquid fit in sapientem proterve,
harm-is-done so whatever is-done against the-wise-man impudently
petulanter, superbe, frustra temptatur.
wantonly arrogantly in-vain is-attempted

'At satius erat neminem esse qui facere vellet.' rem 4.3
But better it-was no-one to-be who to-do would-wish a-thing
difficilem optas humano generi, innocentiam; et non
difficult you-wish for-the-human race innocence and not
fieri eorum interest qui facturi sunt, non eius qui pati
to-be-done of-those it-concerns who about-to-do are not of-him who to-suffer

ne si fiat quidem potest. immo nescio an magis
not if it-be-done even can nay I-know-not whether more
vires sapientiae ostendat tranquillitas inter lacessentia,
the-strength of-wisdom may-show tranquility amid provocations
sicut maximum argumentum est imperatoris armis virisque
just-as the-greatest proof is of-a-commander in-arms and-men
pollentis tuta securitas in hostium terra.
strong safe freedom-from-care in of-the-enemy land

V · ALL MINE IS WITH ME

Seneca divides injury from insult: the first is graver, the second hurts only the delicate, though some fear words more than blows, like children frightened by masks. Injury aims to inflict evil, but the wise man's only evil is baseness, which cannot enter where virtue is, and he can lose nothing, since virtue is neither given nor taken by fortune. When Demetrius sacked Megara, Stilbo, stripped of property and daughters, said that all his goods were with him.

5.1 Dividamus, si tibi videtur, Serene, iniuriam a contumelia.
Let-us-divide if to-you it-seems Serenus injury from insult
prior illa natura gravior est, haec levior et tantum
the-former that by-nature heavier is this lighter and only
delicatis gravis, qua non laeduntur homines sed
to-the-fastidious heavy by-which not are-harmed men but
offenduntur. tanta est tamen animorum dissolutio et vanitas,
are-offended so-great is yet of-minds the-slackness and vanity
ut quidam nihil acerbius putent: sic invenies servum qui
that some nothing more-bitter think so you-will-find a-slave who
flagellis quam colaphis caedi malit et qui mortem
with-whips than with-cuffs to-be-beaten would-prefer and who death
ac verbera tolerabiliora credat quam contumeliosa verba.
and lashes more-bearable believes than insulting words

Ad tantas ineptias perventum est, ut non dolore tantum 5.2
To such absurdities come it-has-been that not by-pain only
sed doloris opinione vexemur more puerorum, quibus
but of-pain by-the-opinion we-are-vexed in-the-manner of-children to-whom
metum incutit umbra et personarum deformitas et depravata
fear strikes a-shadow and of-masks the-ugliness and distorted
facies, lacrimas vero evocant nomina parum grata auribus
a-face tears indeed call-forth names too-little pleasing to-the-ears
et digitorum motus et alia quae impetu quodam
and of-fingers the-movements and other-things which with-a-rush a-certain
erroris inprovidi refugiunt.
of-error unforeseeing they-flee-from
Iniuria propositum hoc habet aliquem malo adficere; malo 5.3
Injury as-purpose this has someone with-evil to-afflict for-evil
autem sapientia non relinquit locum— unum enim illi malum
however wisdom not leaves room one for to-it evil
est turpitudo, quae intrare eo ubi iam virtus honestumque est
is shame which to-enter there where already virtue and-the-honorable is
non potest—: ergo, si iniuria sine malo nulla est, malum nisi
not can therefore if injury without evil none is evil except
turpe nullum est, turpe autem ad honestis occupatum
shameful none is the-shameful however to with-honorable-things one-occupied
pervenire non potest, iniuria ad sapientem non pervenit.
to-reach not can injury to the-wise-man not reaches
nam si iniuria alicuius mali patientia est, sapiens autem
for if injury of-some evil the-suffering is the-wise-man however
nullius mali est patiens, nulla ad sapientem iniuria pertinet.
of-no evil is a-sufferer no to the-wise-man injury pertains
Omnis iniuria deminutio eius est in quem incurrit, nec 5.4
Every injury a-diminishing of-him is against whom it-runs nor
potest quisquam iniuriam accipere sine aliquo detrimento
can anyone injury to-receive without some loss

vel dignitatis vel corporis vel rerum extra nos positarum.
either of-dignity or of-body or of-things outside us placed
sapiens autem nihil perdere potest; omnia in se reposuit,
the-wise-man however nothing to-lose can all-things in himself he-has-stored
nihil fortunae credit, bona sua in solido habet contentus
nothing to-fortune he-entrusts goods his-own in solid-ground he-has content
virtute, quae fortuitis non indiget ideoque nec augeri
with-virtue which chance-things not needs and-therefore neither to-be-increased
nec minui potest— nam et in summum perducta
nor to-be-diminished can for both to the-highest brought
incrementi non habent locum et nihil eripit fortuna nisi
of-increase not have room and nothing snatches fortune except
quod dedit; virtutem autem non dat, ideo nec detrahit—
what she-gave virtue however not she-gives therefore nor takes-away
libera est, inviolabilis, immota, inconcussa, sic contra casus
free it-is inviolable unmoved unshaken so against chances
indurat, ut ne inclinari quidem, nedum vinci possit;
it-hardens that not to-be-bent even much-less to-be-conquered it-can
5.5 Adversus adparatus terribilium rectos oculos tenet, nihil ex
Against displays of-terrible-things straight eyes he-keeps nothing of
vultu mutat, sive illi dura sive secunda ostentantur.
countenance he-changes whether to-him hard-things or favorable are-shown
itaque nihil perdet quod perire sensurus sit; unius
and-so nothing he-will-lose which to-perish about-to-feel he-would-be of-one
enim in possessione virtutis est, ex qua depelli nunquam
for in possession of-virtue he-is from which to-be-driven never
potest, ceteris precario utitur: quis autem iactura movetur
can-be other-things on-sufferance he-uses who moreover by-the-loss is-moved
alieni? quodsi iniuria nihil laedere potest ex his quae
of-another's but-if injury nothing to-harm can of those-things which

propria sapientis sunt, quia virtute salva sua salva
proper of-the-wise-man are because with-virtue safe his-own safe
sunt, iniuria sapienti non potest fieri.
are injury to-the-wise-man not can to-be-done
Megaram Demetrius ceperat, cui cognomen Poliorcetes 5.6
Megara Demetrius had-taken to-whom the-surname Poliorcetes
fuit. ab hoc Stilbon philosophus interrogatus, num aliquid
was by him Stilbo the-philosopher asked whether anything
perdidisset: 'nihil,' inquit 'omnia mea mecum sunt.' atqui et
he-had-lost nothing he-says all-things my with-me are and-yet both
patrimonium eius in praedam cesserat et filias rapuerat
patrimony his into plunder had-gone and daughters had-seized
hostis et patria in alienam dicionem pervenerat et ipsum
the-enemy and fatherland into another's sway had-come and him
rex circumfusus victoris exercitus armis ex superiore
the-king surrounded of-the-victorious army by-arms from a-higher
loco rogitabat.
place kept-asking
At ille victoriam illi excussit et se urbe capta 5.7
But he the-victory from-him shook-out and himself with-the-city taken
non invictum tantum sed indemnem esse testatus est.
not unconquered only but unharmed to-be testified he-has
habebat enim vera secum bona, in quae non est manus
he-had for true with-himself goods on which not is of-hand
iniectio, at quae dissipata et direpta ferebantur, non
laying-on but what-things scattered and plundered were-being-carried not
iudicabat sua sed adventicia et nutum fortunae sequentia.
he-judged his-own but adventitious and the-nod of-fortune following
ideo ut non propria dilexerat; omnium enim extrinsecus
therefore as not his-own he-had-loved of-all for from-outside
adfluentium lubrica et incerta possessio est.
flowing-in slippery and uncertain the-possession is

If war and the city-sacker took nothing from Stilbo, no thief or slanderer can injure him. Amid the burning city one man had peace. Stilbo speaks: rams and mines can topple walls, but no engine shakes a well-founded mind; he has escaped the ruins, does not know his daughters' fate, and still declares his estate whole, for fortune conquered only his fortune. The wise man's goods stand behind walls no Alexander can enter, and are equal to what the gods possess.

6.1 Cogita nunc an huic fur aut calumniator aut vicinus
Consider now whether to-this-man a-thief or a-slanderer or a-neighbor
impotens aut dives aliquis regnum orbae senectutis exercens
unrestrained or rich some-man the-tyranny of-childless old-age exercising
facere iniuriam possit, cui bellum et hostis et ille
to-do injury can from-whom war and an-enemy and that-one
egregiam artem quassandarum urbium professus eripere
the-outstanding art of-shattering cities having-professed to-snatch
nihil potuit.
nothing could

6.2 Inter micantis ubique gladios et militarem in rapina
Amid flashing everywhere swords and the-military in plunder
tumultum, inter flammas et sanguinem stragemque impulsae
uproar amid flames and blood and-the-slaughter of-a-stricken
civitatis, inter fragorem templorum super deos suos
city amid the-crash of-temples upon gods their-own
cadentium uni homini pax fuit. non est itaque,
falling to-one man peace there-was not there-is-(reason) and-so
quod audax iudices promissum, cuius tibi, si parum
that rash you-should-judge the-promise of-which to-you if too-little
fidei habeo, sponsorem dabo. vix enim credis tantum
of-credit I-have a-guarantor I-will-give hardly for you-believe so-much

firmitatis in hominem aut tantam animi magnitudinem
of-firmness into a-man or so-great of-mind greatness
cadere; sed is prodit in medium qui dicat:
to-fall but he comes-forth into the-middle who may-say
'Non est quod dubites, an attollere se 6.3
Not there-is-(reason) that you-should-doubt whether to-raise himself
homo natus supra humana possit, an dolores, damna,
a-man born above human-things can whether pains losses
ulcerationes, vulnera, magnos motuus rerum circa se
ulcerations wounds great upheavals of-things around him
frementium securus aspiciat et dura placide ferat et
roaring carefree he-can-look-at and hard-things calmly bear and
secunda moderate, nec illis cedens nec his fretus,
favorable-things moderately neither to-those yielding nor on-these relying
unus idemque inter diversa sit nec quicquam suum nisi
one and-the-same amid different-things be nor anything his-own except
se putet, et se quoque ea parte qua melior est.
himself think and himself also in-that part in-which better he-is
En adsum hoc vobis probaturus, sub isto tot civitatium 6.4
Lo I-am-here this to-you about-to-prove under that of-so-many cities
eversore munimenta incussu arietis labefieri et turrium
overthrower fortifications by-the-blow of-the-ram to-be-shaken and of-towers
altitudinem cuniculis ac latentibus fossis repente desidere
the-height by-tunnels and hidden ditches suddenly to-sink
et aequaturum editissimas arces aggerem crescere, at nulla
and about-to-equal the-loftiest citadels a-mound to-grow but no
machinamenta posse reperiri, quae bene fundatum animum
engines to-be-able to-be-found which well founded mind
agitent.
can-shake

6.5 Erepsi modo e ruinis domus et incendis undique
I-have-crept just-now from the-ruins of-(my)-house and with-fires everywhere
relucentibus flammas per sanguinem fugi; filias meas quis
glaring the-flames through blood I-have-fled daughters my what
casus habeat, an peior publico, nescio; solus et senior et
chance holds whether worse than-the-public I-know-not alone and older and
hostilia circa me omnia videns tamen integrum incolumemque
hostile-things around me all seeing yet whole and-unharmed
esse censum meum profiteor: teneo, habeo quicquid mei habui.
to-be estate my I-declare I-hold I-have whatever of-mine I-had

6.6 Non est quod me victum victoremque te credas:
Not there-is-(reason) that me conquered and-conqueror you you-should-believe
vicit fortuna tua fortunam meam. caduca illa et
conquered fortune your fortune my perishable those-things and
dominum mutantia ubi sint nescio; quod ad res meas
master changing where they-are I-know-not what to things my
pertinet, mecum sunt, mecum erunt.
pertains with-me are with-me will-be

6.7 Perdiderunt isti divites patrimonia, libidinosi amores suos
Have-lost those rich-men patrimonies the-lustful loves their-own
et magno pudoris impendio dilecta scorta, ambitiosi
and at-great of-shame expense loved harlots the-ambitious
curiam et forum et loca exercendis in publico
the-senate-house and the-forum and the-places for-practicing in public
vitiis destinata; feneratores perdiderunt tabellas, quibus
vices appointed the-usurers have-lost the-ledgers in-which
avaritia falso laeta divitias imaginatur: ego quidem omnia
avarice falsely glad riches imagines I indeed all-things
integra illibataque habeo. proinde istos interroga qui flent,
whole and-undiminished have accordingly those ask who weep

lamentantur, qui strictis gladiis nuda pro pecunia corpora
lament who to-drawn swords naked for money bodies
opponunt, qui hostem onerato sinu fugiunt.'
oppose who the-enemy with-loaded bosom flee
Ergo ita habe, Serene, perfectum illum virum, humanis 6.8
Therefore so hold Serenus perfect that man with-human
divinisque virtutibus plenum, nihil perdere. bona eius
and-divine virtues full nothing to-lose goods his
solidis et inexsuperabilibus munimentis praecincta sunt. non
with-solid and insurmountable fortifications girded are not
Babylonios illis muros contuleris, quos Alexander intravit,
the-Babylonian to-them walls you-would-compare which Alexander entered
non Carthaginis aut Numantiae moenia una manu capta,
not of-Carthage or of-Numantia the-walls by-one hand taken
non Capitolium arcemve, habent ista hostile vestigium:
not the-Capitol or-the-citadel have these hostile footprint
illa, quae sapientem tuentur, et a flamma et ab
those-things which the-wise-man protect both from flame and from
incursu tuta sunt, nullum introitum praebent, excelsa,
assault safe are no entrance offer lofty
inexpugnabilia, diis aequa.
impregnable to-the-gods equal

The wise man is no empty fiction: such men appear rarely, and Cato may even surpass the model. What harms must be stronger than what is harmed, and vice is not stronger than virtue, so the wise man cannot be hurt. Socrates' unjust condemnation was an injury done but not received, as a thief who leaves stolen goods in my house commits theft though I lose nothing; a crime is complete in intent, and receiving requires doing, not the reverse.

7.1 Non est quod dicas, ita ut soles, hunc sapientem
Not there-is-(reason) that you-should-say so as you-are-wont this wise-man
nostrum nusquam inveniri. non fingimus istud humani ingenii
our nowhere to-be-found not we-invent that of-human wit
vanum decus nec ingentem imaginem falsae rei concipimus,
empty ornament nor a-huge image of-a-false thing do-we-conceive
sed qualem conformamus, exhibuimus, exhibebimus, raro
but such-as we-shape we-have-shown we-will-show rarely
forsitan magnisque aetatium intervallis unum; neque enim
perhaps and-at-great of-ages intervals one nor for
magna et excedentia solitum ac vulgarem modum crebro
great-things and exceeding the-usual and common measure often
gignuntur. ceterum hic ipse M. Cato, a cuius mentione
are-born but this very Marcus Cato from whose mention
haec disputatio processit, vereor ne supra nostrum exemplar sit.
this discussion proceeded I-fear lest above our model be-be

7.2 Denique validius debet esse quod laedit eo quod laeditur;
Finally stronger ought to-be what harms than-that which is-harmed
non est autem fortior nequitia virtute: non potest ergo
not is however stronger wickedness than-virtue not can therefore
laedi sapiens. iniuria in bonos nisi a malis non
to-be-harmed the-wise-man injury against the-good except by the-bad not
temptatur; bonis inter se pax est, mali tam bonis
is-attempted to-the-good among themselves peace is the-bad as to-the-good

perniciosi quam inter se. quodsi laedi nisi infirmior
pernicious as among themselves but-if to-be-harmed except the-weaker
non potest, malus autem bono infirmior est, nec
not can the-bad-man moreover than-the-good weaker is nor
iniuria bonis nisi a dispari verenda est: iniuria in
injury to-the-good except from an-unequal to-be-feared is injury upon
sapientem virum non cadit. illud enim iam non es
the-wise man not falls that for now not you-are
admonendus neminem bonum esse nisi sapientem. 'si iniuste'
to-be-reminded no-one good to-be except the-wise-man if unjustly
inquit 'Socrates damnatus est, iniuriam accepit.'
he-says Socrates condemned was injury he-received

Hoc loco intellegere nos oportet posse evenire, ut faciat 7.3
In-this place to-understand us it-is-needful to-be-able to-happen that may-do
aliquis iniuriam mihi et ego non accipiam: tamquam si
someone injury to-me and I not receive as if
quis rem, quam e villa mea subripuit, in domo mea
anyone a-thing which from villa my he-stole in house my
ponat, ille furtum fecerit, ego nihil perdiderim.
should-place he theft will-have-done I nothing will-have-lost

Potest aliquis nocens fieri, quamvis non nocuerit: si quis cum 7.4
Is-able someone guilty to-become although not he-has-harmed if anyone with
uxore sua tamquam cum aliena concumbat, adulter erit,
wife his-own as with another's lies an-adulterer he-will-be
quamvis illa adultera non sit; aliquis mihi venenum dedit, sed
although she an-adulteress not be someone to-me poison gave but
vim suam remixtum cibo perdidit: venenum ille dando sceleri
force its-own mixed with-food it-lost poison he by-giving to-crime
se obligavit, etiam si non nocuit; non minus latro est, cuius
himself bound even if not it-harmed not less a-robber is whose

telum obposita veste elusum est. omnia scelera etiam ante
weapon by-opposed garment baffled was all crimes even before
effectum operis, quantum culpae satis est, perfecta sunt.
the-accomplishment of-the-deed as-far-as of-guilt enough is completed are
7.5 Quaedam eius condicionis sunt et hac vice copulantur, ut
Some-things of-that condition are and in-this way are-coupled that
alterum sine altero esse possit, alterum sine altero non
the-one without the-other to-be can the-other without the-other not
possit. quod dico conabor facere manifestum. possum pedes
can what I-say I-will-try to-make manifest I-can the-feet
movere, ut non curram: currere non possum, ut pedes
to-move so-that not I-run to-run not I-can so-that the-feet
non moveam; possum, quamvis in aqua sim, non natare:
not I-move I-can although in water I-be not to-swim
si nato, non possum in aqua non esse.
if I-swim not I-can in water not to-be
7.6 Ex hac sorte et hoc est de quo agitur. si iniuriam
Of this sort also this is about which it-is-treated if injury
accepi, necesse est factam esse; si est facta, non
I-have-received necessary it-is done to-have-been if it-has been-done not
est necesse accepisse me. multa enim incidere possunt
it-is necessary to-have-received me many-things for to-intervene can
quae submoveant iniuriam: ut intentatam manum deicere
which may-remove injury as a-threatened hand to-strike-down
aliquis casus potest et emissa tela declinare, ita iniurias
some chance can and discharged weapons to-turn-aside so injuries
qualescumque potest aliqua res repellere et in medio
of-whatever-kind can some thing to-repel and in the-middle
intercipere, ut et factae sint nec acceptae.
to-intercept so-that both done they-be and-not received

Justice cannot suffer injustice, and injury is done only unjustly, so the wise man cannot be injured; nor can anyone help him, since he lacks nothing a bad man could give. Like the gods, who need no help and cannot be hurt, he lives next to them, mortal only in body. Even fortune, which never leaves virtue's encounter an equal, cannot injure him, and if he bears death calmly he will bear loss, pain, and exile more easily still.

Praeterea iustitia nihil iniustum pati potest, quia non 8.1
Besides justice nothing unjust to-suffer can because not
coeunt contraria; iniuria autem non potest fieri nisi
come-together opposites injury however not can to-be-done except
iniuste: ergo sapienti iniuria non potest fieri. nec
unjustly therefore to-the-wise-man injury not can to-be-done nor
est quod mireris; si nemo illi potest iniuriam
there-is-(reason) that you-should-wonder if no-one to-him can injury
facere: ne prodesse quidem quisquam potest. et sapienti
to-do not to-help even anyone can and to-the-wise-man
nihil deest quod accipere possit loco muneris, et malus
nothing is-lacking which to-receive he-could in-place of-a-gift and the-bad-man
nihil potest dignum tribuere sapiente; habere enim
nothing can worthy to-bestow of-the-wise-man to-have for
prius debet quam dare, nihil autem habet quod ad se
first he-ought than to-give nothing however he-has which to himself
transferri sapiens gavisurus sit.
to-be-transferred the-wise-man about-to-rejoice would-be

Non potest ergo quisquam aut nocere sapienti aut 8.2
Not can therefore anyone either to-harm to-the-wise-man or
prodesse, quoniam divina nec iuvari desiderant nec
to-help since divine-things neither to-be-helped desire nor
laedi possunt, sapiens autem vicinus proximusque dis
to-be-harmed can the-wise-man moreover neighboring and-next to-the-gods

consistit, excepta mortalitate similis deo. ad illa nitens
stands excepted mortality like to-god toward those-things striving
pergensque excelsa, ordinata, intrepida, aequali et concordi
and-advancing lofty ordered fearless with-equal and harmonious
cursu fluentia, secura, benigna, bono publico nata, et sibi
course flowing carefree kindly for-the-good public born both to-himself
et aliis salutaria nihil humile concupiscet, nihil flebit.
and to-others wholesome nothing lowly he-will-covet nothing he-will-weep-for

8.3 Qui rationi innixus per humanos casus divino incedit animo,
Who on-reason leaning through human chances with-divine walks mind
non habet ubi accipiat iniuriam— ab homine me tantum
not has where he-may-receive injury from man me only
dicere putas? ne a fortuna quidem, quae quotiens cum
to-say do-you-think not from fortune even which as-often-as with
virtute congressa est, numquam par recessit. si maximum
virtue engaged has never equal did-it-withdraw if greatest
illud ultra quod nihil habent iratae leges ac saevissimi domini
that beyond which nothing have angry laws and most-savage masters
quod minentur, in quo imperium suum fortuna consumit,
which they-may-threaten in which power her-own fortune spends
aequo placidoque animo accipimus et scimus mortem
with-even and-calm spirit we-accept and we-know death
malum non esse, ob hoc ne iniuriam quidem, multo facilius
an-evil not to-be for this not an-injury even much more-easily
alia tolerabimus, damna et dolores, ignominias, locorum
other-things we-will-bear losses and pains disgraces of-places
commutationes, orbitates, discidia, quae sapientem, etiam si
changes bereavements separations which the-wise-man even if
universa circumveniant, non mergunt, nedum ut ad singulorum
all-together surround not sink much-less that at of-single-ones

impulsus maereat. et si fortunae iniurias moderate fert, quanto
the-pushes he-grieve and if of-fortune the-injuries moderately he-bears how-much
magis hominum potentium quos scit fortunae manus esse!
more of-men powerful whom he-knows of-fortune the-hands to-be

IX · THE BOXER WHO TIRES THE FIST

The wise man takes all wrongs as he takes winter or disease, crediting no one with design. Injuries mostly lie in hopes and fears, a lost legacy or a forged charge, and he lives by neither. Injury disturbs the mind, but he is free of disturbance and anger, and he even uses injury to test his virtue. Seneca asks only that the wise man be exempt, like athletes in the sacred games who win by tiring their opponents' hands.

Omnia itaque sic patitur ut hiemis rigorem et intemperantiam 9.1
All-things and-so so he-suffers as of-winter the-rigor and the-intemperance
caeli, ut fervores morbosque et cetera forte accidentia,
of-the-sky as fevers and-diseases and other-things by-chance happening
nec de quoquam tam bene iudicat, ut illum quicquam
nor about anyone so well does-he-judge that him anything
putet consilio fecisse, quod in uno sapiente est. aliorum
he-think by-design to-have-done which in one wise-man is of-others
omnium non consilia, sed fraudes et insidiae et motus
all not designs but frauds and plots and motions
animorum inconditi sunt, quos casibus adnumerat; omne
of-minds disordered are which to-chances he-counts every
autem fortuitum circa nos saevit et in vilia.
however chance-thing around us rages and against cheap-things
Illud quoque cogita, iniuriarum latissime patere materiam 9.2
That also consider of-injuries most-widely to-extend the-material
in illis per quae periculum nobis quaesitum est, ut
in those-things through which danger for-us sought has-been as

accusatore submisso aut criminatione falsa aut irritatis in
with-an-accuser suborned or by-a-charge false or with-roused against
nos potentiorum odiis quaeque alia inter togatos latrocinia
us of-the-more-powerful hatreds and-whatever other among toga-wearers robberies
sunt. est et illa iniuria frequens, si lucrum alicui
are there-is also that injury frequent if a-gain from-someone
excussum est aut praemium diu captatum, si magno
shaken-out has-been or a-reward long hunted if with-great
labore adfectata hereditas aversa est et quaestuosae
labor aimed-at an-inheritance diverted has-been and of-a-profitable
domus gratia erepta. haec effugit sapiens qui nescit
house the-favor snatched these-things escapes the-wise-man who knows-not
nec in spem nec in metum vivere.
neither in hope nor in fear to-live

9.3 Adice nunc quod iniuriam nemo inmota mente accipit,
Add now that injury no-one with-unmoved mind receives
sed ad sensum eius perturbatur, caret autem perturbatione
but at the-sense of-it is-disturbed lacks however disturbance
vir ereptus erroribus, moderator sui, altae quietis et
a-man rescued from-errors ruler of-himself of-deep quiet and
placidae. nam si tangit illum iniuria, et movet et impellit,
calm for if touches him injury both moves and drives
caret autem ira sapiens, quam excitat iniuriae species,
lacks however anger the-wise-man which arouses of-injury the-appearance
nec aliter careret ira nisi et iniuria, quam scit sibi
nor otherwise would-he-lack anger unless also injury which he-knows to-himself
non posse fieri. inde tam erectus laetusque est, inde
not to-be-able to-be-done hence so upright and-glad he-is hence
continuo gaudio elatus; adeo autem ad offensiones rerum
with-continuous joy elated so-far moreover at the-offenses of-things

hominumque non contrahitur, ut ipsa illi iniuria usui sit,
and-of-men not he-is-contracted that the-very to-him injury for-use is
per quam experimentum sui capit et virtutem temptat.
through which a-trial of-himself he-takes and virtue tests
Faveamus, obsecro vos, huic proposito aequisque et animis et 9.4
Let-us-favor I-beseech you this purpose and-with-fair both minds and
auribus adsimus, dum sapiens iniuriae excipitur! nec quicquam
ears let-us-attend while the-wise-man from-injury is-exempted nor anything
ideo petulantiae vestrae aut rapacissimis cupiditatibus aut
therefore from-wantonness your or from-most-rapacious desires or
caecae temeritati superbiaeque detrahitur: salvis vitiis vestris
from-blind rashness and-pride is-taken-away safe vices your
haec sapienti libertas quaeritur. non ut vobis facere non
this for-the-wise-man liberty is-sought not that to-you to-do not
liceat iniuriam, agimus, sed ut ille omnes iniurias in altum
it-be-allowed injury we-act but that he all injuries into the-deep
demittat patientiaque se ac magnitudine animi defendat.
may-sink and-by-endurance himself and by-greatness of-mind may-defend
Sic in certaminibus sacris plerique vicerunt caedentium 9.5
So in contests sacred most have-won of-the-strikers
manus obstinata patientia fatigando: ex hoc puta genere
the-hands by-stubborn endurance by-wearying of this suppose kind
sapientem eorum, qui exercitatione longa ac fideli robur
the-wise-man of-those who by-exercise long and faithful the-strength
perpetiendi lassandique omnem inimicam vim consecuti sunt.
of-enduring and-of-wearying all hostile force attained have

Seneca turns to insult, a lesser wrong the law does not punish: being refused admission, laughed at, or seated at the foot of the table. Such complaints belong to pampered and idle minds and mostly arise from the hearer's own interpretation; to feel insulted is to judge oneself despised. The wise man knows his greatness and does not even feel these slights, though he does feel pain, bereavement, and his country's ruin, which he overcomes rather than ignores.

10.1 Quoniam priorem partem percucurrimus, ad alteram
Since the-former part we-have-run-through to the-other
transeamus, qua quibusdam propriis, plerisque vero
let-us-pass by-which with-some proper with-most indeed
communibus contumeliam refutabimus. est minor iniuria,
common insult we-will-refute it-is a-lesser injury
quam queri magis quam exequi possumus, quam leges
which to-complain-of rather than to-prosecute we-can which the-laws
quoque nulla dignam vindicta putaverunt.
also of-no worthy vengeance have-thought

10.2 Hunc affectum movet humilitas animi contrahentis se
This feeling moves the-lowliness of-a-mind contracting itself
ob dictum factum inhonorificum: 'ille me hodie non
on-account-of a-word a-deed dishonoring he me today not
admisit, cum alios admitteret,' et 'sermonem meum aut
admitted when others he-admitted and talk my either
superbe aversatus est aut palam risit,' et 'non in medio
haughtily rejected he-has or openly laughed and not in the-middle
me lecto sed in imo collocavit,' et alia huius notae,
me couch but in the-lowest he-placed and other-things of-this mark
quae quid vocem nisi querellas nausiantis animi? in
which what should-I-call except complaints of-a-nauseated mind into

quae fere delicati et felices incidunt; non vacat enim
which usually the-pampered and prosperous fall not has-leisure for
haec notare cui peiora instant.
these-things to-note to-whom worse-things press
Nimio otio ingenia natura infirma et muliebria et inopia 10.3
By-excessive leisure natures by-nature weak and womanish and from-want
verae iniuriae lascivientia his commoventur, quorum pars
of-real injury running-riot by-these are-moved of-which part
maior constat vitio interpretantis. itaque nec prudentiae
greater consists in-the-fault of-the-interpreter and-so neither of-prudence
quicquam in se esse nec fiduciae ostendit qui contumelia
anything in himself to-be nor of-confidence shows who by-insult
afficitur; non dubie enim contemptum se iudicat, et
is-affected not doubtfully for despised himself he-judges and
hic morsus non sine quadam humilitate animi evenit
this bite not without a-certain lowliness of-mind comes-about
supprimentis se ac descendentis. sapiens autem a nullo
pressing-down itself and descending the-wise-man however by no-one
contemnitur, magnitudinem suam novit nullique tantum
is-despised greatness his-own he-knows and-to-no-one so-much
de se licere renuntiat sibi et omnis has, quas
about himself to-be-allowed reports to-himself and all these which
non miserias animorum sed molestias dixerim, non vincit
not miseries of-minds but annoyances I-would-call not he-conquers
sed ne sentit quidem.
but not he-feels even
Alia sunt quae sapientem feriunt, etiam si non 10.4
Other-things there-are which the-wise-man strike even if not
pervertunt, ut dolor corporis et debilitas aut amicorum
they-overthrow as pain of-body and weakness or of-friends
liberorumque amissio et patriae bello flagrantis calamitas:
and-of-children loss and of-the-fatherland with-war blazing the-calamity

haec non nego sentire sapientem; nec enim lapidis illi
these-things not I-deny to-feel the-wise-man nor for of-a-stone to-him
duritiam ferrive adserimus. nulla virtus est, quae non sentiat
hardness or-of-iron do-we-claim no virtue is which not feels
se perpeti. quid ergo est? quosdam ictus recipit, sed receptos
itself to-endure what then is-it some blows he-receives but received
evincit et sanat et comprimit, haec vero minora ne sentit
he-overcomes and heals and checks these indeed lesser not he-feels
quidem nec adversus ea solita illa virtute utitur dura
even nor against them usual that virtue does-he-use hard-things
tolerandi, sed aut non adnotat aut digna risu putat.
of-bearing but either not he-notes or worthy of-laughter thinks

XI · NO ONE DESPISES HIS BETTER

Insults come mostly from the proud and those who bear prosperity badly, and greatness of soul passes them by like dreams. The wise man knows everyone is too far below him to look down on him. Insult comes from contempt, and no one despises his better; children who strike their parents insult no one. We even enjoy a slave's impudent wit and train boys for it, foolishly calling the same words abuse from a friend and a joke from a slave.

11.1 Praeterea cum magnam partem contumeliarum superbi
Besides since a-great part of-insults the-proud
insolentesque faciant et male felicitatem ferentes, habet
and-insolent make and badly prosperity bearing he-has
quo istum affectum inflatum respuat, pulcherrimam
with-which that feeling puffed-up he-may-spurn the-most-beautiful
virtutem omnium magnanimitatem: illa, quicquid eiusmodi
virtue of-all magnanimity it whatever of-that-kind

est, transcurrit ut vanas species somniorum visusque
is runs-past as empty images of-dreams and-visions
nocturnos nihil habentis solidi atque veri.
nocturnal nothing having of-solid and of-true
Simul illud cogitat omnes inferiores esse, quam ut 11.2
At-the-same-time that he-considers all lower to-be than that
illis audacia sit tanto excelsiora despicere. contumelia a
to-them boldness be so-much loftier-things to-look-down-on insult from
contemptu dicta est, quia nemo nisi quem contempsit
contempt named has-been because no-one except whom he-has-despised
tali iniuria notat; nemo autem maiorem melioremque
with-such injury brands no-one moreover a-greater and-better
contemnit, etiam si facit aliquid, quod contemnentes solent.
despises even if he-does something which despisers are-wont
nam et pueri os parentium feriunt et crines matris
for both boys the-face of-parents strike and the-hair of-the-mother
turbavit laceravitque infans et sputo adspersit aut nudavit
has-disordered and-torn an-infant and with-spittle spattered or has-bared
in conspectu suorum tegenda et verbis obscenioribus
in sight of-his-own things-to-be-covered and words rather-obscene
non pepercit, et nihil horum contumeliam dicimus. quare?
not spared and none of-these an-insult we-call why
quia qui facit contemnere non potest.
because who does to-despise not can
Eadem causa est, cur nos mancipiorum nostrorum urbanitas 11.3
The-same cause is why us of-slaves our the-wit
in dominos contumeliosa delectet, quorum audacia ita
against masters insulting delights whose boldness so
demum sibi in convivas ius facit, si coepit a
only for-itself against guests a-right makes if it-has-begun with
domino; et ut quisque contemptissimus et vel ludibrium est,
the-master and as each most-despised and even a-laughingstock is

ita solutissimae linguae est. pueros quidam in hoc mercantur
so of-the-loosest tongue he-is boys some for this buy
procaces et illorum impudentiam acuunt ac sub magistro
saucy and their shamelessness they-sharpen and under a-teacher
habent, qui probra meditate effundant, nec has contumelias
keep who abuses studiedly may-pour-out nor these insults
vocamus, sed argutias: quanta autem dementia est isdem
we-call but witticisms how-great however madness it-is by-the-same-things
modo delectari, modo offendi, et rem ab amico dictam
now to-be-delighted now to-be-offended and a-thing by a-friend said
maledictum vocare, a servulo ioculare convicium!
abuse to-call by a-little-slave a-jesting reproach

XII · GROWN MEN AT PLAY

The wise man regards all men as we regard children, since grown men keep a child's vices on a larger scale: they covet gold and cities instead of dice and nuts, and play at magistracies in earnest in the forum and the senate. So he takes their insults as jokes, and when he punishes them, as one tames a horse, it is not because he was wronged but to correct them so that they stop.

12.1 Quem animum nos adversus pueros habemus, hunc sapiens
What mind we toward children have this the-wise-man
adversus omnes, quibus etiam post iuventam canosque
toward all to-whom even after youth and-gray-hairs
puerilitas est. an quicquam isti profecerunt, quibus puerilis
childishness is or anything those have-progressed to-whom childish
animi mala sunt auctique in maius errores, qui a pueris
of-mind the-evils are and-increased into greater errors who from children
magnitudine tantum formaque corporum differunt, ceterum
in-size only and-in-shape of-bodies differ but

non minus vagi incertique, voluptatium sine dilectu
not less wandering and-uncertain of-pleasures without discrimination
adpetentes, trepidi et non ingenio sed formidine quieti?
desirous fearful and not by-nature but by-dread quiet
Non ideo quicquam inter illos puerosque interesse quis dixerit, 12.2
Not therefore anything between them and-children to-differ anyone would-say
quod illis talorum nucumve et aeris minuti avaritia
because for-those of-knucklebones or-of-nuts and of-copper small greed
est, his auri argentique et urbium, quod illi inter ipsos
is for-these of-gold and-of-silver and of-cities because those among themselves
magistratuus gerunt et praetextam fascesque ac tribunal
magistracies hold and the-bordered-toga and-the-fasces and the-tribunal
imitantur, hi eadem in campo foroque et in curia
imitate these the-same-things in the-Campus and-the-forum and in the-senate-house
serio ludunt, illi in litoribus harenae congestu simulacra
seriously play those on the-shores of-sand by-heaping likenesses
domuum excitant, hi ut magnum aliquid agentes in
of-houses raise these as-though great something doing in
lapidibus ac parietibus et tectis moliendis occupati tutelae
stones and walls and roofs building busied for-the-protection
corporum inventa in periculum verterunt. ergo par pueris
of-bodies things-invented into danger have-turned therefore equal to-children
longiusque progressis, sed in alia maioraque error est.
and-farther advanced but into other and-greater-things error is
Non inmerito itaque horum contumelias sapiens ut iocos 12.3
Not undeservedly and-so of-these the-insults the-wise-man as jokes
accipit, et aliquando illos tanquam pueros malo poenaque
receives and sometimes them as children with-hurt and-punishment
admonet, adficit, non quia accepit iniuriam, sed quia
admonishes afflicts not because he-received injury but because
fecerunt et ut desinant facere; sic enim et pecora verbere
they-did and that they-may-cease to-do so for also cattle by-the-lash

domantur, nec irascimur illis, cum sessorem recusaverunt,
are-tamed nor are-we-angry with-them when the-rider they-have-refused
sed conpescimus, ut dolor contumaciam vincat. ergo et
but we-restrain that pain obstinacy may-conquer therefore also
illud solutum scies, quod nobis opponitur: 'quare, si
that resolved you-will-know which to-us is-objected why if
non accepit iniuriam sapiens nec contumeliam, punit eos
not received injury the-wise-man nor insult he-punishes those
qui fecerunt?' non enim se ulciscitur, sed illos emendat.
who did not for himself he-avenges but them corrects

XIII · THE PHYSICIAN'S PATIENCE

No physician is angry at a raving patient or a feverish man's curses, and the wise man treats all men so, seeing the purple-clad as diseased. He is not flattered by a beggar's homage nor offended when a poor man fails to greet him, nor awed by the rich, nor hurt when a king passes him in silence, for a king's state is no more enviable than a keeper's of madmen. Security is the wise man's own good, and resenting insult honors the insulter.

13.1 Quid est autem, quare hanc animi firmitatem non
What is-there moreover why this of-mind firmness not
credas in virum sapientem cadere, cum tibi in
you-should-believe upon a-man wise to-fall when to-you in
aliis idem notare sed non ex eadem causa liceat? quis
others the-same to-note but not from the-same cause it-is-allowed what
enim phrenetico medicus irascitur? quis febricitantis et a
for with-a-madman physician is-angry who of-a-fevered-man and from
frigida prohibiti maledicta in malam partem accipit?
cold-water forbidden the-curses in bad part takes

Hunc affectum adversus omnis habet sapiens, quem 13.2
This feeling toward all has the-wise-man which
adversus aegros suos medicus, quorum nec obscena, si
toward sick his-own the-physician of-whom neither the-private-parts if
remedio egent, contrectare nec reliquias et effusa intueri
remedy they-need to-handle nor the-leavings and discharges to-look-at
dedignatur nec per furorem saevientium excipere convicia.
disdains nor through madness of-the-raging to-receive revilings
scit sapiens omnis hos, qui togati purpuratique incedunt
knows the-wise-man all these who in-togas and-in-purple strut
ut valentes, coloratos male sanos esse, quos non aliter videt
as healthy ruddy badly sane to-be whom not otherwise he-sees
quam aegros intemperantis. itaque ne succenset quidem, si
than as-sick intemperate and-so not is-he-angry even if
quid in morbo petulantius ausi sunt adversus medentem,
anything in sickness too-wantonly dared they-have against the-healer
et quo animo honores eorum nihilo aestimat, eodem
and with-what mind honors their at-nothing he-values with-the-same
parum honorifice facta.
too-little honorably things-done
Quemadmodum non placebit sibi, si illum mendicus 13.3
Just-as not he-will-please himself if him a-beggar
coluerit, nec contumeliam iudicabit, si illi homo plebis
will-have-courted nor an-insult will-he-judge if to-him a-man of-the-commons
ultimae salutanti mutuam salutationem non reddiderit, sic ne
lowest greeting a-mutual greeting not will-have-returned so not
suspiciet quidem, si illum multi divites suspexerint— scit
will-he-admire even if him many rich-men will-have-admired he-knows
enim illos nihil a mendicis differre, immo miseriores esse,
for them in-nothing from beggars to-differ nay more-wretched to-be
illi enim exiguo, hi multo egent— et rursus non tangetur,
those for little these much need and again not he-will-be-touched

si illum rex Medorum Attalusve Asiae salutantem silentio
if him the-king of-the-Medes or-Attalus of-Asia greeting in-silence
ac vultu arroganti transierit. scit statum eius non
and with-a-face arrogant will-have-passed he-knows position his not
magis habere quicquam invidendum quam eius, cui in
more to-have anything to-be-envied than his to-whom in
magna familia cura optigit aegros insanosque compescere.
a-great household the-charge has-fallen the-sick and-the-insane to-restrain

13.4 Num moleste feram, si mihi non reddiderit nomen aliquis
Surely-not ill shall-I-bear if to-me not will-have-returned the-name someone
ex his, qui ad Castoris negotiantur nequam mancipia ementes
of those who at Castor's trade worthless slaves buying
vendentesque, quorum tabernae pessimorum servorum turba
and-selling whose shops of-the-worst slaves with-a-crowd
refertae sunt? non, ut puto; quid enim is boni habet, sub
crammed are not as I-think what for he of-good has under
quo nemo nisi malus est? ergo ut huius humanitatem
whom no-one except a-bad-man is therefore as of-this-man the-courtesy
inhumanitatemque neglegit, ita et regis: 'habes sub te
and-discourtesy he-ignores so also of-a-king you-have under you
Parthos et Medos et Bactrianos, sed quos metu contines, sed
Parthians and Medes and Bactrians but whom by-fear you-restrain but
propter quos remittere arcum tibi non contigit, sed hostes
on-account-of whom to-unstring the-bow to-you not it-has-befallen but enemies
teterrimos, sed venales, sed novum aucupantes dominium.'
most-hideous but venal but a-new hunting-for mastery

13.5 Nullius ergo movebitur contumelia; omnes enim inter se
By-no-one's therefore he-will-be-moved insult all for among themselves
differant, sapiens quidem pares illos ob aequalem
may-differ the-wise-man indeed equals them on-account-of equal
stultitiam omnis putat— nam si semel se demiserit
folly all thinks for if once himself he-will-have-lowered

eo, ut aut iniuria moveatur aut contumelia, non poterit
there that either by-injury he-be-moved or by-insult not he-will-be-able
unquam esse securus; securitas autem proprium bonum
ever to-be carefree freedom-from-care moreover the-proper good
sapientis est— nec committet, ut iudicando contumeliam
of-the-wise-man is nor will-he-allow that by-judging an-insult
sibi factam honorem habeat ei qui fecit; necesse est enim,
to-himself done honor he-pay to-him who did necessary it-is for
a quo quisque contemni moleste ferat, suspici gaudeat.
by whom each to-be-despised ill bears to-be-admired he-rejoice

XIV · CATO STRUCK IN THE FACE

Some think a woman can insult them, or a porter's rudeness, an usher's pride, or a chamberlain's frown; one should laugh at all this. If business takes the wise man to a guarded door, he will soothe the doorkeeper like a fierce dog with a bribe, as one pays a bridge toll. Struck in the face, Cato did not flare up, avenge, or even forgive the blow, but denied it had been done, for the wise man walks against the crowd's opinion as the stars move against the sky.

Tanta quosdam dementia tenet, ut sibi contumeliam 14.1
Such some madness holds that to-themselves an-insult
fieri putent posse a muliere. quid refert quam habeant,
to-be-done they-think to-be-able by a-woman what matters-it whom they-have
quot lecticarios habentem, quam oneratas aures, quam
how-many litter-bearers having how loaded ears how
laxam sellam? aeque inprudens animal est et, nisi scientia
roomy a-sedan equally unwise an-animal it-is and unless knowledge
accessit ac multa eruditio, ferum, cupiditatium incontinens.
has-been-added and much learning wild of-desires incontinent
quidam se a cinerario impulsos moleste ferunt et
some themselves by a-hairdresser jostled ill take and

contumeliam vocant ostiari difficultatem, nomenculatoris
an-insult they-call of-a-doorkeeper the-surliness of-a-name-caller
superbiam, cubiculari supercilium. o quantus risus inter
the-pride of-a-chamberlain the-frown O how-great laughter amid
ista tollendus est, quanta voluptate implendus animus
these-things to-be-raised is with-how-much pleasure to-be-filled the-mind
ex alienorum errorum tumultu contemplanti quietem suam!
from of-others' errors the-turmoil for-one-contemplating quiet his-own

14.2 'Quid ergo? sapiens non accedet ad fores, quas durus ianitor
What then the-wise-man not will-approach to doors which a-harsh janitor
opsidet?' ille vero, si res necessaria vocabit, experietur et illum,
besets he indeed if a-thing necessary will-call will-try also him
quisquis erit, tanquam canem acrem obiecto cibo leniet nec
whoever he-will-be as a-dog fierce with-thrown food will-soothe nor
indignabitur aliquid impendere, ut limen transeat, cogitans
will-he-be-indignant something to-spend that the-threshold he-may-cross thinking
et in pontibus quibusdam pro transitu dari. itaque illi
also on bridges certain for crossing to-be-given and-so to-him
quoque, quisquis erit, qui hoc salutationum publicum exerceat,
also whoever he-will-be who this of-greetings public may-ply
donabit: scit emi aere venalia. ille pusilli animi est,
he-will-give he-knows to-be-bought with-bronze things-for-sale he of-petty mind is
qui sibi placet, quod ostiario libere respondit, quod virgam
who himself pleases because to-the-doorkeeper freely he-answered because rod
eius fregit, quod ad dominum accessit et petît corium. facit
his he-broke because to the-master he-approached and asked the-hide makes
se adversarium qui contendit, et ut vincat, par fuit.
himself an-adversary who contends and that he-may-conquer equal has-been

14.3 'At sapiens colapho percussus quid faciet?' quod Cato, cum
But the-wise-man by-a-cuff struck what will-he-do what Cato when
illi os percussum esset: non excanduit, non vindicavit
to-him the-face struck had-been not he-flared-up not he-avenged

iniuriam, ne remisit quidem, sed factam negavit; maiore
the-injury not he-pardoned even but done denied with-greater
animo non agnovit quam ignovisset. non diu in
spirit not he-recognized than he-would-have-forgiven not long on
hoc haerebimus; quis enim nescit nihil ex his, quae
this we-will-linger who for knows-not nothing of those-things which
creduntur mala aut bona, ita videri sapienti ut omnibus?
are-believed evils or goods so to-seem to-the-wise-man as to-all
Non respicit, quid homines turpe iudicent aut miserum, non 14.4
Not he-regards what men shameful judge or wretched not
it qua populus, sed ut sidera contrarium mundo iter
he-goes where the-people but as the-stars contrary to-the-firmament a-course
intendunt, ita hic adversus opinionem omnium vadit.
direct so this-man against the-opinion of-all advances

XV · EPICURUS NEARLY SPEAKS LIKE A MAN

Stop asking whether the wise man is unhurt if beaten, blinded, driven through the forum amid obscenities, or seated with the slaves at a king's table: wrongs of whatever number or size are of one nature, and if small ones do not touch him neither will great ones. You measure his endurance by your own weakness. Even Epicurus said fortune seldom touches the wise man, nearly a man's word; fortune does not cross the threshold of a house where nothing is hers.

Desinite itaque dicere: 'non accipiet ergo sapiens 15.1
Cease and-so to-say not will-he-receive therefore the-wise-man
iniuriam, si caedetur, si oculus illi eruetur? non accipiet
injury if he-is-beaten if an-eye from-him is-gouged-out not will-he-receive
contumeliam, si obscenorum vocibus inprobis per forum
insult if of-obscene-men with-voices wicked through the-forum
agetur? si in convivio regis recumbere infra mensam
he-is-driven if at the-banquet of-a-king to-recline below the-table

vescique cum servis ignominiosa officia sortitis iubebitur? si
and-to-eat with slaves disgraceful duties allotted he-is-ordered if
quid aliud ferre cogetur eorum quae excogitari pudori
anything else to-bear he-is-forced of-those-things which to-be-devised to-modesty
ingenuo molesta possunt?'
free-born offensive can

15.2 In quantumcumque ista vel numero vel magnitudine
To however-great these-things either in-number or in-size
creverint, eiusdem naturae erunt: si non tangent illum
will-have-grown of-the-same nature they-will-be if not will-touch him
parva, ne maiora quidem; si non tangent pauca, ne
small-things not greater-things even if not will-touch few not
plura quidem. sed ex imbecillitate vestra coniecturam capitis
more even but from weakness your conjecture you-take
ingentis animi, et cum cogitastis quantum putetis
of-a-huge mind and when you-have-considered how-much you-think
vos pati posse, sapientis patientiae paulo ulteriorem
you to-suffer to-be-able of-the-wise-man for-the-endurance a-little farther
terminum ponitis: at illum in aliis mundi finibus sua
limit you-set but him in other of-the-world bounds his-own
virtus collocavit nihil vobiscum commune habentem.
virtue has-placed nothing with-you common having

15.3 Quaere et aspera et quaecumque toleratu gravia sunt
Seek both harsh-things and whatever to-bear heavy are
audituque et visu refugienda: non obruetur eorum
and-to-hear and to-see to-be-shunned not he-will-be-overwhelmed of-them
coetu et qualis singulis, talis universis obsistet. qui
by-the-gathering and such-as to-single-ones such to-all-together he-will-resist who
dicit illud tolerabile sapienti, illud intolerabile, et animi
says that bearable to-the-wise-man that unbearable and of-mind

magnitudinem intra certos fines tenet, male agit: vincit nos
greatness within fixed limits holds badly acts conquers us
fortuna, nisi tota vincitur.
fortune unless whole it-is-conquered

Ne putes istam Stoicam esse duritiam, Epicurus, quem vos 15.4
Lest you-think that Stoic to-be hardness Epicurus whom you
patronum inertiae vestrae assumitis putatisque mollia ac
as-patron of-sloth your adopt and-think soft-things and
desidiosa praecipere et ad voluptates ducentia, 'raro' inquit
idle-things to-teach and to pleasures leading rarely he-says
'sapienti fortuna intervenit.' quam paene emisit viri
to-the-wise-man fortune intervenes how nearly he-uttered of-a-man
vocem! vis tu fortius loqui et illam ex toto summovere!
the-voice you-wish you more-bravely to-speak and her from the-whole to-remove

Domus haec sapientis angusta, sine cultu, sine strepitu, 15.5
House this of-the-wise-man narrow without adornment without din
sine apparatu, nullis adservatur ianitoribus turbam venali
without equipment by-no is-guarded janitors the-crowd with-venal
fastidio digerentibus, sed per hoc limen vacuum et ab
disdain sorting but through this threshold empty and from
ostiaris liberum fortuna non transit: scit non esse illic
doorkeepers free fortune not passes she-knows not to-be there
sibi locum, ubi sui nihil est.
for-herself room where of-hers nothing is

If Epicurus, so indulgent to the body, rose against injuries, the Stoic claim is not beyond human nature: he says injuries are bearable to the wise man, the Stoics that there are none, as one gladiator presses his wound and another waves to the crowd that it is nothing. Either way insults, mere shadows of injury, need only good sense: if deserved, they are judgment, if undeserved, the speaker's shame. Jokes about baldness, eyes, or legs merely tell us what is plain.

16.1 Quodsi Epicurus quoque, qui corpori plurimum indulsit,
But-if Epicurus also who to-the-body most indulged
adversus iniurias exurgit, qui id apud nos incredibile videri
against injuries rises-up how this among us incredible to-seem
potest aut supra humanae naturae mensuram? ille ait iniurias
can or above of-human nature the-measure he says injuries
tolerabiles esse sapienti, nos iniurias non esse. nec enim
bearable to-be for-the-wise-man we injuries not to-be nor for
est, quod dicas hoc naturae repugnare:
there-is-(reason) that you-should-say this to-nature to-be-repugnant

16.2 Non negamus rem incommodam esse verberari et impelli
Not we-deny a-thing disadvantageous to-be to-be-beaten and to-be-shoved
et aliquo membro carere, sed omnia ista negamus
and some limb to-lack but all those-things we-deny
iniurias esse; non sensum illis doloris detrahimus, sed
injuries to-be not the-sense from-them of-pain we-take-away but
nomen iniuriae, quod non potest recipi virtute salva.
the-name of-injury which not can to-be-admitted with-virtue safe
uter verius dicat videbimus: ad contemptum quidem
which-of-two more-truly speaks we-will-see to contempt indeed
iniuriae uterque consentit. quaeris quid inter duos intersit?
of-injury each agrees you-ask what between the-two differs
quod inter gladiatores fortissimos, quorum alter premit
that-which between gladiators bravest of-whom one presses-on

vulnus et stat in gradu, alter respiciens ad clamantem
the-wound and stands in position the-other looking-back to the-shouting
populum significat nihil esse et intercedi non patitur.
people signals nothing to-be and to-be-interceded-for not allows
Non est, quod putes magnum, quo dissidemus: 16.3
Not there-is-(reason) that you-should-think great wherein we-disagree
illud quo de agitur, quod unum ad vos pertinet,
that which about it-is-treated which alone to you pertains
utraque exempla hortantur, contemnere iniurias et, quas
both examples urge to-scorn injuries and which
iniuriarum umbras ac suspiciones dixerim, contumelias, ad quas
of-injuries shadows and suspicions I-would-call insults for whose
despiciendas non sapiente opus est viro, sed tantum consipiente,
despising not of-a-wise need is man but only sensible
qui sibi possit dicere: 'utrum merito mihi ista accidunt
who to-himself can say whether deservedly to-me these-things happen
an inmerito? si merito, non est contumelia, iudicium est,
or undeservedly if deservedly not it-is an-insult a-judgment it-is
si inmerito, illi qui iniusta facit erubescendum est.'
if undeservedly by-that-one who unjust-things does to-be-ashamed is
Et quid est illud quod contumelia dicitur? in capitis mei 16.4
And what is that which an-insult is-called at of-head my
levitatem iocatus est et in oculorum valitudinem et in
the-baldness joked he-has and at of-eyes the-weakness and at
crurum gracilitatem et in staturam: quae contumelia est
of-legs the-thinness and at stature what insult is-it
quod apparet audire? coram uno aliquid dictum ridemus,
what is-plain to-hear before one something said we-laugh
coram pluribus indignamur, et eorum aliis libertatem non
before several we-are-indignant and of-those to-others freedom not

relinquimus, quae ipsi in nos dicere adsuevimus; iocis
we-leave which ourselves against us to-say have-grown-used at-jokes
temperatis delectamur, inmodicis irascimur.
moderate we-are-delighted at-immoderate we-are-angry

XVII · VATINIUS MOCKS HIS OWN FEET

One man was angered at being called a sea-ram, and Cornelius Fidus wept in the senate at being called a plucked ostrich, though he had borne graver slanders unmoved. We resent mimicry of our speech or gait, mention of our age or poverty. Mock yourself first and the jester has nothing left: Vatinius made jokes about his own feet and neck and so escaped even Cicero's wit. Ignoring an insult robs it of its pleasure, and someone will avenge you.

17.1 Chrysippus ait quendam indignatum, quod illum aliquis
Chrysippus says a-certain-man indignant because him someone
vervecem marinum dixerat. in senatu flentem vidimus Fidum
wether of-the-sea had-called in the-senate weeping we-saw Fidus
Cornelium, Nasonis Ovidii generum, cum illum Corbulo
Cornelius of-Naso Ovid son-in-law when him Corbulo
struthocamelum depilatum dixisset; adversus alia maledicta
an-ostrich plucked had-called against other abuses
mores et vitam convulnerantia frontis illi firmitas constitit,
character and life wounding of-brow to-him the-firmness held-firm
adversus hoc tam absurdum lacrimae prociderunt: tanta
against this so absurd tears fell-forth so-great
animorum inbecillitas est, ubi ratio discessit.
of-minds weakness is when reason has-departed

17.2 Quid, quod offendimur, si quis sermonem nostrum imitatur,
What that we-are-offended if anyone speech our imitates
si quis incessum, si quis vitium aliquod corporis aut linguae
if anyone gait if anyone defect some of-body or of-tongue

exprimit? quasi notiora illa fiant alio imitante
expresses as-if better-known those-things become with-another imitating
quam nobis facientibus! senectutem quidam inviti audiunt
than with-ourselves doing old-age some unwilling hear
et canos et alia ad quae voto pervenitur; paupertatis
and gray-hairs and other-things to which by-prayer one-arrives of-poverty
maledictum quosdam perussit, quam sibi obiecit quisquis
the-reproach some has-burned which to-himself has-cast-up whoever
abscondit: itaque materia petulantibus et per contumeliam
hides and-so material from-the-wanton and through insult
urbanis detrahitur, si ultro illam et prior occupes;
witty is-taken-away if of-your-own-accord it and first you-seize
nemo risum praebuit qui ex se cepit.
no-one laughter has-afforded who from himself took
Vatinium, hominem natum et ad risum et ad odium, 17.3
Vatinius a-man born both for laughter and for hatred
scurram fuisse et venustum ac dicacem memoriae proditum
a-buffoon to-have-been and charming and witty to-memory handed-down
est. in pedes suos ipse plurima dicebat et in
it-has-been against feet his-own he-himself very-many-things said and against
fauces concisas: sic inimicorum, quos plures habebat quam
jaws cut-up so of-enemies whom more he-had than
morbos, et in primis Ciceronis urbanitatem effugerat. si
diseases and in the-first of-Cicero the-wit he-had-escaped if
hoc potuit ille duritia oris, qui assiduis conviciis pudere
this could he by-hardness of-face who by-constant abuses to-be-ashamed
dedidicerat, cur is non possit, qui studiis liberalibus et
had-unlearned why he not should-be-able who by-studies liberal and
sapientiae cultu ad aliquem profectum pervenerit?
of-wisdom cultivation to some progress has-come

17.4 Adice quod genus ultionis est eripere ei, qui fecit,
Add that a-kind of-vengeance it-is to-snatch from-him who did
factae contumeliae voluptatem; solent dicere: 'o miserum
of-the-done insult the-pleasure they-are-wont to-say O wretched
me! puto, non intellexit': adeo fructus contumeliae in
me I-think not he-understood so-much the-fruit of-insult in
sensu et indignatione patientis est. deinde non derit
the-feeling and indignation of-the-sufferer is then not will-be-lacking
illi aliquando par; invenietur qui te quoque vindicet.
to-him sometime an-equal will-be-found who you also may-avenge

XVIII · CALIGULA INSULTED AND AVENGED

Gaius Caesar, himself grotesque, loved to insult everyone. At a banquet he told Valerius Asiaticus how his wife behaved in bed, and he gave the tribune Chaerea watchwords like Venus and Priapus to mock his softness, until Chaerea struck the first blow of the conspiracy. Yet Gaius took offense at being called Gaius or Caligula. Someone will punish the insolent; and Socrates laughed at the comedies, while Antisthenes, taunted with a Thracian mother, answered that the mother of the gods came from Ida.

18.1 C. Caesar inter cetera vitia, quibus abundabat, contumeliosus
Gaius Caesar among other vices in-which he-abounded insulting
mira libidine ferebatur omnis aliqua nota feriendi, ipse
with-wondrous lust was-carried all with-some mark of-striking himself
materia risus benignissima: tanta illi palloris insaniam
material of-laughter most-bountiful so-great to-him of-pallor madness
testantis foeditas erat, tanta oculorum sub fronte anili
attesting the-ugliness was so-great of-eyes under a-brow old-womanish
latentium torvitas, tanta capitis destituti et emendicaticiis
lurking the-grimness so-great of-a-head bald and with-begged

capillis aspersi deformitas; adice obsessam saetis cervicem
hairs sprinkled the-deformity add beset with-bristles neck
et exilitatem crurum et enormitatem pedum. inmensum est,
and the-thinness of-legs and the-hugeness of-feet endless it-is
si velim singula referre, per quae in parentes avosque
if I-wish single-things to-relate through which against parents and-grandfathers
suos contumeliosus fuit, per quae in universos ordines;
his-own insulting he-was through which against all ranks
ea referam, quae illum exitio dederunt.
those-things I-will-relate which him to-destruction gave
Asiaticum Valerium in primis amicis habebat, ferocem 18.2
Asiaticus Valerius among the-first friends he-had a-fierce
virum et vix aequo animo alienas contumelias laturum:
man and hardly with-even spirit another's insults about-to-bear
huic in convivio, id est in contione, voce clarissima, qualis
to-him at a-banquet that is in an-assembly with-voice clearest what-sort
in concubitu esset uxor eius, obiecit. di boni, hoc virum
in bed was wife his he-cast-up gods good this a-husband
audire, principem scire et usque eo licentiam pervenisse,
to-hear the-emperor to-know and right to-that license to-have-arrived
ut, non dico consulari, non dico amico, sed tantum
that not I-say to-an-ex-consul not I-say to-a-friend but merely
marito princeps et adulterium suum narret et fastidium!
to-a-husband the-emperor both adultery his-own relates and disgust
Chaereae contra, tribuno militum, sermo non pro 18.3
Of-Chaerea on-the-other-hand tribune of-soldiers the-speech not in-keeping-with
manu erat, languidus sono et, ni facta nosses, suspectior.
hand was languid in-sound and unless deeds you-knew rather-suspect
huic Gaius signum petenti modo Veneris, modo Priapi
to-him Gaius the-watchword asking now of-Venus now of-Priapus
dabat aliter atque aliter exprobrans armato mollitiam;
gave otherwise and otherwise reproaching to-an-armed-man effeminacy

haec ipse perlucidus, crepidatus, auratus. coegit itaque
these-things himself transparent sandaled gilded he-forced and-so
illum uti ferro, ne saepius signum peteret: ille primus
him to-use steel lest more-often the-watchword he-should-ask he first
inter coniuratos manum sustulit, ille cervicem mediam uno
among the-conspirators hand raised he neck middle with-one
ictu decidit; plurimum deinde undique publicas ac privatas
blow cut-through very-many then from-all-sides public and private
iniurias ulciscentium gladiorum ingestum est, sed primus
injuries avenging swords heaped-in has-been but the-first
vir fuit, qui minime visus est.
a-man was who least seemed has

18.4 At idem Gaius omnia contumelias putabat, ut sunt
But the-same Gaius all-things insults thought as are
ferendarum inpatientes faciendarum cupidissimi; iratus fuit
of-bearing-(them) impatient of-doing-(them) most-eager angry was
Herennio Macro, quod illum Gaium salutaverat, nec impune
with-Herennius Macer because him Gaius he-had-greeted nor unpunished
cessit primipilari, quod Caligulam dixerat; hoc enim
it-went-off for-the-chief-centurion because Caligula he-had-said this for
in castris natus et alumnus legionum vocari solebat,
in the-camp born and nursling of-the-legions to-be-called was-wont
nullo nomine militibus familiarior umquam factus, sed iam
by-no name to-the-soldiers more-familiar ever made but now
Caligulam convicium et probrum iudicabat cothurnatus.
Caligula abuse and reproach he-judged buskined

18.5 Ergo hoc ipsum solacio erit, etiam si nostra facilitas ultionem
Therefore this itself for-a-solace will-be even if our easiness vengeance
omiserit, futurum aliquem qui poenas exigat a procace et
will-have-omitted about-to-be someone who penalties may-exact from the-insolent and
superbo et iniurioso, quae vitia nunquam in uno homine et
arrogant and injurious which vices never in one man and

in una contumelia consumuntur. respiciamus eorum exempla,
in one insult are-used-up let-us-look-back-at of-those the-examples
quorum laudamus patientiam, ut Socratis, qui comoediarum
whose we-praise patience as of-Socrates who of-comedies
publicatos in se et spectatos sales in partem bonam
published against himself and watched jests in part good
accepit risitque non minus quam cum ab uxore Xanthippe
took and-laughed not less than when by wife Xanthippe
inmunda aqua perfunderetur. Antistheni mater barbara et
with-dirty water he-was-drenched to-Antisthenes a-mother barbarian and
Thraessa obiciebatur; respondit et deorum matrem Idaeam esse.
Thracian was-cast-up he-answered also of-the-gods the-mother Idaean to-be

XIX · SOMETHING UNCONQUERED

Do not quarrel or brawl: neglect the follies of the imprudent, and treat the crowd's honors and injuries alike, or fear of insult will keep us from our duties. Freedom is not suffering nothing but setting the mind above injuries. Those still progressing should expect insults, bear words like distant shouts and stones on a helmet and injuries like wounds, and hold their post. For the wise man victory is won; it profits mankind that something unconquered exists.

Non est in rixam conluctationemque veniendum. procul 19.1
Not is into a-brawl and-a-wrestling to-be-come far
auferendi pedes sunt et quicquid horum ab inprudentibus
to-be-carried-off the-feet are and whatever of-these by the-unwise
fiet (fieri autem nisi ab inprudentibus non potest)
will-be-done to-be-done moreover except by the-unwise not can
neglegendum et honores iniuriaeque vulgi in promiscuo
to-be-ignored and the-honors and-injuries of-the-crowd in common
habendae. nec his dolendum nec illis gaudendum:
to-be-held nor at-these to-be-grieved nor at-those to-be-rejoiced

19.2 Alioqui multa timore contumeliarum aut taedio necessaria
Otherwise many-things from-fear of-insults or weariness necessary
omittemus publicisque et privatis officiis, aliquando etiam
we-will-omit and-public and private duties sometimes even
salutaribus non occurremus, dum muliebris nos cura angit
wholesome not we-will-meet while womanish us care torments
aliquid contra animum audiendi. aliquando etiam obirati
something against the-mind of-hearing sometimes even angered
potentibus detegemus hunc affectum intemperanti libertate.
with-the-powerful we-will-expose this feeling with-intemperate freedom
non est autem libertas nihil pati, fallimur; libertas
not is however freedom nothing to-suffer we-are-mistaken freedom
est animum superponere iniuriis et eum facere se, ex
is the-mind to-set-above injuries and that-one to-make itself from
quo solo sibi gaudenda veniant, exteriora diducere
which alone to-itself things-to-be-rejoiced-in may-come external-things to-separate
a se, ne inquieta agenda sit vita omnium risus,
from itself lest restless to-be-led be the-life of-all the-laughter
omnium linguas timenti. quis enim est, qui non possit
of-all the-tongues for-one-fearing who for is-there who not can
contumeliam facere, si quisquam potest?
an-insult to-do if anyone can

19.3 Diverso autem remedio utetur sapiens affectatorque
A-different however remedy will-use the-wise-man and-the-aspirant
sapientiae. inperfectis enim et adhuc ad publicum se
of-wisdom to-the-imperfect for and still to public themselves
iudicium derigentibus hoc proponendum est inter iniurias
judgment directing this to-be-set-forth is amid injuries
ipsos contumeliasque debere versari: omnia leviora accident
themselves and-insults to-be-obliged to-dwell all-things lighter will-happen
expectantibus. quo quisque honestior genere, fama, patrimonio
to-those-expecting the each more-honorable in-birth repute patrimony

est, hoc se fortius gerat, memor in prima acie altos
is the himself more-bravely let-him-conduct mindful in the-front line tall
ordines stare. contumelias et verba probrosa et ignominias et
ranks to-stand insults and words shameful and disgraces and
cetera dehonestamenta velut clamorem hostium ferat et
other dishonors like the-shouting of-the-enemy let-him-bear and
longinqua tela et saxa sine vulnere circa galeas crepitantia;
distant weapons and stones without wound around helmets rattling
iniurias vero ut vulnera, alia armis, alia pectori infixa,
injuries indeed as wounds some in-the-armor others in-the-breast fixed
non deiectus, ne motus quidem gradu sustineat. etiam si
not cast-down not moved even from-position let-him-sustain even if
premeris et infesta vi urgere, cedere tamen turpe est:
you-are-pressed and with-hostile force are-urged to-yield yet shameful is
adsignatum a natura locum tuere. quaeris quis hic sit locus?
assigned by nature place guard you-ask what this be place
Viri. sapienti aliud auxilium est huic contrarium; vos 19.4
Of-a-man for-the-wise-man another help is to-this contrary you
enim rem geritis, illi parta victoria est. ne repugnate
for the-thing wage for-him won the-victory is do-not resist
vestro bono et hanc spem, dum ad verum pervenistis,
your good and this hope while to the-true you-have-come
alite in animis libentesque meliora excipite et opinione ac
nourish in minds and-gladly better-things receive and by-belief and
voto iuvate: esse aliquid invictum, esse aliquem, in quem
by-prayer help to-be something unconquered to-be someone against whom
nihil fortuna possit, e re publica est generis humani.
nothing fortune can for the-thing public it-is of-the-race human

SENECA

De Vita Beata

On the Happy Life

Everyone wants to live happily, Gallio, but few see what makes a life happy, and the faster one runs on the wrong road the farther one strays. We must first settle where we are going and by which way, with a guide who knows it, since here the most trodden road deceives most. Nothing harms us more than following the crowd like sheep, living by example rather than reason: in a crush each man who falls drags down another.

Vivere, Gallio frater, omnes beate volunt, sed ad pervidendum, 1.1
To-live Gallio brother all happily wish but for seeing-through
quid sit quod beatam vitam efficiat, caligant; adeoque non
what it-is which a-happy life makes they-are-in-the-dark and-so-far not
est facile consequi beatam vitam, ut eo quisque ab ea longius
it-is easy to-attain the-happy life that the each from it farther
recedat, quo ad illam concitatius fertur, si via lapsus
withdraws the toward it more-hastily he-is-carried if from-the-road slipped
est: quae ubi in contrarium ducit, ipsa velocitas maioris
he-has which when into the-contrary leads the-very speed of-greater
intervalli causa fit. proponendum est itaque primum, quid sit
distance the-cause becomes to-be-proposed it-is and-so first what is
quod adpetamus; tunc circumspiciendum, qua contendere
that-which we-seek then to-be-looked-round by-which to-strive
illo celerrime possimus, intellecturi in ipso itinere, si
thither most-quickly we-can about-to-understand on the-very journey if
modo rectum erit, quantum cotidie profligetur quantoque
only right it-will-be how-much daily is-accomplished and-by-how-much
propius ab eo simus, ad quod nos cupiditas naturalis inpellit.
nearer to that we-are to which us desire natural drives
Quam diu quidem passim vagamur non ducem secuti sed 1.2
As long indeed at-random we-wander not a-guide having-followed but
fremitum et clamorem dissonum in diversa vocantium,
the-din and clamor discordant into different-directions of-those-calling

conteretur vita inter errores brevis, etiam si dies noctesque
will-be-worn-away life amid errors short even if days and-nights
bonae menti laboremus. decernatur itaque, et quo tendamus
for-good mind we-labor let-it-be-decided and-so both whither we-are-heading
et qua, non sine perito aliquo, cui explorata sint
and by-which-way not without skilled someone to-whom explored are
ea, in quae procedimus, quoniam quidem non eadem hic
those-places into which we-advance since indeed not the-same here
quae in ceteris peregrinationibus condicio est: in illis conprensus
which in other journeys the-condition is in those taken
aliquis limes et interrogati incolae non patiuntur errare,
some path and questioned the-inhabitants not allow to-stray
at hic tritissima quaeque via et celeberrima maxime decipit.
but here most-trodden each road and most-frequented most deceives

1.3 Nihil ergo magis praestandum est, quam ne pecorum ritu
Nothing therefore more to-be-made-sure is than lest of-cattle in-the-fashion
sequamur antecedentium gregem, pergentes non quo eundum
we-follow of-those-going-before the-herd proceeding not whither to-be-gone
est, sed quo itur. atqui nulla res nos maioribus malis inplicat,
is but whither one-goes and-yet no thing us in-greater evils entangles
quam quod ad rumorem componimur, optima rati ea,
than that to report we-are-shaped best having-thought those-things
quae magno adsensu recepta sunt, quodque exempla nobis
which with-great assent received have-been and-that examples for-us
multa sunt, nec ad rationem sed ad similitudinem vivimus.
many are nor by reason but by imitation we-live
inde ista tanta coacervatio aliorum super alios ruentium.
hence that so-great heaping-up of-some upon others falling

1.4 Quod in strage hominum magna evenit, cum ipse se
What in a-crush of-men great happens when itself on-itself
populus premit— nemo ita cadit, ut non et alium in se
the-people presses no-one so falls that not also another onto himself

adtrahat, primique exitio sequentibus sunt—, hoc in omni
he-draws and-the-first for-destruction to-those-following are this in all
vita accidere videas licet: nemo sibi tantummodo errat,
life to-happen see you-may no-one for-himself only errs
sed alieni erroris et causa et auctor est; nocet enim
but of-another's error both cause and author is it-harms for
adplicari antecedentibus et, dum unusquisque mavult credere
to-attach-oneself to-those-going-before and while each-one prefers to-believe
quam iudicare, numquam de vita iudicatur, semper creditur
than to-judge never about life is-it-judged always it-is-believed
versatque nos et praecipitat traditus per manus error. alienis
and-turns us and hurls-headlong handed-down through hands error by-others'
perimus exemplis: sanabimur, separemur modo a coetu.
we-perish examples we-will-be-healed let-us-be-separated only from the-crowd
Nunc vero stat contra rationem defensor mali sui populus. 1.5
Now indeed stands against reason defender of-evil its-own the-people
itaque id evenit quod in comitis, in quibus eos factos esse
and-so that happens which in the-elections in which those made to-have-been
praetores idem qui fecere mirantur, cum se mobilis favor
praetors the-same who made-(them) wonder when itself fickle favor
circumegit: eadem probamus, eadem reprehendimus;
has-turned-round the-same-things we-approve the-same-things we-censure
hic exitus est omnis iudicii, in quo secundum plures datur.
this the-end is of-every judgment in which according-to the-majority it-is-given

In questions of happiness a show of hands proves nothing, for the crowd is the worst argument and the vulgar include the cloaked and the crowned alike. Let the mind find the mind's good. A man who finally looks into himself will confess that he wishes his deeds undone and his words unsaid, that what he prayed for was a curse, and that he is not yet his own friend; the goods men admire shine outside and are wretched within.

2.1 Cum de beata vita agetur, non est quod mihi
When about the-happy life it-is-treated not there-is-(reason) that to-me
illud discessionum more respondeas: 'haec pars maior
that of-divisions in-the-manner you-should-answer this side greater
esse videtur.' ideo enim peior est. non tam bene cum rebus
to-be seems therefore for worse it-is not so well with affairs
humanis agitur, ut meliora pluribus placeant: argumentum
human it-goes that better-things to-the-majority please a-proof
pessimi turba est.
of-the-worst the-crowd is

2.2 Quaeramus ergo, quid optimum factu sit, non quid
Let-us-seek therefore what best to-do is not what
usitatissimum, et quid nos in possessione felicitatis aeternae
most-customary and what us in possession of-happiness eternal
constituat, non quid volgo, veritatis pessimo interpreti,
establishes not what to-the-crowd of-truth the-worst interpreter
probatum sit. vulgum autem tam †chlamydatos quam
approved is the-crowd moreover as the-cloaked [?] as
coronatos voco; non enim colorem vestium, quibus praetexta
the-crowned I-call not for the-color of-clothes with-which covered
sunt corpora, aspicio; oculis de homine non credo,
are bodies I-regard with-eyes about a-man not I-trust
habeo melius et certius lumen, quo a falsis vera
I-have a-better and surer light by-which from false-things true-things

diiudicem: animi bonum animus inveniat. hic, si
I-may-distinguish of-the-mind the-good the-mind should-find this-one if
umquam respirare illi et recedere in se vacaverit,
ever to-breathe to-it and to-withdraw into itself there-will-have-been-leisure
o quam sibi ipse verum tortus a se fatebitur ac dicet:
O how to-itself it-itself the-truth tortured by itself will-confess and will-say
'Quicquid feci adhuc infectum esse mallem, quicquid 2.3
Whatever I-have-done so-far undone to-be I-would-prefer whatever
dixi cum recogito, mutis invideo, quicquid optavi
I-have-said when I-reconsider the-mute I-envy whatever I-have-prayed-for
inimicorum execrationem puto, quicquid timui, di boni,
of-enemies the-curse I-think whatever I-have-feared gods good
quanto levius fuit quam quod concupii! cum multis inimicitias
how-much lighter it-was than what I-craved with many enmities
gessi et in gratiam ex odio, si modo ulla inter malos
I-have-waged and into favor from hatred if only any among the-bad
gratia est, redii: mihi ipsi nondum amicus sum.
favor is I-have-returned to-myself myself not-yet a-friend am-I
omnem operam dedi, ut me multitudini educerem et
all effort I-gave that myself from-the-multitude I-might-lead-out and
aliqua dote notabilem facerem: quid aliud quam telis
by-some endowment notable I-might-make what else than to-weapons
me opposui et malevolentiae quod morderet ostendi?
myself I-exposed and to-ill-will something-which it-might-bite I-showed
Vides istos, qui eloquentiam laudant, qui opes sequuntur, qui 2.4
You-see those who eloquence praise who wealth follow who
gratiae adulantur, qui potentiam extollunt? omnes aut sunt
influence fawn-on who power extol all either are
hostes aut, quod in aequo est, esse possunt: quam magnus
enemies or what in equal is to-be can as great
mirantium tam magnus invidentium populus est. quin potius
of-admirers so great of-enviers the-people is why-not rather

quaero aliquod usu bonum, quod sentiam, non quod ostendam?
do-I-seek some in-use good which I-may-feel not which I-may-show
ista, quae spectantur, ad quae consistitur, quae alter
those-things which are-gazed-at at which one-stops which one
alteri stupens monstrat, foris nitent, introrsus misera sunt.'
to-the-other astonished points-out outside shine inside wretched are

III · LIFE IN ACCORD WITH NATURE

Seek a good that is solid and lovelier within, and it lies close at hand. Passing over other schools, Seneca gives the Stoic view while keeping his right to judge for himself: wisdom is to follow nature and her law, and the happy life is one in accord with its nature. That requires a sound and steady mind, brave, patient, careful of the body without anxiety, using fortune's gifts but not their slave; from it come tranquility, freedom, and great joy.

3.1 Quaeramus aliquod non in speciem bonum, sed solidum et
Let-us-seek some not for show good but solid and
aequale et a secretiore parte formosius; hoc eruamus.
even and from the-more-hidden side more-beautiful this let-us-dig-out
nec longe positum est: invenietur, scire tantum opus est
nor far placed is-it it-will-be-found to-know only need is
quo manum porrigas; nunc velut in tenebris vicina
whither hand you-should-stretch now as-if in darkness nearby-things
transimus offensantes ea ipsa quae desideramus.
we-pass-by stumbling-on those very-things which we-desire

3.2 Sed ne te per circumitus traham, aliorum quidem
But lest you through detours I-drag of-others indeed
opiniones praeteribo— nam et enumerare illas longum est
the-opinions I-will-pass-over for both to-enumerate them long is
et coarguere—: nostram accipe. nostram autem cum dico,
and to-refute ours receive ours however when I-say

non alligo me ad unum aliquem ex Stoicis proceribus: est
not I-bind myself to one some of the-Stoic leaders there-is
et mihi censendi ius. itaque aliquem sequar, aliquem
also to-me of-voting the-right and-so one I-will-follow another
iubebo sententiam dividere, fortasse et post omnes citatus
I-will-bid the-motion to-divide perhaps also after all called-on
nihil inprobabo ex iis, quae priores decreverint, et
nothing I-will-reject of those-things which the-earlier will-have-decreed and
dicam: 'hoc amplius censeo.'
I-will-say this further I-move
Interim, quod inter omnis Stoicos convenit, rerum naturae 3.3
Meanwhile what among all Stoics is-agreed of-things to-nature
adsentior; ab illa non deerrare et ad illius legem exemplumque
I-assent from her not to-stray and by her law and-example
formari sapientia est. beata est ergo vita conveniens naturae
to-be-formed wisdom is happy is therefore a-life agreeing with-nature
suae, quae non aliter contingere potest, quam si primum sana
its-own which not otherwise to-befall can than if first sound
mens est et in perpetua possessione sanitatis suae, deinde
the-mind is and in perpetual possession of-soundness its-own then
fortis ac vehemens, tunc pulcherrime patiens, apta temporibus,
brave and vigorous then most-beautifully enduring fitted to-the-times
corporis sui pertinentiumque ad id curiosa non anxie, tum
of-the-body its-own and-of-things-pertaining to it careful not anxiously then
aliarum rerum quae vitam instruunt diligens sine admiratione
of-other things which life furnish attentive without admiration
cuiusquam, usura fortunae muneribus, non servitura.
of-any about-to-use of-fortune the-gifts not about-to-serve
Intellegis, etiam si non adiciam, sequi perpetuam 3.4
You-understand even if not I-add to-follow perpetual
tranquillitatem, libertatem depulsis iis, quae aut
tranquility freedom with-driven-off those-things which either

irritant nos aut territant; nam voluptatibus et ∗∗∗ pro
irritate us or terrify for for-pleasures and (lacuna) instead-of
illis, quae parva ac fragilia sunt et ipsis †flagitiis
those-things which small and fragile are and in-their-very outrages [?]
noxia, ingens gaudium subit, inconcussum et aequale, tum
harmful huge joy comes-in unshaken and even then
pax et concordia animi et magnitudo cum mansuetudine;
peace and harmony of-mind and greatness with gentleness
omnis enim ex infirmitate feritas est.
all for from weakness savagery is

IV · ONE GOOD IN MANY WORDS

The highest good can be defined in many words, as one army takes many formations: a mind that despises chance and rejoices in virtue; an unconquered strength of mind, experienced, calm in action, humane; the happy man is one for whom the only good and evil are a good or evil mind. Continuous cheerfulness and deep joy follow such a man, for he who is beneath pleasure will also be beneath pain, and freedom comes only from disregarding fortune.

4.1 Potest aliter quoque definiri bonum nostrum, id est eadem
Can otherwise also to-be-defined good our that is the-same
sententia non isdem conprendi verbis. quemadmodum
opinion not in-the-same to-be-comprised words just-as
idem exercitus modo latius panditur modo in angustum
the-same army now more-widely is-spread now into a-narrow-space
coartatur et aut in cornua sinuata media parte
is-compressed and either into wings curved with-the-middle part
curvatur aut recta fronte explicatur, vis illi, utcumque
is-bent or with-straight front is-deployed strength to-it however
ordinatus est, eadem est et voluntas pro eisdem partibus
drawn-up it-is the-same is and the-will for the-same side

standi: ita finitio summi boni alias diffundi potest
of-standing so the-definition of-the-highest good at-times to-be-spread-out can
et exporrigi, alias colligi et in se cogi.
and to-be-extended at-times to-be-gathered and into itself to-be-compressed
Idem itaque erit, si dixero: 'summum bonum est 4.2
The-same and-so it-will-be if I-shall-have-said the-highest good is
animus fortuita despiciens, virtute laetus' aut: 'invicta vis
a-mind chance-things despising in-virtue glad or unconquered strength
animi, perita rerum, placida in actu cum humanitate multa
of-mind skilled in-affairs calm in action with kindness much
et conversantium cura.' licet et ita finire, ut beatum
and of-those-associating care it-is-allowed also so to-define that happy
dicamus hominem eum, cui nullum bonum malumque sit
we-may-call man that-one for-whom no good and-evil is
nisi bonus malusque animus, honesti cultorem, virtute
except good and-bad mind of-the-honorable cultivator with-virtue
contentum, quem nec extollant fortuita nec frangant, qui
content whom neither may-exalt chance-things nor break who
nullum maius bonum eo quod sibi ipse dare potest
no greater good than-that which to-himself he-himself to-give can
noverit, cui vera voluptas erit voluptatum contemptio.
knows for-whom true pleasure will-be of-pleasures contempt
Licet, si evagari velis, idem in aliam atque aliam faciem 4.3
It-is-allowed if to-stray you-wish the-same into another and another form
salva et integra potestate transferre; quid enim prohibet
with-safe and intact force to-transfer what for prevents
nos beatam vitam dicere liberum animum et erectum et
us the-happy life to-call a-free mind and upright and
interritum ac stabilem, extra metum, extra cupiditatem
fearless and stable beyond fear beyond desire
positum, cui unum bonum sit honestas, unum malum
placed for-which one good is honor one evil

turpitudo, cetera vilis turba rerum nec detrahens quicquam
shame the-rest a-cheap crowd of-things neither taking-away anything
beatae vitae nec adiciens, sine auctu ac detrimento
from-the-happy life nor adding without increase and loss
summi boni veniens ac recedens?
of-the-highest good coming and going

4.4 Hunc ita fundatum necesse est, velit nolit, sequatur
This-one so founded necessary it-is willing unwilling should-follow
hilaritas continua et laetitia alta atque ex alto veniens,
cheerfulness continuous and gladness deep and from the-deep coming
ut qui suis gaudeat nec maiora domesticis cupiat.
as one-who in-his-own rejoices nor greater-things than-home-things desires
quidni ista bene penset cum minutis et frivolis et
why-not these-things well he-should-weigh with petty and trivial and
non perseverantibus corpusculi motibus? quo die infra
not lasting of-the-poor-body motions on-which day beneath
voluptatem fuerit, et infra dolorem erit; vides autem,
pleasure he-will-have-been also beneath pain he-will-be you-see moreover
quam malam et noxiosam servitutem serviturus sit, quem
how evil and harmful a-slavery about-to-serve is whom
voluptates doloresque, incertissima dominia inpotentissimaque,
pleasures and-pains most-uncertain masterships and-most-unrestrained
alternis possidebunt: ergo exeundum ad libertatem est.
by-turns will-possess therefore to-be-gone-out to liberty it-is

4.5 Hanc non alia res tribuit quam fortunae neglegentia: tum illud
This not other thing grants than of-fortune disregard then that
orietur inaestimabile bonum, quies mentis in tuto conlocatae
will-arise inestimable good the-rest of-a-mind in safety placed
et sublimitas expulsisque erroribus ex cognitione veri
and loftiness and-with-expelled errors from knowledge of-the-true

gaudium grande et immotum comitasque et diffusio animi,
joy great and unmoved and-friendliness and expansiveness of-mind
quibus delectabitur non ut bonis sed ut ex bono suo ortis.
by-which he-will-be-delighted not as goods but as from good his-own arisen

V · A LIFE FIXED IN RIGHT JUDGMENT

A man freed by reason from desire and fear may be called happy, but stones and cattle also lack fear and are not happy, since they do not understand happiness; men dull to themselves are no better off. The happy life rests on right and sure judgment, unchanging and pure, holding its place against fortune. As for pleasure, however it floods in, no one with a trace of manhood would want to be tickled day and night, neglecting the mind.

Quoniam liberaliter agere coepi, potest beatus dici qui 5.1
Since liberally to-deal I-have-begun can happy to-be-called who
nec cupit nec timet beneficio rationis, quoniam et saxa
neither desires nor fears by-the-kindness of-reason since also stones
timore et tristitia carent nec minus pecudes; non ideo tamen
fear and sadness lack nor less cattle not therefore yet
quisquam felicia dixerit, quibus non est felicitatis intellectus.
anyone happy would-call to-whom not is of-happiness understanding
Eodem loco pone homines, quos in numerum pecorum et 5.2
In-the-same place put men whom into the-number of-cattle and
inanimalium redegit hebes natura et ignoratio sui. nihil
of-inanimate-things has-reduced dull nature and ignorance of-oneself nothing
interest inter hos et illa, quoniam illis nulla ratio est,
differs between these and those since to-those no reason is
his prava et malo suo atque in perversum sollers;
to-these depraved and to-the-hurt its-own and for the-perverse clever
beatus enim dici nemo potest extra veritatem proiectus.
happy for to-be-called no-one can beyond truth cast-out

5.3 Beata ergo vita est in recto certoque iudicio stabilita et
Happy therefore life is on right and-sure judgment founded and
inmutabilis. tunc enim pura mens est et soluta omnibus
unchangeable then for pure the-mind is and freed from-all
malis, quae non tantum lacerationes sed etiam vellicationes
evils which not only lacerations but also pinchings
effugerit, statura semper ubi constitit ac sedem
has-escaped about-to-stand always where it-has-taken-its-stand and seat
suam etiam irata et infestante fortuna vindicatura.
its-own even with-angry and hostile fortune about-to-defend

5.4 Nam quod ad voluptatem pertinet, licet circumfundatur
For what to pleasure pertains though it-be-poured-round
undique et per omnis vias influat animumque blandimentis
on-every-side and through all ways flow-in and-the-mind with-blandishments
suis leniat aliaque ex aliis admoveat, quibus totos
its-own soothe and-other-things from others apply with-which (us)-whole
partesque nostri sollicitet: quis mortalium, cui ullum
and-parts of-us it-may-excite who of-mortals to-whom any
superest hominis vestigium, per diem noctemque titillari
remains of-a-man trace through day and-night to-be-tickled
velit et deserto animo corpori operam dare?
would-wish and with-deserted mind to-the-body attention to-give

An Epicurean objects that the mind too will have its pleasures. Let it, says Seneca: let it sit as judge of luxury, recall past pleasures, and plan future ones while the body lies stuffed; such a man seems to him all the more wretched, since choosing evils for goods is madness. No one is happy without soundness of mind. The happy man judges rightly, is content with what he has, and lets reason commend every state of his affairs.

'Sed animus quoque' inquit 'voluptates habebit suas.' habeat 6.1
But the-mind also he-says pleasures will-have its-own let-it-have
sane sedeatque luxuriae et voluptatium arbiter; impleat se
indeed and-let-it-sit of-luxury and of-pleasures judge let-it-fill itself
eis omnibus, quae oblectare sensus solent, deinde praeterita
with-those all which to-delight the-senses are-wont then past-things
respiciat et exoletarum voluptatium memor exultet
let-it-look-back-on and of-outworn pleasures mindful let-it-exult
prioribus futurisque iam immineat ac spes suas ordinet et,
in-earlier and-future-ones now let-it-hang-over and hopes its-own let-it-arrange and
dum corpus in praesenti sagina iacet, cogitationes ad futuram
while the-body in present fattening lies thoughts to future
praemittat: hoc mihi videbitur miserior, quoniam mala pro
let-it-send-ahead this to-me it-will-seem more-wretched since evils instead-of
bonis legere dementia est. nec sine sanitate quisquam beatus
goods to-choose madness is nor without soundness anyone happy
est nec sanus, cui obfutura pro optimis adpetuntur.
is nor sound for-whom things-about-to-harm instead-of best-things are-sought
Beatus ergo est iudicii rectus; beatus est praesentibus, 6.2
Happy therefore is of-judgment right happy is with-present-things
qualiacumque sunt, contentus amicusque rebus suis; beatus
of-whatever-kind are content and-friendly to-affairs his-own happy
est is, cui omnem habitum rerum suarum ratio commendat.
is he to-whom every condition of-affairs his-own reason commends

Those who place the good in pleasure see how low they have set it, and so they claim pleasure cannot be parted from virtue. Yet some things are pleasant but base and others noble but painful, and pleasure comes even to the vilest life. Virtue is lofty, kingly, and tireless, found in the temple, forum, and senate, dusty and callused; pleasure lurks in brothels, baths, and cookshops, soft and perfumed. The highest good never palls, but pleasure dies at its height.

7.1 Vident et in iliis qui summum bonum dixerunt, quam
They-see also in the-loins who the-highest good have-said how
turpi illud loco posuerint. itaque negant posse voluptatem
base it in-a-place they-have-put and-so they-deny to-be-able pleasure
a virtute diduci et aiunt nec honeste quemquam
from virtue to-be-separated and they-say neither honorably anyone
vivere, ut non iucunde vivat, nec iucunde, ut non honeste
to-live that not pleasantly he-live nor pleasantly that not honorably
quoque. non video quomodo ista tam diversa in eandem
also not I-see how these-things so opposite into the-same
copulam coiciantur. quid est, oro vos, cur separari voluptas
bond are-thrown what is-it I-beg you why to-be-separated pleasure
a virtute non possit? videlicet, quia omne bonis ex virtute
from virtue not can evidently because every for-goods from virtue
principium est, ex huius radicibus etiam ea, quae vos et
beginning is from its roots even those-things which you both
amatis et expetitis, oriuntur? sed si ista indiscreta essent,
love and seek-after arise but if these-things inseparable were
non videremus quaedam iucunda sed non honesta, quaedam
not we-would-see some-things pleasant but not honorable some
vero honestissima sed aspera, per dolores exigenda.
indeed most-honorable but harsh through pains to-be-carried-out

Adice nunc, quod voluptas etiam ad vitam turpissimam venit, 7.2
Add now that pleasure even to a-life most-shameful comes
at virtus malam vitam non admittit, et infelices quidam
but virtue an-evil life not admits and unhappy some
non sine voluptate, immo ob ipsam voluptatem sunt,
not without pleasure nay because-of the-very pleasure are
quod non eveniret, si virtuti se voluptas inmiscuisset,
which not would-happen if with-virtue itself pleasure had-mingled
qua virtus saepe caret, numquam indiget.
which virtue often lacks never needs
Quid dissimilia, immo diversa componitis? altum quiddam 7.3
Why unlike-things nay opposite-things do-you-join lofty something
est virtus, excelsum et regale, invictum, infatigabile:
is virtue exalted and kingly unconquered untiring
voluptas humile, servile, inbecillum, caducum, cuius statio
pleasure lowly servile weak perishable whose post
ac domicilium fornices et popinae sunt. virtutem in
and dwelling brothels and cookshops are virtue in
templo convenies, in foro, in curia, pro muris
the-temple you-will-meet in the-forum in the-senate-house before the-walls
stantem, pulverulentam, coloratam, callosas habentem manus:
standing dusty sunburned calloused having hands
voluptatem latitantem saepius ac tenebras captantem circa
pleasure lurking more-often and darkness seeking around
balinea ac sudatoria ac loca aedilem metuentia, mollem,
baths and sweating-rooms and places the-aedile fearing soft
enervem, mero atque unguento madentem, pallidam aut
nerveless with-wine and ointment dripping pale or
fucatam et medicamentis pollinctam.
painted and with-cosmetics embalmed

7.4 Summum bonum immortale est, nescit exire nec satietatem
The-highest good immortal is it-knows-not to-depart nor satiety
habet nec paenitentiam: numquam enim recta mens vertitur nec
has nor repentance never for a-right mind is-turned nor
sibi odio est nec quicquam mutavit a vita optima; at
to-itself a-hatred is nor anything has-it-changed from the-life best but
voluptas tunc, cum maxime delectat, extinguitur; non multum
pleasure then when most it-delights is-extinguished not much
loci habet, itaque cito inplet et taedio est et post primum
of-room it-has and-so quickly fills and a-weariness is and after the-first
impetum marcet. nec id umquam certum est, cuius in motu
rush withers nor that ever sure is whose in motion
natura est: ita ne potest quidem ulla eius esse substantia, quod
the-nature is so not can even any its to-be substance which
venit transitque celerrime in ipso usu sui periturum; eo
comes and-passes most-quickly in the-very use of-itself about-to-perish thither
enim pertendit, ubi desinat, et, dum incipit, spectat ad finem.
for it-strives where it-may-cease and while it-begins looks to the-end

Pleasure belongs to the bad as well as the good, so the ancients bade us follow the best life rather than the pleasantest, with pleasure as virtue's companion, not its guide. To live happily is to live by nature: guard the body's gifts carefully but without fear, as auxiliaries that serve rather than command. Reason, roused by the senses, should return into itself as god does in the world. The highest good is the mind's harmony, for virtues agree and vices quarrel.

Quid, quod tam bonis quam malis voluptas inest 8.1
What that as-much in-the-good as in-the-bad pleasure is-present
nec minus turpes dedecus suum quam honestos egregia
nor less the-base disgrace their-own than the-honorable noble-things
delectant? ideoque praeceperunt veteres optimam sequi
delight and-therefore have-taught the-ancients the-best to-follow
vitam, non iucundissimam, ut rectae ac bonae voluntatis
life not the-pleasantest that of-right and good will
non dux sed comes sit voluptas. natura enim duce
not the-leader but the-companion be pleasure nature for as-guide
utendum est; hanc ratio observat, hanc consulit.
to-be-used is her reason observes her consults
Idem est ergo beate vivere et secundum naturam. hoc 8.2
The-same is therefore happily to-live and according-to nature this
quid sit, iam aperiam: si corporis dotes et apta naturae
what it-is now I-will-disclose if of-the-body the-gifts and things-fitted to-nature
conservarimus diligenter et inpavide tamquam in diem data
we-shall-have-kept carefully and fearlessly as for the-day given
et fugacia, si non subierimus eorum servitutem nec
and fleeting if not we-shall-have-undergone their slavery nor
nos aliena possederint, si corpori grata et adventicia
us others'-things shall-have-possessed if to-the-body pleasing and adventitious
eo nobis loco fuerint, quo sunt in castris auxilia et
in-that for-us place shall-have-been in-which are in the-camp auxiliaries and

armaturae leves— serviant ista, non imperent—, ita demum
troops light let-serve these not command so at-last
utilia sunt menti.
useful are to-the-mind

8.3 Incorruptus vir sit externis et insuperabilis miratorque
Uncorrupted the-man let-be by-externals and invincible and-admirer
tantum sui, fidens animo atque in utrumque paratus,
only of-himself trusting in-mind and for either prepared
artifex vitae; fiducia eius non sine scientia sit, scientia
craftsman of-life the-confidence his not without knowledge let-be knowledge
non sine constantia: maneant illi semel placita nec
not without constancy let-remain for-him once things-resolved nor
ulla in decretis eius litura sit. intellegitur, etiam si non
any in decrees his erasure let-be it-is-understood even if not
adiecero, compositum ordinatumque fore talem
I-shall-have-added composed and-ordered to-be-about-to-be such
virum et in iis quae aget cum comitate magnificum.
a-man and in those-things which he-will-do with courtesy magnificent

8.4 Externa ratio quaerat sensibus inritata et capiens inde
External-things reason let-seek by-the-senses roused and taking thence
principia— nec enim habet aliud, unde conetur aut unde
beginnings nor for has-it other whence it-may-attempt or whence
ad verum impetum capiat—, at in se revertatur. nam
toward the-true an-impulse it-may-take but into itself let-it-return for
mundus quoque cuncta conplectens rectorque universi deus
the-universe also all-things embracing and-ruler of-the-whole god
in exteriora quidem tendit, sed tamen introsum undique
toward outer-things indeed tends but yet inward from-all-sides
in se redit. idem nostra mens faciat: cum secuta
into itself returns the-same our mind let-do when having-followed

sensus suos per illos se ad externa porrexerit, et
senses its-own through them itself to external-things it-has-stretched both
illorum et sui potens sit.
of-them and of-itself master let-it-be
Hoc modo una efficietur vis ac potestas concors sibi 8.5
In-this way one will-be-produced force and power in-harmony with-itself
et ratio illa certa nascetur non dissidens nec haesitans in
and reason that sure will-be-born not disagreeing nor hesitating in
opinionibus conprensionibusque nec in persuasione, quae cum
opinions and-apprehensions nor in conviction which when
se disposuit et partibus suis consensit et, ut ita dicam,
itself it-has-arranged and with-parts its-own has-agreed and as so I-may-say
concinuit, summum bonum tetigit. nihil enim pravi,
has-harmonized the-highest good it-has-touched nothing for of-crooked
nihil lubrici superest, nihil in quo arietet aut labet;
nothing of-slippery remains nothing on which it-may-strike or totter
Omnia faciet ex imperio suo nihilque inopinatum accidet, 8.6
All-things it-will-do from command its-own and-nothing unexpected will-happen
sed quicquid agetur in bonum exibit facile et parate et
but whatever will-be-done into good will-turn-out easily and readily and
sine tergiversatione agentis; nam pigritia et haesitatio pugnam
without shuffling of-the-doer for sloth and hesitation conflict
et inconstantiam ostendit. quare audaciter licet profitearis
and inconstancy shows wherefore boldly you-may declare
summum bonum esse animi concordiam; virtutes enim ibi
the-highest good to-be of-the-mind the-harmony virtues for there
esse debebunt, ubi consensus atque unitas erit: dissident vitia.
to-be will-have-to where agreement and unity will-be are-at-variance vices

The objector says Seneca too pursues virtue for the pleasure he hopes from it. Virtue does bring pleasure, but as flowers spring up in a field plowed for grain: pleasure is not virtue's wage or cause but its by-product, pleasing because it is approved and not approved because it pleases. The highest good lies in the judgment and condition of the best mind and seeks nothing beyond itself. What does he seek from virtue? Virtue itself, its own reward.

9.1 'Sed tu quoque' inquit 'virtutem non ob aliud colis,
But you also he-says virtue not on-account-of anything-else cultivate
quam quia aliquam ex illa speras voluptatem.' primum non, si
than because some from it you-hope pleasure first not if
voluptatem praestatura virtus est, ideo propter hanc petitur;
pleasure about-to-provide virtue is therefore because-of this is-sought
non enim hanc praestat, sed et hanc, nec huic laborat, sed
not for this it-provides but also this nor for-this toils but
labor eius, quamvis aliud petat, hoc quoque adsequetur.
the-toil its although another-thing it-seeks this also will-attain

9.2 Sicut in arvo, quod segeti proscissum est, aliqui flores
Just-as in a-field which for-grain plowed has-been some flowers
internascuntur, non tamen huic herbulae, quamvis delectet
spring-up-among not yet for-this little-plant although it-delight
oculos, tantum operis insumptum est— aliud fuit serenti
the-eyes so-much of-work spent has-been another was for-the-sower
propositum, hoc supervenit—, sic voluptas non est merces
purpose this came-in-besides so pleasure not is the-wage
nec causa virtutis sed accessio, nec quia delectat placet,
nor the-cause of-virtue but an-addition nor because it-delights pleases
sed, si placet, et delectat.
but if it-pleases also delights

Summum bonum in ipso iudicio est et habitu optimae 9.3
The-highest good in the-very judgment is and condition of-the-best
mentis, quae cum cursum suum implevit et finibus
mind which when course its-own has-filled and with-bounds
se suis cinxit, consummatum est summum bonum nec
itself its-own has-girded completed is the-highest good nor
quicquam amplius desiderat; nihil enim extra totum est,
anything further does-it-desire nothing for outside the-whole is
non magis quam ultra finem.
not more than beyond the-end
Itaque erras, cum interrogas, quid sit illud, propter 9.4
And-so you-err when you-ask what is that on-account-of
quod virtutem petam: quaeris enim aliquid supra summum.
which virtue I-seek you-seek for something above the-highest
interrogas, quid petam ex virtute? ipsam. nihil enim habet
you-ask what I-seek from virtue herself nothing for has
melius, ipsa pretium sui. an hoc parum magnum est? cum
better she-herself the-price of-herself or this too-little great is when
tibi dicam: 'summum bonum est infragilis animi rigor et
to-you I-say the-highest good is unbreakable of-mind firmness and
providentia et sublimitas et sanitas et libertas et concordia
foresight and loftiness and soundness and freedom and harmony
et decor,' aliquid etiamnunc exigis maius, ad quod
and grace something still do-you-demand greater to which
ista referantur? quid mihi voluptatem nominas? hominis
these-things may-be-referred why to-me pleasure do-you-name of-a-man
bonum quaero, non ventris, qui pecudibus ac beluis laxior est.
the-good I-seek not of-the-belly which in-cattle and in-beasts larger is

The Epicurean replies that no one lives pleasantly unless he lives honorably. But the most foolish are full of your pleasures, and the mind breeds its own vicious ones: insolence, conceit, blind love of one's own, delight in trifles, cutting wit, and sloth. Virtue weighs pleasures before admitting them and rejoices in temperance, which harms the good if pleasure is the good. You embrace pleasure and I restrain it; you enjoy it, I use it; you do everything for it, I nothing.

10.1 'Dissimulas,' inquit 'quid a me dicatur; ego enim nego
You-dissemble he-says what by me is-said I for deny
quemquam posse iucunde vivere, nisi simul et
anyone to-be-able pleasantly to-live unless at-the-same-time also
honeste vivit, quod non potest mutis contingere animalibus
honorably he-lives which not can to-mute befall animals
nec bonum suum cibo metientibus. clare, inquam, ac
nor good their-own by-food measuring clearly I-say and
palam testor hanc vitam, quam ego iucundam voco, non
openly I-testify this life which I pleasant call not
nisi adiecta virtute contingere.'
except with-added virtue to-befall

10.2 Atqui quis ignorat plenissimos esse voluptatibus vestris
And-yet who knows-not fullest to-be of-pleasures your
stultissimos quosque et nequitiam abundare iucundis
the-most-foolish each and wickedness to-abound in-pleasant-things
animumque ipsum genera voluptatis prava sibi multa
and-the-mind itself kinds of-pleasure depraved to-itself many
suggerere?— in primis insolentiam et nimiam aestimationem
to-supply in the-first insolence and excessive estimation
sui tumoremque elatum super ceteros et amorem
of-oneself and-swelling raised above others and love
rerum suarum caecum et inprovidum, delicias fluentis
of-things one's-own blind and heedless luxuries flowing

et ex minimis ac puerilibus causis exsultationem, iam
and from tiniest and childish causes exultation then
dicacitatem ac superbiam contumeliis gaudentem, desidiam
raillery and arrogance in-insults rejoicing idleness
dissolutionemque segnis animi, indormientis sibi.
and-dissolution of-a-sluggish mind falling-asleep over-itself
Haec omnia virtus discutit et aurem pervellit et voluptates 10.3
These all virtue dispels and the-ear plucks and pleasures
aestimat, antequam admittat, nec quas probavit, magni pendit
values before it-admits nor which it-has-approved highly weighs
aut utique etiam admittit, nec usu earum sed temperantia
or assuredly even admits nor in-the-use of-them but in-moderation
laeta est. temperantia autem cum minuat, summi boni
glad is moderation moreover since it-diminishes of-the-highest good
iniuria est. tu voluptatem complecteris, ego conpesco; tu
an-injury is you pleasure embrace I restrain you
voluptate frueris, ego utor; tu illam summum bonum putas,
pleasure enjoy I use you it the-highest good think
ego nec bonum; tu omnia voluptatis causa facis, ego nihil.
I not-even good you all-things of-pleasure for-the-sake do I nothing

Even the wise man, granted pleasure, does nothing for its sake, for how could a mind mastered by so soft an enemy face toil, poverty, pain, and death? The Epicurean says pleasure joined to virtue will counsel nothing base; but a good that needs a guard is no highest good, and to make virtue follow pleasure is to make her its food-taster. Nomentanus and Apicius, gorging on the world's delicacies amid roses and perfumes, are in pleasures but not well off.

11.1 Cum dico me nihil voluptatis causa, de illo loquor
When I-say me nothing of-pleasure for-the-sake about that I-speak
sapiente, cui soli concedimus voluptatem. non voco autem
wise-man to-whom alone we-grant pleasure not I-call moreover
sapientem, supra quem quicquam est, nedum voluptas: atqui
wise above whom anything is much-less pleasure and-yet
ab hac occupatus quomodo resistet labori et periculo,
by this occupied how will-he-resist toil and danger
egestati et tot humanam vitam circumstrepentibus minis?
want and so-many human life roaring-round threats
quomodo conspectum mortis, quomodo dolores feret,
how the-sight of-death how pains will-he-bear
quomodo mundi fragores et tantum acerrimorum hostium,
how of-the-world the-crashes and so-many of-fiercest enemies
a tam molli adversario victus? 'quicquid voluptas suaserit
by so soft an-adversary conquered whatever pleasure will-have-urged
faciet.' age, non vides quam multa suasura sit?
he-will-do come not do-you-see how many-things about-to-urge it-is
11.2 'Nihil' inquit 'poterit turpiter suadere, quia adiuncta virtuti
Nothing he-says it-will-be-able shamefully to-urge because joined to-virtue
est.' non vides iterum, quale sit summum bonum, cui
it-is not do-you-see again of-what-sort is the-highest good for-which
custode opus est, ut bonum sit? virtus autem quomodo
of-a-guardian need is that good it-be virtue moreover how

voluptatem reget, quam sequitur, cum sequi parentis sit,
pleasure will-rule which it-follows since to-follow of-one-obeying is
regere imperantis? a tergo ponis quod imperat? egregium
to-rule of-one-commanding at the-back you-put what commands a-noble
autem habet virtus aput vos officium voluptates praegustare!
however has virtue among you duty pleasures to-taste-first
Sed videbimus, an, aput quos tam contumeliose tractata 11.3
But we-will-see whether among whom so insultingly treated
virtus est, adhuc virtus sit, quae habere nomen suum non
virtue is still virtue it-be which to-have name its-own not
potest, si loco cessit; interim, de quo agitur,
can if from-its-post it-has-yielded meanwhile about which it-is-discussed
multos ostendam voluptatibus obsessos, in quos fortuna
many I-will-show by-pleasures beset on whom fortune
omnia munera sua effudit, quos fatearis necesse est malos.
all gifts her-own has-poured whom you-confess necessary it-is bad
Aspice Nomentanum et Apicium, terrarum ac maris, ut isti 11.4
Look-at Nomentanus and Apicius of-lands and of-sea as those
vocant, bona concoquentis et super mensam recognoscentis
call the-goods digesting and upon the-table reviewing
omnium gentium animalia; vide hos eosdem in suggestu rosae
of-all nations the-animals see these same-men on a-platform of-roses
despectantis popinam suam, aures vocum sono, spectaculis
looking-down-on cookshop their-own the-ears of-voices with-sound with-spectacles
oculos, saporibus palatum suum delectantes; mollibus
the-eyes with-flavors palate their-own delighting with-soft
lenibusque fomentis totum lacessitur eorum corpus et, ne
and-gentle poultices whole is-stimulated their body and lest
nares interim cessent, odoribus variis inficitur locus ipse, in
the-nostrils meanwhile be-idle with-scents various is-tinged the-place itself in

quo luxuriae parentatur. hos esse in voluptatibus dices,
which to-luxury funeral-rites-are-held these to-be in pleasures you-will-say
nec tamen illis bene erit, quia non bono gaudent.
nor yet for-them well will-it-be because not in-a-good they-rejoice

XII · VICE HIDING IN PHILOSOPHY'S LAP

Such men are troubled and inconsistent, yet they still feel great pleasures, mad with laughter; the wise man's pleasures are mild and scarcely noticed, admitted like jests among serious matters. To yoke pleasure with virtue flatters the worst: the drunkard believes that living with pleasure he lives with virtue. Men do not riot because of Epicurus, whose pleasure is sober and dry, but, already given to vice, they hide their luxury in philosophy's lap and lose their last good, shame.

12.1 'Male' inquit 'illis erit, quia multa interveniunt, quae
Ill he-says for-them it-will-be because many-things intervene which
perturbent animum, et opiniones inter se contrariae
disturb the-mind and opinions among themselves contrary
mentem inquietabunt.' quod ita esse concedo; sed nihilo
the-mind will-unsettle which so to-be I-grant but by-nothing
minus illi ipsi stulti et inaequales et sub ictu
less they themselves foolish and unequal and under the-stroke
paenitentiae positi magnas percipient voluptates, ut
of-repentance placed great will-feel pleasures so-that
fatendum sit tam longe tum illos ab omni molestia
to-be-confessed it-is as far then them from all trouble
abesse quam a bona mente et, quod plerisque contingit,
to-be-distant as from good mind and what to-most happens
hilarem insaniam insanire ac per risum furere.
a-cheerful madness to-be-mad and through laughter to-rave

At contra sapientium remissae voluptates et modestae 12.2
But on-the-other-hand of-the-wise relaxed pleasures and modest
ac paene languidae sunt compressaeque et vix notabiles,
and almost languid are and-restrained and scarcely noticeable
ut quae neque accersitae veniant nec, quamvis per se
as which neither summoned come nor although by themselves
accesserint, in honore sint neque ullo gaudio percipientium
they-have-come in honor are nor with-any joy of-those-feeling
exceptae; miscent enim illas et interponunt vitae ut ludum
received they-mix for them and insert in-life as play
iocumque inter seria.
and-jest among serious-things
Desinant ergo inconvenientia iungere et virtuti voluptatem 12.3
Let-them-cease therefore things-incompatible to-join and with-virtue pleasure
inplicare, per quod vitium pessimis quibusque adulantur. ille
to-entangle through which vice the-worst each they-flatter he
effusus in voluptates, ructabundus semper atque ebrius, quia
poured-out into pleasures belching always and drunk because
scit se cum voluptate vivere, credit et cum virtute; audit
he-knows himself with pleasure to-live believes also with virtue he-hears
enim voluptatem separari a virtute non posse, deinde
for pleasure to-be-separated from virtue not to-be-able then
vitiis suis sapientiam inscribit et abscondenda profitetur.
on-vices his-own wisdom he-inscribes and things-to-be-hidden professes
Itaque non ab Epicuro inpulsi luxuriantur, sed vitiis dediti 12.4
And-so not by Epicurus driven they-run-to-luxury but to-vices given-over
luxuriam suam in philosophiae sinu abscondunt et eo
luxury their-own in of-philosophy the-bosom hide and thither
concurrunt, ubi audiant laudari voluptatem. nec aestimant,
they-flock where they-may-hear to-be-praised pleasure nor do-they-estimate
voluptas illa Epicuri— ita enim me hercules sentio— quam
pleasure that of-Epicurus so for so-help-me Hercules I-think how

sobria ac sicca sit, sed ad nomen ipsum advolant quaerentes
sober and dry it-is but to the-name itself they-fly seeking
libidinibus suis patrocinium aliquod ac velamentum.
for-lusts their-own patronage some and a-cover
12.5 Itaque quod unum habebant in malis bonum perdunt, peccandi
And-so what one they-had amid evils good they-lose of-sinning
verecundiam: laudant enim ea, quibus erubescebant, et
shame they-praise for those-things at-which they-used-to-blush and
vitio gloriantur; ideoque ne resurgere quidem †adulescentiae
in-vice they-glory and-therefore not to-rise-again even for-youth [?]
licet, cum honestus turpi desidiae titulus accessit.
it-is-allowed when an-honorable to-a-shameful idleness title has-been-added
hoc est cur ista voluptatis laudatio perniciosa sit, quia
this is why that of-pleasure praise pernicious is because
honesta praecepta intra latent, quod corrumpit apparet.
honorable precepts within lie-hidden what corrupts appears

XIII · A BRAVE MAN IN A WOMAN'S GOWN

Seneca holds, against his own school, that Epicurus' teachings are sound and even stern, for his pleasure is held to nature's small measure. But the name misleads: whoever calls idleness and gluttony happiness seeks an authority for his vice and follows the pleasure he brought. The sect is maligned unjustly, but its sign invites it, like a brave man in a woman's gown carrying a tambourine. Let virtue lead and pleasure follow like a shadow, never mistress serving the handmaid.

13.1 In ea quidem ipse sententia sum— invitis hoc nostris
In that indeed myself opinion I-am unwilling this our
popularibus dicam— sancta Epicurum et recta praecipere
compatriots I-will-say holy-things Epicurus and right to-teach
et, si propius accesseris, tristia; voluptas enim illa
and if nearer you-will-have-approached stern-things pleasure for that

ad parvum et exile revocatur et, quam nos virtuti legem
to small and slender is-called-back and which we for-virtue law
dicimus, eam ille dicit voluptati: iubet illam parere naturae;
say that he says for-pleasure he-bids it to-obey nature
parum est autem luxuriae quod naturae satis est.
too-little is however for-luxury what for-nature enough is
Quid ergo est? ille, quisquis desidiosum otium et gulae 13.2
What then is-it that-man whoever idle leisure and of-gluttony
ac libidinis vices felicitatem vocat, bonum malae rei
and of-lust alternations happiness calls a-good of-a-bad thing
quaerit auctorem et, cum illo venit blando nomine
seeks an-authority and when thither he-has-come by-a-seductive name
inductus, sequitur voluptatem non quam audit, sed quam
led-on he-follows pleasure not which he-hears but which
attulit, et vitia sua cum coepit putare similia praeceptis,
he-brought and vices his-own when he-has-begun to-think like to-the-precepts
indulget illis non timide, nec obscure luxuriatur set iam
he-indulges them not timidly nor obscurely he-runs-riot but now
inde aperto capite. itaque non dicam, quod plerique
thereafter with-uncovered head and-so not I-will-say what most
nostrorum, sectam Epicuri flagitiorum magistram esse, sed
of-ours the-school of-Epicurus of-outrages teacher to-be but
illud dico: male audit, infamis est, et inmerito.
that I-say badly it-hears ill-famed it-is and undeservedly
Hoc scire qui potest nisi interius admissus? frons eius 13.3
This to-know who can unless further-in admitted the-front its
ipsa dat locum fabulae et ad malam spem inritat. hoc
itself gives room to-scandal and to bad hope incites this
tale est, quale vir fortis stolam indutus: constat
such is as a-man brave a-matron's-gown dressed-in stands
tibi pudicitia, virilitas salva est, nulli corpus tuum turpi
to-you chastity manhood safe is to-no body your shameful

patientiae vacat, sed in manu tympanum est. titulus itaque
submission is-free but in the-hand a-tambourine is a-title and-so
honestus eligatur et inscriptio ipsa excitans animum; quae
honorable let-be-chosen and an-inscription itself rousing the-mind which
stat, corpori adulatur invitavitque, quae statim venerunt vitia.
stands to-the-body fawns and-has-invited which at-once have-come vices
13.4 Quisquis ad virtutem accessit, dedit generosae indolis
Whoever to virtue has-approached has-given of-a-noble nature
specimen, qui voluptatem sequitur, videtur enervis, fractus,
a-sample who pleasure follows seems nerveless broken
degenerans †viro, perventurus in turpia, nisi aliquis
degenerating from-a-man [?] about-to-arrive into shameful-things unless someone
distinxerit illi voluptates, ut sciat, quae ex eis
shall-have-distinguished for-him pleasures so-that he-may-know which of them
intra naturale desiderium desistant, quae praeceps ferantur
within natural desire stop which headlong are-carried
infinitaeque sint et, quo magis implentur, eo magis inexplebiles:
and-endless are and the more they-are-filled the more insatiable
13.5 Agedum, virtus antecedat, tutum erit omne vestigium. et
Come-now virtue let-go-before safe will-be every footstep and
voluptas nocet nimia: in virtute non est verendum, ne quid
pleasure harms excessive in virtue not is to-be-feared lest anything
nimium sit, quia in ipsa est modus; non est bonum,
excessive be because in herself is the-measure not is good
quod magnitudine laborat sua. rationalem porro sortitis
which by-size labors its-own rational moreover to-those-allotted
naturam quae melius res quam ratio proponitur? et si placet
nature what better thing than reason is-set-before and if pleases
ista iunctura, si hoc placet ad beatam vitam ire comitatu,
this union if this pleases to the-happy life to-go in-company
virtus antecedat, comitetur voluptas et circa corpus ut umbra
virtue let-go-before let-attend pleasure and around the-body as a-shadow

versetur: virtutem quidem, excelsissimam dominam, voluptati
let-it-move virtue indeed most-exalted mistress to-pleasure
tradere ancillam nihil magnum animo capientis est.
to-hand-over as-handmaid nothing great in-mind of-one-grasping is

XIV · HUNTING THE BEAST THAT MAULS

Let virtue carry the standard: we shall still have pleasure, but as its masters. Those who gave pleasure the first place lose both, for pleasure has them, tormenting them by its lack or choking them by its excess, like sailors in the Syrtes now stranded, now swamped. Great pleasures, like captured wild beasts, often maul their owners, and the man the crowd calls happy is the slave of many. The pleasure-hunter forsakes his duties and sells himself to his pleasures.

Prima virtus eat, haec ferat signa: habebimus nihilo 14.1
First virtue let-go she let-carry the-standards we-shall-have by-nothing
minus voluptatem, sed domini eius et temperatores erimus;
less pleasure but masters of-it and regulators we-will-be
aliquid nos exorabit, nihil coget. at ei, qui voluptati
something us it-will-win-over nothing it-will-compel but those who to-pleasure
tradidere principia, utroque caruere; virtutem enim
have-handed-over the-first-place both have-lacked virtue for
amittunt, ceterum non ipsi voluptatem, sed ipsos
they-lose but not they-themselves pleasure but them-themselves
voluptas habet, cuius aut inopia torquentur aut copia
pleasure has by-whose either want they-are-tortured or abundance
strangulantur, miseri, si deseruntur ab illa, miseriores, si
are-strangled wretched if they-are-deserted by it more-wretched if
obruuntur; sicut deprensi mari Syrtico modo in sicco
they-are-overwhelmed just-as caught on-the-sea Syrtic now on the-dry
relinquuntur, modo torrente unda fluctuantur.
are-left now with-rushing wave they-toss

14.2 Evenit autem hoc nimia intemperantia et amore caeco
Happens moreover this from-excessive intemperance and love blind
rei; nam mala pro bonis petenti periculosum est
of-a-thing for evils instead-of goods for-one-seeking dangerous it-is
adsequi. ut feras cum labore periculoque venamur et
to-attain as wild-beasts with toil and-danger we-hunt and
captarum quoque illarum sollicita possessio est— saepe enim
of-captured also them anxious the-possession is often for
laniant dominos—, ita habent se magnae voluptates: in
they-tear masters so have themselves great pleasures into
magnum malum evasere captaeque cepere; quae quo
a-great evil they-have-turned-out and-captured have-captured which the
plures maioresque sunt, eo ille minor ac plurium servus
more and-greater are the he lesser and of-more-(masters) a-slave
est, quem felicem volgus appellat.
is whom happy the-crowd calls

14.3 Permanere libet in hac etiamnunc huius rei imagine.
To-remain it-pleases in this still of-this thing image
quemadmodum qui bestiarum cubilia indagat et
just-as who of-beasts the-lairs tracks and

laqueo captare feras
with-a-noose to-catch wild-beasts

magno aestimat et
highly values and

latos canibus circumdare saltus,
broad with-dogs to-surround glades

ut illarum vestigia premat, potiora deserit multisque
that their tracks he-may-press-on better-things deserts and-many
officiis renuntiat: ita qui sectatur voluptatem omnia postponit
duties renounces so who pursues pleasure all-things puts-after
et primam libertatem neclegit ac pro ventre dependit, nec
and first liberty neglects and for the-belly pays-it-away nor
voluptates sibi emit, sed se voluptatibus vendit.
pleasures for-himself buys but himself to-pleasures sells

XV · TO OBEY GOD IS FREEDOM

Why not blend virtue and pleasure into one good? Because part of the honorable must be honorable, and even the joy virtue brings follows the highest good rather than completing it. Whoever pairs virtue with pleasure puts it under the yoke of fortune and makes life anxious, unfit to defend country or friends. Virtue alone climbs where nothing drags the good down, bearing whatever comes willingly, like a good soldier loving his general: follow god. We were born in a kingdom; to obey god is freedom.

‘Quid tamen’ inquit ‘prohibet in unum virtutem voluptatemque 15.1
What yet he-says prevents into one virtue and-pleasure
confundi et ita effici summum bonum, ut idem et
to-be-fused and so to-be-made the-highest good that the-same both
honestum et iucundum sit?’ quia pars honesti non potest
honorable and pleasant it-be because a-part of-the-honorable not can
esse nisi honestum, nec summum bonum habebit sinceritatem
to-be except honorable nor the-highest good will-have purity
suam, si aliquid in se viderit dissimile meliori.
its-own if something in itself it-shall-have-seen unlike to-the-better

15.2 Ne gaudium quidem quod ex virtute oritur, quamvis bonum
Not joy even which from virtue arises although a-good
sit, absoluti tamen boni pars est; non magis quam laetitia
it-be of-the-absolute yet good a-part is not more than gladness
et tranquillitas, quamvis ex pulcherrimis causis nascantur;
and tranquility although from most-beautiful causes they-are-born
sunt enim ista bona, sed consequentia summum bonum,
are for these goods but following the-highest good
non consummantia.
not completing

15.3 Qui vero virtutis voluptatisque societatem facit et ne ex aequo
Who indeed of-virtue and-of-pleasure a-partnership makes and not on equal-terms
quidem, fragilitate alterius boni quicquid in altero vigoris
even by-the-frailty of-the-one good whatever in the-other of-vigor
est hebetat libertatemque illam ita demum, si nihil se
is blunts and-freedom that so only if nothing than-itself
pretiosius novit, invictam sub iugum mittit. nam, quae maxima
more-precious it-knows unconquered under the-yoke sends for what the-greatest
servitus est, incipit illi opus esse fortuna; sequitur vita anxia,
slavery is begins for-it need to-be of-fortune follows a-life anxious
suspiciosa, trepida, casum pavens, temporum suspensa momentis.
suspicious trembling chance dreading of-times hanging-on the-moments

15.4 Non das virtuti fundamentum grave, immobile, sed iubes
Not you-give to-virtue a-foundation weighty immovable but you-bid
illam in loco volubili stare; quid autem tam volubile est, quam
her in a-place rolling to-stand what moreover so rolling is as
fortuitorum expectatio et corporis rerumque corpus adficientium
of-chance-things the-expectation and of-the-body and-of-things the-body affecting
varietas? quomodo hic potest deo parere et quicquid evenit
the-variety how this-man can god to-obey and whatever happens
bono animo excipere nec de fato queri casuum suorum
with-good spirit to-receive nor about fate to-complain of-chances his-own

benignus interpres, si ad voluptatum dolorumque punctiunculas
a-kindly interpreter if at of-pleasures and-pains little-pricks
concutitur? sed ne patriae quidem bonus tutor aut vindex
he-is-shaken but not of-the-fatherland even a-good guardian or defender
est nec amicorum propugnator, si ad voluptates vergit.
is-he nor of-friends a-champion if toward pleasures he-inclines
Illo ergo summum bonum escendat, unde nulla vi 15.5
There therefore the-highest good let-climb whence by-no force
detrahitur, quo neque dolori neque spei nec timorist
it-is-dragged-down whither neither for-pain nor for-hope nor for-fear-is
aditus nec ulli rei, quae deterius summi boni ius faciat;
access nor for-any thing which worse of-the-highest good the-right may-make
escendere autem illo sola virtus potest. illius gradu clivus iste
to-climb moreover there alone virtue can by-its step slope that
frangendus est; illa fortiter stabit et quicquid evenerit
to-be-broken is she bravely will-stand and whatever shall-have-happened
feret non patiens tantum sed etiam volens, omnemque
will-bear not enduring only but also willing and-every
temporum difficultatem sciet legem esse naturae et ut bonus
of-times difficulty will-know a-law to-be of-nature and as a-good
miles feret volnera, numerabit cicatrices, et transverberatus
soldier will-bear wounds will-count scars and pierced-through
telis moriens amabit eum, pro quo cadet, imperatorem;
by-weapons dying will-love him for whom he-will-fall the-commander
habebit illud in animo vetus praeceptum: deum sequere!
will-have that in mind old precept god follow
Quisquis autem queritur et plorat et gemit, imperata facere 15.6
Whoever moreover complains and wails and groans the-commands to-do
vi cogitur et invitus rapitur ad iussa nihilo minus.
by-force is-compelled and unwilling is-snatched to orders by-nothing less
quae autem dementia est potius trahi quam sequi! tam
what moreover madness it-is rather to-be-dragged than to-follow as

me hercules quam stultitia et ignoratio condicionis est
so-help-me Hercules as folly and ignorance of-condition is
suae dolere, quod dest aliquid tibi aut incidit durius,
one's-own to-grieve that is-lacking something to-you or befalls more-harshly
aeque mirari aut indigne ferre ea, quae tam bonis
equally to-wonder or indignantly to-bear those-things which as-much to-the-good
accidunt quam malis,— morbos dico, funera, debilitates et
happen as to-the-bad diseases I-mean deaths disabilities and
cetera ex transverso in vitam humanam incurrentia.
other-things from the-side into life human running

15.7 Quicquid ex universi constitutione patiendum est, magno
Whatever from of-the-universe the-constitution to-be-suffered is with-great
suscipiatur animo: ad hoc sacramentum adacti sumus, ferre
let-be-undertaken spirit to this oath sworn we-are to-bear
mortalia nec perturbari iis, quae vitare non est nostrae
mortal-things nor to-be-disturbed by-those-things which to-avoid not is of-our
potestatis. in regno nati sumus: deo parere libertas est.
power in a-kingdom born we-are god to-obey liberty is

True happiness rests in virtue, which bids us count nothing good or evil that does not come from virtue or vice and to copy god as far as we may. Its promises are divine: freedom, safety, nothing frustrated. Does virtue suffice for happiness? Perfect virtue more than suffices. But one still striving toward it, however far advanced, needs some indulgence from fortune while he loosens his mortal bonds; he drags a loose chain, not yet free but almost.

Ergo in virtute posita est vera felicitas. quid haec tibi virtus 16.1
Therefore in virtue placed is true happiness what this to-you virtue
suadebit? ne quid aut bonum aut malum existimes, quod
will-urge that-not anything either good or evil you-think which
nec virtute nec malitia continget. deinde, ut sis inmobilis et
neither by-virtue nor by-malice will-befall then that you-be immovable both
contra malum et ex bono, ut, qua fas est, deum effingas.
against evil and from good that as-far-as right is god you-may-copy
Quid tibi pro hac expeditione promittit? ingentia et aequa 16.2
What to-you for this campaign does-it-promise huge-things and equal
divinis: nihil cogeris, nullo indigebis, liber eris,
to-divine nothing you-will-be-compelled nothing you-will-need free you-will-be
tutus, indemnis; nihil frustra temptabis, nihil prohibeberis;
safe unharmed nothing in-vain you-will-try nothing you-will-be-prevented
omnia tibi ex sententia cedent, nihil adversum accidet,
all-things to-you to wish will-turn-out nothing adverse will-happen
nihil contra opinionem ac voluntatem.
nothing against expectation and will
'Quid ergo? virtus ad beate vivendum sufficit?' perfecta illa et 16.3
What then virtue for happily living suffices perfect that and
divina quidni sufficiat, immo superfluat? quid enim deesse
divine why-not should-it-suffice nay overflow what for to-be-lacking
potest extra desiderium omnium posito? quid extrinsecus opus
can beyond desire of-all-things to-one-placed what from-outside need

est ei, qui omnia sua in se collegit? sed ei, qui ad
is to-him who all his-own in himself has-gathered but to-him who toward
virtutem tendit, etiam si multum processit, opus est aliqua
virtue strives even if much he-has-advanced need is some
fortunae indulgentia adhuc inter humana luctanti, dum nodum
of-fortune indulgence still among human-things struggling while knot
illum exolvit et omne vinculum mortale. quid ergo interest?
that he-unties and every bond mortal what then is-the-difference
quod arte alligati sunt alii, adstricti alii, districti quoque:
that tightly bound are some tied-up others stretched-apart also
hic, qui ad superiora progressus est et se altius extulit,
this-man who to higher-things advanced has and himself higher has-raised
laxam catenam trahit nondum liber, iam tamen pro libero.
a-loose chain drags not-yet free already yet as free

XVII · WHY DO YOU TALK BETTER THAN YOU LIVE?

A critic of philosophy asks why Seneca speaks more bravely than he lives, defers to superiors, values money, grieves at a death, minds his reputation, keeps elegant farms, old wine, gold, a richly dressed household, estates overseas, and more slaves than he can name. Seneca grants it and adds more: he is not wise and never will be; he asks only to be better than the bad, cutting away some vice each day, a runner compared with the lame.

17.1 Si quis itaque ex istis, qui philosophiam conlatrant, quod
If anyone and-so of those who philosophy bark-at as
solent dixerit: 'quare ergo tu fortius loqueris quam
they-are-wont shall-have-said why then you more-bravely speak than
vivis? quare et superiori verba summittis et pecuniam
you-live why both to-a-superior words do-you-lower and money
necessarium tibi instrumentum existimas et damno moveris
necessary to-you a-tool think and by-loss are-moved

et lacrimas audita coniugis aut amici morte demittis et
and tears heard of-a-wife or of-a-friend death let-fall and
respicis famam et malignis sermonibus tangeris?
regard reputation and by-spiteful talk are-touched
Quare cultius rus tibi est quam naturalis usus desiderat? 17.2
Why more-cultivated an-estate to-you is than natural use requires
cur non ad praescriptum tuum cenas? cur tibi nitidior
why not by prescription your do-you-dine why to-you more-elegant
supellex est? cur aput te vinum aetate tua vetustius bibitur?
furniture is why at you wine than-age your older is-drunk
cur †auruum disponitur? cur arbores nihil praeter umbram
why gold [?] is-arranged why trees nothing except shade
daturae conseruntur? quare uxor tua locupletis domus censum
about-to-give are-planted why wife your of-a-rich house the-fortune
auribus gerit? quare paedagogium pretiosa veste succingitur?
on-ears wears why the-page-corps in-costly clothing is-girded
quare ars est aput te ministrare nec temere et ut libet
why an-art is at you to-serve nor at-random and as it-pleases
conlocatur argentum sed perite struitur et est aliquis
is-placed silver but skillfully is-arranged and there-is someone
scindendi obsonii magister?' adice, si vis: 'cur trans mare
of-carving of-viands a-master add if you-wish why across the-sea
possides? cur plura quam nosti? cur turpiter aut tam neglegens
you-own why more than you-know why shamefully either so careless
es, ut non noveris pauculos servos, aut tam luxuriosus, ut
you-are that not you-know a-few slaves or so extravagant that
plures habeas quam quorum notitiae memoria sufficiat?'
more you-have than of-whom for-acquaintance memory may-suffice
Adiuvabo postmodo convicia et plura mihi quam putas 17.3
I-will-help afterward the-reproaches and more-things to-myself than you-think
obiciam, nunc hoc respondeo tibi: non sum sapiens et, ut
I-will-cast-up now this I-answer to-you not I-am wise and that

malivolentiam tuam pascam, nec ero. exige itaque a me, non
malice your I-may-feed nor will-I-be demand and-so from me not
ut optimis par sim, sed ut malis melior: hoc mihi satis est,
that to-the-best equal I-be but that than-the-bad better this to-me enough is
cotidie aliquid ex vitiis meis demere et errores meos obiurgare.
daily something from vices my to-remove and errors my to-rebuke

17.4 Non perveni ad sanitatem, ne perveniam quidem;
Not I-have-arrived at health not shall-I-arrive even
delenimenta magis quam remedia podagrae meae compono,
soothings rather than remedies for-gout my I-compound
contentus, si rarius accedit et si minus verminatur: vestris
content if more-rarely it-comes and if less it-throbs with-your
quidem pedibus conparatus, debiles, cursor sum. haec
indeed feet compared you-weaklings a-runner I-am these-things
non pro me loquor— ego enim in alto vitiorum omnium
not for myself I-say I for in the-deep of-vices all
sum—, sed pro illo, cui aliquid acti est.
am but for that-one to-whom something of-achievement is

You speak one way and live another: the charge was made against Plato, Epicurus, and Zeno, who spoke of how they ought to live, not of how they did. Seneca speaks of virtue, not himself, and in reproaching vices begins with his own; the critics' venom will not stop him praising the life he knows he should lead. Malice spared neither Rutilius nor Cato, and some think even Demetrius the Cynic, who forbade himself to ask, not poor enough.

'Aliter' inquis 'loqueris, aliter vivis.' hoc, malignissima 18.1
Otherwise you-say you-speak otherwise you-live this most-spiteful
capita et optimo cuique inimicissima, Platoni obiectum
heads and to-the-best each most-hostile to-Plato cast-up
est, obiectum Epicuro, obiectum Zenoni; omnes enim
was cast-up to-Epicurus cast-up to-Zeno all for
isti dicebant non quemadmodum ipsi viverent, sed
those said not how they-themselves lived but
quemadmodum esset ipsis vivendum. de virtute, non
how it-was for-themselves to-be-lived about virtue not
de me loquor, et cum vitiis convicium facio, in primis
about me I-speak and when on-vices reproach I-make on the-first
meis facio: cum potuero, vivam quomodo oportet.
my-own I-make when I-shall-be-able I-will-live as it-is-needful
Nec malignitas me ista multo veneno tincta deterrebit ab 18.2
Nor malignity me that with-much poison dipped will-deter from
optimis; ne virus quidem istud, quo alios spargitis, quo
the-best not venom even that with-which others you-spatter with-which
vos necatis, me inpediet, quo minus perseverem laudare
yourselves you-kill me will-binder whereby less I-persevere to-praise
vitam, non quam ago, sed quam agendam scio, quo minus
life not which I-lead but which to-be-led I-know whereby less
virtutem adorem et ex intervallo ingenti reptabundus sequar.
virtue I-worship and from a-distance huge crawling I-follow

18.3 Expectabo scilicet, ut quicquam malivolentiae inviolatum
Shall-I-expect namely that anything by-malice inviolate
sit, cui sacer nec Rutilius fuit nec Cato? curet aliquis,
be to-which sacred neither Rutilius was nor Cato let-care anyone
an istis nimis dives videatur, quibus Demetrius Cynicus
whether to-those too rich he-seem to-whom Demetrius the-Cynic
parum pauper est? virum acerrimum et contra omnia
too-little poor is a-man most-ardent and against all
naturae desideria pugnantem, hoc pauperiorem quam ceteros
of-nature desires fighting by-this poorer than other
Cynicos, quod, cum sibi interdixerint habere, interdixit
Cynics that while to-themselves they-have-forbidden to-have he-forbade
et poscere, negant satis egere! vides enim: non virtutis
also to-ask they-deny enough to-be-needy you-see for not of-virtue
scientiam sed egestatis professus est.
the-knowledge but of-need professed he-has

XIX · BARKING AT GREAT MEN

Critics say the Epicurean Diodorus, who cut his own throat, did not act on Epicurus' teaching; yet he died happy, praising the quiet of a life spent at anchor: I have lived and run the course fortune gave. They bark at great names like little dogs at strangers, since another's virtue reproaches their faults. Philosophers strive toward great things and fail; yet the critics hang on as many crosses as they have desires, and still spit at the onlookers.

19.1 Diodorum, Epicureum philosophum, qui intra paucos dies
Diodorus the-Epicurean philosopher who within few days
finem vitae suae manu sua inposuit, negant ex
an-end to-life his-own with-hand his-own put they-deny according-to
decreto Epicuri fecisse, quod sibi gulam praesecuit: alii
the-decree of-Epicurus to-have-done that of-himself the-throat he-cut some

dementiam videri volunt factum hoc eius, alii temeritatem;
madness to-seem want deed this his others rashness
ille interim beatus ac plenus bona conscientia reddidit
he meanwhile happy and full with-good conscience rendered
sibi testimonium vita excedens laudavitque aetatis in
to-himself testimony from-life departing and-praised of-age in
portu et ad ancoram actae quietem et dixit, quod vos
harbor and at anchor spent the-rest and said what you
inviti audistis, quasi vobis quoque faciendum sit:
unwilling have-heard as-if for-you also to-be-done it-be

Vixi et quem dederat cursum fortuna peregi.
I-have-lived and which had-given course fortune I-have-run

De alterius vita, de alterius morte disputatis et ad nomen 19.2
About another's life about another's death you-dispute and at the-name
magnorum ob aliquam eximiam laudem virorum, sicut
of-great on-account-of some exceptional praise men just-as
ad occursum ignotorum hominum minuti canes, latratis;
at the-meeting of-unknown men little dogs you-bark
expedit enim vobis neminem videri bonum, quasi aliena
it-is-expedient for for-you no-one to-seem good as-if another's
virtus exprobratio delictorum †omnium sit. invidi splendida
virtue a-reproach of-faults of-all [?] be envious splendid-things
cum sordibus vestris confertis nec intellegitis, quanto
with filth your you-compare nor do-you-understand with-how-great
id vestro detrimento audeatis. nam si illi, qui virtutem
that your loss you-dare for if those who virtue
sequuntur, avari libidinosi ambitiosique sunt, quid vos estis,
follow greedy lustful and-ambitious are what you are
quibus ipsum nomen virtutis odio est?
to-whom the-very name of-virtue for-hatred is

19.3 Negatis quemquam praestare, quae loquitur, nec ad
You-deny anyone to-make-good what he-says nor according-to
exemplar orationis suae vivere: quid mirum, cum loquantur
the-pattern of-speech his-own to-live what wonder when they-speak
fortia, ingentia, omnis humanas tempestates evadentia?
brave-things huge-things all human storms escaping
cum refigere se crucibus conentur, in quas unusquisque
when to-unfix themselves from-crosses they-try into which each-one
vestrum clavos suos ipse adigit, ad supplicium tamen acti
of-you nails his-own himself drives to execution yet driven
stipitibus singulis pendent; hi, qui in se ipsi
on-stakes single hang these who against themselves they-themselves
animum advertunt, quot cupiditatibus tot crucibus
mind turn by-as-many desires by-so-many crosses
distrahuntur. at maledici et in alienam contumeliam venusti
are-torn-apart but slanderers and in another's insult charming
sunt. crederem illis hoc vacare, nisi quidam ex patibulo
they-are I-would-believe to-them this to-be-free unless some from cross
suo spectatores conspuerent.
their-own the-spectators spat-upon

Philosophers do not practice all they preach, but they do much in preaching and conceiving it; admire men who attempt great things even when they fall. Whoever resolves to face death and comedy alike, scorn riches, see all lands as his and his as all men's, give wisely, eat and drink only to satisfy nature, and leave life with a good conscience, makes his way to the gods and falls, if he falls, from a great attempt. Critics hate virtue as sore eyes the sun.

'Non praestant philosophi quae loquuntur.' multum tamen 20.1
Not make-good philosophers what they-say much yet
praestant quod loquuntur, quod honesta mente concipiunt:
they-accomplish in-that they-say in-that with-honorable mind they-conceive
namque idem si et paria dictis agerent, quid esset
for the-same-men if also things-equal to-words they-did what would-be
illis beatius? interim non est quod contemnas bona
to-them happier meanwhile not there-is-(reason) that you-should-scorn good
verba et bonis cogitationibus plena praecordia. studiorum
words and with-good thoughts full hearts of-studies
salutarium etiam citra effectum laudanda tractatio est.
wholesome even short-of accomplishment to-be-praised the-pursuit is
Quid mirum, si non escendunt in altum ardua adgressi? 20.2
What wonder if not they-climb to the-height steep-places having-attempted
sed si vir es, suspice, etiam si decidunt, magna
but if a-man you-are admire even if they-fall great-things
conantis. generosa res est respicientem non ad suas
those-attempting noble a-thing it-is looking not to his-own
sed ad naturae suae vires conari alta temptare et
but to of-nature his-own strength to-attempt lofty-things to-try and
mente maiora concipere, quam quae etiam ingenti animo
in-mind greater-things to-conceive than which even with-huge spirit
adornatis effici possunt.
by-those-equipped to-be-accomplished can

20.3 Qui sibi hoc proposuit: 'ego mortem eodem voltu
Who to-himself this has-proposed I death with-the-same face
comoediamque videbo. ego laboribus, quanticumque illi erunt,
and-a-comedy will-see I to-toils however-great they will-be
parebo animo fulciens corpus. ego divitias et praesentis et
will-submit with-mind propping the-body I riches both present and
absentis aeque contemnam, nec si aliubi iacebunt, tristior, nec
absent equally will-scorn nor if elsewhere they-will-lie sadder nor
si circa me fulgebunt, animosior. ego fortunam nec venientem
if around me they-will-glitter more-spirited I fortune neither coming
sentiam nec recedentem. ego terras omnis tamquam meas videbo,
will-feel nor receding I lands all as mine will-see
meas tamquam omnium. ego sic vivam quasi sciam aliis
mine as of-all I so will-live as-if I-knew for-others
esse me natum et naturae rerum hoc nomine gratias agam:
to-be me born and to-nature of-things on-this account thanks I-will-give
quo enim melius genere negotium meum agere potuit?
in-what for better way business my to-transact could-she

20.4 Unum me donavit omnibus, uni mihi omnis. quicquid
One me she-has-given to-all to-one me all whatever
habebo, nec sordide custodiam nec prodige spargam. nihil
I-shall-have neither meanly will-I-guard nor lavishly scatter nothing
magis possidere me credam quam bene donata. non
more to-possess me I-will-believe than well given-things not
numero nec pondere beneficia nec ulla nisi accipientis
by-number nor weight benefits nor by-any except of-the-recipient
aestimatione perpendam; numquam id mihi multum erit,
by-the-valuation will-I-weigh never that to-me much will-it-be
quod dignus accipiet. nihil opinionis causa, omnia
which a-worthy-man will-receive nothing of-opinion for-the-sake all-things

conscientiae faciam. populo spectante fieri credam
for-conscience I-will-do with-the-people watching to-be-done I-will-believe
quicquid me conscio faciam.
whatever with-me aware I-do
Edendi mihi erit bibendique finis desideria naturae restinguere, 20.5
Of-eating for-me will-be and-of-drinking the-end the-desires of-nature to-quench
non inplere alvom et exinanire. ero amicis iucundus, inimicis
not to-fill the-belly and to-empty I-will-be to-friends pleasant to-enemies
mitis et facilis. exorabor, antequam roger, et honestis
mild and easy I-will-be-prevailed-on before I-am-asked and honorable
precibus occurram. patriam meam esse mundum sciam et
prayers I-will-meet fatherland my to-be the-world I-will-know and
praesides deos, hos supra me circaque me stare factorum
guardians the-gods these above me and-around me to-stand of-deeds
dictorumque censores. quandoque aut natura spiritum repetet
and-of-words censors whenever either nature breath will-reclaim
aut ratio dimittet, testatus exibo bonam me conscientiam
or reason will-release having-testified I-will-depart good me conscience
amasse, bona studia, nullius per me libertatem deminutam,
to-have-loved good studies of-no-one through me liberty diminished
minime meam'— qui haec facere proponet, volet, temptabit,
least mine who these-things to-do will-propose will-wish will-try
ad deos iter faciet, ne ille, etiam si non tenuerit,
to the-gods a-way will-make truly he even if not he-will-have-held

magnis tamen excidit ausis.
from-great yet he-falls daring-deeds

Vos quidem, quod virtutem cultoremque eius odistis, nihil 20.6
You indeed in-that virtue and-the-cultivator of-it you-hate nothing
novi facitis. nam et solem lumina aegra formidant et
of-new do for both the-sun eyes sick dread and

aversantur diem splendidum nocturna animalia, quae ad
turn-from the-day bright nocturnal animals which at
primum eius ortum stupent et latibula sua passim
the-first its rising are-stunned and hiding-places their-own everywhere
petunt, abduntur in aliquas rimas timida lucis. gemite
seek hide-themselves in some crevices fearful of-light groan
et infelicem linguam bonorum exercete convicio, hiate,
and unhappy tongue of-the-good exercise in-reproach gape
conmordete; citius multo frangetis dentes quam imprimetis.
bite-together sooner much you-will-break teeth than you-will-imprint

XXI · CATO'S FOUR MILLION

Why, the critic asks, does a philosopher live so richly, scorning wealth, life, and health yet keeping them, calling exile an empty name yet growing old at home? He says these things should be despised not so as not to have them but so as to have them without anxiety. Marcus Cato praised Curius, Coruncanius, and their frugal age, yet owned four million sesterces, more than his great-grandfather the Censor. The wise man does not love riches, but prefers them and receives them into his house, not his mind.

21.1 'Quare ille philosophiae studiosus est et tam dives vitam agit?
Why he of-philosophy devoted is and so rich a-life leads
quare opes contemnendas dicit et habet? vitam contemnendam
why wealth to-be-scorned says and has life to-be-scorned
putat et tamen vivit? valetudinem contemnendam et tamen
thinks and yet lives health to-be-scorned and yet
illam diligentissime tuetur atque optimam mavolt? et exilium
it most-carefully guards and the-best prefers and exile
vanum nomen putat et ait: "quid enim est mali mutare
an-empty name thinks and says what for is of-evil to-change

regiones?" et tamen, si licet, senescit in patria? et inter
regions and yet if it-is-allowed grows-old in the-fatherland and between
longius tempus et brevius nihil interesse iudicat, tamen, si nihil
longer time and shorter nothing to-differ judges yet if nothing
prohibet, extendit aetatem et in multa senectute placidus viret?'
prevents extends life and in much old-age calm flourishes
Ait ista debere contemni, non, ne habeat, sed ne 21.2
He-says these-things to-be-obliged to-be-scorned not lest he-have but lest
sollicitus habeat; non abigit illa a se, sed abeuntia securus
anxious he-have not he-drives-off them from himself but departing carefree
prosequitur. divitias quidem ubi tutius fortuna deponet
he-escorts riches indeed where more-safely fortune will-deposit
quam ibi, unde sine querella reddentis receptura est?
than there whence without complaint of-the-restorer about-to-take-back she-is
M. Cato cum laudaret Curium et Coruncanium et illud 21.3
Marcus Cato when he-praised Curius and Coruncanius and that
saeculum, in quo censorium crimen erat paucae argenti
age in which a-censorial offense was few of-silver
lamellae, possidebat ipse quadragies sestertium, minus
little-plates possessed himself forty-times a-hundred-thousand-sesterces less
sine dubio quam Crassus, plus quam Censorius Cato.
without doubt than Crassus more than Censorius Cato
maiore spatio, si comparentur, proavom vicerat, quam
by-a-greater distance if they-are-compared great-grandfather he-had-surpassed than
a Crasso vinceretur, et, si maiores illi obvenissent opes,
by Crassus he-was-surpassed and if greater to-him had-come wealth
non sprevisset.
not he-would-have-spurned
Nec enim se sapiens indignum ullis muneribus fortuitis 21.4
Nor for himself the-wise-man unworthy of-any gifts chance
putat: non amat divitias, sed mavolt; non in animum illas,
does-think not he-loves riches but prefers not into the-mind them

sed in domum recipit, nec respuit possessas, sed continet
but into the-house he-receives nor rejects possessed but keeps
et maiorem virtuti suae materiam subministrari volt.
and greater for-virtue his-own material to-be-supplied wishes

XXII · RICHES SERVE THE WISE

Wealth gives the wise man more scope for virtue than poverty, where the one virtue is not to be crushed; in wealth temperance, liberality, and magnificence have open ground. He would rather be tall and healthy, though he can do without it. Things indifferent have a value and some are preferable, and riches are among them, adding something to his joy as a fair wind to a sailor. If riches leave him they take only themselves; the fool belongs to his riches.

22.1 Quid autem dubii est, quin haec maior materia sapienti viro sit
What moreover of-doubt is-there that this greater material for-a-wise man is
animum explicandi suum in divitiis quam in paupertate, quom
mind of-unfolding his-own in riches than in poverty since
in hac unum genus virtutis sit non inclinari nec deprimi,
in this one kind of-virtue is not to-be-bent nor to-be-pressed-down
in divitiis et temperantia et liberalitas et diligentia et
in riches both temperance and liberality and diligence and
dispositio et magnificentia campum habeat patentem?
arrangement and magnificence a-field has open

22.2 Non contemnet se sapiens, etiam si fuerit minimae staturae,
Not will-scorn himself the-wise-man even if he-be of-smallest stature
esse tamen se procerum volet. et exilis corpore †ac
to-be yet himself tall he-will-wish and thin in-body and [?]
amisso oculo valebit, malet tamen sibi esse corporis
with-lost eye he-will-be-well he-will-prefer yet for-himself to-be of-body
robur, et hoc ita, ut sciat esse aliud in se valentius.
strength and this so that he-know to-be another-thing in himself stronger

Malam valetudinem tolerabit, bonam optabit. quaedam 22.3
Bad health he-will-tolerate good he-will-wish-for some-things
enim, etiam si in summam rei parva sunt et subduci
for even if in the-sum of-the-matter small are and to-be-withdrawn
sine ruina principalis boni possunt, adiciunt tamen aliquid ad
without ruin of-the-principal good can add yet something to
perpetuam laetitiam ex virtute nascentem: sic illum adficiunt
perpetual gladness from virtue arising so him affect
divitiae et exhilarant, ut navigantem secundus et ferens
riches and cheer as a-sailor favorable and carrying
ventus, ut dies bonus et in bruma ac frigore apricus locus.
wind as a-day good and in winter and cold a-sunny spot
Quis porro sapientium— nostrorum dico, quibus unum 22.4
Who further of-wise-men our I-mean to-whom one
est bonum virtus— negat etiam haec, quae indifferentia
is good virtue denies even these-things which indifferents
vocamus, habere aliquid in se pretii et alia aliis esse
we-call to-have something in themselves of-value and some than-others to-be
potiora? quibusdam ex iis tribuitur aliquid honoris, quibusdam
preferable to-some of them is-allotted some of-honor to-some
multum. ne erres itaque, inter potiora divitiae sunt.
much lest you-err and-so among preferable-things riches are
'Quid ergo' inquis 'me derides, cum eundem aput te 22.5
Why then you-say me do-you-mock when the-same with you
locum habeant, quem aput me?' vis scire, quam non
place they-have which with me do-you-wish to-know how not
eundem habeant locum? mihi divitiae si effluxerint,
the-same they-have place for-me riches if they-will-have-flowed-away
nihil auferent nisi semet ipsas, tu stupebis et videberis
nothing they-will-take except them themselves you will-be-stunned and you-will-seem
tibi sine te relictus, si illae a te recesserint;
to-yourself without yourself left if they from you will-have-withdrawn

aput me divitiae aliquem locum habent, aput te summum;
with me riches some place have with you the-highest
ad postremum divitiae meae sunt, tu divitiarum es.
in the-end riches mine are you of-riches are

XXIII · A PURSE EASILY OPENED

Do not forbid philosophers money: the philosopher will have ample wealth, honestly gained, taken from no one, and could open his house to the city and say: let each take what he recognizes. He will neither flaunt nor hide it nor throw it out of doors, preferring a carriage though he could walk. He will give, but only to the good or those he can make good, choosing carefully, with a purse easily opened but not full of holes.

23.1 Desine ergo philosophis pecunia interdicere: nemo sapientiam
Cease therefore philosophers from-money to-forbid no-one wisdom
paupertate damnavit. habebit philosophus amplas opes, sed
to-poverty has-condemned will-have the-philosopher ample wealth but
nulli detractas nec alieno sanguine cruentas, sine
from-no-one taken nor with-another's blood bloodied without
cuiusquam iniuria partas, sine sordidis quaestibus, quarum tam
of-anyone injury acquired without sordid gains of-which as
honestus sit exitus quam introitus, quibus nemo ingemescat
honorable be the-exit as the-entrance at-which no-one would-groan
nisi malignus. in quantum vis exaggera illas: honestae
except the-spiteful to as-much-as you-wish heap-up them honorable
sunt, in quibus cum multa sint, quae sua quisque
they-are in which though many-things be which his-own each
dici velit, nihil est, quod quisquam suum possit dicere.
to-be-called would-wish nothing is which anyone his-own could call

Ille vero fortunae benignitatem a se non summovebit 23.2
He indeed of-fortune the-kindness from himself not will-remove
et patrimonio per honesta quaesito nec gloriabitur nec
and in-a-patrimony through honorable-means acquired neither will-he-glory nor
erubescet. habebit tamen etiam quo glorietur, si aperta
blush he-will-have yet even in-what he-may-glory if with-opened
domo et admissa in res suas civitate poterit dicere:
house and with-admitted into affairs his-own the-citizenry he-will-be-able to-say
'quod quisque agnoverit, tollat.' o magnum virum, o
what each shall-have-recognized let-him-take O great man O
optime divitem, si post hanc vocem tantundem habuerit! ita
excellently rich-man if after this utterance just-as-much he-shall-have so
dico: si tuto et securus scrutationem populo praebuerit,
I-say if safely and carefree search to-the-people he-shall-have-offered
si nihil quisquam aput illum invenerit, quoi manus
if nothing anyone with him shall-have-found on-which hands
iniciat, audaciter et propalam erit dives.
he-may-lay boldly and openly he-will-be rich
Sapiens nullum denarium intra limen suum admittet male 23.3
The-wise-man no denarius within threshold his-own will-admit badly
intrantem; idem magnas opes, munus fortunae fructumque
entering the-same great wealth the-gift of-fortune and-the-fruit
virtutis, non repudiabit nec excludet. quid enim est quare
of-virtue not will-repudiate nor shut-out what for is-there why
illis bono loco invideat? veniant, hospitentur. nec
to-them a-good place he-should-begrudge let-them-come let-them-lodge nor
iactabit illas nec abscondet— alterum infruniti animi est,
will-he-flaunt them nor hide the-one of-a-silly mind is
alterum timidi et pusilli, velut magnum bonum intra
the-other of-a-timid and petty as-if a-great good within
sinum continentis— nec, ut dixi, eiciet illas e domo.
the-bosom of-one-holding nor as I-said he-will-cast-out them from the-house

23.4 Quid enim dicet? utrumne 'inutiles estis' an 'ego uti
What for will-he-say whether useless you-are or I to-use
divitiis nescio'? quemadmodum etiam pedibus suis poterit
riches know-not as even on-feet his-own he-will-be-able
iter conficere, escendere tamen vehiculum malet, sic
the-journey to-complete to-mount yet a-vehicle he-will-prefer so
pauper etsi poterit esse, dives volet. habebit itaque
poor although he-will-be-able to-be rich he-will-wish he-will-have and-so
opes, sed tamquam leves et avolaturas, nec ulli alii eas
wealth but as light and about-to-fly-off nor for-any other them
nec sibi graves esse patietur.
nor for-himself heavy to-be will-he-allow

23.5 Donabit— quid erexistis aures? quid expeditis sinum?—
He-will-give why have-you-pricked-up ears why do-you-open the-purse
donabit aut bonis aut eis, quos facere poterit bonos,
he-will-give either to-the-good or to-those whom to-make he-will-be-able good
donabit cum summo consilio dignissimos eligens, ut qui
he-will-give with highest judgment the-most-worthy choosing as one-who
meminerit tam expensorum quam acceptorum rationem esse
remembers as-much of-things-paid-out as of-things-received an-account to-be
reddendam, donabit ex recta et probabili causa, nam inter
to-be-rendered he-will-give from a-right and commendable cause for among
turpes iacturas malum munus est, habebit sinum facilem,
shameful losses an-evil gift is he-will-have a-purse easy
non perforatum, ex quo multa exeant, et nihil excidat.
not perforated from which many-things may-go-out and nothing may-fall-out

Giving is hard if it is done with judgment and not scattered at random; the giver weighs each case, and never keeps closer accounts than when he gives. A gift should be placed where it need not be asked back but can be returned, like buried treasure. Nature bids us help men, slave or free; wherever there is a man there is room for a kindness. The student of wisdom asks not to be held to his own rule; the wise man owns riches useful but not good.

Errat, si quis existimat facilem rem esse donare: plurimum 24.1
He-errs if anyone thinks easy a-thing to-be to-give very-much
ista res habet difficultatis, si modo consilio tribuitur,
that thing has of-difficulty if only by-judgment it-is-bestowed
non casu et impetu spargitur. hunc promereor, illi
not by-chance and impulse is-scattered this-one I-oblige to-that-one
reddo; huic succurro, huius misereor; illum instruo
I-repay to-this-one I-give-aid on-this-one I-take-pity that-one I-equip
dignum quem non deducat paupertas nec occupatum
worthy whom not should-drag-down poverty nor occupied
teneat; quibusdam non dabo, quamvis desit, quia,
should-hold to-some not I-will-give although it-be-lacking because
etiam si dedero, erit defuturum; quibusdam offeram,
even if I-shall-have-given it-will-be about-to-be-lacking to-some I-will-offer
quibusdam etiam inculcabo. non possum in hac re esse
to-some even I-will-force-it not I-can in this thing to-be
neglegens; numquam magis nomina facio quam cum dono.
careless never more debts do-I-make than when I-give
'Quid? tu' inquis 'recepturus donas?' immo non perditurus: 24.2
What you you-say about-to-receive-back give nay not about-to-lose
eo loco sit donatio, unde repeti non debeat,
in-that place let-be the-gift whence to-be-demanded-back not it-ought
reddi possit. beneficium conlocetur, quemadmodum
to-be-returned it-can the-benefit let-be-placed as

thensaurus alte obrutus, quem non eruas, nisi fuerit
a-treasure deep buried which not you-would-dig-up unless it-be
necesse. quid? domus ipsa divitis viri quantam habet bene
necessary what the-house itself of-a-rich man how-much has well
faciendi materiam!
of-doing material

24.3 Quis enim liberalitatem tantum ad togatos vocat? hominibus
Who for liberality only to toga-wearers calls to-men
prodesse natura me iubet: servi liberine sint hi, ingenui an
to-help nature me bids slaves or-free be they freeborn or
libertini, iustae libertatis an inter amicos datae, quid refert?
freedmen of-lawful freedom or among friends given what matters-it
ubicumque homo est, ibi benefici locus est. potest itaque
wherever a-man is there for-a-benefit room is can and-so
pecunia etiam intra limen suum diffundi et liberalitatem
money even within threshold its-own to-be-poured-out and liberality
exercere, quae non quia liberis debetur, sed quia a libero
to-exercise which not because to-the-free it-is-owed but because from a-free
animo proficiscitur, ita nominata est. haec aput sapientem
mind it-sets-out so named has-been this with the-wise-man
nec umquam in turpes indignosque inpingitur nec umquam
nor ever on the-base and-unworthy is-thrust nor ever
ita defetigata errat, ut non, quotiens dignum invenerit,
so wearied strays that not whenever a-worthy-man it-shall-have-found
quasi ex pleno fluat.
as-if from a-full-source it-flow

24.4 Non est ergo, quod perperam exaudiatis, quae
Not there-is-(reason) therefore that wrongly you-should-hear what-things
honeste, fortiter, animose a studiosis sapientiae dicuntur. et
honorably bravely spiritedly by devotees of-wisdom are-said and
hoc primum adtendite: aliud est studiosus sapientiae, aliud
this first attend-to one-thing is a-devotee of-wisdom another

iam adeptus sapientiam. ille tibi dicet: 'optime
already having-attained wisdom that-one to-you will-say most-excellently
loquor, sed adhuc inter mala volutor plurima. non est,
I-speak but still among evils I-wallow very-many not there-is-(reason)
quod me ad formulam meam exigas: cum maxime
that me by formula my you-should-test just now
facio me et formo et ad exemplar ingens attollo; si
I-make myself and shape and to a-model huge raise if
processero quantumcumque proposui, exige ut dictis
I-shall-have-advanced however-far I-have-proposed demand that to-words
facta respondeant.' adsecutus vero humani boni summam
deeds correspond having-attained but of-human good the-sum
aliter tecum aget et dicet: 'primum non est, quod
otherwise with-you will-deal and will-say first not there-is-(reason) that
tibi permittas de melioribus ferre sententiam; mihi
to-yourself you-should-allow about betters to-pass judgment to-me
iam, quod argumentum est recti, contigit malis displicere.
already which proof is of-right it-has-befallen to-the-bad to-displease
Sed, ut tibi rationem reddam, qua nulli mortalium 24.5
But that to-you an-account I-may-render by-which to-none of-mortals
invideo, audi quid promittam et quanti quaeque aestimem.
I-begrudge hear what I-promise and at-how-much each-thing I-value
divitias nego bonum esse: nam si essent, bonos facerent;
riches I-deny a-good to-be for if they-were good they-would-make
nunc, quoniam quod aput malos deprenditur dici bonum
now since what among the-bad is-caught to-be-called good
non potest, hoc illis nomen nego. ceterum et habendas
not can this to-them name I-deny but both to-be-had
esse et utiles et magna commoda vitae adferentis fateor.
to-be and useful and great advantages to-life bringing I-confess

Riches are not goods, yet the wise man uses them differently: set him in a mansion and he will not admire himself, under a bridge among beggars and he will not despise himself, though he prefers the mansion. Days of fortune will not please him nor misfortune make him miserable, but he would rather temper joys than check griefs. Socrates would rather conquer than be led in triumph. Some virtues need the spur, some the rein, and he prefers the gentler ones in use.

25.1 Quid ergo sit, quare illas non in bonis numerem, et quid
What then it-is why them not among goods I-count and what
praestem in illis aliud quam vos, quoniam inter utrosque
I-provide in them other than you since between both
convenit habendas, audite. pone in opulentissima me domo, pone
it-is-agreed to-be-had hear place in the-most-opulent me house place
aurum argentumque ubi in promiscuo usu sit: non suspiciam
gold and-silver where in common use it-be not I-will-admire
me ob ista, quae etiam si aput me, extra me tamen
myself on-account-of those-things which even if with me outside me yet
sunt. in sublicium pontem me transfer et inter egentes abice:
are onto the-Sublician bridge me transfer and among the-needy cast
non ideo tamen me despiciam, quod in illorum numero
not therefore yet myself I-will-despise because in their number
consedero, qui manum ad stipem porrigunt. quid enim ad rem,
I-shall-have-sat who the-hand for alms stretch-out what for to the-point
an frustum panis desit, cui non deest mori posse?
whether a-crust of-bread be-lacking to-whom not is-lacking to-die to-be-able
quid ergo est? domum illam splendidam malo quam pontem.
what then is-it house that splendid I-prefer than the-bridge

25.2 Pone in instrumentis splendentibus et delicato apparatu:
Place in furnishings splendid and dainty equipment
nihilo me feliciorem credam, quod mihi molle erit
by-nothing myself happier I-will-believe because for-me soft will-be

amiculum, quod purpura convivis meis substernetur. muta
the-cloak because purple for-guests my will-be-spread change
stragula mea: nihilo miserius ero, si lassa cervix mea
coverlets my by-nothing more-wretched I-shall-be if weary neck my
in maniculo faeni adquiescet, si super Circense tomentum
on a-handful of-hay will-rest if on Circus stuffing
per sarturas veteris lintei effluens incubabo. quid ergo
through the-patches of-old linen flowing-out I-shall-lie what then
est? malo, quid mihi animi sit, ostendere praetextatus et
is-it I-prefer what to-me of-spirit there-be to-show in-bordered-toga and
†causatus quam nudis scapulis aut †sententis.
shod [?] than with-bare shoulders or half-covered [?]
Omnes mihi ex voto dies cedant, novae gratulationes 25.3
All for-me to wish days let-turn-out new congratulations
prioribus subtexantur: non ob hoc mihi placebo. muta
to-earlier-ones be-woven-on not because-of this myself I-will-please change
in contrarium hanc indulgentiam temporis, hinc illinc
into the-contrary this indulgence of-time from-here from-there
percutiatur animus damno, luctu, incursionibus varis, nulla
let-be-struck the-mind by-loss grief assaults various no
hora sine aliqua querella sit: non ideo me dicam inter
hour without some complaint be not therefore myself I-will-call amid
miserrima miserum, non ideo aliquem execrabor diem;
most-wretched-things wretched not therefore any I-will-curse day
provisum est enim a me, ne quis mihi ater dies esset. quid
provided it-has-been for by me lest any to-me black day should-be what
ergo est? malo gaudia temperare, quam dolores compescere.'
then is-it I-prefer joys to-moderate than griefs to-restrain
Hoc tibi ille Socrates dicet: 'fac me victorem universarum 25.4
This to-you that Socrates will-say make me victor of-all
gentium, delicatus ille Liberi currus triumphantem usque ad
nations voluptuous that of-Liber chariot triumphing right to

Thebas a solis ortu vehat, iura reges †penatium petant:
Thebes from of-the-sun the-rising let-carry laws kings of-the-household [?] let-seek
me hominem esse maxime cogitabo, cum deus undique
me a-man to-be most I-will-think when god from-every-side
consalutabor. huic tam sublimi fastigio coniunge protinus
I-shall-be-hailed to-this so lofty eminence join at-once
praecipitem mutationem; in alienum inponar fericulum
a-headlong change on another's let-me-be-placed litter
exornaturus victoris superbi ac feri pompam: non humilior sub
about-to-adorn of-a-victor proud and savage the-procession not humbler under
alieno curru agar quam in meo steteram. quid ergo est?
another's chariot I-shall-be-driven than in mine I-had-stood what then is-it
25.5 Vincere tamen quam capi malo. totum fortunae regnum
To-conquer yet than to-be-captured I-prefer the-whole of-fortune kingdom
despiciam, sed ex illo, si dabitur electio, meliora sumam.
I-will-despise but from it if will-be-given choice better-things I-will-take
quicquid ad me venerit, bonum fiet, sed malo faciliora
whatever to me shall-have-come good will-become but I-prefer easier
ac iucundiora veniant et minus vexatura tractantem. non
and pleasanter-things come and less about-to-vex the-handler not
est enim, quod existimes ullam esse sine labore
there-is-(reason) for that you-should-think any to-be without labor
virtutem, sed quaedam virtutes stimulis, quaedam frenis egent.
virtue but some virtues of-spurs some of-reins need
25.6 Quemadmodum corpus in proclivi retineri debet, adversus
Just-as the-body on a-slope to-be-held-back ought against
ardua impelli, ita quaedam virtutes in proclivi sunt,
steep-places to-be-pushed so some virtues on a-slope are
quaedam clivom subeunt. an dubium sit, quin escendat, nitatur,
some a-hill climb or doubtful is-it that climbs struggles

obluctetur patientia, fortitudo, perseverantia et quaecumque
contends endurance fortitude perseverance and whatever
alia duris opposita virtus est et fortunam subigit?
other to-hard-things opposed virtue is and fortune subdues
Quid ergo? non aeque manifestum est per devexum 25.7
What then not equally manifest is-it down a-slope
ire liberalitatem, temperantiam, mansuetudinem? in his
to-go liberality temperance gentleness in these
continemus animum, ne prolabatur, in illis exhortamur
we-restrain the-mind lest it-slip-forward in those we-exhort
incitamusque acerrime. ergo paupertati adhibebimus illas,
and-spur-on most-keenly therefore to-poverty we-will-apply those
quae pugnare sciunt, fortiores, divitiis illas diligentiores, quae
which to-fight know braver to-riches those more-careful which
suspensum gradum ponunt et pondus suum sustinent.
suspended step place and weight their-own sustain
Cum hoc ita divisum sit, malo has in usu mihi esse, 25.8
Since this so divided is I-prefer these in use for-me to-be
quae exercendae tranquillius sunt, quam eas, quarum
which to-be-exercised more-calmly are than those whose
experimentum sanguis et sudor est. ergo 'non ego aliter'
trial blood and sweat is therefore not I otherwise
inquit sapiens 'vivo quam loquor, sed vos aliter auditis;
says the-wise-man live than I-speak but you otherwise hear
sonus tantummodo verborum ad aures vestras pervenit:
the-sound only of-words to ears your reaches
quid significent non quaeritis.'
what they-mean not you-ask

The fool and the wise man both want riches, but with the wise they are slaves and with the fool masters; the wise man studies poverty amid wealth, as a general prepares for war in peace, while fools grow torpid like besieged barbarians watching the siege engines. Socrates says he never bent his life to their opinions; their abuse is a baby's wailing, and harms him as little as temple-wreckers harm the gods. Revere virtue and keep holy silence.

26.1 'Quid ergo inter me stultum et te sapientem interest,
What then between me a-fool and you a-wise-man is-the-difference
si uterque habere volumus?' plurimum: divitiae enim aput
if both to-have we-wish very-much riches for with
sapientem virum in servitute sunt, aput stultum in imperio;
a-wise man in servitude are with a-fool in command
sapiens divitiis nihil permittit, vobis divitiae omnia; vos,
the-wise-man to-riches nothing permits to-you riches everything you
tamquam aliquis vobis aeternam possessionem earum promiserit,
as-if someone to-you eternal possession of-them had-promised
adsuescitis illis et cohaeretis, sapiens tunc maxime
grow-used to-them and cling the-wise-man then most
paupertatem meditatur, cum in mediis divitiis constitit.
poverty ponders when in the-midst-of riches he-stands

26.2 Numquam imperator ita paci credit, ut non se praeparet
Never a-general so peace trusts that not himself he-prepare
bello, quod etiam si non geritur, indictum est: vos domus
for-war which even if not it-is-waged declared is you a-house
formonsa, tamquam nec ardere nec ruere possit, insolentes,
beautiful as-if neither to-burn nor to-collapse could insolent
vos opes, tamquam periculum omne transcenderint maioresque
you wealth as-if danger all they-had-surmounted and-greater

sint vobis quam quibus consumendis satis virium habeat
were for-you than for-which to-be-consumed enough of-strength has
fortuna, obstupe faciunt.
fortune dumbfounded make
Otiosi divitiis luditis nec providetis illarum periculum, sicut 26.3
Idle with-riches you-play nor foresee their danger just-as
barbari plerumque inclusi, ut ignari machinarum, segnes
barbarians generally shut-in as ignorant of-engines sluggish
laborem obsidentium spectant nec quo illa pertineant,
the-labor of-the-besiegers watch nor whither those-things tend
quae ex longinquo struuntur, intellegunt. idem vobis
which from afar are-constructed understand the-same to-you
evenit: marcetis in vestris rebus nec cogitatis, quot casus
happens you-languish in your affairs nor consider how-many chances
undique immineant iam iamque pretiosa spolia laturi.
from-all-sides threaten now and-now precious spoils about-to-carry-off
Sapientis quisquis abstulerit divitias, omnia illi 26.4
Of-the-wise-man whoever shall-have-taken-away riches all to-him
sua relinquet; vivit enim praesentibus laetus, futuri
his-own will-leave he-lives for in-present-things glad of-the-future
securus. 'Nihil magis' inquit ille Socrates aut aliquis alius,
carefree Nothing more says that Socrates or someone else
ius cui idem adversus humana atque eadem potestas
the-right to-whom the-same against human-things and the-same power
est 'persuasi mihi, quam ne ad opiniones vestras actum
is I-have-persuaded myself than not to opinions your the-conduct
vitae meae flecterem. solita conferte undique verba: non
of-life my I-should-bend usual heap-together from-everywhere words not
conviciari vos putabo sed vagire velut infantes miserrimos.'
to-revile you I-will-think but to-wail like infants most-wretched

26.5 Haec dicet ille, cui sapientia contigit, quem animus
These-things will-say he to-whom wisdom has-befallen whom a-mind
vitiorum immunis increpare alios, non quia odit, sed in
of-vices free to-chide others not because it-hates but for
remedium iubet. adiciet his illa: ‘existimatio me vestra
remedy bids he-will-add to-these that opinion me your
non meo nomine sed vestro movet, quia clamitantis odisse
not on-my account but on-yours moves because of-the-clamorous to-hate
et lacessere virtutem bonae spei eiuratio est. nullam mihi
and to-provoke virtue of-good hope an-abjuration is no to-me
iniuriam facitis, sed ne dis quidem hi qui aras evertunt.
injury you-do but not to-the-gods even these who altars overturn
sed malum propositum apparet malumque consilium etiam
but evil purpose appears and-evil intent even
ibi, ubi nocere non potuit.
there where to-harm not it-could

26.6 Sic vestras halucinationes fero quemadmodum Iuppiter
So your hallucinations I-bear as Jupiter
optimus maximus ineptias poetarum, quorum alius illi
best greatest the-absurdities of-the-poets of-whom one on-him
alas inposuit, alius cornua, alius adulterum illum induxit
wings has-put another horns another an-adulterer him has-brought-on
et abnoctantem, alius saevom in deos, alius iniquom in
and staying-out-at-night another cruel toward gods another unjust toward
homines, alius raptorem ingenuorum et cognatorum quidem,
men another a-ravisher of-freeborn and of-kinsmen indeed
alius parricidam et regni alieni paternique expugnatorem:
another a-parricide and of-a-kingdom another's and-his-father's a-stormer
quibus nihil aliud actum est, quam ut pudor hominibus
by-whom nothing else achieved has-been than that the-shame to-men
peccandi demeretur, si tales deos credidissent.
of-sinning be-removed if such gods they-had-believed

Sed quamquam ista me nihil laedant, vestra tamen 26.7
But although those-things me in-nothing harm your yet
vos moneo causa: suspicite virtutem, credite iis, qui
you I-warn for-the-sake admire virtue believe those who
illam diu secuti magnum quiddam ipsos et quod
it long having-followed great something themselves and what
in dies maius appareat sequi clamant, et ipsam ut deos
by the-day greater appears to-follow cry and itself as gods
ac professores eius ut antistites colite et, quotiens mentio
and professors of-it as high-priests worship and whenever mention
sacrarum litterarum intervenerit, favete linguis. hoc verbum
of-sacred writings shall-have-come-up favor with-tongues this word
non, ut plerique existimant, a favore trahitur, sed imperat
not as most think from favor is-derived but commands
silentium, ut rite peragi possit sacrum nulla voce mala
silence that duly to-be-performed can the-rite with-no voice evil
opstrepente. quod multo magis necessarium est imperari
making-a-din which much more necessary is to-be-commanded
vobis, ut, quotiens aliquid ex illo proferetur oraculo,
to-you that whenever something from that will-be-brought-forth oracle
intenti et compressa voce audiatis.
attentive and with-hushed voice you-may-hear
Cum sistrum aliquis concutiens ex imperio mentitur, cum aliquis 26.8
When a-sistrum someone shaking by command lies when someone
secandi lacertos suos artifex brachia atque umeros suspensa
of-cutting muscles his-own an-expert arms and shoulders with-poised
manu cruentat, cum aliqua genibus per viam repens ululat
hand bloodies when some-woman on-knees along the-road crawling howls
laurumque linteatus senex et medio lucernam die praeferens
and-a-laurel linen-clad an-old-man and at-mid a-lamp day carrying-before

conclamat iratum aliquem deorum, concurritis et auditis ac
cries-out angry some of-the-gods you-run-together and listen and
divinum esse eum, invicem mutum alentes stuporem, adfirmatis.
divine to-be him in-turn mute nourishing stupor you-affirm

XXVII · SOCRATES SPEAKS FROM PRISON

Socrates cries from his prison: why defame virtue? Praise the good if you can, or pass them by. Aristophanes and the comic poets poured their venom on him, and his virtue shone the brighter, as flint is best known to those who strike it. He stands like a reef the waves never wear away. The critics peer at a philosopher's dinners and his house while covered in sores themselves, like a man consumed by scabies mocking a beauty's mole.

27.1 Ecce Socrates ex illo carcere, quem intrando purgavit omnique
Behold Socrates from that prison which by-entering he-purified and-than-any
honestiorem curia reddidit, proclamat: 'qui iste furor, quae
more-honorable senate-house rendered proclaims what that madness what
ista inimica dis hominibusque natura est infamare virtutes et
that hostile to-gods and-men nature is to-defame virtues and
malignis sermonibus sancta violare? si potestis, bonos laudate,
with-spiteful words holy-things to-violate if you-can the-good praise
si minus, transite; quod si vobis exercere taetram istam licentiam
if not pass-by but if to-you to-exercise foul that license
placet, alter in alterum incursitate: nam cum in caelum
it-pleases one against the-other rush for when against heaven
insanitis, non dico sacrilegium facitis sed operam perditis.
you-rave not I-say sacrilege you-commit but effort you-waste

27.2 Praebui ego aliquando Aristophani materiam iocorum, tota
I-afforded I once to-Aristophanes material of-jokes whole
illa comicorum poetarum manus in me venenatos sales suos
that of-comic poets band on me poisoned wits their-own

effudit. inlustrata est virtus mea per ea ipsa, per quae
poured-out made-illustrious was virtue my through those very-things through which
petebatur; produci enim illi et temptari expedit, nec ulli
it-was-assailed to-be-brought-forth for for-it and to-be-tried it-is-expedient nor any
magis intellegunt, quanta sit, quam qui vires eius lacessendo
more understand how-great it-is than who strength its by-provoking
senserunt: duritia silicis nullis magis quam ferientibus nota est.
have-felt the-hardness of-flint to-none more than to-those-striking known is
Praebeo me non aliter quam rupes aliqua in vadoso mari 27.3
I-offer myself not otherwise than a-rock some in a-shallow sea
destituta, quam fluctus non desinunt, undecumque moti
left-alone which waves not cease from-wherever stirred
sunt, verberare, nec ideo aut loco eam movent
they-have-been to-beat nor therefore either from-place it they-move
aut per tot aetates crebro incursu suo consumunt;
or through so-many ages with-frequent assault their-own wear-away
adsilite, facite impetum: ferendo vos vincam. in ea,
leap-on make an-attack by-bearing you I-will-conquer against those-things
quae firma et inexsuperabilia sunt, quicquid incurrit malo
which firm and insurmountable are whatever runs-against to-the-hurt
suo vim suam exercet: proinde quaerite aliquam mollem
its-own force its-own exerts accordingly seek some soft
cedentemque materiam, in qua tela vestra figantur.
and-yielding material in which weapons your may-be-fixed
Vobis autem vacat aliena scrutari mala et sententias 27.4
For-you moreover there-is-leisure another's to-scrutinize evils and judgments
ferre de quoquam: 'quare hic philosophus laxius
to-pass about anyone why this philosopher more-spaciously
habitat? quare hic lautius cenat?' papulas observatis
dwells why this-one more-sumptuously dines pimples you-observe
alienas, opsiti plurimis ulceribus? hoc tale est, quale si
of-others covered with-very-many ulcers this such is as if

quis pulcherrimorum corporum naevos aut verrucas derideat,
anyone of-most-beautiful bodies moles or warts should-mock
quem foeda scabies depascitur.
whom foul scab devours

27.5 Obicite Platoni, quod petierit pecuniam, Aristoteli, quod
Reproach Plato that he-sought money Aristotle that
acceperit, Democrito, quod neglexerit, Epicuro, quod
he-accepted Democritus that he-neglected Epicurus that
consumpserit; mihi ipsi Alcibiadem et Phaedrum obiectate,
he-spent-it to-me myself Alcibiades and Phaedrus cast-up
evasuri maxime felices, cum primum vobis imitari vitia
about-to-turn-out most happy when first to-you to-imitate vices
nostra contigerit!
our shall-have-befallen

27.6 Quin potius mala vestra circumspicitis, quae vos ab omni
Why-not rather evils your do-you-survey which you from every
parte confodiunt, alia grassantia extrinsecus, alia in visceribus
side stab some raging from-outside others in vitals
ipsis ardentia? non eo loco res humanae sunt, etiam
themselves burning not in-that position affairs human are even
si statum vestrum parum nostis, ut vobis tantum otii
if condition your too-little you-know that to-you so-much of-leisure
supersit, ut in probra meliorum agitare linguam vacet.
remain that to reproaches of-betters to-ply the-tongue there-be-leisure

The critics do not see their own fortune, like spectators in the circus whose house is already in mourning though no one has told them. From his height Socrates sees the storms that hang over them or are already close, ready to sweep them and theirs away. Even now a whirlwind spins their minds, fleeing and seeking the same things, now lifting them high and now dashing them down. Here the text of the treatise breaks off.

Hoc vos non intellegitis et alienum fortunae vestrae vultum 28.1
This you not understand and foreign to-fortune your a-face
geritis, sicut plurimi, quibus in circo aut theatro desidentibus
wear just-as very-many for-whom in the-circus or the-theater sitting
iam funesta domus est nec adnuntiatum malum. at ego ex
already in-mourning the-house is nor announced the-evil but I from
alto prospiciens video, quae tempestates aut immineant vobis
on-high looking-out see what storms either threaten you
paulo tardius rupturae nimbum suum, aut iam vicinae vos
a-little later about-to-burst cloud their-own or already near you
ac vestra rapturae propius accesserint. quid porro? nonne
and yours about-to-snatch nearer have-come what further surely
nunc quoque, etiam si parum sentitis, turbo quidam animos
now also even if too-little you-feel a-whirlwind a-certain minds
vestros rotat et involvit, fugientes petentesque eadem et
your whirls and wraps-up fleeing and-seeking the-same-things and
nunc in sublime adlevatos nunc in infima adlisos? ***'
now into the-heights raised now into the-depths dashed (lacuna)

SENECA

De Otio

On Leisure

The treatise opens in a gap. Even if withdrawal achieves nothing else, it makes us better, lets us choose a model among the best men, and keeps a resolution steady without the crowd bending our weak judgment; for we change even our vices and follow the trodden tracks. An objector protests that the Stoics bid us serve the common good to our last breath, and asks whether Seneca is deserting his party for Epicurus. He answers that he will go where his leaders went, not where they sent him.

****** cit, nobis magno consensu vitia commendant. 1.1
(lacuna) (fragment) to-us with-great agreement vices commend
licet nihil aliud, quod sit salutare, temptemus, proderit
though nothing else which be wholesome we-attempt it-will-help
tamen per se ipsum secedere: meliores erimus singuli.
yet by itself alone to-withdraw better we-will-be singly
quid, quod secedere ad optimos viros et aliquod exemplum
what that to-withdraw to the-best men and some example
eligere, ad quod vitam derigamus, licet? quod nisi in otio
to-choose to which life we-may-direct it-is-allowed which unless in leisure
non fit. tunc potest optineri quod semel placuit, ubi
not happens then can to-be-maintained what once has-pleased where
nemo intervenit, qui iudicium adhuc inbecillum populo
no-one intervenes who judgment still weak with-the-people
adiutore detorqueat; tunc potest vita aequali et uno tenore
as-helper may-twist then can life with-even and one course
procedere, quam propositis diversissimis scindimus.
to-proceed which with-purposes most-diverse we-split
Nam inter cetera mala illud pessimum est, quod vitia ipsa 1.2
For among other evils that worst is that vices themselves
mutamus. sic ne hoc quidem nobis contingit permanere in
we-change so not this even to-us befalls to-remain in

malo iam familiari. aliud ex alio placet vexatque nos hoc
an-evil already familiar another after another pleases and-vexes us this
quoque, quod iudicia nostra non tantum prava, sed etiam
also that judgments our not only depraved but also
levia sunt: fluctuamur aliudque ex alio comprendimus,
fickle are we-waver and-one-thing after another we-grasp
petita relinquimus, relicta repetimus, alternae inter
things-sought we-abandon things-abandoned we-seek-again alternating between
cupiditatem nostram et paenitentiam vices sunt;
desire our and repentance turns are

1.3 Pendemus enim toti ex alienis iudiciis et id optimum
We-hang for wholly on others' judgments and that best
nobis videtur, quod petitores laudatoresque multos habet,
to-us seems which seekers and-praisers many has
non id quod laudandum petendumque est, nec viam bonam
not that which to-be-praised and-to-be-sought is nor a-road good
ac malam per se aestimamus, sed turba vestigiorum,
and bad by itself do-we-value but by-the-crowd of-footprints
in quibus nulla sunt redeuntium.
among which none are of-those-returning

1.4 Dices mihi: 'quid agis, Seneca? deseris partes? certe
You-will-say to-me what are-you-doing Seneca do-you-desert the-party surely
Stoici vestri dicunt: "usque ad ultimum vitae finem in
Stoics your say right to the-last of-life end in
actu erimus, non desinemus communi bono operam dare,
action we-will-be not we-will-cease to-the-common good effort to-give
adiuvare singulos, opem ferre etiam inimicis senili manu.
to-help individuals help to-bring even to-enemies with-aged hand

nos sumus, qui nullis annis vacationem damus et, quod
we are-the-ones who to-no years exemption give and as
ait ille vir disertissimus,
says that man most-eloquent

canitiem galea premimus;
gray-hair with-the-helmet we-press

nos sumus, aput quos usque eo nihil ante mortem otiosum
we are among whom right to-that nothing before death idle
est, ut, si res patitur, non sit ipsa mors otiosa." quid nobis
is that if the-matter allows not be the-very death idle why to-us
Epicuri praecepta in ipsis Zenonis principiis loqueris? quin tu
of-Epicurus precepts in the-very of-Zeno headquarters do-you-speak why-not you
bene gnaviter, si partium piget, transfugis potius quam prodis?'
well vigorously if of-the-party it-irks desert rather than betray
Hoc tibi in praesentia respondebo: 'numquid vis amplius, 1.5
This to-you for the-present I-will-answer surely-not you-wish more
quam ut me similem ducibus meis praestem? quid ergo est?
than that myself like to-leaders my I-show what then is-it
non quo miserint me illi, sed quo duxerint, ibo.'
not whither they-may-have-sent me they but whither they-have-led I-will-go

Seneca will show that he does not desert the Stoics' precepts, and they did not desert their own, though he would be excused even if he followed their examples rather than their rules. He divides his case in two: a man may give himself wholly to contemplating truth from his earliest years, and a man who has served his time may rightly do so in age, turning to other activities like the Vestal Virgins, who learn the rites and then teach them.

2.1 Nunc probabo tibi non desciscere me a praeceptis
Now I-will-prove to-you not to-depart me from the-precepts
Stoicorum; nam ne ipsi quidem a suis desciverunt,
of-the-Stoics for not they-themselves even from their-own have-departed
et tamen excusatissimus essem, etiam si non praecepta
and yet most-excused I-would-be even if not the-precepts
illorum sequerer, sed exempla. hoc quod dico in duas
their I-followed but the-examples this which I-say into two
dividam partes: primum, ut possit aliquis vel a prima
I-will-divide parts first that may-be-able someone even from first
aetate contemplationi veritatis totum se tradere, rationem
age to-contemplation of-truth wholly himself to-hand-over a-method
vivendi quaerere atque exercere secreto;
of-living to-seek and to-practice in-seclusion

2.2 Deinde, ut possit hoc aliquis emeritis iam stipendiis,
Then that may-be-able this someone with-served already campaigns
profligatae aetatis, iure optimo facere et ad alios actus
of-spent age by-right best to-do and to other acts
†animos referre virginum Vestalium more, quae annis inter
minds [?] to-turn of-virgins Vestal in-the-manner who years among
officia divisis discunt facere sacra et cum didicerunt docent.
duties divided learn to-perform rites and when they-have-learned teach

The Stoics agree, and Seneca follows them because the matter itself leads there; to follow one man always is faction, not the senate. Epicurus says the wise man will not take part in public life unless something compels him, Zeno that he will unless something prevents him, and that proviso is wide: a corrupt state, too little influence, poor health. Man's duty is to benefit many if he can, few if not, his neighbors, or at least himself.

Hoc Stoicis quoque placere ostendam, non quia mihi 3.1
This to-the-Stoics also to-please I-will-show not because for-me
legem dixerim nihil contra dictum Zenonis Chrysippive
a-law I-have-laid-down nothing against the-saying of-Zeno or-Chrysippus
committere, sed quia res ipsa patitur me ire in illorum
to-commit but because the-thing itself allows me to-go into their
sententiam, quoniam si quis semper unius sequitur, non in
opinion since if anyone always of-one follows not in
curia sed in factione est. utinam quidem iam tenerentur
the-senate but in a-faction he-is would-that indeed now were-grasped
omnia et in aperto confessa veritas esset nihilque ex
all-things and in the-open acknowledged truth were and-nothing of
decretis mutaremus! nunc veritatem cum eis ipsis qui
decrees we-would-change now truth with those very-men who
docent quaerimus.
teach we-seek

Duae maxime et in hac re dissident sectae, Epicureorum 3.2
Two especially also in this matter disagree schools of-the-Epicureans
et Stoicorum, sed utraque ad otium diversa via mittit.
and of-the-Stoics but each to leisure by-a-different way sends
Epicurus ait: 'non accedet ad rem publicam sapiens,
Epicurus says not will-approach to the-thing public the-wise-man

nisi si quid intervenerit'; Zenon ait: 'accedet ad rem
unless if anything shall-have-intervened Zeno says will-approach to the-thing
publicam, nisi si quid impedierit'.
public unless if anything shall-have-prevented

3.3 Alter otium ex proposito petit, alter ex causa; causa
The-one leisure from purpose seeks the-other from a-cause cause
autem illa late patet. si res publica corruptior est quam
however that widely extends if the-thing public more-corrupt is than
ut adiuvari possit, si occupata est malis, non nitetur
that to-be-helped it-can if occupied it-is by-bad-men not will-strive
sapiens in supervacuum nec se nihil profuturus
the-wise-man for the-superfluous nor himself in-nothing about-to-help
impendet; si parum habebit auctoritatis aut virium nec
will-spend if too-little he-will-have of-authority or of-strength nor
illum erit admissura res publica, si valetudo illum
him will-be about-to-admit the-thing public if health him
impediet, quomodo navem quassam non deduceret in mare,
will-hinder as a-ship shattered not he-would-launch into the-sea
quomodo nomen in militiam non daret debilis, sic ad
as name for military-service not would-give a-weakling so to
iter, quod inhabile sciet, non accedet.
a-road which unfit he-will-know not he-will-approach

3.4 Potest ergo et ille, cui omnia adhuc in integro sunt,
Can therefore also he to-whom all-things still in intact-state are
antequam ullas experiatur tempestates, in tuto subsistere et
before any he-experiences storms in safety to-stay and
protinus commendare se bonis artibus et inlibatum otium
at-once to-commit himself to-good arts and unimpaired leisure
exigere, virtutium cultor, quae exerceri etiam quietissimis
to-spend of-virtues a-cultivator which to-be-exercised even by-the-quietest
possunt.
can

Hoc nempe ab homine exigitur, ut prosit hominibus, si 3.5
This surely of man is-required that he-help men if
fieri potest, multis, si minus, paucis, si minus, proximis,
to-be-done it-can many if not few if not those-nearest
si minus, sibi. nam cum se utilem ceteris efficit, commune
if not himself for when himself useful to-others he-makes common
agit negotium. quomodo qui se deteriorem facit non sibi
he-does business as who himself worse makes not himself
tantummodo nocet, sed etiam omnibus eis, quibus melior
only harms but also all those whom better
factus prodesse potuisset, sic quisquis bene de se meretur
made to-help he-could-have so whoever well of himself deserves
hoc ipso aliis prodest, quod illis profuturum parat.
by-this very-fact others helps that for-them one-about-to-help he-prepares

IV · THE TWO COMMONWEALTHS

We belong to two commonwealths: the great one that holds gods and men, whose bounds we measure by the sun, and the one our birth assigned us, Athens or Carthage or another city. Some serve both, some only one. We can serve the greater even in leisure, perhaps better, by asking what virtue is, whether nature or art makes good men, whether the world is one, what god is and whether he governs his work, and whether the world is immortal: so his works have a witness.

Duas res publicas animo complectamur, alteram magnam 4.1
Two things public in-mind let-us-embrace one great
et vere publicam, qua dii atque homines continentur, in
and truly public by-which gods and men are-contained in
qua non ad hunc angulum respicimus aut ad illum, sed
which not to this corner we-look or to that but
terminos civitatis nostrae cum sole metimur, alteram, cui
the-bounds of-state our with the-sun we-measure the-other to-which

nos adscripsit condicio nascendi; haec aut Atheniensium
us has-enrolled the-condition of-being-born this either of-the-Athenians
erit aut Carthaginiensium, aut alterius alicuius urbis, quae
will-be or of-the-Carthaginians or of-another some city which
non ad omnis pertineat homines sed ad certos. quidam
not to all pertains men but to certain-ones some
eodem tempore utrique rei publicae dant operam, maiori
at-the-same time to-both thing public give effort to-the-greater
minorique, quidam tantum minori, quidam tantum maiori.
and-to-the-lesser some only to-the-lesser some only to-the-greater
4.2 Huic maiori rei publicae et in otio deservire possumus,
This greater thing public even in leisure to-serve we-can
immo vero nescio an in otio melius, ut quaeramus:
nay indeed I-know-not whether in leisure better so-that we-may-inquire
quid sit virtus, una pluresne sint; natura an ars bonos
what is virtue one many-whether they-be nature or art good
viros faciat; unum sit hoc, quod maria terrasque et mari
men makes one be this which seas and-lands and in-sea
ac terris inserta complectitur, an multa eiusmodi corpora
and lands set embraces or many of-this-kind bodies
deus sparserit; continua sit omnis et plena materia, ex qua
god has-scattered continuous be all and full matter from which
cuncta gignuntur, an diducta et solidis inane permixtum;
all-things are-produced or separated and with-solids void mixed
qui sit deus; deses opus suum spectet an tractet; utrumne
who be god idle work his-own he-watch or handle whether
extrinsecus illi circumfusus sit an toti inditus;
from-outside to-it poured-round he-be or into-the-whole put-in
immortalis sit mundus an inter caduca et ad tempus
immortal be the-universe or among perishable-things and for a-time

nata numerandus. haec qui contemplatur, quid deo
born to-be-counted these-things who contemplates what to-god
praestat? ne tanta eius opera sine teste sit.
does-he-provide lest so-great his works without witness be

V · BORN TO SEE THE WORLD

To live by nature is our good, and nature made us for both contemplation and action. Our curiosity proves it: men sail far to learn something hidden. Nature, proud of her beauty, set us at her center with heads raised to follow the stars, wanting spectators. Our thought breaks through the walls of heaven to ask how the world began, what lies beyond it, and whether atoms or continuous matter make it. A lifetime is too short for this; but he lives by nature in doing both, since not even contemplation is without action.

Solemus dicere summum bonum esse secundum naturam 5.1
We-are-wont to-say the-highest good to-be according-to nature
vivere: natura nos ad utrumque genuit, et contemplationi
to-live nature us for both bore both for-contemplation
rerum et actioni. nunc id probemus, quod prius diximus.
of-things and for-action now that let-us-prove which earlier we-said
quid porro? hoc non erit probatum, si se unusquisque
what further this not will-be proved if himself each-one
consuluerit, quantam cupidinem habeat ignota noscendi,
shall-have-consulted how-great a-desire he-has unknown-things of-knowing
quam ad omnis fabulas excitetur?
how at all stories he-is-roused
Navigant quidam et labores peregrinationis longissimae 5.2
Sail some and the-toils of-a-journey very-long
una mercede perpetiuntur cognoscendi aliquid abditum
for-one reward endure of-learning something hidden

remotumque. haec res ad spectacula populos contrahit, haec
and-remote this thing to spectacles peoples draws this
cogit praeclusa rimari, secretiora exquirere, antiquitates
compels closed-things to-pry-into more-secret-things to-search-out antiquities
evolvere, mores barbararum audire gentium:
to-unroll the-customs of-barbarian to-hear peoples

5.3 Curiosum nobis natura ingenium dedit et artis sibi ac
An-inquisitive to-us nature disposition gave and of-art to-herself and
pulchritudinis suae conscia spectatores nos tantis rerum
of-beauty her-own conscious spectators us for-so-great of-things
spectaculis genuit, perditura fructum sui, si tam magna,
spectacles bore about-to-lose the-fruit of-herself if so great
tam clara, tam subtiliter ducta, tam nitida et non uno
so bright so finely drawn so shining and not in-one
genere formosa solitudini ostenderet.
kind beautiful to-solitude she-showed

5.4 Ut scias illam spectari voluisse, non tantum
That you-may-know her to-be-gazed-at to-have-wished not only
aspici, vide quem nobis locum dederit: in media nos
to-be-looked-at see what to-us place she-has-given in the-middle us
sui parte constituit et circumspectum omnium nobis
of-herself part she-has-set and a-survey of-all to-us
dedit; nec erexit tantummodo hominem, sed etiam habilem
gave nor did-she-raise only man but also fit
contemplationi factura, ut ab ortu sidera in occasum
for-contemplation about-to-make so-that from rising stars to setting
labentia prosequi posset et voltum suum circumferre cum
gliding to-follow he-could and face his-own to-turn-round with
toto, sublime fecit illi caput et collo flexili imposuit;
the-whole lofty she-made for-him the-head and on-a-neck flexible set
deinde sena per diem, sena per noctem signa perducens
then six by day six by night signs leading-through

nullam non partem sui explicuit, ut per haec, quae
no not part of-herself she-unfolded that through these-things which
optulerat oculis eius, cupiditatem faceret etiam ceterorum.
she-had-offered to-eyes his desire she-might-make also of-the-rest
Nec enim omnia nec tanta visimus quanta sunt, sed acies 5.5
Nor for all-things nor so-great do-we-see as-great-as they-are but sight
nostra aperit sibi investigandi viam et fundamenta vero
our opens for-itself of-investigating a-way and foundations indeed
iacit, ut inquisitio transeat ex apertis in obscura et
lays that inquiry may-pass from open-things into obscure-things and
aliquid ipso mundo inveniat antiquius: unde ista sidera
something than-the-universe itself may-find older whence those stars
exierint; quis fuerit universi status, antequam singula
have-come-out what was of-the-universe the-state before single-things
in partes discederent; quae ratio mersa et confusa
into parts separated what reason sunk and confused-things
diduxerit; quis loca rebus adsignaverit, suapte natura
separated who places to-things assigned by-their-own nature
gravia descenderint, evolaverint levia, an praeter nisum
heavy-things have-descended have-flown-up light-things or beyond the-striving
pondusque corporum altior aliqua vis legem singulis dixerit;
and-weight of-bodies a-higher some force law to-each has-given
an illud verum sit, quo maxime probatur homines divini
whether that true be by-which most it-is-proved men of-divine
esse spiritus, partem ac veluti scintillas quasdam astrorum
to-be of-breath part and as-it-were sparks certain of-stars
in terram desiluisse atque alieno loco haesisse.
onto earth to-have-leapt-down and in-a-foreign place to-have-stuck
Cogitatio nostra caeli munimenta perrumpit nec contenta est 5.6
Thought our of-the-sky the-ramparts bursts-through nor content is
id, quod ostenditur, scire: ‘illud’ inquit ‘scrutor, quod ultra
that which is-shown to-know that it-says I-search-out which beyond

mundum iacet, utrumne profunda vastitas sit an et hoc ipsum
the-universe lies whether a-deep vastness it-be or also this itself
terminis suis cludatur; qualis sit habitus exclusis,
by-bounds its-own be-enclosed of-what-sort be the-condition for-things-shut-out
informia et confusa sint, in omnem partem tantundem loci
shapeless and confused they-be in every direction just-as-much of-place
optinentia, an et illa in aliquem cultum discripta sint; huic
occupying or also those into some order arranged be to-this
cohaereant mundo, an longe ab hoc secesserint et hic in
cling universe or far from this have-withdrawn and here in
vacuo volutentur; individua sint, per quae struitur omne
the-void roll indivisible be through which is-built all
quod natum futurumque est, an continua eorum materia
which born and-about-to-be is or continuous their matter
sit et per totum mutabilis; utrum contraria inter se
be and through the-whole changeable whether contrary among themselves
elementa sint, an non pugnent sed per diversa conspirent.'
the-elements be or not they-fight but through different-things they-agree

5.7 Ad haec quaerenda natus, aestima, quam non multum
For these-things to-be-sought born consider how not much
acceperit temporis, etiam si illud totum sibi vindicat,
he-has-received of-time even if it whole for-himself he-claims
cui licet nihil facilitate eripi, nihil neglegentia
from-whom though nothing by-easiness to-be-snatched nothing by-neglect
patiatur excidere, licet horas suas avarissime servet et usque
he-allow to-slip-away though hours his-own most-avariciously he-keep and right
in ultimum aetatis humanae terminum procedat nec quicquam
to the-last of-age human limit he-advance nor anything
illi ex eo, quod natura constituit, fortuna concutiat, tamen
for-him of that which nature has-established fortune shake yet
homo ad immortalium cognitionem nimis mortalis est.
man for of-immortal-things knowledge too mortal is

Ergo secundum naturam vivo, si totum me illi dedi, si 5.8
Therefore according-to nature I-live if whole myself to-her I-have-given if
illius admirator cultorque sum. natura autem utrumque facere
her admirer and-cultivator I-am nature moreover both to-do
me voluit, et agere et contemplationi vacare. utrumque
me wished both to-act and for-contemplation to-be-free both
facio, quoniam ne contemplatio quidem sine actione est.
I-do since not contemplation even without action is

VI · ZENO'S LAWS FOR ALL MANKIND

It matters whether contemplation is pursued for pleasure, the objector says; it matters equally in what spirit a man leads a public life. Virtue without action is idle, and the wise man in retirement still means to benefit posterity. Zeno and Chrysippus did more than if they had led armies or held office, giving laws not to one city but to all mankind. They lived as they taught, yet none of them governed a state, and their quiet served men more than others' bustle.

'Sed refert' inquis 'an ad illam voluptatis causa 6.1
But it-matters you-say whether to it of-pleasure for-the-sake
accesseris nihil aliud ex illa petens quam adsiduam
you-have-approached nothing else from it seeking than constant
contemplationem sine exitu; est enim dulcis et habet
contemplation without outcome it-is for sweet and has
inlecebras suas.' adversus hoc tibi respondeo: aeque refert,
allurements its-own against this to-you I-answer equally it-matters
quo animo civilem agas vitam, an semper inquietus
with-what spirit civil you-lead life whether always restless
sis nec tibi umquam sumas ullum tempus, quo ab
you-be nor for-yourself ever you-take any time in-which from
humanis ad divina respicias.
human-things to divine-things you-may-look

6.2 Quomodo res adpetere sine ullo virtutum amore et sine
As things to-seek without any of-virtues love and without
cultu ingeni ac nudas edere operas minime probabile
cultivation of-mind and bare to-produce works least commendable
est— misceri enim ista inter se et conseri debent—,
is to-be-mixed for these among themselves and to-be-joined ought
sic inperfectum ac languidum bonum est in otium sine
so imperfect and languid a-good is into leisure without
actu proiecta virtus, numquam id, quod didicit, ostendens.
action thrown virtue never that which it-has-learned showing

6.3 Quis negat illam debere profectus suos in opere temptare, nec
Who denies it to-be-obliged advances its-own in work to-test nor
tantum quid faciendum sit cogitare, sed etiam aliquando manum
only what to-be-done is to-ponder but also sometimes the-hand
exercere et ea, quae meditata sunt, ad verum perducere?
to-exercise and those-things which pondered have-been to reality to-bring
quodsi per ipsum sapientem non est mora, si non actor deest,
but-if through himself the-wise-man not is delay if not the-doer is-lacking
sed agenda desunt, ecquid illi secum esse permittes?
but things-to-be-done are-lacking surely to-him with-himself to-be you-will-allow

6.4 Quo animo ad otium sapiens secedit? ut sciat se
With-what mind to leisure the-wise-man withdraws that he-know himself
tum quoque ea acturum, per quae posteris prosit.
then also those-things about-to-do through which to-posterity he-may-help
nos certe sumus qui dicimus et Zenonem et Chrysippum
we certainly are-the-ones who say both Zeno and Chrysippus
maiora egisse, quam si duxissent exercitus, gessissent
greater-things to-have-done than if they-had-led armies had-held
honores, leges tulissent: quas non uni civitati, sed toti
honors laws had-carried which not for-one state but for-the-whole
humano generi tulerunt. quid est ergo, quare tale otium
human race they-carried what is-there then why such leisure

non conveniat viro bono, per quod futura saecula ordinet
not should-suit a-man good through which future ages he-may-order
nec aput paucos contionetur, sed aput omnis omnium
nor before few he-may-harangue but before all of-all
gentium homines, quique sunt quique erunt?
nations men both-who are and-who will-be
Ad summam quaero, an ex praeceptis suis vixerint 6.5
To the-sum I-ask whether by precepts their-own they-lived
Cleanthes et Chrysippus et Zenon. non dubie respondebis
Cleanthes and Chrysippus and Zeno not doubtfully you-will-answer
sic illos vixisse, quemadmodum dixerant esse vivendum:
so them to-have-lived as they-had-said to-be to-be-lived
atqui nemo illorum rem publicam administravit. 'non fuit'
and-yet no-one of-them the-thing public administered not was
inquis 'illis aut ea fortuna aut ea dignitas, quae admitti
you-say to-them either that fortune or that rank which to-be-admitted
ad publicarum rerum tractationem solet.' sed idem nihilo
to of-public affairs handling is-wont but they-likewise by-nothing
minus non segnem egere vitam: invenerunt, quemadmodum
less not a-sluggish led life they-found how
plus quies ipsorum hominibus prodesset quam aliorum
more the-quiet of-themselves men might-help than of-others
discursus et sudor. ergo nihilo minus hi multum
the-running-about and sweat therefore by-nothing less these much
egisse visi sunt, quamvis nihil publice agerent.
to-have-done seemed have although nothing publicly they-did

There are three lives, of pleasure, contemplation, and action, and each includes the others: the man of pleasure contemplates, the contemplative is not without pleasure, and the active man contemplates. Granting that the chief aim and the accessory differ, neither exists without the other, and even the Epicurean seeks a pleasure that reason makes firm and will choose pain to avoid a greater one. So contemplation pleases all; others seek it as a harbor, but for the Stoics it is only a station.

7.1 Praeterea tria genera sunt vitae, inter quae quod sit optimum
Besides three kinds are of-life among which which is best
quaeri solet: unum voluptati vacat, alterum contemplationi,
to-be-asked is-wont one to-pleasure is-free the-second to-contemplation
tertium actioni. primum deposita contentione depositoque
the-third to-action first with-laid-aside contention and-with-laid-aside
odio, quod inplacabile diversa sequentibus indiximus,
hatred which implacable different-things to-those-following we-have-declared
videamus, ut haec omnia ad idem sub alio atque alio
let-us-see how these all to the-same under one and another
titulo perveniant: nec ille, qui voluptatem probat, sine
title arrive neither he who pleasure approves without
contemplatione est, nec ille, qui contemplationi inservit,
contemplation is nor he who to-contemplation devotes-himself
sine voluptate est, nec ille, cuius vita actionibus destinata
without pleasure is nor he whose life to-actions destined
est, sine contemplatione est.
is without contemplation is

7.2 'Plurimum,' inquis 'discriminis est, utrum aliqua res
Very-much you-say of-difference is whether some thing
propositum sit an propositi alterius accessio.' sit sane grande
the-purpose be or of-a-purpose another's an-addition be granted great
discrimen, tamen alterum sine altero non est: nec ille sine
the-difference yet the-one without the-other not is nor he without

actione contemplatur, nec hic sine contemplatione agit, nec
action contemplates nor this-one without contemplation acts nor
ille tertius, de quo male existimare consensimus, voluptatem
that third about whom badly to-think we-have-agreed pleasure
inertem probat, sed eam, quam ratione efficit firmam sibi;
inert approves but that which by-reason he-makes firm for-himself
Ita et haec ipsa voluptaria secta in actu est. quidni in actu 7.3
So even this very pleasure-seeking school in action is why-not in action
sit? quom ipse dicat Epicurus aliquando se recessurum
should-it-be when himself says Epicurus sometimes himself about-to-withdraw
a voluptate, dolorem etiam adpetiturum, si aut voluptati
from pleasure pain even about-to-seek if either over-pleasure
imminebit paenitentia aut dolor minor pro graviore sumetur?
will-hang repentance or a-pain lesser instead-of a-heavier will-be-taken
Quo pertinet haec dicere? ut appareat contemplationem 7.4
To-what tends these-things to-say that it-may-appear contemplation
placere omnibus; alii petunt illam, nobis haec statio, non
to-please all some seek it for-us this an-anchorage not
portus est.
a-harbor is

Chrysippus' rule even lets a man choose leisure, since the Stoics say the wise man will not enter just any state. But which state would he enter? Not Athens, which condemned Socrates and drove out Aristotle, nor Carthage, rife with sedition and cruelty. Review them all and none could bear the wise man or be borne by him. If the ideal state exists nowhere, leisure becomes necessary for all, as praising sailing while forbidding seas with shipwrecks forbids setting sail.

8.1 Adice nunc quod e lege Chrysippi vivere otioso licet:
Add now that by the-law of-Chrysippus to-live in-leisure it-is-allowed
non dico, ut otium patiatur, sed ut eligat. negant nostri
not I-say that leisure he-endure but that he-choose deny our-men
sapientem ad quamlibet rem publicam accessurum; quid
the-wise-man to any-whatever thing public about-to-approach what
autem interest, quomodo sapiens ad otium veniat, utrum
moreover does-it-matter how the-wise-man to leisure comes whether
quia res publica illi deest, an quia ipse rei
because the-thing public to-him is-lacking or because he-himself to-the-thing
publicae, si non ubivis futura res publica est? semper
public if not everywhere about-to-be thing public is always
autem deerit fastidiose quaerentibus. interrogo, ad quam
moreover it-will-be-lacking fastidiously to-those-seeking I-ask to what
rem publicam sapiens sit accessurus. ad Atheniensium, in
thing public the-wise-man is about-to-approach to that-of-the-Athenians in
qua Socrates damnatur, Aristoteles, ne damnetur, fugit? in
which Socrates is-condemned Aristotle lest he-be-condemned flees in
qua opprimit invidia virtutes? negabis mihi accessurum ad
which crushes envy virtues you-will-deny to-me about-to-approach to
hanc rem publicam sapientem.
this thing public the-wise-man

Ad Carthaginiensium ergo rem publicam sapiens accedet, 8.2
To that-of-the-Carthaginians therefore thing public the-wise-man will-approach
in qua adsidua seditio et optimo quoique infesta libertas est,
in which constant sedition and to-the-best each hostile liberty is
summa aequi ac boni vilitas, adversus hostes inhumana
the-utmost of-the-fair and of-the-good cheapness toward enemies inhuman
crudelitas, etiam adversus suos hostilis? et hanc fugiet.
cruelty even toward its-own hostile also this he-will-flee
Si percensere singulas voluero, nullam inveniam, quae 8.3
If to-review each I-shall-have-wished none I-will-find which
sapientem aut quam sapiens pati possit. quodsi non
the-wise-man or which the-wise-man to-endure could but-if not
invenitur illa res publica, quam nobis fingimus, incipit
is-found that thing public which for-ourselves we-imagine begins
omnibus esse otium necessarium, quia quod unum praeferri
for-all to-be leisure necessary because what alone to-be-preferred
poterat otio, nusquam est.
could to-leisure nowhere is
Si quis dicit optimum esse navigare, deinde negat navigandum 8.4
If anyone says best to-be to-sail then denies to-be-sailed
in eo mari, in quo naufragia fieri soleant et frequenter
in that sea in which shipwrecks to-happen are-wont and frequently
subitae tempestates sint, quae rectorem in contrarium
sudden storms are which the-helmsman into the-contrary
rapiant, puto hic me vetat navem solvere, quamquam
sweep I-think this-man me forbids the-ship to-loose although
laudet navigationem.
he-praise sailing

SENECA

De Tranquillitate Animi

On Tranquility of Mind

Serenus confesses to Seneca as to a physician that he is neither sick nor well. He loves frugal furniture, food, and slaves, yet a rich man's display dazzles him and leaves him troubled. He resolves to enter public life for others' sake, then retreats home at the first setback, then is fired again by reading. He writes plainly for use, then grandly when his thoughts rise. He fears that he deceives himself, and begs a remedy: he is not storm-tossed but seasick.

SERENUS. Inquirenti mihi in me quaedam vitia apparebant, 1.1
To-one-inquiring to-me into myself some vices appeared
Seneca, retecta, in aperto posita, quae manu prenderem,
Seneca uncovered in the-open placed which with-hand I-could-grasp
quaedam obscuriora et in recessu, quaedam non continua
some more-hidden and in a-recess some not continuous
sed ex intervallis redeuntia, quae vel molestissima dixerim,
but at intervals returning which even most-troublesome I-would-call
ut hostis vagos et ex occasionibus adsilientis, per quos
as enemies roving and on occasions leaping-on through whom
neutrum licet, nec tamquam in bello paratum esse nec
neither it-is-allowed neither as in war prepared to-be nor
tamquam in pace securum.
as in peace carefree
Illum tamen habitum in me maxime deprendo (quare 1.2
That yet condition in me most I-detect why
enim non verum ut medico fatear?) nec bona fide
for not the-truth as to-a-physician should-I-confess neither in-good faith
liberatum me is, quae timebam et oderam, nec
freed me from-those-things which I-feared and hated nor
rursus obnoxium; in statu ut non pessimo, ita maxime
again subject in a-state though not the-worst yet most
querulo et moroso positus sum: nec aegroto nec valeo.
complaining and peevish placed I-am neither am-I-sick nor am-I-well

1.3 Non est, quod dicas omnium virtutium tenera esse
Not there-is-(reason) that you-should-say of-all virtues tender to-be
principia, tempore illis duramentum et robur accedere; non
the-beginnings with-time to-them hardening and strength to-come not
ignoro etiam quae in speciem laborant, dignitatem dico
I-am-ignorant also which for show toil rank I-mean
et eloquentiae famam et quicquid ad alienum suffragium
and of-eloquence fame and whatever to another's vote
venit, mora convalescere— et quae veras vires parant et
comes by-delay to-grow-strong both which true strength provide and
quae ad placendum fuco quodam subornant, expectant
which for pleasing with-paint a-certain dress-up await
annos, donec paulatim colorem diuturnitas ducat—, sed ego
years until little-by-little color length-of-time draws but I
vereor, ne consuetudo, quae rebus adfert constantiam, hoc
fear lest habit which to-things brings constancy this
vitium mihi altius figat: tam malorum quam bonorum
vice in-me deeper fix as-much of-bad as of-good-things
longa conversatio amorem induit.
long association love puts-on

1.4 Haec animi inter utrumque dubii nec ad recta fortiter
This of-mind between both doubtful neither to right-things strongly
nec ad prava vergentis infirmitas qualis sit, non tam
nor to crooked inclining weakness of-what-sort it-is not so
semel tibi possum quam per partes ostendere; dicam quae
at-once to-you I-can than by parts to-show I-will-tell what
accidant mihi: tu morbo nomen invenies.
happens to-me you to-the-disease a-name will-find

1.5 Tenet me summus amor parsimoniae, fateor: placet non
Holds me the-highest love of-frugality I-confess pleases-me not
in ambitionem cubile compositum, non ex arcula prolata
for display a-couch arranged not from a-chest brought-out

vestis, non ponderibus ac mille tormentis splendere
clothing not by-weights and a-thousand presses to-shine
cogentibus expressa, sed domestica et vilis, nec servata
compelling pressed but homemade and cheap neither kept
nec sumenda sollicite;
nor to-be-put-on anxiously
Placet cibus, quem nec parent familiae nec spectent, 1.6
Pleases-me food which neither prepare households nor watch
non ante multos imperatus dies nec multorum manibus
not before many ordered days nor of-many by-hands
ministratus, sed parabilis facilisque, nihil habens arcessiti
served but obtainable and-easy nothing having of-the-far-fetched
pretiosive, ubilibet non defuturus, nec patrimonio nec
or-costly anywhere not about-to-be-lacking neither to-patrimony nor
corpori gravis, non rediturus qua intraverit;
to-body heavy not about-to-return by-where it-entered
Placet minister incultus et rudis vernula, argentum 1.7
Pleases-me a-servant unkempt and rough a-home-born-slave silver
grave rustici patris sine ullo nomine artificis, et
heavy of-a-rustic father without any name of-a-craftsman and
mensa non varietate macularum conspicua nec per multas
a-table not for-variety of-markings conspicuous nor through many
dominorum elegantium successiones civitati nota, sed in
of-owners elegant successions to-the-city known but for
usum posita, quae nullius convivae oculos nec voluptate
use placed which of-no guest the-eyes neither with-pleasure
moretur nec accendat invidia.
may-detain nor may-kindle with-envy
Cum bene ista placuerunt, praestringit animum apparatus 1.8
When well these-things have-pleased dazzles the-mind the-equipment
alicuius paedagogii, diligentius quam in tralatu vestita
of-some page-school more-carefully than in a-procession dressed

et auro culta mancipia et agmen servorum nitentium,
and with-gold adorned slaves and a-troop of-slaves shining
iam domus etiam qua calcatur pretiosa et divitiis
now a-house even where it-is-trodden costly and with-riches
per omnes angulos dissipatis tecta ipsa fulgentia et
through all corners scattered roofs themselves glittering and
adsectator comesque patrimoniorum pereuntium populus;
the-hanger-on and-companion of-patrimonies perishing crowd
quid perlucentis ad imum aquas et circumfluentes ipsa
why transparent to the-bottom waters and flowing-round the-very
convivia, quid epulas loquar scaena sua dignas?
banquets why feasts should-I-speak-of with-a-stage their-own worthy

1.9 Circumfudit me ex longo frugalitatis situ venientem multo
Has-poured-round me from long of-frugality neglect coming with-much
splendore luxuria et undique circumsonuit: paulum titubat
splendor luxury and from-all-sides has-resounded a-little wavers
acies, facilius adversus illam animum quam oculos attollo;
the-sight more-easily against it the-mind than the-eyes I-raise
recedo itaque non peior, sed tristior, nec inter illa frivola
I-withdraw and-so not worse but sadder nor among those trifles
mea tam altus incedo tacitusque morsus subit et dubitatio,
my so lofty do-I-walk and-a-silent bite steals-in and doubt
numquid illa meliora sint: nihil horum me mutat, nihil
whether those better be nothing of-these me changes nothing
tamen non concutit.
yet not shakes

1.10 Placet inperia praeceptorum sequi et in mediam ire
Pleases-me the-commands of-teachers to-follow and into the-middle to-go
rem publicam; placet honores fascisque non scilicet purpura
thing public pleases-me honors and-fasces not namely by-purple
aut virgis abductum capessere, sed ut amicis propinquisque
or rods drawn-away to-undertake but that to-friends and-relatives

et omnibus civibus, omnibus deinde mortalibus paratior
and all citizens to-all then mortals readier
utiliorque sim. promptus, compositus sequor Zenona,
and-more-useful I-may-be ready composed I-follow Zeno
Cleanthen, Chrysippum, quorum tamen nemo ad rem
Cleanthes Chrysippus of-whom yet no-one to the-thing
publicam accessit, et nemo non misit.
public approached and no-one not sent
Ubi aliquid animum insolitum arietari percussit, ubi 1.11
When something the-mind unaccustomed to-be-battered has-struck when
aliquid occurrit aut indignum, ut in omni vita humana
something occurs either unworthy as in all life human
multa sunt, aut parum ex facili fluens, aut multum
many-things are or too-little from ease flowing or much
temporis res non magno aestimandae poposcerunt, ad otium
of-time things not at-much to-be-valued have-demanded to leisure
convertor et, quemadmodum pecoribus fatigatis quoque,
I-turn and as for-cattle wearied also
velocior domum gradus est; placet intra parietes suos
faster homeward the-step is it-pleases within walls one's-own
vitam cohercere: 'nemo ullum auferat diem nihil dignum
life to-confine no-one any let-take day nothing worthy
tanto impendio redditurus; sibi ipse animus haereat, se
of-so-great expense about-to-repay to-itself itself the-mind let-cling itself
colat, nihil alieni agat, nihil quod ad iudicem spectet;
let-cultivate nothing of-another's let-it-do nothing which to a-judge looks
ametur expers publicae privataeque curae tranquillitas.'
let-be-loved free of-public and-private care tranquility
Sed ubi lectio fortior erexit animum et aculeos subdiderunt 1.12
But when reading braver has-raised the-mind and goads have-applied
exempla nobilia, prosilire libet in forum, commodare alteri
examples noble to-leap-forth it-pleases into the-forum to-lend to-one

vocem, alteri operam, etiam si nihil profuturam, tamen
voice to-another effort even if in-nothing about-to-help yet
conaturam prodesse, alicuius coercere in foro superbiam
about-to-try to-help of-someone to-restrain in the-forum the-pride
male secundis rebus elati.
badly by-favorable things elated

1.13 In studiis puto me hercules melius esse res ipsas
In studies I-think so-help-me Hercules better to-be things themselves
intueri et harum causa loqui, ceterum verba rebus
to-look-at and of-these for-the-sake to-speak but words to-things
permittere, ut qua duxerint, hac inelaborata sequatur oratio:
to-entrust that where they-lead there unlabored follow speech
'quid opus est saeculis duratura componere? vis tu non
what need is-there for-ages about-to-last to-compose you-wish you not
id agere, ne te posteri taceant! morti natus es, minus
that to-aim-at lest of-you posterity be-silent for-death born you-are less
molestiarum habet funus tacitum. itaque occupandi temporis
of-troubles has a-funeral silent and-so of-occupying time
causa, in usum tuum, non in praeconium aliquid simplici
for-the-sake for use your not for proclamation something in-a-simple
stilo scribe: minore labore opus est studentibus in diem.'
style write with-less labor need is for-those-studying for the-day

1.14 Rursus ubi se animus cogitationum magnitudine levavit,
Again when itself the-mind of-thoughts by-the-greatness has-raised
ambitiosus in verba est altiusque ut spirare ita eloqui gestit
ambitious for words it-is and-higher as to-breathe so to-speak it-longs
et ad dignitatem rerum exit oratio; oblitus tum legis
and to the-dignity of-things rises speech forgetful then of-the-rule
pressiorisque iudicii sublimius feror et ore iam
and-of-the-stricter judgment more-loftily I-am-carried and with-a-mouth now
non meo.
not my-own

Ne singula diutius persequar, in omnibus rebus haec me 1.15
Lest single-things longer I-pursue in all things this me
sequitur bonae mentis infirmitas. quin ne paulatim defluam
follows of-good mind weakness indeed lest little-by-little I-slip-away
vereor, aut quod est sollicitius, ne semper casuro
I-fear or what is more-worrying lest always to-one-about-to-fall
similis pendeam et plus fortasse sit quam quod ipse
like I-hang and more perhaps it-be than what myself
pervideo; familiariter enim domestica aspicimus et semper
I-discern familiarly for home-things we-regard and always
iudicio favor officit.
to-judgment favor stands-in-the-way
Puto multos potuisse ad sapientiam pervenire, nisi 1.16
I-think many to-have-been-able to wisdom to-arrive unless
putassent se pervenisse, nisi quaedam in se
they-had-thought themselves to-have-arrived unless some-things in themselves
dissimulassent, quaedam opertis oculis transiluissent. non
they-had-concealed some-things with-covered eyes they-had-leapt-over not
est enim, quod magis aliena iudices adulatione
there-is-(reason) for that more by-another's you-should-judge flattery
nos perire quam nostra. quis sibi verum dicere ausus
us to-perish than by-our-own who to-himself the-truth to-tell dared
est? quis non inter laudantium blandientiumque positus
has who not among of-praisers and-of-flatterers placed
greges plurimum tamen sibi ipse adsentatus est?
herds most yet to-himself he-himself flattered has
Rogo itaque, si quod habes remedium, quo hanc 1.17
I-ask and-so if any you-have remedy by-which this
fluctuationem meam sistas, dignum me putes qui tibi
wavering my you-may-stop worthy me you-think who to-you
tranquillitatem debeam. non esse periculosos hos motus
tranquility should-owe not to-be dangerous these motions

animi nec quicquam tumultuosi adferentis scio; ut vera
of-mind nor anything of-turbulent bringing I-know that with-true
tibi similitudine id, de quo queror, exprimam, non
to-you likeness that about which I-complain I-may-express not
tempestate vexor sed nausea: detrahe ergo quicquid hoc
by-storm I-am-vexed but by-seasickness remove therefore whatever this
est mali et succurre in conspectu terrarum laboranti.
is of-evil and help in sight of-lands to-one-laboring

II · FLEEING ONESELF

Serenus is like a convalescent who still suspects every fever: his body is sound but unused to health. What he wants is tranquility, Democritus' euthymia, a mind steady and content with itself. Seneca describes the whole malady: the fickle, the bored, the inert all share one effect, discontent with themselves. Frustrated desires turn to envy and a loathing of leisure, and men wander from Campania to Tarentum to Rome, as Lucretius says each flees himself, but the self follows.

2.1 SENECA. Quaero me hercules iam dudum, Serene, ipse
I-seek so-help-me Hercules now long-since Serenus myself
tacitus, cui talem adfectum animi similem putem, nec
silent to-what such a-state of-mind like I-should-think nor
ulli propius admoverim exemplo quam eorum, qui ex
to-any more-closely could-I-bring-it example than of-those who from
longa et gravi valetudine expliciti motiunculis levibusque
long and serious illness released by-little-twinges and-slight
interim offensis perstringuntur et, cum reliquias effugerunt,
meanwhile by-ailments are-grazed and when the-remnants they-have-escaped
suspicionibus tamen inquietantur medicisque iam sani
by-suspicions yet are-disquieted and-to-physicians already well
manum porrigunt et omnem calorem corporis sui
the-hand stretch-out and every warmth of-body their-own

calumniantur. horum, Serene, non parum sanum est corpus,
misconstrue of-these Serenus not too-little sound is the-body
sed sanitati parum adsuevit: sicut est quidam tremor
but to-health too-little has-grown-used just-as there-is a-certain tremor
etiam tranquilli maris, utique cum ex tempestate requievit.
even of-a-calm sea assuredly when from a-storm it-has-rested
Opus est itaque non illis durioribus, quae iam 2.2
Need is and-so not of-those harsher-things which already
transcucurrimus, ut alicubi obstes tibi, alicubi irascaris,
we-have-run-through that sometimes you-oppose yourself sometimes be-angry
alicubi instes gravis, sed illo, quod ultimum venit, ut
sometimes press-on severe but of-that which last comes that
fidem tibi habeas et recta ire te via credas, nihil
trust in-yourself you-have and right to-go yourself road you-believe in-nothing
avocatus transversis multorum vestigiis passim discurrentium,
called-away by-crossing of-many tracks everywhere running-about
quorundam circa ipsam errantium viam.
of-some around the-very wandering road
Quod desideras autem magnum et summum est deoque 2.3
What you-desire however great and highest is and-to-god
vicinum, non concuti. hanc stabilem animi sedem Graeci
near not to-be-shaken this stable of-the-mind seat the-Greeks
euthymian vocant, de qua Democriti volumen egregium
good-spirits call about which of-Democritus a-volume outstanding
est; ego tranquillitatem voco: nec enim imitari et transferre
is I tranquility call nor for to-imitate and to-transfer
verba ad illorum formam necesse est; res ipsa, de
words to their form necessary is the-thing itself about
qua agitur, aliquo signanda nomine est, quod appellationis
which it-is-treated by-some to-be-marked name is which of-the-name
Graecae vim debet habere, non faciem.
Greek the-force ought to-have not the-face

2.4 Ergo quaerimus, quomodo animus semper aequali secundoque
Therefore we-ask how the-mind always with-even and-favorable
cursu eat propitiusque sibi sit et sua laetus aspiciat
course may-go and-kindly to-itself be and its-own-things glad may-look-on
et hoc gaudium non interrumpat, sed placido statu maneat
and this joy not interrupt but in-calm state remain
nec adtollens se umquam nec deprimens: id tranquillitas
neither raising itself ever nor lowering that tranquility
erit. quomodo ad hanc perveniri possit, in universum
will-be how to this to-be-arrived can in general
quaeramus: sumes tu ex publico remedio quantum voles.
let-us-inquire you-will-take you from the-public remedy as-much-as you-will-wish

2.5 Totum interim vitium in medium protrahendum est,
The-whole meanwhile vice into the-middle to-be-dragged is
ex quo agnoscet quisque partem suam; simul tu
from which will-recognize each part his-own at-the-same-time you
intelleges, quanto minus negotii habeas cum fastidio tui
will-understand how-much less of-trouble you-have with disgust of-yourself
quam ii, quos ad professionem speciosam alligatos et sub
than those whom to a-profession showy bound and under
ingenti titulo laborantis in sua simulatione pudor magis
a-huge title laboring in their-own pretense shame more
quam voluntas tenet.
than will holds

2.6 Omnes in eadem causa sunt, et hi qui levitate vexantur ac
All in the-same case are both these who by-fickleness are-vexed and
taedio adsiduaque mutatione propositi, quibus semper magis
weariness and-constant change of-purpose to-whom always more
placet quod reliquerunt, et illi, qui marcent et oscitantur.
pleases what they-have-abandoned and those who languish and yawn
adice eos, qui non aliter quam quibus difficilis somnus est
add those who not otherwise than to-whom difficult sleep is

versant se et hoc atque illo modo componunt, donec
turn themselves and in-this and that way settle until
quietem lassitudine inveniant: statum vitae suae reformando
rest through-weariness they-find the-state of-life their-own by-remodeling
subinde in eo novissime manent, in quo illos non mutandi
repeatedly in that at-last they-remain in which them not of-changing
odium sed senectus ad novandum pigra deprendit; adice et
hatred but old-age for innovating sluggish has-caught add also
illos, qui non constantiae vitio parum leves sunt sed inertiae,
those who not of-constancy by-the-fault too-little fickle are but of-sloth
et vivont non quomodo volunt, sed quomodo coeperunt.
and live not as they-wish but as they-have-begun
Innumerabiles deinceps proprietates sunt sed unus effectus 2.7
Countless then peculiarities are but one effect
vitii, sibi displicere. hoc oritur ab intemperie animi et
of-the-vice to-oneself to-displease this arises from intemperance of-mind and
cupiditatibus timidis aut parum prosperis, ubi aut non audent
from-desires timid or too-little successful when either not they-dare
quantum concupiscunt, aut non consequuntur et in spem toti
as-much-as they-crave or not they-attain and into hope wholly
prominent: semper instabiles mobilesque sunt, quod necesse
they-lean always unstable and-shifting they-are which necessary
est accidere pendentibus. ad vota sua omni via tendunt
is to-happen to-those-hanging toward wishes their-own by-every way they-strive
et inhonesta se ac difficilia docent coguntque, et
and dishonorable-things themselves and difficult-things teach and-compel and
ubi sine praemio labor est, torquet illos inritum dedecus,
when without reward the-labor is tortures them futile disgrace
nec dolent prava se sed frustra voluisse.
nor do-they-grieve crooked-things themselves but in-vain to-have-wished

2.8 Tunc illos et paenitentia coepti tenet et incipiendi
Then them both repentance of-the-undertaking holds and of-beginning
timor subrepitque illa animi iactatio non invenientis exitum,
fear and-creeps-in that of-a-mind tossing not finding a-way-out
quia nec imperare cupiditatibus suis nec obsequi possunt,
because neither to-command desires their-own nor to-obey they-can
et cunctatio vitae parum se explicantis et inter destituta
and the-hesitation of-a-life too-little itself unfolding and amid abandoned
vota torpentis animi situs.
wishes of-a-torpid mind the-stagnation

2.9 Quae omnia graviora sunt, ubi odio infelicitatis operosae
Which all heavier are when through-hatred of-unhappiness laborious
ad otium perfugerunt, ad secreta studia, quae pati non
to leisure they-have-fled to secluded studies which to-endure not
potest animus ad civilia erectus agendique cupidus et
can a-mind for civil-affairs raised and-of-acting eager and
natura inquies, parum scilicet in se solaciorum habens;
by-nature restless too-little namely in itself of-solaces having
ideo detractis oblectationibus, quas ipsae occupationes
therefore with-withdrawn delights which themselves occupations
discurrentibus praebent, domum, solitudinem, parietes non
to-those-running-about afford home solitude walls not
fert, invitus aspicit se sibi relictum.
it-bears unwilling it-sees itself to-itself left

2.10 Hinc illud est taedium et displicentia sui et nusquam
Hence that is weariness and dissatisfaction with-oneself and nowhere
residentis animi volutatio et otii sui tristis atque
settling of-a-mind the-rolling and of-leisure one's-own sad and
aegra patientia, utique ubi causas fateri pudet et tormenta
sick endurance assuredly when causes to-confess it-shames and torments
introsus egit verecundia, in angusto inclusae cupiditates
inward has-driven shame in a-narrow-space shut-up desires

sine exitu se ipsae strangulant; inde maeror
without outlet themselves they-themselves strangle hence grief
marcorque et mille fluctus mentis incertae, quam spes
and-languor and a-thousand waves of-a-mind uncertain which hopes
inchoatae suspensam habent, deploratae tristem; inde ille
begun in-suspense hold despaired-of sad hence that
adfectus otium suum detestantium querentiumque nihil
feeling leisure their-own of-those-cursing and-complaining nothing
ipsos habere, quod agant et alienis incrementis
themselves to-have which they-may-do and toward-others' growth
inimicissima invidia: alit enim livorem infelix inertia et
most-hostile envy feeds for spite unhappy sloth and
omnes destrui cupiunt, quia se non potuere provehere;
all to-be-destroyed they-desire because themselves not they-could advance
Ex hac deinde aversatione alienorum processuum et suorum 2.11
From this then aversion of-others' advances and of-their-own
desperatione obirascens fortunae animus et de saeculo
despair angry with-fortune the-mind and about the-age
querens et in angulos se retrahens et poenae incubans
complaining and into corners itself withdrawing and over-punishment brooding
suae, dum illum taedet sui pigetque. natura enim humanus
its-own while it it-wearies of-itself and-it-irks nature for the-human
animus agilis est et pronus ad motus. grata omnis illi
mind active is and inclined to motions welcome all to-it
excitandi se apstrahendique materia est, gratior pessimis
of-rousing itself and-of-diverting material is more-welcome to-the-worst
quibusque ingeniis, quae occupationibus libenter deteruntur: ut
each natures which by-occupations gladly are-worn-down as
ulcera quaedam nocituras manus adpetunt et tactu gaudent,
sores some about-to-harm hands seek and in-touch rejoice
et foedam corporum scabiem delectat quicquid exasperat,
and the-foul of-bodies itch delights whatever irritates

non aliter dixerim his mentibus, in quas cupiditates velut
not otherwise I-would-say to-these minds into which desires like
mala ulcera eruperunt, voluptati esse laborem vexationemque.
evil sores have-broken-out for-a-pleasure to-be toil and-vexation
2.12 Sunt enim quaedam, quae corpus quoque nostrum cum
There-are for some-things which body also our with
quodam dolore delectent, ut versare se et mutare nondum
a-certain pain may-delight as to-turn oneself and to-change not-yet
fessum latus, et alio atque alio positu ventilari: qualis ille
tired side and in-one and another position to-be-aired such-as that
Homericus Achilles est, modo pronus, modo supinus, in varios
Homeric Achilles is now prone now supine into various
habitus se ipse componens, quod proprium aegri
postures himself he-himself arranging which peculiar of-a-sick-man
est, nihil diu pati et mutationibus ut remediis uti.
is nothing long to-endure and changes as remedies to-use
2.13 Inde peregrinationes suscipiuntur vagae et †in litora
Hence journeys are-undertaken wandering and to [?] shores
pererrantur et modo mari se modo terra experitur semper
are-roamed and now by-sea itself now by-land tests always
praesentibus infesta levitas. ‘nunc Campaniam petamus.’
to-present-things hostile fickleness now Campania let-us-seek
iam delicata fastidio sunt: ‘inculta videantur, Bruttios et
now refined-things a-disgust are wild-places let-be-seen the-Bruttians and
Lucaniae saltus persequamur.’ aliquid tamen inter deserta
of-Lucania the-glades let-us-pursue something yet amid wildernesses
amoeni requiritur, in quo luxuriosi oculi longo locorum
of-pleasant is-sought in which luxurious eyes from-the-long of-places
horrentium squalore releventur: ‘Tarentum petatur laudatusque
bristling squalor may-be-relieved Tarentum let-be-sought and-the-praised
portus et hiberna caeli mitioris et regio vel antiquae
harbor and winter-quarters of-a-sky milder and a-region even of-an-ancient

satis opulenta turbae.' *nimis diu a plausu et fragore aures
enough rich throng too long from applause and din ears
vacaverunt, iuvat iam et humano sanguine frui: *'iam
have-been-free it-pleases now also human blood to-enjoy now
flectamus cursum ad urbem.'* aliud ex alio iter suscipitur
let-us-turn course to the-city one after another journey is-undertaken
et spectacula spectaculis mutantur. ut ait Lucretius:
and spectacles for-spectacles are-exchanged as says Lucretius

Hoc se quisque modo semper fugit. 2.14
In-this himself each way always flees

sed quid prodest, si non effugit? sequitur se ipse et
but what does-it-help if not he-escapes follows himself he-himself and
urget gravissimus comes.
presses the-heaviest companion
Itaque scire debemus non locorum vitium esse quo 2.15
And-so to-know we-ought not of-places the-fault to-be from-which
laboramus, sed nostrum: infirmi sumus ad omne tolerandum,
we-suffer but ours weak we-are for everything bearing
nec laboris patientes nec voluptatis nec nostri nec ullius
neither of-toil enduring nor of-pleasure nor of-ourselves nor of-any
rei diutius. hoc quosdam egit ad mortem, quod proposita
thing longer this some has-driven to death that purposes
saepe mutando in eadem revolvebantur et non reliquerant
often by-changing to the-same-things they-were-rolled-back and not they-had-left
novitati locum: fastidio esse illis coepit vita et ipse mundus,
for-novelty room a-disgust to-be to-them began life and the-very world
et subît illud tabidarum deliciarum: 'quousque eadem?'
and came-up that of-wasting luxuries how-long the-same-things

Athenodorus advises occupying oneself with public affairs and civic duties, which exercise and improve a man as training does an athlete. But since honesty is unsafe amid ambition and slander, one may withdraw from the forum and still serve: guiding the young, instilling virtue, and restraining men rushing toward luxury serve the state as much as a praetor's rulings. Study banishes boredom and draws good friends, while idle solitude breeds wasteful building, and some old men have only their years to prove they lived.

3.1 Adversus hoc taedium quo auxilio putem utendum quaeris.
Against this weariness what help I-should-think to-be-used you-ask
optumum erat, ut ait Athenodorus, actione rerum et
best it-was as says Athenodorus in-the-conduct of-affairs and
rei publicae tractatione et officiis civilibus se detinere.
of-the-thing public handling and duties civil oneself to-occupy
nam ut quidam sole atque exercitatione et cura corporis
for as some in-sun and exercise and care of-body
diem educunt athletisque longe utilissimum est lacertos suos
the-day spend and-for-athletes by-far most-useful it-is muscles their-own
roburque, cui se uni dicaverunt, maiore temporis
and-strength to-which themselves alone they-have-dedicated with-greater of-time
parte nutrire, ita vobis animum ad rerum civilium certamen
part to-nourish so for-you the-mind for of-affairs civil contest
parantibus in opere esse uno longe pulcherrimum est; nam cum
preparing in work to-be one by-far most-beautiful is for since
utilem se efficere civibus mortalibusque propositum habeat,
useful himself to-make to-citizens and-mortals as-purpose he-has
simul et exercetur et proficit, qui in mediis se officiis
at-once both is-exercised and progresses who in the-midst-of himself duties
posuit communia privataque pro facultate administrans.
has-placed common and-private according-to ability administering

‘Sed quia in hac’ inquit ‘tam insana hominum ambitione 3.2
But since in this he-says so insane of-men ambition
tot calumniatoribus in deterius recta torquentibus
with-so-many slanderers into worse right-things twisting
parum tuta simplicitas est et plus futurum semper est
too-little safe simplicity is and more about-to-be always is
quod obstet quam quod succedat, a foro quidem et
what may-obstruct than what may-succeed from the-forum indeed and
publico recedendum est, sed habet ubi se etiam in privato
public-life to-be-withdrawn is but has where itself even in private
laxe explicet magnus animus; nec ut leonum animaliumque
freely it-may-unfold a-great mind nor as of-lions and-of-animals
impetus caveis coercetur, sic hominum, quorum maximae
the-rush by-cages is-restrained so of-men whose greatest
in seducto actiones sunt.
in seclusion actions are
Ita tamen delituerit, ut ubicumque otium suum 3.3
So yet let-him-have-hidden that wherever leisure his-own
absconderit, prodesse velit singulis universisque ingenio,
he-has-concealed to-help he-may-wish individuals and-all by-talent
voce, consilio; nec enim is solus rei publicae prodest, qui
voice counsel nor for he alone to-the-thing public helps who
candidatos extrahit et tuetur reos et de pace belloque
candidates brings-forward and defends the-accused and about peace and-war
censet, sed qui iuventutem exhortatur, qui in tanta bonorum
votes but who youth exhorts who in such of-good
praeceptorum inopia virtutem instillat animis, qui ad pecuniam
precepts lack virtue instills in-minds who to money
luxuriamque cursu ruentis prensat ac retrahit et, si nihil
and-luxury in-course rushing seizes and pulls-back and if nothing
aliud, certe moratur, in privato publicum negotium agit.
else certainly delays in private public business does

3.4 An ille plus praestat, qui inter peregrinos et cives aut
Or he more provides who between foreigners and citizens or
urbanus praetor adeuntibus adsessoris verba pronuntiat,
urban praetor to-those-approaching of-an-assessor words pronounces
quam qui quid sit iustitia, quid pietas, quid patientia, quid
than who what is justice what piety what endurance what
fortitudo, quid mortis contemptus, quid deorum intellectus,
fortitude what of-death contempt what of-the-gods understanding
quam tutum gratuitumque bonum sit bona conscientia?
how safe and-free a-good is a-good conscience

3.5 Ergo si tempus in studia conferas, quod subduxeris
Therefore if time to studies you-devote which you-have-withdrawn
officiis, non deserueris nec munus detrectaveris, neque
from-duties not you-will-have-deserted nor duty you-will-have-refused nor
enim ille solus militat, qui in acie stat et cornu dextrum
for he alone serves who in the-line stands and wing right
laevomque defendit, sed et qui portas tuetur et statione
and-left defends but also who the-gates guards and in-a-post
minus periculosa, non otiosa tamen fungitur vigiliasque
less dangerous not idle yet serves and-watches
servat et armamentario praeest: quae ministeria, quamvis
keeps and over-the-armory presides which services although
incruenta sint, in numerum stipendiorum veniunt.
bloodless they-be into the-number of-campaigns come

3.6 Si te ad studia revocaveris, omne vitae fastidium
If yourself to studies you-shall-have-recalled all of-life disgust
effugeris nec noctem fieri optabis taedio lucis,
you-will-have-escaped nor night to-come will-you-wish from-weariness of-light
nec tibi gravis eris nec aliis supervacuus; multos
nor to-yourself burdensome will-you-be nor to-others superfluous many
in amicitiam adtrahes adfluetque ad te optumus quisque.
into friendship you-will-draw and-will-flow to you best each

numquam enim quamvis obscura virtus latet, sed mittit
never for although obscure virtue does-it-lie-hidden but sends
sui signa: quisquis dignus fuerit, vestigiis illam colliget.
of-itself signs whoever worthy shall-be by-traces it will-gather
Nam si omnem conversationem tollimus et generi humano 3.7
For if all association we-remove and to-the-race human
renuntiamus vivimusque in nos tantum conversi, sequetur
renounce and-live into ourselves only turned will-follow
hanc solitudinem omni studio carentem inopia rerum
this solitude every pursuit lacking a-want of-things
agendarum: incipiemus aedificia alia ponere, alia subvertere
to-be-done we-will-begin buildings some to-set-up others to-overturn
et mare summovere et aquas contra difficultatem locorum
and the-sea to-push-back and waters against the-difficulty of-places
educere et male dispensare tempus, quod nobis natura
to-lead-out and badly to-dispense time which to-us nature
consumendum dedit:
to-be-spent has-given
Alii parce illo utimur, alii prodige; alii sic inpendimus, 3.8
Some sparingly it we-use some lavishly some so we-spend
ut possimus rationem reddere, alii, ut nullas habeamus
that we-can an-account to-render some that no we-have
reliquias, qua re nihil turpius est. saepe grandis
remains than-which thing nothing more-shameful is often great
natu senex nullum aliud habet argumentum, quo se
in-age an-old-man no other has proof by-which himself
probet diu vixisse, praeter aetatem.'
he-may-prove long to-have-lived except age

Athenodorus yields to the times too quickly. One may retreat, but slowly, with standards safe. If a man may not soldier, let him seek office; if he must live privately, let him plead; if silenced, let him help by silent support; if the forum is dangerous, let him be a good friend and companion; if he loses a citizen's duties, let him practice a man's. The Stoic's country is the world. A soldier with severed hands still helps by standing and shouting, and virtue profits even hidden.

4.1 Mihi, carissime Serene, nimis videtur summisisse temporibus
To-me dearest Serenus too-much seems to-have-submitted to-the-times
se Athenodorus, nimis cito refugisse. nec ego negaverim
himself Athenodorus too quickly to-have-retreated nor I would-deny
aliquando cedendum, sed sensim relato gradu et salvis
sometimes to-be-yielded but gradually with-withdrawn step and with-safe
signis, salva militari dignitate: sanctiores tutioresque sunt
standards with-safe military dignity more-respected and-safer are
hostibus suis, qui in fidem cum armis veniunt. hoc
to-enemies their-own who into surrender with arms come this
puto virtuti faciendum studiosoque virtutis:
I-think for-virtue to-be-done and-for-the-devotee of-virtue

4.2 Si praevalebit fortuna et praecidet agendi facultatem, non
If will-prevail fortune and will-cut-off of-acting the-opportunity not
statim aversus inermisque fugiat latebras quaerens, quasi
at-once turned-away and-unarmed let-him-flee hiding-places seeking as-if
ullus locus sit, quo non possit fortuna persequi, sed
any place be whither not can fortune to-pursue but
parcius se inferat officiis et cum dilectu inveniat
more-sparingly himself let-him-bring to-duties and with discrimination let-him-find
aliquid, in quo utilis civitati sit.
something in which useful to-the-state he-may-be

Militare non licet: honores petat; privato vivendum 4.3
To-serve not it-is-allowed honors let-him-seek as-a-private-man to-be-lived
est: sit orator; silentium indictum est: tacita advocatione
is let-him-be an-orator silence imposed has-been by-silent advocacy
cives iuvet; periculosum etiam ingressu forum est: in
citizens let-him-help dangerous even for-entry the-forum is in
domibus, in spectaculis, in conviviis bonum contubernalem,
homes at shows at banquets a-good comrade
fidelem amicum, temperantem convivam agat; officia
a-faithful friend a-temperate guest let-him-play the-duties
civis amisit: hominis exerceat.
of-a-citizen he-has-lost of-a-man let-him-exercise
Ideo magno animo nos non unius urbis moenibus 4.4
Therefore with-great spirit ourselves not of-one city in-the-walls
clusimus, sed in totius orbis commercium emisimus
we-have-shut but into of-the-whole world intercourse we-have-sent-out
patriamque nobis mundum professi sumus, ut liceret
and-as-fatherland for-ourselves the-world declared have that it-might-be-allowed
latiorem virtuti campum dare. praeclusum tibi tribunal est et
a-wider to-virtue field to-give shut to-you the-tribunal is and
rostris prohiberis aut comitiis: respice post te quantum
from-the-rostra you-are-barred or from-the-assemblies look-back behind you how-much
latissimarum regionum pateat, quantum populorum; numquam
of-broadest regions lies-open how-much of-peoples never
ita tibi magna pars obstruetur, ut non maior relinquatur.
so to-you great a-part will-be-blocked that not a-greater be-left
Sed vide, ne totum istud tuum vitium sit; non vis enim 4.5
But see lest whole that your vice be not you-wish for
nisi consul aut prytanis aut ceryx aut sufes administrare rem
unless consul or prytanis or herald or sufete to-administer the-thing
publicam. quid si militare nolis nisi imperator aut
public what if to-serve you-would-be-unwilling unless commander or

tribunus? etiam si alii primam frontem tenebunt, te sors
tribune even if others the-first front will-hold you lot
inter triarios posuerit, inde voce, adhortatione, exemplo,
among the-triarii shall-have-placed from-there with-voice exhortation example
animo milita: praecisis quoque manibus ille in proelio invenit,
spirit serve with-cut-off even hands he in battle finds
quod partibus conferat, qui stat tamen et clamore iuvat.
what to-his-side he-may-contribute who stands yet and with-shouting helps

4.6 Tale quiddam facias: si a prima te rei publicae
Such something you-should-do if from the-first you of-the-thing public
parte fortuna summoverit, stes tamen et clamore iuves et,
part fortune shall-have-removed stand yet and with-shouting help and
si quis fauces oppresserit, stes tamen et silentio iuves.
if anyone the-throat shall-have-throttled stand yet and with-silence help
numquam inutilis est opera civis boni: auditus visusque,
never useless is the-work of-a-citizen good heard and-seen
voltu, nutu, obstinatione tacita incessuque ipso prodest.
by-face by-nod by-obstinacy silent and-by-gait itself he-helps

4.7 Ut salutaria quaedam, quae citra gustum tactumque odore
As wholesome some-things which without taste and-touch by-smell
proficiunt, ita virtus utilitatem etiam ex longinquo et
avail so virtue usefulness even from afar and
latens fundit. sive spatiatur et se utitur suo iure,
hidden pours-out whether it-walks-abroad and itself uses its-own right
sive precarios habet excessus cogiturque vela contrahere,
or precarious has outings and-is-compelled sails to-draw-in
sive otiosa mutaque est et in angusto circumsaepta, sive
or idle and-mute is and in narrow-space hemmed-in or
adaperta, in quocumque habitu est, proficit. quid tu parum
opened-up in whatever condition it-is it-avails what you too-little
utile putas exemplum bene quiescentis?
useful think the-example well of-one-resting

Longe itaque optimum est miscere otium rebus, quotiens 4.8
By-far and-so best is to-mix leisure with-affairs whenever
actuosa vita impedimentis fortuitis aut civitatis condicione
active life by-hindrances chance or of-the-state by-the-condition
prohibebitur; numquam enim usque eo interclusa sunt
will-be-prevented never for right to-that shut-off are
omnia, ut nulli actioni locus honestae sit.
all-things that for-no action room honorable be

V · SOCRATES AMONG THE THIRTY

No city was more wretched than Athens under the Thirty, who killed thirteen hundred of the best citizens; yet Socrates moved freely among them, consoling fathers, rebuking the rich, and setting an example. The same Athens, once free, killed him in prison. So we should expand or contract ourselves as the state allows, but never sink into fear; to bury oneself is not to save oneself. In a hard time give more to leisure and letters, and seek harbor before the voyage forces you.

Numquid potes invenire urbem miseriorem quam Atheniensium 5.1
Surely-not can-you to-find a-city more-wretched than of-the-Athenians
fuit, cum illam triginta tyranni divellerent? mille trecentos
was when it thirty tyrants tore-apart a-thousand three-hundred
cives, optimum quemque, occiderant nec finem ideo faciebant,
citizens best each they-had-killed nor an-end therefore did-they-make
sed inritabat se ipsa saevitia. in qua civitate erat Areos
but provoked itself very cruelty in which state was of-Ares
pagos, religiosissimum iudicium, in qua senatus populusque
hill most-sacred court in which senate and-people
senatu similis, coibat cotidie carnificum triste collegium et
to-the-senate like met daily of-executioners a-grim college and
infelix curia tyrannis angustabatur: poteratne illa civitas
unhappy senate-house by-tyrants was-crowded could that state

conquiescere, in qua tot tyranni erant quot satis satellites
to-be-at-rest in which as-many tyrants were as enough attendants
essent? ne spes quidem ulla recipiendae libertatis animis poterat
there-were not hope even any of-recovering liberty to-minds could
offerri, nec ulli remedio locus apparebat contra tantam
to-be-offered nor for-any remedy room appeared against such
vim malorum: unde enim miserae civitati tot Harmodios?
force of-evils whence for for-a-wretched city so-many Harmodiuses

5.2 Socrates tamen in medio erat et lugentis patres consolabatur
Socrates yet in the-midst was and mourning fathers consoled
et desperantis de re publica exhortabatur et divitibus
and despairing about the-thing public exhorted and to-the-rich
opes suas metuentibus exprobrabat seram periculosae avaritiae
wealth their-own fearing reproached a-late of-dangerous avarice
paenitentiam et imitari volentibus magnum circumferebat
repentance and to-imitate to-those-wishing a-great carried-about
exemplar, cum inter triginta dominos liber incederet.
model when amid thirty masters free he-walked

5.3 Hunc tamen Athenae ipsae in carcere occiderunt, et qui tuto
Him yet Athens itself in prison killed and who safely
insultaverat agmini tyrannorum, eius libertatem libertas non
had-mocked the-troop of-tyrants his freedom freedom not
tulit: licet scias et in adflicta re publica esse occasionem
bore you-may know both in a-stricken thing public to-be opportunity
sapienti viro ad se proferendum et in florenti ac beata
for-a-wise man for himself bringing-forward and in a-flourishing and happy-one
petulantiam, invidiam, mille alia inertia vitia regnare.
wantonness envy a-thousand other slothful vices to-reign

5.4 Utcumque ergo se res publica dabit, utcumque fortuna
However therefore itself the-thing public will-offer however fortune
permittet, ita aut explicabimus nos aut contrahemus,
will-permit so either we-will-unfold ourselves or we-will-contract

utique movebimus nec alligati metu torpebimus. immo
assuredly we-will-move nor bound by-fear will-we-grow-numb nay
ille vir fuerit, qui periculis undique imminentibus,
that a-man will-have-been who with-dangers from-all-sides threatening
armis circa et catenis frementibus non alliserit virtutem
with-arms around and chains clanking not has-dashed virtue
nec absconderit; non est enim servare se obruere.
nor hidden not it-is for to-save oneself to-bury
Vere, ut opinor, Curius Dentatus aiebat, malle se esse 5.5
Truly as I-think Curius Dentatus said to-prefer himself to-be
mortuum quam vivere: ultimum malorum est e vivorum
dead than to-live the-last of-evils is from of-the-living
numero exire, antequam moriaris. sed faciendum erit, si
the-number to-go-out before you-die but to-be-done it-will-be if
in rei publicae tempus minus tractabile incideris,
into of-the-thing public a-time less manageable you-shall-have-fallen
ut plus otio ac litteris vindices, nec aliter quam in
that more for-leisure and letters you-claim nor otherwise than in
periculosa navigatione subinde portum petas nec expectes,
a-dangerous voyage repeatedly harbor you-seek nor you-wait
donec res te dimittant, sed ab illis te ipse diiungas.
until affairs you dismiss but from them yourself you-yourself unyoke

We must examine ourselves, the tasks we undertake, and the people for whom or with whom we act. Most think themselves able to do more than they can: some trust their eloquence, strain their fortune, or overload a weak body; the shy, the stubborn, the hot-tempered, and the sharp-tongued are better in retirement. The task must be weighed against our strength, and we should avoid tasks that breed others and those we cannot leave freely, taking on only what we can finish.

6.1 Inspicere autem debebimus primum nosmet ipsos, deinde
To-inspect moreover we-shall-have-to first our selves then
ea quae adgrediemur negotia, deinde eos, quorum causa
those which we-will-undertake affairs then those for-whose sake
aut cum quibus.
or with whom

6.2 Ante omnia necesse est se ipsum aestimare, quia fere plus
Before all necessary it-is one's self to-appraise because generally more
nobis videmur posse quam possumus: alius eloquentiae
to-ourselves we-seem to-be-able than we-can one of-eloquence
fiducia prolabitur, alius patrimonio suo plus imperavit
through-confidence slips another of-patrimony his-own more has-demanded
quam ferre posset, alius infirmum corpus laborioso pressit
than to-bear it-could another a-weak body with-laborious has-pressed
officio. quorundam parum idonea est verecundia rebus civilibus,
duty of-some too-little suited is the-modesty to-affairs civil
quae firmam frontem desiderant; quorundam contumacia non
which a-firm front require of-some the-obstinacy not
facit ad aulam; quidam non habent iram in potestate et
suits for the-court some not have anger in control and
illos ad temeraria verba quaelibet indignatio effert; quidam
them to rash words any indignation carries-off some
urbanitatem nesciunt continere nec periculosis apstinent
wit know-not to-restrain nor from-dangerous do-they-abstain

salibus: omnibus his utilior negotio quies est; ferox
jests for-all these more-useful than-business rest is a-fierce
inpatiensque natura inritamenta nociturae libertatis evitet.
and-impatient nature the-provocations of-about-to-harm freedom let-avoid
Aestimanda sunt deinde ipsa, quae adgredimur, et vires 6.3
To-be-appraised are then the-very-things which we-undertake and strengths
nostrae cum rebus, quas temptaturi sumus, comparandae;
our with things which about-to-try we-are to-be-compared
debet enim semper plus esse virium in actore quam in opere:
ought for always more to-be of-strength in the-doer than in the-work
necesse est opprimant onera, quae ferente maiora sunt.
necessary is they-crush burdens which than-the-bearer greater are
Quaedam praeterea non tam magna sunt negotia quam fecunda 6.4
Some besides not so great are affairs as fruitful
multumque negotiorum ferunt: et haec refugienda sunt, ex
and-much of-business bring and these to-be-avoided are from
quibus nova occupatio multiplexque nascetur, nec accedendum
which new occupation and-manifold will-be-born nor to-be-approached
eo, unde liber regressus non sit; iis admovenda manus est,
there whence free return not be to-those to-be-applied the-hand is
quorum finem aut facere aut certe sperare possis, relinquenda,
of-which the-end either to-make or certainly to-hope you-can to-be-abandoned
quae latius actu procedunt nec ubi proposueris desinunt.
which more-widely in-action proceed nor where you-proposed stop

We must choose whom we serve: Athenodorus would not dine with a man who owed him nothing for it, still less with those who repay friendship with dinners. Consider whether your nature suits action or study, as Isocrates steered Ephorus to history. Nothing delights the mind like a faithful friend, but choose friends free of vice, since vices spread like plague. No wise man is to be had, so take the least bad, and avoid the gloomy who lament everything.

7.1 Hominum utique dilectus habendus est: an digni sint
Of-men assuredly a-choice to-be-made is whether worthy they-be
quibus partem vitae nostrae inpendamus, an ad illos
on-whom part of-life our we-spend whether to them
temporis nostri iactura perveniat; quidam enim ultro officia
of-time our the-loss reaches some for actually duties
nobis nostra inputant.
to-us our charge

7.2 Athenodorus ait ne ad cenam quidem se iturum ad eum,
Athenodorus says not to dinner even himself about-to-go to him
qui sibi nil pro hoc debiturus sit: puto intellegis
who to-himself nothing for this about-to-owe would-be I-think you-understand
multo minus ad eos iturum, qui cum amicorum officiis paria
much less to those about-to-go who with friends' services equal
mensa faciunt, qui fericula pro congiaris numerant, quasi in
by-the-table make who courses as largesses count as-if in
alienum honorem intemperantes sint: deme illis testes
another's honor intemperate they-be take-away from-them witnesses
spectatoresque, non delectabit popina secreta. *considerandum
and-spectators not will-delight a-cookshop secret to-be-considered
est, utrum natura tua agendis rebus an otioso studio
is whether nature your for-doing things or for-leisured study
contemplationique aptior sit, et eo inclinandum, quo
and-contemplation fitter be and that-way to-be-inclined whither

te vis ingenii feret— Isocrates Ephorum iniecta manu
you the-force of-talent will-carry Isocrates Ephorus with-laid-on hand
a foro subduxit utiliorem componendis monumentis
from the-forum withdrew more-useful for-composing records
historiarum ratus—; male enim respondent coacta ingenia,
of-histories judging badly for answer forced talents
reluctante natura inritus labor est.*
with-reluctant nature futile toil is
Nihil tamen aeque oblectaverit animum, quam amicitia fidelis 7.3
Nothing yet equally would-delight the-mind as friendship faithful
et dulcis. quantum bonum est, ubi praeparata sunt pectora,
and sweet how-great a-good it-is where prepared are hearts
in quae tuto secretum omne descendat, quorum conscientiam
into which safely secret every may-descend whose knowledge
minus quam tuam timeas, quorum sermo sollicitudinem
less than your-own you-fear whose talk anxiety
leniat, sententia consilium expediat, hilaritas tristitiam
may-soothe opinion counsel may-dispatch cheerfulness sadness
dissipet, conspectus ipse delectet! quos scilicet vacuos, quantum
may-dispel the-sight itself may-delight whom namely free as-far-as
fieri poterit, a cupiditatibus eligemus; serpunt enim
to-be-done it-will-be-possible from desires we-will-choose creep for
vitia et in proximum quemque transiliunt et contactu nocent.
vices and into nearest each leap-across and by-contact harm
Itaque quemadmodum in pestilentia curandum est, ne 7.4
And-so just-as in a-plague to-be-taken-care is lest
correptis iam corporibus et morbo flagrantibus adsideamus,
seized already bodies and with-disease burning we-sit-beside
quia pericula trahemus adflatuque ipso laborabimus,
because dangers we-will-draw and-by-the-breath itself we-will-suffer
ita in amicorum legendis ingeniis dabimus operam, ut
so in of-friends choosing characters we-will-give effort that

quam minime inquinatos adsumamus: initium morbi est
as least tainted we-take-on the-beginning of-disease is
aegris sana miscere. nec hoc praeceperim tibi, ut
with-sick-things sound-things to-mix nor this would-I-prescribe to-you that
neminem nisi sapientem sequaris aut adtrahas; ubi enim
no-one except the-wise-man you-follow or attract where for
istum invenies, quem tot saeculis quaerimus?
that-one will-you-find whom for-so-many ages we-seek

7.5 Pro optimo sit minime malus! vix tibi esset facultas
As the-best let-be the-least bad hardly for-you would-there-be opportunity
dilectus felicioris, si inter Platonas et Xenophontas et illum
of-a-choice happier if among Platos and Xenophons and that
Socratici fetus proventum bonos quaereres, aut si tibi
of-the-Socratic brood crop good-men you-sought or if to-you
potestas Catonianae fieret aetatis, quae plerosque dignos
the-power of-the-Catonian were-given age which very-many worthy
tulit, qui Catonis saeculo nascerentur (sicut multos peiores
produced who in-Cato's age should-be-born just-as many worse
quam umquam alias maximorumque molitores scelerum;
than ever elsewhere and-of-greatest contrivers of-crimes
utraque enim turba opus erat, ut Cato posset intellegi:
both for crowd need was that Cato could to-be-understood
habere debuit et bonos, quibus se adprobaret, et
to-have he-ought both good-men to-whom himself he-might-commend and
malos, in quibus vim suam experiretur):
bad-men on whom strength his-own he-might-test

7.6 Nunc vero in tanta bonorum egestate minus fastidiosa
Now indeed in such of-good-men want less fastidious
fiat electio. praecipue tamen vitentur tristes et omnia
let-be the-choice especially yet let-be-avoided the-gloomy and all-things
deplorantes, quibus nulla non causa in querellas placet.
deploring to-whom no not cause for complaints pleases

constet illi licet fides et benivolentia, tranquillitati tamen
stand to-him though faith and goodwill to-tranquility yet
inimicus est comes perturbatus et omnia gemens.
hostile is a-companion disturbed and all-things groaning-at

VIII · DIOGENES' RUNAWAY SLAVE

Property is the greatest source of human misery: losing hurts the rich as much as the poor, as Bion said plucking hurts the bald no less than the hairy, and losing is worse than never having. Diogenes made sure nothing could be taken from him; when his only slave ran off he would not fetch him back, since it would be shameful if Manes could live without Diogenes but Diogenes not without Manes. The gods own nothing. Let fortunes be kept small, neither poor nor far from poverty.

Transeamus ad patrimonia, maximam humanarum aerumnarum 8.1
Let-us-pass to patrimonies the-greatest of-human troubles
materiam; nam si omnia alia quibus angimur compares,
material for if all other-things by-which we-are-distressed you-compare
mortes, aegrotationes, metus, desideria, dolorum laborumque
deaths sicknesses fears longings of-pains and-toils
patientiam, cum iis quae nobis mala pecunia nostra
the-endurance with those-things which to-us evils money our
exhibet, haec pars multum praegravabit.
presents this part much will-outweigh
Itaque cogitandum est, quanto levior dolor sit non habere 8.2
And-so to-be-considered is how-much lighter pain is not to-have
quam perdere: et intellegemus paupertati eo minorem
than to-lose and we-will-understand for-poverty the less
tormentorum quo minorem damnorum esse materiam. erras
of-torments the less of-losses to-be material you-err

enim, si putas animosius detrimenta divites ferre: maximis
for if you-think more-spiritedly losses the-rich to-bear for-largest
minimisque corporibus par est dolor volneris.
and-smallest bodies equal is the-pain of-a-wound

8.3 Bion eleganter ait non minus molestum esse calvis quam
Bion neatly says not less troublesome to-be for-the-bald than
comatis pilos velli. idem scias licet de pauperibus
for-the-hairy hairs to-be-plucked the-same know you-may about the-poor
locupletibusque, par illis esse tormentum: utrique enim
and-the-rich equal to-them to-be the-torment to-both for
pecunia sua obhaesit nec sine sensu revelli potest.
money their-own has-stuck nor without feeling to-be-torn-off can
tolerabilius autem est, ut dixi, faciliusque non adquirere
more-bearable however it-is as I-said and-easier not to-acquire
quam amittere, ideoque laetiores videbis, quos numquam
than to-lose and-therefore gladder you-will-see whom never
fortuna respexit, quam quos deseruit.
fortune has-regarded than whom she-has-deserted

8.4 Vidit hoc Diogenes, vir ingentis animi, et effecit, ne
Saw this Diogenes a-man of-huge spirit and brought-about that-not
quid sibi eripi posset. tu istud paupertatem, inopiam,
anything from-him to-be-snatched could you that poverty want
egestatem voca, quod voles ignominiosum securitati
neediness call what you-will-wish a-disgraceful on-freedom-from-care
nomen inpone: putabo hunc non esse felicem, si quem
name impose I-will-think this-man not to-be happy if any
mihi alium inveneris, cui nihil pereat. aut ego
for-me other you-shall-have-found for-whom nothing may-perish either I
fallor, aut regnum est inter avaros, circumscriptores,
am-mistaken or kingship it-is among the-greedy swindlers
latrones, plagiarios unum esse, cui noceri non possit.
robbers kidnappers one to-be to-whom harm-done not can-be

Si quis de felicitate Diogenis dubitat, potest idem 8.5
If anyone about the-happiness of-Diogenes doubts he-can the-same
dubitare et de deorum inmortalium statu, an parum
to-doubt also about of-the-gods immortal the-state whether too-little
beate degant, quod illis nec praedia nec horti sint nec
happily they-live because to-them neither estates nor gardens are nor
alieno colono rura pretiosa nec grande in foro faenus.
by-another's tenant fields costly nor large in the-forum interest
non te pudet, quisquis divitiis adstupes? respice agedum
not you does-it-shame whoever at-riches are-amazed look come-now
mundum: nudos videbis deos, omnia dantis, nihil habentis.
at-the-universe naked you-will-see the-gods all-things giving nothing having
hunc tu pauperem putas an dis immortalibus similem,
this-man you poor think or to-the-gods immortal like
qui se fortuitis omnibus exuit?
who himself of-chance-things all has-stripped
Feliciorem tu Demetrium Pompeianum vocas, quem non 8.6
Happier you Demetrius the-Pompeian call whom not
puduit locupletiorem esse Pompeio? numerus illi cotidie
it-shamed richer to-be than-Pompey the-number to-him daily
servorum velut imperatori exercitus referebatur, cui iam
of-slaves as to-a-commander of-the-army was-reported for-whom long
dudum divitiae esse debuerant duo vicarii et cella laxior.
since riches to-be ought-to-have two under-slaves and a-cell roomier
At Diogeni servus unicus fugit nec eum reducere, cum 8.7
But from-Diogenes slave (his)-only fled nor him to-bring-back when
monstraretur, tanti putavit. 'turpe est' inquit 'Manen sine
he-was-pointed-out of-so-much he-thought shameful it-is he-says Manes without
Diogene posse vivere, Diogenen sine Mane non posse.'
Diogenes to-be-able to-live Diogenes without Manes not to-be-able
videtur mihi dixisse: 'age tuum negotium, fortuna, nihil
he-seems to-me to-have-said do your business fortune nothing

apud Diogenen iam tui est: fugit mihi servus, immo
with Diogenes now of-yours is has-fled from-me a-slave nay
liber abii.'
free I-have-gone-away

8.8 Familia petit vestiarium victumque, tot ventres
The-household seeks clothing and-food so-many bellies
avidissimorum animalium tuendi sunt, emenda vestis et
of-most-greedy animals to-be-looked-after are to-be-bought clothing and
custodiendae rapacissimae manus et flentium detestantiumque
to-be-guarded most-rapacious hands and of-weeping and-cursing-men
ministeriis utendum: quanto ille felicior, qui nihil ulli
services to-be-used how-much he happier who nothing to-anyone
debet, nisi cui facillime negat, sibi!
owes except to-whom most-easily he-refuses to-himself

8.9 Sed quoniam non est nobis tantum roboris, angustanda
But since not is to-us so-much of-strength to-be-narrowed
certe sunt patrimonia, ut minus ad iniurias fortunae
certainly are patrimonies that less to the-injuries of-fortune
simus expositi. habiliora sunt corpora in bello illa, quae in
we-be exposed handier are bodies in war those which into
arma sua contrahi possunt, quam quae superfunduntur
arms their-own to-be-drawn-in can than which overflow
et undique magnitudo sua volneribus obicit: optimus
and on-all-sides size their-own to-wounds exposes the-best
pecuniae modus est, qui nec in paupertatem cadit, nec
of-money measure is which neither into poverty falls nor
procul a paupertate discedit.
far from poverty departs

This measure will please us if thrift pleases first. Let food tame hunger and drink thirst; dress, dine, and dwell modestly, train temperance, and seek riches from ourselves rather than fortune. Even exile and loss have cured worse ills. Study too needs a limit: endless libraries burden the learner, and the forty thousand books burned at Alexandria were luxury, not learning. Many collect books for show, shelves to the ceiling beside the baths, admiring only the covers and titles.

Placebit autem haec nobis mensura, si prius parsimonia 9.1
Will-please moreover this to-us measure if first frugality
placuerit, sine qua nec ullae opes sufficiunt, nec ullae †non
shall-have-pleased without which neither any wealth suffices nor any not [?]
satis patent, praesertim cum in vicino remedium sit et possit
enough extend especially since at hand the-remedy is and can
ipsa paupertas in divitias se advocata frugalitate convertere.
itself poverty into riches itself with-summoned frugality to-turn
Adsuescamus a nobis removere pompam, et usus 9.2
Let-us-accustom-ourselves from us to-remove pomp and the-uses
rerum, non ornamenta, metiri. cibus famem domet, potio
of-things not the-ornaments to-measure food hunger let-tame drink
sitim, libido qua necesse est fluat; discamus membris nostris
thirst lust where necessary it-is let-flow let-us-learn on-limbs our
inniti, cultum victumque non ad nova exempla componere,
to-rely dress and-food not to new models to-arrange
sed ut maiorum mores suadent; discamus continentiam
but as of-ancestors the-customs urge let-us-learn self-control
augere, luxuriam coercere, gloriam temperare, iracundiam
to-increase luxury to-restrain glory to-temper wrath
lenire, paupertatem aequis oculis aspicere, frugalitatem colere,
to-soften poverty with-even eyes to-look-on frugality to-cultivate
etiam si multos pudebit eius †plus, desideriis naturalibus
even if many it-will-shame of-it more [?] to-desires natural

parvo parata remedia adhibere, spes effrenatas et animum
at-little-cost provided remedies to-apply hopes unbridled and the-mind
in futura imminentem velut sub vinculis habere, id
toward future-things leaning as-if under chains to-keep that
agere, ut divitias a nobis potius quam a fortuna petamus.
to-do that riches from ourselves rather than from fortune we-seek

9.3 Non potest umquam tanta varietas et iniquitas casuum
Not can ever so-great variety and unfairness of-chances
ita depelli, ut non multum procellarum inruat magna
so to-be-driven-off that not much of-gales rush-in great
armamenta pandentibus; cogendae in artum res sunt, ut
rigging to-those-spreading to-be-gathered into narrow-compass affairs are that
tela in vanum cadant, ideoque exilia interim calamitatesque
weapons in vain may-fall and-therefore exiles sometimes and-calamities
in remedium cessere et levioribus incommodis graviora
into remedy have-turned and by-lighter disadvantages heavier-ones
sanata sunt. ubi parum audit praecepta animus nec curari
cured have-been when too-little heeds precepts the-mind nor to-be-cured
mollius potest, quidni consulatur ei, si paupertas ei,
more-gently can why-not should-care-be-taken for-it if poverty for-it
ignominia, rerum eversio adhibetur, malo malum opponitur?
disgrace of-affairs overthrow is-applied to-evil evil is-opposed
adsuescamus ergo cenare posse sine populo et servis
let-us-accustom-ourselves therefore to-dine to-be-able without a-crowd and by-slaves
paucioribus servire et vestes parare in quod inventae sunt
fewer to-be-served and clothes to-procure for what invented they-were
et habitare contractius. non in cursu tantum circique
and to-dwell more-narrowly not in the-race only and-of-the-circus
certamine, sed in his spatiis vitae interius flectendum est.
contest but in these courses of-life closer to-be-turned is

Studiorum quoque quae liberalissima impensa est tam diu 9.4
Of-studies also which most-liberal expense is so long
rationem habet, quam diu modum. quo innumerabiles libros
reason has as long measure for-what countless books
et bybliothecas, quarum dominus vix tota vita indices
and libraries of-which the-owner scarcely in-whole life the-catalogs
perlegit? onerat discentem turba, non instruit, multoque
reads-through burdens the-learner the-crowd not instructs and-much
satius est paucis te auctoribus tradere, quam errare per
better is to-few yourself authors to-hand-over than to-wander through
multos. quadraginta milia librorum Alexandriae arserunt;
many forty thousand of-books at-Alexandria burned
Pulcherrimum regiae opulentiae monimentum alius laudaverit, 9.5
The-most-beautiful of-royal opulence monument another may-praise
sicut T. Livius, qui elegantiae regum curaeque egregium
just-as Titus Livy who of-the-taste of-kings and-of-care a-splendid
id opus ait fuisse: non fuit elegantia illud aut cura, sed
that work says to-have-been not was taste that or care but
studiosa luxuria, immo ne studiosa quidem, quoniam non in
studious luxury nay not studious even since not for
studium sed in spectaculum comparaverant, sicut plerisque
study but for show they-had-acquired-(them) just-as for-most
ignaris etiam puerilium litterarum libri non studiorum
ignorant even of-childish letters books not of-studies
instrumenta sed cenationum ornamenta sunt. paretur
tools but of-dining-rooms ornaments are let-be-procured
itaque librorum quantum satis sit, nihil in apparatum.
and-so of-books as-much-as enough is nothing for display
'Honestius' inquis 'hoc se inpensae quam in Corinthia 9.6
More-honorably you-say to-this themselves of-expense than into Corinthian-bronzes
pictasque tabulas effuderint.' vitiosum est ubique, quod nimium
and-painted panels they-have-poured faulty is everywhere what too-much

est. quid habes, cur ignoscas homini armaria e citro atque
is what have-you why you-should-pardon a-man bookcases of citron and
ebore captanti, corpora conquirenti aut ignotorum auctorum
ivory hunting-for collections seeking-out either of-unknown authors
aut inprobatorum et inter tot milia librorum oscitanti,
or of-disapproved and amid so-many thousands of-books yawning
cui voluminum suorum frontes maxime placent titulique?
to-whom of-volumes his-own the-ends most please and-the-titles
9.7 Aput desidiosissimos ergo videbis quicquid orationum
Among the-idlest therefore you-will-see whatever of-speeches
historiarumque est, tecto tenus exstructa loculamenta; iam
and-histories is the-roof up-to built-up cases now
enim inter balnearia et thermas bybliotheca quoque ut
for among bathrooms and hot-baths a-library also as
necessarium domus ornamentum expolitur. ignoscerem plane,
a-necessary of-the-house ornament is-polished I-would-pardon fully
si studiorum nimia cupidine erraretur: nunc ista conquisita,
if of-studies by-excessive desire one-erred now these sought-out
cum imaginibus suis discripta sacrorum opera ingeniorum
with portraits their-own labeled of-sacred works geniuses
in speciem et cultum parietum comparantur.
for show and adornment of-walls are-acquired

If you are caught in a hard way of life you cannot escape, remember that the fettered learn first to endure and then to bear their chains easily; custom softens calamity. All men are chained to fortune, some with gold and loose chains, others tight and mean; honors bind one, wealth another, and the jailers too are bound. All life is servitude, so accept your condition and find its comforts. Do not send desires far, envy no one higher, and set limits to advancement before fortune does.

At in aliquod genus vitae difficile incidisti et tibi 10.1
But into some kind of-life difficult you-have-fallen and on-you
ignoranti vel publica fortuna vel privata laqueum inpegit,
unaware either public fortune or private a-noose has-thrown
quem nec solvere possis nec rumpere: cogita compeditos
which neither to-loosen you-can nor to-break consider the-fettered
primo aegre ferre onera et inpedimenta crurum; deinde
at-first with-difficulty to-bear the-weights and hindrances of-the-legs then
ubi non indignari illa sed pati proposuerunt, necessitas
when not to-chafe-at them but to-endure they-have-resolved necessity
fortiter ferre docet, consuetudo facile. invenies in quolibet
bravely to-bear teaches habit easily you-will-find in any
genere vitae oblectamenta et remissiones et voluptates, si
kind of-life delights and relaxations and pleasures if
volueris mala putare levia potius quam invidiosa facere.
you-will-wish evils to-think light rather than odious to-make
Nullo melius nomine de nobis natura meruit, quae cum 10.2
On-no better account of us nature has-deserved who since
sciret quibus aerumnis nasceremur, calamitatum mollimentum
she-knew to-what troubles we-were-born of-calamities as-alleviation
consuetudinem invenit, cito in familiaritatem gravissima
habit found quickly into familiarity the-heaviest-things

adducens. nemo duraret, si rerum adversarum eandem vim
bringing no-one would-last if of-things adverse the-same force
adsiduitas haberet quam primus ictus.
continuance had as the-first blow

10.3 Omnes cum fortuna copulati sumus: aliorum aurea catena est et
All with fortune coupled we-are of-some golden the-chain is and
laxa, aliorum arta et sordida, sed quid refert? eadem custodia
loose of-others tight and mean but what matters-it the-same custody
universos circumdedit alligatique sunt etiam qui alligaverunt,
all has-surrounded and-bound are even who have-bound
nisi forte tu leviorem in sinistra catenam putas. alium honores,
unless perhaps you lighter on the-left-hand a-chain think one honors
alium opes vinciunt; quosdam nobilitas, quosdam humilitas
another wealth bind some nobility some lowliness
premit; quibusdam aliena supra caput imperia sunt, quibusdam
presses for-some another's over the-head commands are for-some
sua; quosdam exilia uno loco tenent, quosdam sacerdotia:
their-own some exiles in-one place hold some priesthoods

10.4 Omnis vita servitium est. adsuescendum est itaque condicioni
All life servitude is to-be-grown-used is and-so to-condition
suae et quam minimum de illa querendum et quicquid
one's-own and as least about it to-be-complained and whatever
habet circa se commodi adprendendum: nihil tam acerbum
it-has around itself of-advantage to-be-seized nothing so bitter
est, in quo non aequus animus solacium inveniat. exiguae saepe
is in which not an-even mind solace may-find tiny often
areae in multos usus discribentis arte patuerunt et quamvis
plots for many uses for-one-dividing with-skill have-extended and however
angustum pedem dispositio fecit habitabilem. adhibe rationem
narrow a-footing arrangement has-made habitable apply reason

difficultatibus: possunt et dura molliri et angusta
to-difficulties can both hard-things to-be-softened and narrow-things
laxari et gravia scite ferentis minus premere.
to-be-widened and heavy-things skillfully on-one-bearing less to-press
Non sunt praeterea cupiditates in longinquum mittendae, 10.5
Not are besides desires into the-distance to-be-sent
sed in vicinum illis egredi permittamus, quoniam
but into the-neighborhood to-them to-go-out let-us-permit since
includi ex toto non patiuntur. relictis is, quae
to-be-shut-in from whole not they-endure with-abandoned those-things which
aut non possunt fieri aut difficulter possunt, prope posita
either not can to-be-done or with-difficulty can near placed
speique nostrae adludentia sequamur, sed sciamus omnia
and-to-hope our smiling let-us-follow but let-us-know all-things
aeque levia esse, extrinsecus diversas facies habentia, introrsus
equally trivial to-be outwardly different faces having inwardly
pariter vana. nec invideamus altius stantibus: quae excelsa
equally empty nor let-us-envy higher those-standing what-things lofty
videbantur, praerupta sunt.
seemed precipitous are
Illi rursus, quos sors iniqua in ancipiti posuit, tutiores 10.6
They again whom lot unfair in a-perilous-spot has-placed safer
erunt superbiam detrahendo rebus per se superbis
will-be pride by-taking-away from-things by themselves proud
et fortunam suam quam maxime poterunt in planum
and fortune their-own as much they-will-be-able to the-level
deferendo. multi quidem sunt, quibus necessario haerendum
by-bringing-down many indeed are for-whom necessarily to-be-clung
sit in fastigio suo, ex quo non possunt nisi cadendo
is on summit their-own from which not they-can except by-falling
descendere, sed hoc ipsum testentur maximum onus suum
to-come-down but this very-thing let-them-testify the-greatest burden their-own

esse, quod aliis graves esse cogantur, nec sublevatos
to-be that to-others burdensome to-be they-are-compelled nor raised
se sed suffixos: iustitia, mansuetudine, humanitate,
themselves but nailed-up by-justice gentleness kindness
larga et benigna manu praeparent multa ad secundos
with-a-generous and kindly hand let-them-prepare many-things for later
casus praesidia, quorum spe securius pendeant. nihil tamen
mischances defenses in-whose hope more-carefree they-may-hang nothing yet
aeque nos ab his animi fluctibus vindicaverit, quam semper
equally us from these of-mind waves will-free as always
aliquem incrementis terminum figere, nec fortunae arbitrium
some to-increases limit to-fix nor to-fortune the-decision
desinendi dare, sed ipsos multo quidem citra exempla
of-stopping to-give but themselves far indeed short-of examples
hortentur consistere: sic et aliquae cupiditates animum
let-them-urge to-stop so both some desires the-mind
acuent et finitae non in immensum incertumque producent.
will-sharpen and limited not into the-boundless and-uncertain will-lead-it-on

This advice is for the imperfect; the wise man walks boldly, holding even his body as a loan to return without complaint, and will give back his spirit to nature better than he received it. Whoever cannot die well lives badly; fortune spares the gladiator who scorns death. Foresee every misfortune: fire, ruin, death have always been nearby. As Publilius says, what can happen to anyone can happen to you; Pompey starved, Sejanus was torn apart, Croesus and Jugurtha fell.

Ad inperfectos et mediocres et male sanos hic meus sermo 11.1
To the-imperfect and middling and badly sound this my speech
pertinet, non ad sapientem. huic non timide nec pedetemptim
pertains not to the-wise-man for-him not timidly nor step-by-step
ambulandum est; tanta enim fiducia sui est, ut obviam
to-be-walked is so-great for confidence in-himself is that to-meet
fortunae ire non dubitet nec umquam loco illi cessurus
fortune to-go not he-hesitates nor ever from-place to-her about-to-yield
sit. nec habet, ubi illam timeat, quia non mancipia tantum
he-is nor has-he where her he-may-fear because not slaves only
possessionesque et dignitatem, sed corpus quoque suum
and-possessions and rank but body also his-own
et oculos et manum et quicquid cariorem vitam facit
and eyes and hand and whatever dearer life makes
viro seque ipsum inter precaria numerat vivitque ut
for-a-man and-himself even among things-on-loan he-counts and-lives as
commodatus sibi et reposcentibus sine tristitia redditurus.
lent to-himself and to-those-reclaiming without sadness about-to-return
Nec ideo vilis est sibi, quia scit se suum non esse, 11.2
Nor therefore cheap is-he to-himself because he-knows himself his-own not to-be
sed omnia tam diligenter faciet, tam circumspecte, quam
but all-things as carefully he-will-do as circumspectly as
religiosus homo sanctusque solet tueri fidei commissa.
a-scrupulous man and-upright is-wont to-guard to-trust committed-things

quandoque autem reddere iubebitur, non queretur cum
whenever however to-return he-will-be-ordered not he-will-complain with
fortuna, sed dicet: 'gratias ago pro eo, quod possedi habuique.
fortune but will-say thanks I-give for that which I-possessed and-held
11.3 Magna quidem res tuas mercede colui, sed quia ita
At-great indeed things your wage I-cultivated but since so
imperas, do, cedo gratus libensque. si quid habere me
you-command I-give I-yield grateful and-willing if anything to-have me
tui volueris etiamnunc, servabo; si aliud placet, ego
of-yours you-shall-wish still I-will-keep if otherwise it-pleases I
vero factum signatumque argentum, domum familiamque
indeed wrought and-stamped silver house and-household
meam reddo, restituo.' appellaverit natura quae prior nobis
my I-return I-restore shall-have-called-in nature who first to-us
credidit, et huic dicemus: 'recipe animum meliorem quam
lent also to-her we-will-say take-back a-mind better than
dedisti; non tergiversor nec refugio; paratum habes a
you-gave not I-shuffle nor flee ready you-have from
volente quod non sentienti dedisti: aufer.'
one-willing what not to-one-perceiving you-gave take-away
11.4 Reverti unde veneris quid grave est? male vivet quisquis
To-return whence you-came what grievous is-there badly will-live whoever
nesciet bene mori. huic itaque primum rei pretium
will-not-know well to-die from-this and-so first thing the-value
detrahendum est et spiritus inter vilia numerandus.
to-be-taken-away is and breath among cheap-things to-be-counted
gladiatores, ut ait Cicero, invisos habemus, si omni modo
gladiators as says Cicero hated we-hold if by-every way
vitam impetrare cupiunt; favemus, si contemptum eius
life to-obtain they-desire we-favor-(them) if contempt of-it

prae se ferunt. idem evenire nobis scias; saepe enim
before themselves they-display the-same to-happen to-us know often for
causa moriendi est timide mori.
a-cause of-dying is timidly to-die
Fortuna illa, quae ludos sibi facit: 'quo' inquit 'te reservem, 11.5
Fortune that which games for-herself makes for-what she-says you should-I-keep
malum et trepidum animal? eo magis convulneraberis et
bad and trembling creature the more you-will-be-wounded and
confodieris, quia nescis praebere iugulum; at tu et vives
stabbed because you-know-not to-offer the-throat but you both will-live
diutius et morieris expeditius, qui ferrum non subducta
longer and will-die more-readily who steel not with-withdrawn
cervice nec manibus oppositis sed animose recipis.'
neck nor with-hands set-against but spiritedly receive
Qui mortem timebit, nihil umquam pro homine vivo faciet; 11.6
Who death will-fear nothing ever as-befits a-man alive will-do
at qui sciet hoc sibi cum conciperetur statim condictum,
but who will-know this for-himself when he-was-conceived at-once stipulated
vivet ad formulam et simul illud quoque eodem animi
will-live by the-formula and at-once that also with-the-same of-mind
robore praestabit, ne quid ex iis, quae eveniunt,
strength will-ensure that-not anything of those-things which happen
subitum sit. quicquid enim fieri potest, quasi futurum
sudden be whatever for to-happen can as-if about-to-be
sit, prospiciendo malorum omnium impetus molliet, qui ad
it-be by-foreseeing of-evils all the-onsets will-soften which to
praeparatos expectantesque nihil adferunt novi; securis et
the-prepared and-expecting nothing bring of-new to-the-carefree and
beata tantum spectantibus graves veniunt. morbus est,
happy-things only watching heavy they-come disease is
captivitas, ruina, ignis: nihil horum repentinum est;
captivity collapse fire nothing of-these sudden is

11.7 Sciebam, in quam tumultuosum me contubernium natura
I-knew into what turbulent me fellowship nature
clusisset. totiens in vicinia mea conclamatum est; totiens
had-shut so-often in neighborhood my the-wail-raised has-been so-often
praeter limen immaturas exequias fax cereusque praecessit;
past threshold untimely funerals torch and-taper has-preceded
saepe a latere ruentis aedificii fragor sonuit; multos ex
often from the-side of-a-falling building a-crash has-sounded many of
iis, quos forum, curia, sermo mecum contraxerat, nox
those whom the-forum senate-house talk with-me had-joined night
abstulit et †iunctas sodalium manus copulatas interscidit:
has-carried-off and joined [?] of-comrades hands linked has-cut-apart
mirer ad me aliquando pericula accessisse, quae circa
should-I-wonder to me sometime dangers to-have-come which around
me semper erraverint? magna pars hominum est, quae
me always have-wandered a-great part of-men is which
navigatura de tempestate non cogitat.
about-to-sail about storm not thinks

11.8 Numquam me in voce bona mali pudebit auctoris.
Never me in a-saying good of-a-bad will-it-shame author
Publilius, tragicis comicisque vehementior ingeniis, quotiens
Publilius than-tragic and-comic more-forceful geniuses whenever
mimicas ineptias et verba ad summam caveam spectantia
mimic absurdities and words to the-top gallery looking
reliquit, inter multa alia coturno, non tantum sipario,
he-left among many other than-the-buskin not only than-the-curtain
fortiora et hoc ait:
braver also this says

cuivis potest accidere quod cuiquam potest.
to-anyone can happen what to-anyone can

hoc si quis in medullas demiserit et omnia aliena mala,
this if anyone into the-marrow shall-have-sunk and all others' evils
quorum ingens cotidie copia est, sic aspexerit, tamquam
of-which huge daily abundance is so shall-have-regarded as-if
liberum illis et ad se iter sit, multo ante se
free for-them also to himself the-way be much before himself
armabit quam petatur;
he-will-arm than he-is-attacked

Sero animus ad periculorum patientiam post pericula 11.9
Late the-mind for of-dangers endurance after dangers
instruitur. 'non putavi hoc futurum' et 'umquam tu hoc
is-equipped not I-thought this about-to-be and ever you this
eventurum credidisses?' quare autem non? quae sunt
about-to-happen would-have-believed why however not what are
divitiae, quas non egestas et fames et mendicitas a tergo
riches which not need and hunger and beggary at the-back
sequatur? quae dignitas, cuius non praetextam et augurale
follow what rank whose not bordered-toga and augur's-staff
et lora patricia sordes comitentur et exprobratio notae et
and laces patrician squalor attend and reproach of-a-brand and
mille maculae et extrema contemptio? quod regnum est,
a-thousand stains and extreme contempt what kingdom is
cui non parata sit ruina et proculcatio et dominus et
for-which not prepared be ruin and trampling and a-master and
carnifex? nec magnis ista intervallis divisa, sed horae
an-executioner nor by-great these-things intervals divided but of-an-hour
momentum interest inter solium et aliena genua.
a-moment lies between the-throne and another's knees

Scito ergo omnem condicionem versabilem esse et quicquid 11.10
Know therefore every condition changeable to-be and whatever
in ullum incurrit posse in te quoque incurrere. locuples
on anyone falls to-be-able on you also to-fall rich

es: numquid divitior Pompeio? cui cum Gaius, vetus
you-are surely-not richer than-Pompey to-whom when Gaius old
cognatus, hospes novos, aperuisset Caesaris domum, ut suam
kinsman a-host new had-opened of-Caesar the-house that his-own
cluderet, defuit panis, aqua. cum tot flumina possideret
he-might-shut lacked bread water although so-many rivers he-owned
in suo orientia, in suo cadentia, mendicavit stilicidia;
in his-own rising in his-own setting he-begged drippings
fame ac siti periit in palatio cognati, dum illi
from-hunger and thirst he-perished in the-palace of-a-kinsman while for-him
heres publicum funus esurienti locat.
the-heir a-public funeral for-one-starving contracts

11.11 Honoribus summis functus es: numquid aut tam magnis
With-honors highest discharged you-have surely-not either so great
aut tam insperatis aut tam universis quam Seianus? quo
or so unexpected or so universal as Sejanus on-what
die illum senatus deduxerat, populus in frusta divisit; in
day him the-senate had-escorted the-people into pieces divided on
quem quicquid congeri poterat di hominesque contulerant,
whom whatever to-be-heaped could gods and-men had-bestowed
ex eo nihil superfuit, quod carnifex traheret.
of him nothing remained which the-executioner might-drag

11.12 Rex es: non ad Croesum te mittam, qui rogum suum
A-king you-are not to Croesus you I-will-send who pyre his-own
et accendi vivus et extingui vidit, factus non regno
both to-be-lit alive and to-be-put-out saw made not (his)-kingdom
tantum, set etiam morti suae superstes, non ad Iugurtham,
only but also death his-own surviving not to Jugurtha
quem populus Romanus intra annum, quam timuerat,
whom the-people Roman within a-year after it-had-feared
spectavit: Ptolemaeum Africae regem, Armeniae Mithridaten
gazed-at Ptolemy of-Africa king of-Armenia Mithridates

inter Gaianas custodias vidimus; alter in exilium missus est,
among Gaian guards we-saw one into exile sent was
alter ut meliore fide mitteretur, optabat. in tanta rerum
the-other that with-better faith he-be-sent wished in such of-things
susum ac deorsum euntium versatione si non quicquid
up and down going turning if not whatever
fieri potest pro futuro habes, das in te vires rebus
to-happen can as about-to-be you-hold you-give against you strength to-things
adversis, quas infregit quisquis prior vidit.
adverse which has-broken whoever first saw

XII · RESTLESS IDLENESS

Next, we should not labor for superfluous things or for nothing, desiring what we cannot reach or what shames us once reached. Cut out the gadding of men who wander from house to theater to forum offering themselves to others' business, like ants running up and down a tree, a restless idleness. They rush as if to a fire to greet someone who will not greet them back, then come home tired, not knowing why they went out. From this comes the foul vice of eavesdropping.

Proximum ab his erit, ne aut in supervacuis aut ex 12.1
Next after these will-be lest either in superfluous-things or from
supervacuo laboremus, id est, ne quae aut non possumus
the-superfluous we-labor that is lest what either not we-can
consequi concupiscamus, aut adepti vanitatem cupiditatium
to-attain we-crave or having-attained the-vanity of-desires
nostrarum sero post multum pudorem intellegamus, id est,
our late after much shame we-understand that is
ne aut labor inritus sit sine effectu aut effectus labore
lest either labor futile be without result or the-result of-the-labor

indignus; fere enim ex his tristitia sequitur, si aut non
unworthy generally for from these sadness follows if either not
successit aut successus pudet.
it-has-succeeded or the-success shames

12.2 Circumcidenda concursatio, qualis est magnae parti hominum
To-be-cut-back the-running-about such-as is of-a-great part of-men
domos et theatra et fora pererrantium: alienis se
houses and theaters and forums wandering-through to-others' themselves
negotiis offerunt, semper aliquid agentibus similes. horum
affairs they-offer always something to-those-doing like of-these
si aliquem exeuntem e domo interrogaveris: 'quo tu? quid
if someone going-out from home you-shall-have-asked whither you what
cogitas?' respondebit tibi: 'non me hercules scio; sed
do-you-intend he-will-answer to-you not so-help-me Hercules I-know but
aliquos videbo, aliquid agam.'
some I-will-see something I-will-do

12.3 Sine proposito vagantur quaerentes negotia nec quae
Without purpose they-wander seeking business nor what
destinaverunt agunt, sed in quae incucurrerunt; inconsultus
they-have-planned do-they-do but into what they-have-run ill-advised
illis vanusque cursus est, qualis formicis per arbusta
for-them and-empty the-course is such-as for-ants over shrubs
repentibus, quae in summum cacumen et inde in imum
creeping which to the-highest top and thence to the-bottom
inanes aguntur: his plerique similem vitam agunt, quorum
empty are-driven to-these most similar life lead whose
non inmerito quis inquietam inertiam dixerit.
not undeservedly anyone restless sloth would-call

12.4 Quorundam quasi ad incendium currentium misereberis: usque
For-some as-if to a-fire running you-will-feel-pity right
eo inpellunt obvios et se aliosque praecipitant, cum
to-that they-push those-met and themselves and-others hurl-headlong when

interim cucurrerunt aut salutaturi aliquem non resalutaturum
meanwhile they-have-run either about-to-greet someone not about-to-greet-back
aut funus ignoti hominis prosecuturi aut ad iudicium
or the-funeral of-an-unknown man about-to-attend or to the-trial
saepe litigantis aut ad sponsalia saepe nubentis et
often of-one-litigating or to the-betrothal often of-one-marrying and
lecticam adsectati quibusdam locis etiam tulerunt; dein
a-litter having-followed in-some places even they-have-carried then
domum cum supervacua redeuntes lassitudine iurant nescire
home with superfluous returning weariness they-swear not-to-know
se ipsos, quare exierint, ubi fuerint, postero
themselves they-themselves why they-went-out where they-have-been on-the-next
die erraturi per eadem illa vestigia.
day about-to-wander through the-same those tracks
Omnis itaque labor aliquo referatur, aliquo respiciat! 12.5
All and-so labor to-something let-be-referred to-something let-look
non industria inquietos, set insanos falsae rerum imagines
not industry restless-men but madmen false of-things images
agitant; nam ne illi quidem sine aliqua spe moventur:
drive for not those even without some hope are-moved
proritat illos alicuius rei species, cuius vanitatem capta
provokes them of-some thing the-appearance whose emptiness captured
mens non coarguit.
the-mind not exposes
Eodem modo unumquemque ex his, qui ad augendam 12.6
In-the-same way each-one of these who for increasing
turbam exeunt, inanes et leves causae per urbem
the-crowd go-out empty and light causes through the-city
circumducunt; nihilque habentem, in quod laboret, lux
lead-around and-nothing having in which he-may-labor daylight
orta expellit, et cum multorum frustra liminibus inlisus
risen drives-out and when of-many in-vain against-thresholds dashed

nomenculatores persalutavit, a multis exclusus neminem ex
name-callers he-has-greeted-all by many shut-out no-one of
omnibus difficilius domi quam se convenit.
all with-more-difficulty at-home than himself he-meets

12.7 Ex hoc malo dependet illud taeterrimum vitium, auscultatio
From this evil depends that most-hideous vice eavesdropping
et publicorum secretorumque inquisitio et multarum rerum
and of-public and-secret-things prying and of-many things
scientia, quae nec tuto narrantur nec tuto audiuntur.
knowledge which neither safely are-told nor safely are-heard

XIII · IF NOTHING PREVENTS

Democritus said that he who wants to live tranquilly should not do many things in private or public, meaning superfluous things; necessary duties are endless and must be done. One who does much exposes himself to fortune, which is safest to test rarely and always to keep in mind: I shall sail, unless something happens. So nothing happens to the wise man against expectation, since he always reckons that something may hinder his plans, and disappointed desire then wounds less.

13.1 Hoc secutum puto Democritum ita coepisse: 'qui tranquille
This having-followed I-think Democritus so to-have-begun who calmly
volet vivere, nec privatim agat multa nec publice,' ad
will-wish to-live neither privately let-him-do many-things nor publicly to
supervacua scilicet referentem: nam si necessaria sunt, et
superfluous-things namely referring for if necessary they-are both
privatim et publice non tantum multa sed innumerabilia
privately and publicly not only many but countless
agenda sunt; ubi vero nullum officium sollemne nos citat,
to-be-done are when but no duty customary us summons
inhibendae actiones.
to-be-restrained actions

Nam qui multa agit, saepe fortunae potestatem sui 13.2
For who many-things does often to-fortune power over-himself
facit, quam tutissimum est raro experiri, ceterum semper
gives which safest is rarely to-try but always
de illa cogitare et nihil sibi de fide eius promittere:
about her to-think and nothing to-himself of the-faith her to-promise
'navigabo, nisi si quid inciderit' et 'praetor fiam,
I-will-sail unless if anything shall-have-befallen and praetor I-will-become
nisi si quid obstiterit' et 'negotiatio mihi respondebit,
unless if anything shall-have-prevented and business for-me will-answer
nisi si quid intervenerit.'
unless if anything shall-have-intervened
Hoc est quare sapienti nihil contra opinionem dicamus 13.3
This is why to-the-wise-man nothing against expectation we-say
accidere: non illum casibus hominum excerpimus sed
to-happen not him from-the-chances of-men we-exempt but
erroribus, nec illi omnia ut voluit cedunt, sed ut cogitavit;
from-errors nor to-him all-things as he-wished turn-out but as he-reckoned
inprimis autem cogitavit aliquid posse propositis suis resistere.
above-all moreover he-reckoned something to-be-able to-purposes his-own to-resist
necesse est autem levius ad animum pervenire destitutae
necessary is moreover more-lightly to the-mind to-come of-a-frustrated
cupiditatis dolorem, cui successum non utique promiseris.
desire the-pain to-which success not assuredly you-have-promised

Be adaptable, but not fickle, and draw the mind back into itself. Zeno, hearing of a shipwreck, said fortune bade him philosophize with less baggage; Theodorus mocked a tyrant's threat that he would lie unburied. Canus Iulius, condemned by Gaius, thanked him, spent ten days serenely, and when called away was finishing a game, bidding his friend not to claim victory falsely. To grieving friends he said he would soon know whether souls are immortal, and resolved to watch his soul depart.

14.1 Faciles etiam nos facere debemus, ne nimis destinatis
Pliable also ourselves to-make we-ought lest too-much to-planned
rebus indulgeamus, transeamusque in ea, in quae nos
things we-indulge and-let-us-pass into those-things into which us
casus deduxerit, nec mutationem aut consili aut status
chance shall-have-led nor change either of-plan or of-condition
pertimescamus, dummodo nos levitas, inimicissimum quieti
let-us-dread provided us fickleness most-hostile to-rest
vitium, non excipiat. nam et pertinacia necesse est anxia et
vice not seize for both obstinacy necessary is anxious and
misera sit, cui fortuna saepe aliquid extorquet, et levitas
wretched be from-which fortune often something wrests and fickleness
multo gravior nusquam se continens. utrumque infestum
much heavier nowhere itself restraining both hostile
est tranquillitati, et nihil mutare posse et nihil pati.
is to-tranquility both nothing to-change to-be-able and nothing to-endure

14.2 Utique animus ab omnibus externis in se revocandus
Assuredly the-mind from all externals into itself to-be-recalled
est: sibi confidat, se gaudeat, sua suspiciat, recedat
is in-itself let-it-trust in-itself let-it-rejoice its-own let-it-admire let-it-withdraw
quantum potest ab alienis et se sibi adplicet, damna
as-much-as it-can from others'-things and itself to-itself let-it-attach losses
non sentiat, etiam adversa benigne interpretetur.
not let-it-feel even adverse-things kindly let-it-interpret

Nuntiato naufragio Zenon noster, cum omnia sua 14.3
Announced shipwreck Zeno our when all his-own
audiret submersa: 'iubet' inquit 'me fortuna expeditius
he-heard sunk bids he-says me fortune more-unencumbered
philosophari.' minabatur Theodoro philosopho tyrannus
to-philosophize threatened to-Theodorus the-philosopher a-tyrant
mortem et quidem insepultam: 'habes' inquit 'cur tibi
death and indeed unburied you-have he-says why yourself
placeas, hemina sanguinis in tua potestate est; nam
you-may-please a-half-pint of-blood in your power is for
quod ad sepulturam pertinet, o te ineptum, si putas mea
what to burial pertains O you fool if you-think to-me
interesse, supra terram an infra putrescam.'
to-matter above ground or below I-rot
Kanus Iulius, vir inprimis magnus, cuius admirationi ne 14.4
Canus Julius a-man above-all great to-whose admiration not
hoc quidem opstat, quod nostro saeculo natus est,
this even stands-in-the-way that in-our age born he-was
cum Gaio diu altercatus, postquam abeunti Phalaris
with Gaius long having-quarreled after to-him-departing Phalaris
ille dixit: 'ne forte inepta spe tibi blandiaris, duci te
that said lest perhaps with-foolish hope yourself you-flatter to-be-led you
iussi,' 'gratias' inquit 'ago, optime princeps.'
I-have-ordered thanks he-says I-give best emperor
Quid senserit dubito, multa enim mihi occurrunt: 14.5
What he-meant I-doubt many-things for to-me occur
contumeliosus esse voluit et ostendere, quanta crudelitas
insulting to-be he-wished and to-show how-great the-cruelty
esset, in qua mors beneficium erat? an exprobravit illi
was in which death a-kindness was or did-he-reproach to-him
cotidianam dementiam? (agebant enim gratias et quorum
daily madness gave for thanks both whose

liberi occisi et quorum bona ablata erant) an tamquam
children killed and whose goods taken had-been or as
libertatem libenter accepit?
liberty gladly did-he-accept

14.6 Quicquid est, magno animo respondit. dicet aliquis: 'potuit
Whatever it-is with-great spirit he-answered will-say someone could
post hoc iubere illum Gaius vivere.' non timuit hoc
after this to-order him Gaius to-live not feared this
Canus; nota erat Gai in talibus imperiis fides. credisne
Canus known was of-Gaius in such commands the-faith do-you-believe
illum decem medios usque ad supplicium dies sine ulla
him ten intervening right to execution days without any
sollicitudine exegisse? verisimile non est, quae vir ille
anxiety to-have-spent probable not it-is what man that
dixerit, quae fecerit, quam in tranquillo fuerit.
said what he-did how in calm he-was

14.7 Ludebat latrunculis, cum centurio agmen perituroruм
He-was-playing at-checkers when the-centurion the-column of-the-doomed
trahens illum quoque excitari iuberet. vocatus numeravit
dragging him also to-be-called-up ordered summoned he-counted
calculos et sodali suo: 'vide' inquit 'ne post mortem
the-pieces and to-companion his-own see he-says lest after death
meam mentiaris te vicisse'; tum annuens centurioni:
my you-lie yourself to-have-won then nodding to-the-centurion
'testis' inquit 'eris uno me antecedere.' lusisse tu
witness he-says you-will-be by-one me to-lead to-have-played you
Canum illa tabula putas? inlusit.
Canus on-that board think he-mocked

14.8 Tristes erant amici talem amissuri virum: 'quid maesti'
Sad were friends such about-to-lose a-man why sad
inquit 'estis? vos quaeritis an inmortales animae sint; ego
he-says are-you you ask whether immortal souls be I

iam sciam.' nec desiit veritatem in ipso fine scrutari
soon shall-know nor did-he-cease truth in the-very end to-search
et ex morte sua quaestionem habere.
and from death his-own an-inquiry to-hold
Prosequebatur illum philosophus suus nec iam procul erat 14.9
Was-escorting him philosopher his-own nor now far was
tumulus, in quo Caesari deo nostro fiebat cotidianum
the-mound on which to-Caesar god our was-made daily
sacrum; is: 'quid' inquit 'Cane, nunc cogitas? aut quae
sacrifice he what he-says Canus now are-you-thinking or what
tibi mens est?' 'observare' inquit Canus 'proposui illo
to-you mind is to-observe says Canus I-have-proposed at-that
velocissimo momento an sensurus sit animus exire se'
swiftest moment whether about-to-feel is the-mind to-go-out itself
promisitque, si quid explorasset, circumiturum amicos et
and-promised if anything he-had-discovered about-to-go-round friends and
indicaturum, quis esset animarum status.
about-to-reveal what was of-souls the-state
Ecce in media tempestate tranquillitas, ecce animus 14.10
Behold in the-middle-of storm tranquility behold a-mind
aeternitate dignus, qui fatum suum in argumentum veri vocat,
of-eternity worthy which fate its-own into proof of-truth calls
qui in ultimo illo gradu positus exeuntem animam percontatur
which on last that step placed departing soul questions
nec usque ad mortem tantum sed aliquid etiam ex ipsa morte
nor right to death only but something even from the-very death
discit: nemo diutius philosophatus est. non raptim relinquetur
learns no-one longer philosophized has not hastily will-be-left
magnus vir et cum cura dicendus: dabimus te in omnem
a-great man and with care to-be-spoken-of we-will-give you to all
memoriam, clarissimum caput, Gaianae cladis magna portio!
memory most-illustrious head of-the-Gaian slaughter great portion

Even after private griefs are cast off, hatred of mankind can seize us when we see how rare honesty is and how crime prospers. Better to find the crowd's vices ridiculous than hateful, and imitate laughing Democritus rather than weeping Heraclitus: it is kinder to laugh at life than lament it, and laughter leaves some hope. Better still to take human vices calmly, neither laughing nor weeping, and to grieve our own losses as nature asks, not as custom or display demands.

15.1 Sed nihil prodest privatae tristitiae causas abiecisse; occupat
But in-nothing it-helps of-private sadness the-causes to-have-cast-off seizes
enim nonnumquam odium generis humani. *cum cogitaveris,
for sometimes hatred of-the-race human when you-have-considered
quam sit rara simplicitas et quam ignota innocentia et
how is rare simplicity and how unknown innocence and
vix umquam, nisi cum expedit, fides, *et occurrit
scarcely ever except when it-pays good-faith and comes-to-mind
tot scelerum felicium turba* et libidinis lucra damnaque
so-many of-crimes successful the-crowd and of-lust the-gains and-losses
pariter invisa et ambitio usque eo iam se suis non
equally hateful and ambition right to-that now itself within-its-own not
continens terminis, ut per turpitudinem splendeat: agitur
containing bounds that through shame it-shines is-driven
animus in noctem et velut eversis virtutibus, quas nec
the-mind into night and as-if with-overturned virtues which neither
sperare licet nec habere prodest, tenebrae oboriuntur.
to-hope-for it-is-allowed nor to-have helps darkness arises

15.2 In hoc itaque flectendi sumus, ut omnia volgi vitia
Into this and-so to-be-bent we-are that all of-the-crowd the-vices
non invisa nobis sed ridicula videantur et Democritum
not hateful to-us but laughable may-seem and Democritus
potius imitemur quam Heraclitum. hic enim, quotiens in
rather let-us-imitate than Heraclitus this-one for whenever into

publicum processerat, flebat, ille ridebat, huic omnia
public he-had-gone-out wept that-one laughed to-this-one all-things
quae agimus miseriae, illi ineptiae videbantur. elevanda
which we-do miseries to-that-one follies seemed to-be-lightened
ergo omnia et facili animo ferenda: humanius est deridere
therefore all-things and with-easy spirit to-be-borne more-humane it-is to-laugh-at
vitam quam deplorare.
life than to-lament

Adice quod de humano quoque genere melius meretur qui 15.3
Add that of the-human also race better deserves who
ridet illud quam qui luget: ille ei spei bonae aliquid
laughs-at it than who mourns he to-it of-hope good something
relinquit, hic autem stulte deflet quae corrigi posse
leaves this-one however foolishly bewails what to-be-corrected to-be-able
desperat; et universa contemplanti maioris animi est qui
he-despairs and all-things for-one-contemplating of-greater spirit is who
risum non tenet quam qui lacrimas, quando lenissimum
laughter not holds-back than who tears since the-gentlest
adfectum animi movet et nihil magnum, nihil severum,
feeling of-mind he-moves and nothing great nothing serious
ne miserum quidem ex tanto paratu putat.
not wretched even from such preparation he-thinks

Singula propter quae laeti ac tristes sumus sibi 15.4
The-single-things on-account-of which glad and sad we-are to-himself
quisque proponat et sciet verum esse quod Bion
each let-him-set-before and he-will-know true to-be what Bion
dixit: omnia hominum negotia simillima initiis esse
said all of-men affairs most-like to-their-beginnings to-be
nec vitam illorum magis sanctam aut severam esse quam
nor life their more holy or serious to-be than
conceptum, in nihilum recidere de nihilo natos.
the-conception to nothing to-fall-back from nothing born

15.5 Sed satius est publicos mores et humana vitia placide
But better is public manners and human vices calmly
accipere nec in risum nec in lacrimas excidentem; nam
to-accept neither into laughter nor into tears falling for
alienis malis torqueri aeterna miseria est, alienis delectari
by-others' evils to-be-tortured eternal misery is in-others' to-be-delighted
malis voluptas inhumana, sicut illa inutilis humanitas flere,
evils pleasure inhuman just-as that useless kindness to-weep
quia aliquis filium efferat, et frontem suam fingere.
because someone a-son carries-out and the-brow one's-own to-compose

15.6 In suis quoque malis ita gerere se oportet, ut
In one's-own also evils so to-conduct oneself it-is-needful that
dolori tantum des, quantum natura poscit, non quantum
to-grief as-much you-give as nature demands not as-much-as
consuetudo; plerique enim lacrimas fundunt, ut ostendant,
custom most for tears shed that they-may-show-(them)
et totiens siccos oculos habent, quotiens spectator defuit,
and as-often dry eyes have as a-spectator has-been-lacking
turpe iudicantes non flere, cum omnes faciant: adeo penitus
shameful judging not to-weep when all do so-far deeply
hoc se malum fixit, ex aliena opinione pendere, ut in
this itself evil has-fixed on another's opinion to-hang that into
simulationem etiam res simplicissima, dolor, veniat.
pretense even a-thing most-simple grief comes

The ends of good men, Socrates in prison, Rutilius in exile, Pompey and Cicero offering their necks, Cato falling on his sword, can make one despair at fortune's unjust rewards. But see how they bore it: if bravely, long for their spirit; if cowardly, nothing is lost. Praise them: the braver, the happier, escaped from all chance. Seneca will weep for neither the cheerful nor the weeping; Hercules, Regulus, and Cato found eternity at the cost of a moment.

Sequitur pars, quae solet non inmerito contristare et in 16.1
Follows the-part which is-wont not undeservedly to-sadden and into
sollicitudinem adducere. ubi bonorum exitus mali sunt, ubi
anxiety to-bring when of-the-good the-ends bad are when
Socrates cogitur in carcere mori, Rutilius in exilio vivere,
Socrates is-compelled in prison to-die Rutilius in exile to-live
Pompeius et Cicero clientibus suis praebere cervicem, Cato
Pompey and Cicero to-clients their-own to-offer the-neck Cato
ille, virtutium viva imago, incumbens gladio simul de se
that of-virtues living image falling on-the-sword at-once about himself
actum esse ac de re publica palam facere, necesse est
done to-be and about the-thing public openly to-make necessary is
torqueri tam iniqua praemia fortunam persolvere; et quid
to-be-tortured so unfair rewards fortune to-pay and what
sibi quisque tunc speret, cum videat pessima optimos pati?
for-himself each then may-hope when he-sees worst-things the-best to-suffer
Quid ergo est? vide quomodo quisque illorum tulerit, et si 16.2
What then is-it see how each of-them bore-it and if
fortes fuerunt, ipsorum illos animo desidera, si muliebriter
brave they-were with-their-own them spirit miss if womanishly
et ignave perierunt, nihil perît: aut digni sunt, quorum
and cowardly they-perished nothing has-perished either worthy they-are whose
virtus tibi placeat, aut indigni, quorum desideretur ignavia.
virtue to-you should-please or unworthy whose be-missed cowardice

quid enim est turpius quam si maximi viri timidos
what for is more-shameful than if greatest men timid
fortiter moriendo faciunt?
by-bravely dying they-make

16.3 Laudemus totiens dignum laudibus et dicamus: 'tanto
Let-us-praise so-often worthy of-praises and let-us-say by-so-much
fortior, tanto felicior! omnes effugisti casus, livorem,
braver by-so-much happier all you-have-escaped chances spite
morbum; existi ex custodia; non tu dignus mala
disease you-have-gone-out from custody not you worthy of-bad
fortuna dis visus es, sed indignus, in quem iam
fortune to-the-gods seemed have but unworthy against whom any-longer
aliquid fortuna posset'; subducentibus vero se et in
anything fortune could on-those-withdrawing but themselves and in
ipsa morte ad vitam respectantibus manus iniciendae sunt.
the-very death to life looking-back hands to-be-laid are

16.4 Neminem flebo laetum, neminem flentem: ille lacrimas
No-one I-will-weep-for glad no-one weeping he tears
meas ipse apstersit, hic suis lacrimis effecit,
my himself has-wiped-away this-one by-his-own tears has-brought-about
ne ullis dignus sit. ego Herculem fleam, quod vivus
that-not any worthy he-be I Hercules should-weep because alive
uritur, aut Regulum, quod tot clavis configitur, aut
he-is-burned or Regulus because by-so-many nails he-is-pierced or
Catonem, quod volnera volnerat sua? omnes isti levi
Cato because wounds he-wounds his-own all those at-slight
temporis impensa invenerunt, quomodo aeterni fierent,
of-time expense found how eternal they-might-become
et ad inmortalitatem moriendo venerunt.
and to immortality by-dying came

Living behind a mask is a torment, and simplicity is better, though not carelessness. Alternate solitude with company, each curing the other, and relax the mind with play: Socrates played with children, Cato with wine, Scipio danced. Fields left fallow bear better, holidays were instituted, and Pollio worked only until the tenth hour. Walks, travel, and sometimes wine free the mind, for no great genius is without some madness; but all of this needs constant care to keep a slipping mind steady.

Est et illa sollicitudinum non mediocris materia, si 17.1
There-is also that of-anxieties not slight material if
te anxie componas nec ullis simpliciter ostendas,
yourself anxiously you-arrange nor to-any plainly you-show
qualis multorum vita est, ficta, ostentationi parata;
as of-many the-life is feigned for-display prepared
torquet enim adsidua observatio sui et deprendi
tortures for constant observation of-oneself and to-be-caught
aliter ac solet metuit. nec umquam cura solvimur,
otherwise than it-is-wont it-fears nor ever from-care are-we-released
ubi totiens nos aestimari putamus quotiens aspici;
when as-often us to-be-appraised we-think as to-be-looked-at
nam et multa incidunt, quae invitos denudent,
for both many-things happen which the-unwilling strip
et, ut bene cedat tanta sui diligentia, non
and though well it-turn-out such of-oneself diligence not
tamen iucunda vita aut secura est semper sub persona
yet pleasant the-life or carefree is always under a-mask
viventium.
of-those-living

At illa quantum habet voluptatis sincera et per se 17.2
But that how-much has of-pleasure genuine and in itself
inornata simplicitas, nihil obtendens moribus suis! subit
unadorned simplicity nothing veiling to-manners its-own comes

tamen et haec vita contemptus periculum, si omnia
yet also this life of-contempt the-danger if all-things
omnibus patent; sunt enim qui fastidiant quicquid
to-all lie-open there-are for who disdain whatever
propius adierunt. sed nec virtuti periculum est,
closer they-have-approached but neither for-virtue danger is
ne admota oculis revilescat, et satius est simplicitate
lest moved-near to-the-eyes it-grow-cheap and better is for-simplicity
contemni quam perpetua simulatione torqueri. modum tamen
to-be-scorned than by-perpetual pretense to-be-tortured measure yet
rei adhibeamus: multum interest, simpliciter vivas an
to-the-thing let-us-apply much it-matters simply you-live or
neglegenter.
carelessly

17.3 Multum et in se recedendum est; conversatio enim
Much also into oneself to-be-withdrawn is association for
dissimilium bene composita disturbat et renovat adfectus
with-unlike-men well settled-things disturbs and renews feelings
et quicquid inbecillum in animo nec percuratum est
and whatever weak in the-mind nor thoroughly-healed is
exulcerat. miscenda tamen ista et alternanda sunt,
inflames to-be-mixed yet these and to-be-alternated are
solitudo et frequentia: illa nobis faciet hominum
solitude and company that for-us will-make of-men
desiderium, haec nostri, et erit altera alterius remedium;
longing this of-ourselves and will-be the-one of-the-other the-remedy
odium turbae sanabit solitudo, taedium solitudinis
hatred of-the-crowd will-cure solitude weariness of-solitude
turba.
the-crowd

Nec in eadem intentione aequaliter retinenda mens est, 17.4
Nor in the-same strain equally to-be-kept the-mind is
sed ad iocos devocanda. cum puerulis Socrates ludere
but to jokes to-be-called-away with little-boys Socrates to-play
non erubescebat, et Cato vino laxabat animum curis
not blushed and Cato with-wine relaxed the-mind by-cares
publicis fatigatum, et Scipio triumphale illud ac militare
public wearied and Scipio triumphal that and military
corpus movebat ad numeros, non molliter se infringens,
body moved to rhythms not softly himself breaking
ut nunc mos est etiam incessu ipso ultra muliebrem
as now the-custom is even in-gait itself beyond womanish
mollitiam fluentibus, sed ut antiqui illi viri solebant inter
softness to-those-flowing but as ancient those men were-wont amid
lusum ac festa tempora virilem in modum tripudiare,
play and festal times manly in manner to-dance
non facturi detrimentum, etiam si ab hostibus suis
not about-to-suffer loss even if by enemies their-own
spectarentur.
they-were-watched
Danda est animis remissio: meliores acrioresque requieti 17.5
To-be-given is to-minds relaxation better and-keener rested
surgent. ut fertilibus agris non est imperandum— cito
they-will-rise as for-fertile fields not is to-be-commanded quickly
enim illos exhauriet numquam intermissa fecunditas,—
for them will-exhaust never interrupted fertility
ita animorum impetus adsiduus labor franget, vires
so of-minds the-impulses constant labor will-break strength
recipient paulum resoluti et remissi; nascitur ex
they-will-recover a-little relaxed and slackened is-born from

assiduitate laborum animorum hebetatio quaedam et
constancy of-labors of-minds a-dulling a-certain and
languor.
languor

17.6 Nec ad hoc tanta hominum cupiditas tenderet, nisi
Nor to this so-great of-men desire would-tend unless
naturalem quandam voluptatem haberet lusus iocusque;
a-natural certain pleasure had play and-jest
quorum frequens usus omne animis pondus omnemque
whose frequent use all from-minds weight and-all
vim eripiet: nam et somnus refectioni necessarius est,
force will-snatch for also sleep for-refreshment necessary is
hunc tamen si per diem noctemque continues, mors
it yet if through day and-night you-continue death
erit.
it-will-be

17.7 Multum interest, remittas aliquid an solvas. legum
Much it-matters you-relax something or you-dissolve-(it) of-laws
conditores festos instituerunt dies, ut ad hilaritatem
the-founders festal established days that to merriment
homines publice cogerentur, tamquam necessarium laboribus
men publicly might-be-compelled as-if necessary into-labors
interponentes temperamentum; et magni, ut dixi, viri
interposing a-tempering and great as I-said men
quidam sibi menstruas certis diebus ferias dabant,
some to-themselves monthly on-fixed days holidays gave
quidam nullum non diem inter otium et curas dividebant:
some no not day between leisure and cares divided
qualem Pollionem Asinium oratorem magnum meminimus,
such-as Pollio Asinius orator great we-remember
quem nulla res ultra decumam detinuit; ne epistulas
whom no thing beyond the-tenth detained not letters

quidem post eam horam legebat, ne quid novae
even after that hour did-be-read lest anything of-new
curae nasceretur: sed totius diei lassitudinem duabus
care be-born but of-the-whole day the-weariness in-two
illis horis ponebat. quidam medio die interiunxerunt
those hours he-laid-down some at-mid day have-unyoked
et in postmeridianas horas aliquid levioris operae
and into afternoon hours something of-lighter work
distulerunt. maiores quoque nostri novam relationem post
have-deferred ancestors also our a-new motion after
horam decumam in senatu fieri vetabant. miles
the-hour tenth in the-senate to-be-made forbade the-soldier
vigilias dividit, et nox inmunis est ab expeditione
watches divides and the-night exempt is from a-campaign
redeuntium.
of-those-returning
Indulgendum est animo dandumque subinde otium, quod 17.8
To-be-indulged is the-mind and-to-be-given repeatedly leisure which
alimenti ac virium loco sit. et in ambulationibus
of-food and of-strength in-place may-be and in walks
apertis vagandum, ut caelo libero et multo spiritu augeat
open to-be-roamed that by-sky free and much breath may-enlarge
attollatque se animus; aliquando vectatio iterque et
and-raise itself the-mind sometimes a-ride and-a-journey and
mutata regio vigorem dabunt convictusque et liberalior potio.
changed region vigor will-give and-society and freer drinking
non numquam et usque ad ebrietatem veniendum, non
not never also right to drunkenness to-be-come not
ut mergat nos, sed ut deprimat; eluit enim curas et
that it-drown us but that it-press-down it-washes-out for cares and
ab imo animum movet et ut morbis quibusdam ita
from the-bottom the-mind moves and as diseases certain so

tristitiae medetur, Liberque non ob licentiam linguae
sadness heals and-Liber not on-account-of the-license of-the-tongue
dictus est inventor vini, sed quia liberat servitio curarum
called was the-inventor of-wine but because he-frees from-slavery of-cares
animum et adserit vegetatque et audaciorem in omnis
the-mind and claims and-invigorates and bolder for all
conatus facit.
attempts makes

17.9 Sed ut libertatis ita vini salubris moderatio est.
But as of-liberty so of-wine wholesome moderation is
Solonem Arcesilanque indulsisse vino credunt, Catoni
Solon and-Arcesilas to-have-indulged in-wine they-believe to-Cato
ebrietas obiecta est: facilius efficiet, quisquis obiecit
drunkenness cast-up was more-easily will-make whoever cast-it-up
ei, crimen honestum quam turpem Catonem.
to-him the-charge honorable than shameful Cato
sed nec saepe faciendum est, ne animus malam
but neither often to-be-done is-it lest the-mind a-bad
consuetudinem ducat, et aliquando tamen in exultationem
habit acquire and sometimes yet into exultation
libertatemque extrahendus tristisque sobrietas removenda
and-freedom to-be-drawn-out and-gloomy sobriety to-be-removed
paulisper.
for-a-while

17.10 Nam sive Graeco poetae credimus ‘aliquando et
For whether the-Greek poet we-believe sometimes also
insanire iucundum est’, sive Platoni ‘frustra poeticas
to-rave pleasant is or Plato in-vain poetic
fores compos sui pepulit’, sive Aristoteli ‘nullum
doors master of-himself has-knocked-at or Aristotle no
magnum ingenium sine mixtura dementiae fuit’: non
great genius without a-mixture of-madness has-been not

potest grande aliquid et super ceteros loqui nisi mota
can grand something and above others to-speak unless a-moved
mens.
mind
Cum volgaria et solita contempsit instinctuque 17.11
When common and usual-things it-has-scorned and-by-impulse
sacro surrexit excelsior, tunc demum aliquid cecinit
sacred has-risen loftier then at-last something it-has-sung
grandius ore mortali. non potest sublime
grander than-mouth mortal not can lofty
quicquam et in arduo positum contingere, quam
anything and on a-height placed to-reach as
diu aput se est: desciscat oportet a solito et
long with itself it-is let-it-depart it-is-needful from the-usual and
efferatur et mordeat frenos et rectorem rapiat
be-carried-away and bite the-reins and the-driver snatch
suum eoque ferat, quo per se timuisset
its-own and-thither carry whither by itself it-would-have-feared
escendere.
to-climb
Habes, Serene carissime, quae possint tranquillitatem 17.12
You-have Serenus dearest what-things can tranquility
tueri, quae restituere, quae subrepentibus vitiis resistant;
to-guard which to-restore which creeping vices resist
illud tamen scito, nihil horum satis esse validum rem
that yet know none of-these enough to-be strong a-thing
inbecillam servantibus, nisi intenta et adsidua cura circumit
weak for-those-guarding unless intent and constant care surrounds
animum labentem.
the-mind slipping

SENECA

De Brevitate Vitae

On the Shortness of Life

Most men, Paulinus, complain that nature gives us a short span and that life deserts us just as we prepare to live; the greatest of physicians lamented that life is short and art long, and Aristotle that animals outlive men. But we do not have little time; we waste much. Life is long enough for the greatest achievements if it is well invested. We do not receive a short life but make it short, as a fortune vanishes with a bad owner and grows with a good one.

Maior pars mortalium, Pauline, de naturae malignitate 1.1
The-greater part of-mortals Paulinus about of-nature the-spitefulness
conqueritur, quod in exiguum aevi gignamur, quod haec tam
complains that for a-short-span of-life we-are-born that these so
velociter, tam rapide dati nobis temporis spatia decurrant, adeo
swiftly so rapidly given to-us of-time the-spaces run-out so-far
ut exceptis admodum paucis ceteros in ipso vitae apparatu
that excepted very few the-rest in the-very of-life preparation
vita destituat. nec huic publico, ut opinantur, malo turba
life abandons nor over-this public as they-think evil the-crowd
tantum et imprudens volgus ingemuit; clarorum quoque
only and the-foolish mob has-groaned of-famous also
virorum hic affectus querellas evocavit. inde illa maximi
men this feeling complaints has-called-forth hence that of-the-greatest
medicorum exclamatio est: 'vitam brevem esse, longam artem';
of-physicians exclamation is life short to-be long art
Inde Aristotelis cum rerum natura exigentis minime conveniens 1.2
Hence of-Aristotle with of-things nature demanding least befitting
sapienti viro lis: 'aetatis illam animalibus tantum indulsisse,
to-a-wise man the-quarrel of-age her to-animals so-much to-have-granted
ut quina aut dena saecula educerent, homini in tam
that five or ten ages they-should-draw-out for-man for so
multa ac magna genito tanto citeriorem terminum stare.'
many and great born so-much nearer a-limit to-stand

1.3 Non exiguum temporis habemus, set multum perdimus.
Not a-little of-time we-have but much we-waste
satis longa vita et in maximarum rerum consummationem
enough long life and for of-the-greatest things accomplishment
large data est, si tota bene collocaretur; sed ubi per
amply given has-been if whole well it-were-invested but when through
luxum ac neglegentiam diffluit, ubi nulli bonae rei
luxury and carelessness it-flows-away when on-no good thing
inpenditur, ultima demum necessitate cogente quam ire
it-is-spent with-final at-last necessity compelling which to-go
non intelleximus transisse sentimus.
not we-understood to-have-passed we-feel

1.4 Ita est: non accipimus brevem vitam, sed facimus, nec
So it-is not we-receive a-short life but we-make-(it) nor
inopes eius sed prodigi sumus. sicut amplae et regiae opes
needy of-it but wasteful we-are just-as ample and royal wealth
ubi ad malum dominum pervenerunt, momento dissipantur,
when to a-bad master it-has-come in-a-moment is-squandered
at quamvis modicae, si bono custodi traditae sunt, usu
but however modest if to-a-good guardian handed-over it-has-been by-use
crescunt: ita aetas nostra bene disponenti multum patet.
grows so life our well for-one-arranging much extends

Nature has been generous: life is long if you know how to use it. But one man is held by greed, another by needless toil, wine, sloth, ambition, trade, or war, and many drift without a plan, so that the poet's oracle is true: the part of life we live is small. Even the envied are smothered by their goods, lawyers, clients, and patrons consumed by one another; no one belongs to himself. Do not blame the great for snubbing you, when you never make time for yourself.

Quid de rerum natura querimur? illa se benigne gessit: 2.1
Why about of-things nature do-we-complain she herself kindly has-conducted
vita, si uti scias, longa est. at alium insatiabilis tenet
life if to-use you-know long is but one insatiable holds
avaritia, alium in supervacuis laboribus operosa sedulitas; alius
avarice another in superfluous labors laborious diligence one
vino madet, alius inertia torpet; alium defatigat ex alienis
with-wine is-soaked another with-sloth is-numb one wearies on others'
iudiciis suspensa semper ambitio, alium mercandi praeceps
judgments hanging always ambition another of-trading headlong
cupiditas circa omnis terras, omnia maria spe lucri ducit;
desire around all lands all seas by-hope of-gain leads
quosdam torquet cupido militiae nunquam non aut alienis
some tortures desire of-soldiering never not either on-others'
periculis intentos aut suis anxios; sunt quos ingratus
dangers intent or about-their-own anxious there-are whom thankless
superiorum cultus voluntaria servitute consumat;
of-superiors attendance in-a-voluntary servitude wastes
Multos aut affectatio alienae fortunae aut suae querella 2.2
Many either striving-for of-another's fortune or of-their-own complaint
detinuit; plerosque nihil certum sequentis vaga et
has-detained most nothing fixed following wandering and
inconstans et sibi displicens levitas per nova consilia
inconstant and to-itself displeasing fickleness through new plans

iactavit; quibusdam nihil, quo cursum derigant, placet, set
has-tossed to-some nothing to-which course they-may-direct pleases but
marcentis oscitantisque fata deprendunt, adeo ut quod aput
languishing and-yawning the-fates overtake so-far that what with
maximum poetarum more oraculi dictum est, verum
the-greatest of-poets in-the-manner of-an-oracle said has-been true
esse non dubitem: 'exigua pars est vitae, qua vivimus.'
to-be not I-doubt small the-part is of-life in-which we-live
ceterum quidem omne spatium non vita sed tempus est.
the-rest indeed all the-space not life but time is

2.3 Urgent et circumstant vitia undique nec resurgere aut in
Press and surround vices on-every-side nor to-rise-again or to
dispectum veri attollere oculos sinunt, set inmersos et
the-discerning of-the-true to-raise eyes they-allow but sunk and
in cupiditatem infixos premunt. numquam illis recurrere
in desire fixed they-press never to-them to-run-back
ad se licet; si quando aliqua fortuito quies contigit,
to themselves is-it-allowed if ever some by-chance quiet has-befallen
velut profundum mare, in quo post ventum quoque volutatio
as-in a-deep sea in which after the-wind also rolling
est, fluctuantur nec umquam illis a cupiditatibus suis
is they-toss nor ever for-them from desires their-own
otium stat.
leisure stands

2.4 De istis me putas dicere, quorum in confesso mala sunt?
About those me you-think to-speak whose in acknowledgment evils are
aspice illos, ad quorum felicitatem concurritur: bonis suis
look-at those to whose happiness people-flock by-goods their-own
offocantur. quam multis divitiae graves sunt! quam multorum
they-are-choked to-how many riches heavy are of-how many
eloquentia †et cotidiana ostentandi ingenii spatio sanguinem
eloquence and [?] daily of-displaying talent in-space blood

educit! quam multi continuis voluptatibus pallent! quam
draws-out how many from-continuous pleasures are-pale to-how
multis nihil liberi relinquit circumfusus clientium populus!
many nothing free leaves surrounding of-clients the-throng
omnis denique istos ab infimis usque ad summos pererra:
all finally those from the-lowest right to the-highest run-through
hic advocat, hic adest, ille periclitatur, ille defendit,
this-one calls-counsel this-one attends that-one is-in-peril that-one defends
ille iudicat, nemo se sibi vindicat, alius in alium
that-one judges no-one himself for-himself claims one for another
consumitur. interroga de istis, quorum nomina ediscuntur,
is-consumed ask about those whose names are-learned-by-heart
his illos dinosci videbis notis: ille illius cultor
by-these them to-be-distinguished you-will-see marks he of-that-one a-courtier
est, hic illius; suus nemo est.
is this-one of-that-one his-own no-one is
Deinde dementissima quorundam indignatio est: queruntur 2.5
Then most-insane of-some the-indignation is they-complain
de superiorum fastidio, quod ipsis adire volentibus non
about of-superiors the-disdain that for-them to-approach wishing not
vacaverint! audet quisquam de alterius superbia queri, qui
they-had-time dares anyone about another's pride to-complain who
sibi ipse nunquam vacat? ille tamen te, quisquis es,
for-himself he-himself never has-time he yet you whoever you-are
insolenti quidem vultu sed aliquando respexit, ille aures
with-insolent indeed face but sometime has-regarded he ears
suas ad tua verba demisit, ille te ad latus suum recepit:
his-own to your words has-lowered he you to side his-own has-received
tu non inspicere te umquam, non audire dignatus es.
you not to-look-into yourself ever not to-hear deigned have
non est itaque, quod ista officia cuiquam imputes,
not there-is-(reason) and-so that those services to-anyone you-charge

quoniam quidem, cum illa faceres, non esse cum alio
since indeed when them you-did not to-be with another
volebas, sed tecum esse non poteras.
you-wished but with-yourself to-be not you-could

III · COUNTING A HUNDRED YEARS

Men let no one encroach on their land, yet let everyone invade their lives, misers of money and spendthrifts of time. Seneca stops an old man of a hundred and bids him subtract what creditors, mistresses, patrons, quarrels, slaves, errands, and illness took: he has fewer years than he counts and dies untimely. We live as if we would live forever and fear everything as mortals but desire everything as immortals, deferring good sense to fifty or sixty, an age few reach.

3.1 Omnia licet, quae unquam ingenia fulserunt, in hoc unum
All though which ever talents have-shone on this one-point
consentiant, nunquam satis hanc humanarum mentium
agree never enough this of-human minds
caliginem mirabuntur: praedia sua occupari a nullo
darkness will-they-wonder-at estates their-own to-be-seized by no-one
patiuntur et, si exigua contentio est de modo finium,
they-allow and if a-slight dispute is about the-measure of-boundaries
ad lapides et arma discurrunt: in vitam suam incedere
to stones and arms they-run into life their-own to-encroach
alios sinunt, immo vero ipsi etiam possessores eius futuros
others they-allow nay indeed themselves even possessors of-it future
inducunt; nemo invenitur, qui pecuniam suam dividere velit:
they-bring-in no-one is-found who money his-own to-divide would-wish
vitam unusquisque quam multis distribuit! adstricti sunt in
life each-one among-how many distributes tight they-are in

continendo patrimonio, simul ad iacturam temporis ventum
keeping patrimony as-soon-as to the-loss of-time come
est, profusissimi in eo, cuius unius honesta avaritia est.
it-has-been most-lavish in that of-which alone honorable avarice is
Libet itaque ex seniorum turba comprendere aliquem: 3.2
It-pleases and-so from of-the-elderly the-crowd to-seize someone
'pervenisse te ad ultimum aetatis humanae videmus,
to-have-arrived you at the-last of-age human we-see
centesimus tibi vel supra premitur annus: agedum, ad
the-hundredth on-you or beyond presses year come-now to
computationem aetatem tuam revoca. duc, quantum ex isto
a-reckoning life your recall reckon how-much from that
tempore creditor, quantum amica, quantum rex, quantum
time a-creditor how-much a-mistress how-much a-patron how-much
cliens abstulerit, quantum lis uxoria, quantum servorum
a-client has-taken how-much quarrel wifely how-much of-slaves
coercitio, quantum officiosa per urbem discursatio; adice
punishment how-much dutiful through the-city running-about add
morbos, quos manu fecimus, adice et quod sine usu
diseases which by-hand we-have-made add also what without use
iacuit: videbis te pauciores annos habere quam numeras.
has-lain you-will-see yourself fewer years to-have than you-count
Repete memoria tecum, quando certus consilii fueris, 3.3
Recall in-memory with-yourself when sure of-purpose you-were
quotus quisque dies ut destinaveras processerit, quando tibi
how-few each day as you-had-planned has-gone when to-you
usus tui fuerit, quando in statu suo voltus, quando
the-use of-yourself was when in condition its-own the-face when
animus intrepidus, quid tibi in tam longo aevo facti operis
the-mind fearless what for-you in so long a-life of-done work
sit, quam multi vitam tuam diripuerint te non sentiente
is how many life your have-plundered with-you not perceiving

quid perderes, quantum vanus dolor, stulta laetitia, avida
what you-were-losing how-much empty grief foolish gladness greedy
cupiditas, blanda conversatio abstulerit, quam exiguum tibi
desire coaxing society has-taken how little for-you
de tuo relictum sit: intelleges te inmaturum mori.'
of yours left is you-will-understand yourself untimely to-die
quid ergo est in causa?
what then is in the-cause

3.4 Tanquam semper victuri vivitis, numquam vobis fragilitas
As-if always about-to-live you-live never to-you frailty
vestra succurrit, non observatis, quantum iam temporis
your occurs not you-observe how-much already of-time
transierit; velut ex pleno et abundanti perditis, cum
has-passed as-if from a-full and overflowing-supply you-waste when
interim fortasse ille ipse qui aliquoi vel homini vel rei
meanwhile perhaps that very which to-some either man or thing
donatur dies ultimus sit. omnia tamquam mortales timetis,
is-given day the-last may-be all-things as mortals you-fear
omnia tamquam immortales concupiscitis.
all-things as immortals you-crave

3.5 Audies plerosque dicentes: 'a quinquagesimo anno in
You-will-hear most saying from the-fiftieth year into
otium secedam, sexagesimus me annus ab officiis dimittet.'
leisure I-will-withdraw the-sixtieth me year from duties will-release
et quem tandem longioris vitae praedem accipis? quis
and what pray of-longer life as-surety do-you-accept who
ista sicut disponis ire patietur? non pudet te
these-things just-as you-arrange to-go will-allow not does-it-shame you
reliquias vitae tibi reservare et id solum tempus bonae
the-leftovers of-life for-yourself to-reserve and that alone time to-good
menti destinare, quod in nullam rem conferri possit?
mind to-assign which for no thing to-be-applied can

quam serum est tunc vivere incipere, cum desinendum est?
how late is-it then to-live to-begin when to-be-stopped it-is
quae tam stulta mortalitatis oblivio in quinquagesimum et
what so foolish of-mortality forgetfulness to the-fiftieth and
sexagesimum annum differre sana consilia et inde velle
sixtieth year to-postpone sound plans and thence to-wish
vitam inchoare, quo pauci perduxerunt?
life to-begin whither few have-brought-it

IV · AUGUSTUS LONGS FOR LEISURE

The most powerful men let slip words longing for leisure. The deified Augustus, granted more than anyone by the gods, never ceased to pray for rest; he wrote to the senate that his longing made him enjoy at least the sweetness of the words. Having fought his citizens, colleagues, and kin by land and sea, then foreign wars, he faced plots from Murena, Caepio, Lepidus, and Egnatius, and the scandal of his daughter; he could grant every wish but his own.

Potentissimis et in altum sublatis hominibus excidere 4.1
From-most-powerful and to the-height raised men to-slip-out
voces videbis, quibus otium optent, laudent, omnibus bonis
words you-will-see in-which leisure they-long-for praise to-all goods
suis praeferant. cupiunt interim ex illo fastigio suo,
their-own prefer they-desire meanwhile from that summit their-own
si tuto liceat, descendere; nam ut nihil extra lacessat
if safely it-be-allowed to-come-down for though nothing outside assail
aut quatiat, in se ipsa fortuna ruit.
or shake on itself it-itself fortune crashes
Divus Augustus, cui dii plura quam ulli praestiterunt, 4.2
The-deified Augustus to-whom the-gods more than to-anyone granted
non desît quietem sibi precari et vacationem a re
not ceased rest for-himself to-pray-for and release from the-thing

publica petere; omnis eius sermo ad hoc semper revolutus est,
public to-seek all his talk to this always rolled-back was
ut speraret otium: hoc labores suos, etiam si falso, dulci
that he-hoped-for leisure with-this toils his-own even if false sweet
tamen oblectabat solacio, aliquando se victurum sibi.
yet he-beguiled with-solace sometime himself about-to-live for-himself

4.3 In quadam ad senatum missa epistula, cum requiem suam non
In a-certain to the-senate sent letter when rest his-own not
vacuam fore dignitatis nec a priore gloria discrepantem
empty to-be-about-to-be of-dignity nor from former glory differing
pollicitus esset, haec verba inveni: 'sed ista fieri
promised he-had these words I-have-found but these-things to-be-done
speciosius quam promitti possunt. me tamen cupido temporis
more-splendidly than to-be-promised can me yet the-desire of-a-time
optatissimi mihi provexit, ut quoniam rerum laetitia moratur
most-longed-for for-me has-carried-on that since of-things the-gladness delays
adhuc, praeciperem aliquid voluptatis ex verborum dulcedine.'
still I-might-anticipate some of-pleasure from of-words the-sweetness

4.4 Tanta visa est res otium, ut illam, quia usu non
So-great seemed has a-thing leisure that it because in-use not
poterat, cogitatione praesumeret. qui omnia videbat ex se
he-could in-thought he-took-beforehand who all-things saw on himself
uno pendentia, qui hominibus gentibusque fortunam dabat,
alone hanging who to-men and-nations fortune gave
illum diem laetissimus cogitabat, quo magnitudinem suam
that day most-gladly pondered on-which greatness his-own
exueret. expertus erat, quantum illa bona per omnis
he-might-put-off experienced he-had how-much those goods through all
terras fulgentia sudoris exprimerent, quantum occultarum
lands glittering of-sweat squeezed-out how-much of-hidden
sollicitudinum tegerent:
anxieties they-concealed

Cum civibus primum, deinde cum collegis, novissime 4.5
With citizens first then with colleagues lastly
cum adfinibus coactus armis decernere mari terraque
with kinsmen compelled with-arms to-decide by-sea and-land
sanguinem fudit. per Macedoniam, Siciliam, Aegyptum,
blood he-shed through Macedonia Sicily Egypt
Syriam Asiamque et omnis prope oras bello circuactus
Syria and-Asia and all nearly coasts by-war driven-round
Romana caede lassos exercitus ad externa bella convertit.
with-Roman slaughter weary armies to foreign wars he-turned
dum Alpes pacat immixtosque mediae paci et imperio
while the-Alps he-pacifies and-mingled in-the-middle-of peace and empire
hostes perdomat, dum vel ultra Rhenum et Euphraten et
enemies subdues while even beyond the-Rhine and the-Euphrates and
Danuvium terminos movet, in ipsa urbe Murenae, Caepionis,
the-Danube boundaries he-moves in the-very city of-Murena of-Caepio
Lepidi, Egnati, aliorum in eum mucrones acuebantur.
of-Lepidus of-Egnatius of-others against him daggers were-being-sharpened
Nondum horum effugerat insidias: filia et tot 4.6
Not-yet of-these had-he-escaped plots (his)-daughter and so-many
nobiles iuvenes adulterio velut sacramento adacti iam
noble youths by-adultery as-by an-oath bound already
infractam aetatem territabant Paulusque et iterum timenda
broken age frightened and-Paulus and again to-be-feared
cum Antonio mulier. haec ulcera cum ipsis membris
with an-Antony a-woman these sores with the-very limbs
absciderat: alia subnascebantur; velut grave multo sanguine
he-had-cut-off others were-growing-beneath as-in heavy with-much blood
corpus parte semper aliqua rumpebatur. itaque otium optabat,
a-body in-part always some it-burst and-so leisure he-longed-for

in huius spe et cogitatione labores eius residebant, hoc
in its hope and thought labors his rested this
votum erat eius, qui voti compotes facere poterat.
the-prayer was of-him who of-prayer possessed to-make could

V · CICERO HALF-FREE

Cicero, tossed among Catilines and Clodii, Pompeys and Crassi, open enemies and doubtful friends, held up the sinking republic until he was swept away, never quiet in prosperity nor patient in adversity, and often cursed the consulship he praised without end. Writing to Atticus after Pompey's defeat, he called himself half-free at his Tusculan villa and lamented past, present, and future. The wise man will never stoop to so mean a title; he stands above fortune, whole in his freedom.

5.1 M. Cicero inter Catilinas, Clodios iactatus Pompeiosque et
Marcus Cicero among Catilines Clodiuses tossed and-Pompeys and
Crassos, partim manifestos inimicos, partim dubios amicos,
Crassuses partly open enemies partly doubtful friends
dum fluctuatur cum re publica et illam pessum euntem
while he-tosses with the-thing public and it to-ruin going
tenet, novissime abductus, nec secundis rebus quietus nec
holds finally swept-away neither in-favorable things quiet nor
adversarum patiens, quotiens illum ipsum consulatum suum
of-adverse enduring how-often that very consulship his-own
non sine causa sed sine fine laudatum detestatur!
not without cause but without end praised he-curses

5.2 Quam flebiles voces exprimit in quadam ad Atticum epistula
How tearful words he-utters in a-certain to Atticus letter
iam victo patre Pompeio, adhuc filio in Hispania
already with-conquered the-father Pompey still the-son in Spain
fracta arma refovente! 'quid agam' inquit 'hic, quaeris? moror
broken arms reviving what I-do he-says here you-ask I-linger

in Tusculano meo semiliber.' alia deinceps adicit, quibus
in Tusculan my half-free other-things then he-adds in-which
et priorem aetatem complorat et de praesenti queritur
both former life he-bewails and about present complains
et de futura desperat.
and about future despairs
Semiliberum se dixit Cicero: at me hercules numquam 5.3
Half-free himself called Cicero but so-help-me Hercules never
sapiens in tam humile nomen procedet, numquam
the-wise-man into so lowly a-name will-be-advance never
semiliber erit, integrae semper libertatis et solidae, solutus
half-free will-he-be of-whole always freedom and solid released
et sui iuris et altior ceteris. quid enim supra eum
and of-his-own right and higher than-others what for above him
potest esse, qui supra fortunam est?
can be who above fortune is

VI · DRUSUS AND THE LOST HOLIDAYS

Livius Drusus, who stirred new laws and Gracchan troubles with all Italy behind him, is said to have complained that he alone had never had a holiday, even as a boy; as a ward he pleaded for defendants in the courts. Such precocious ambition was bound to end in public and private ruin, and his death, perhaps by his own hand, was at least timely. Such complaints change nothing; vices devour any span, and the busy let the swiftest thing slip away.

Livius Drusus, vir acer et vehemens, cum leges novas et 6.1
Livius Drusus a-man keen and vehement when laws new and
mala Gracchana movisset stipatus ingenti totius Italiae coetu,
evils Gracchan he-had-stirred surrounded by-a-huge of-all Italy gathering
exitum rerum non pervidens, quas nec agere licebat
the-outcome of-affairs not foreseeing which neither to-carry-through was-allowed

nec iam liberum erat semel incohatas relinquere, execratus
nor any-longer free it-was once begun to-abandon having-cursed
inquietam a primordiis vitam dicitur dixisse: uni sibi
restless from the-beginnings life he-is-said to-have-said alone to-himself
ne puero quidem umquam ferias contigisse. ausus est
not as-a-boy even ever holidays to-have-befallen dared he-has
enim et pupillus adhuc et praetextatus iudicibus reos
for both a-ward still and in-bordered-toga to-judges the-accused
commendare et gratiam suam foro interponere tam
to-commend and influence his-own in-the-forum to-interpose so
efficaciter quidem, ut quaedam iudicia constet ab illo rapta.
effectively indeed that some verdicts it-is-agreed by him snatched

6.2 Quo non erumperet tam inmatura ambitio? scires
Whither not would-it-break-out so premature ambition you-would-know
in malum ingens et privatum et publicum evasuram tam
into an-evil huge both private and public about-to-turn-out so
praecoquem audaciam. sero itaque querebatur nullas sibi
precocious boldness late and-so he-complained no to-himself
ferias contigisse a puero seditiosus et foro gravis.
holidays to-have-befallen from a-boy seditious and to-the-forum oppressive
disputatur, an ipse sibi manus attulerit; subito enim
it-is-disputed whether he-himself on-himself hands laid sudden for
volnere per inguen accepto conlapsus est, aliquo dubitante,
with-a-wound in the-groin received collapsed he-has someone doubting
an mors eius voluntaria esset, nullo, an tempestiva.
whether death his voluntary was no-one whether timely

6.3 Supervacuum est commemorare plures, qui cum aliis
Superfluous it-is to-mention more who though to-others
felicissimi viderentur, ipsi in se verum testimonium
most-happy they-seemed themselves against themselves true testimony
dixerunt perosi omnem actum annorum suorum; sed his
gave hating all the-conduct of-years their-own but by-these

querellis nec alios mutaverunt nec se ipsos: nam cum
complaints neither others did-they-change nor their selves for when
verba eruperunt, adfectus ad consuetudinem relabuntur.
words have-burst-out feelings to habit slide-back
Vestra me hercules vita, licet supra mille annos 6.4
Your so-help-me Hercules life though above a-thousand years
exeat, in artissimum contrahetur: ista vitia nullum non
it-run-out into the-narrowest will-be-contracted those vices no not
saeculum devorabunt; hoc vero spatium quod, quamvis natura
age will-devour this indeed space which although nature
currit, ratio dilatat, cito vos effugiat necesse est; non enim
runs reason extends quickly you escape necessary it-is not for
adprenditis nec retinetis nec velocissimae omnium rei moram
you-seize nor you-hold-back nor of-the-swiftest of-all thing delay
facitis, sed abire ut rem supervacuam ac reparabilem sinitis.
make but to-depart as a-thing superfluous and replaceable you-allow

VII · LONG IN BEING, NOT IN LIVING

The worst occupied are those given to wine and lust. A busy man can do nothing well, least of all live, the hardest art, which must be learned all life long, as must dying. The great man lets no part of his time be taken, so his life is longest. The busy cry that they cannot live, since every client and candidate steals their days; they long for their year in office to pass. Gray hair does not prove long life: the storm-tossed have not sailed far.

In primis autem et illos numero, qui nulli rei nisi vino 7.1
Among the-first moreover also those I-count who to-no thing except to-wine
ac libidini vacant; nulli enim turpius occupati sunt.
and lust devote-time none for more-shamefully busy are
ceteri etiam si vana gloriae imagine teneantur, speciose
the-others even if by-an-empty of-glory image they-be-held showily

tamen errant; licet avaros mihi, licet iracundos enumeres vel
yet err though the-greedy to-me though the-wrathful you-enumerate or
odia exercentes iniusta vel bella, omnes isti virilius peccant:
hatreds practicing unjust or wars all those more-manfully sin
in ventrem ac libidinem proiectorum inhonesta labes est.
into the-belly and lust of-those-flung-down dishonorable the-stain is
7.2 Omnia istorum tempora excute, aspice quam diu computent,
All of-those the-times shake-out look how long they-calculate
quam diu insidientur, quam diu timeant, quam diu colant,
how long they-plot how long they-fear how long they-court
quam diu colantur, quantum vadimonia sua atque aliena
how long they-are-courted how-much bail-dates their-own and others'
occupent, quantum convivia, quae iam ipsa officia sunt:
occupy how-much banquets which now themselves duties are
videbis, quemadmodum illos respirare non sinant vel mala
you-will-see how them to-breathe not allow either evils
sua vel bona.
their-own or goods
7.3 Denique inter omnes convenit nullam rem bene exerceri
Finally among all it-is-agreed no thing well to-be-practiced
posse ab homine occupato, non eloquentiam, non liberales
to-be-able by a-man busy not eloquence not liberal
disciplinas, quando districtus animus nihil altius recipit,
disciplines since a-distracted mind nothing deeper receives
sed omnia velut inculcata respuit. nihil minus est hominis
but all-things as-if crammed-in spits-out nothing less is of-a-man
occupati quam vivere: nullius rei difficilior scientia est.
busy than to-live of-no thing harder knowledge is
professores aliarum artium volgo multique sunt, quasdam
professors of-other arts commonly and-many are some(-arts)
vero ex his pueri admodum ita percepisse visi sunt, ut etiam
indeed of these boys quite so to-have-grasped seemed have that even

praecipere possent: vivere tota vita discendum est et, quod
to-teach they-could to-live in-whole life to-be-learned is and what
magis fortasse miraberis, tota vita discendum est mori.
more perhaps you-will-wonder-at in-whole life to-be-learned is to-die
Tot maximi viri relictis omnibus impedimentis, cum 7.4
So-many very-great men with-abandoned all hindrances when
divitiis officiis voluptatibus renuntiassent, hoc unum in
to-riches duties pleasures they-had-renounced this one-thing to
extremam usque aetatem egerunt, ut vivere scirent;
the-extreme right age pursued that to-live they-might-know
plures tamen ex his nondum se scire confessi
very-many yet of these not-yet themselves to-know having-confessed
vita abierunt, nedum ut isti sciant.
from-life departed much-less that those know
Magni, mihi crede, et supra humanos errores eminentis 7.5
Of-a-great me believe and above human errors towering
viri est nihil ex suo tempore delibari sinere, et ideo
man it-is nothing from his-own time to-be-skimmed to-allow and therefore
eius vita longissima est, quia, quantumcumque patuit,
his life longest is because however-much it-extended
totum ipsi vacavit. nihil inde incultum otiosumque
the-whole for-him-himself was-free nothing thence untilled and-idle
iacuit, nihil sub alio fuit, neque enim quicquam repperit
lay nothing under another was nor for anything he-found
dignum quod cum tempore suo permutaret custos eius
worthy which for time his-own he-might-exchange a-guardian of-it
parcissimus. itaque satis illi fuit: is vero necesse est
most-sparing and-so enough for-him it-was to-those indeed necessary it-is
defuisse, ex quorum vita multum populus tulit.
to-have-been-lacking from whose life much the-people took

7.6 Nec est quod putes non illos aliquando
Nor there-is-(reason) that you-should-think not them sometimes
intellegere damnum suum: plerosque certe audies ex
to-understand loss their-own most certainly you-will-hear of
is, quos magna felicitas gravat, inter clientium greges aut
those whom great prosperity weighs-down amid of-clients the-herds or
causarum actiones aut ceteras honestas miserias exclamare
of-cases the-pleadings or other honorable miseries to-cry-out
interdum: 'vivere mihi non licet.'
sometimes to-live for-me not it-is-allowed

7.7 Quidni non liceat? omnes illi, qui te sibi advocant,
Why-not not should-it-be-allowed all those who you to-themselves summon
tibi abducunt. ille reus quot dies abstulit? quot ille
from-you take-away that defendant how-many days has-taken how-many that
candidatus? quot illa anus efferendis heredibus lassa?
candidate how-many that old-woman with-burying heirs weary
quot ille ad irritandam avaritiam captantium simulatus
how-many that-one for provoking the-avarice of-legacy-hunters feigned
aeger? quot ille potentior amicus, qui vos non in amicitia,
sick how-many that more-powerful friend who you not in friendship
sed in apparatu habet? dispunge, inquam, et recense vitae tuae
but in display holds check-off I-say and review of-life your
dies: videbis paucos admodum et reiculos aput te resedisse.
the-days you-will-see few very and leftover with you to-have-remained

7.8 Adsecutus ille quos optaverat fasces cupit ponere et
Having-attained he which he-had-longed-for the-fasces desires to-lay-down and
subinde dicit: 'quando hic annus praeteribit?' facit ille ludos,
repeatedly says when this year will-pass gives that-one games
quorum sortem sibi optingere magno aestimavit: 'quando'
whose lot to-himself to-fall highly he-valued when
inquit 'istos effugiam?' diripitur ille toto foro patronus
he-says those shall-I-escape is-torn-apart that-one in-the-whole forum as-advocate

et magno concursu omnia ultra, quam audiri potest, complet:
and with-great concourse all-places beyond than to-be-heard it-can fills
'quando' inquit 'res proferentur?' praecipitat quisque vitam
when he-says affairs will-be-adjourned hurries each life
suam et futuri desiderio laborat, praesentium taedio.
his-own and of-the-future with-longing suffers of-present-things with-weariness
At ille qui nullum non tempus in usus suos confert, qui 7.9
But he who no not time to uses his-own devotes who
omnem diem tamquam ultimum ordinat, nec optat crastinum
every day as the-last arranges neither longs-for tomorrow
nec timet. quid enim est, quod iam ulla hora novae
nor fears what for is-there which now any hour of-new
voluptatis possit adferre? omnia nota, omnia ad satietatem
pleasure could bring all-things known all-things to satiety
percepta sunt. de cetero fors fortuna, ut volet, ordinet:
enjoyed are about the-rest chance fortune as she-will-wish let-arrange
vita iam in tuto est. huic adici potest, detrahi nihil,
life already in safety is to-this to-be-added can to-be-taken-away nothing
et adici sic, quemadmodum saturo iam ac pleno
and to-be-added so just-as to-one-sated already and full
aliquid cibi, quod nec desiderat et capit. non est
some of-food which neither he-desires and holds not there-is-(reason)
itaque quod quemquam propter canos aut rugas putes
and-so that anyone because-of gray-hairs or wrinkles you-should-think
diu vixisse: non ille diu vixit, sed diu fuit. quid enim, si
long to-have-lived not he long has-lived but long has-been what for if
illum multum putes navigasse, quem saeva tempestas a
him much you-should-think to-have-sailed whom a-savage storm from
portu exceptum huc et illuc tulit ac vicibus ventorum
the-harbor caught hither and thither has-carried and by-turns of-winds

ex diverso furentium per eadem spatia in orbem
from opposite-directions raging through the-same spaces in a-circle
egit? non ille multum navigavit, set multum iactatus est.
has-driven not he much has-sailed but much tossed has-been

VIII · TIME GIVEN AWAY FREELY

Men ask for time and others give it freely, as if nothing were given, because time is unseen and so is valued least. Men prize salaries and gifts, yet squander time, though when death threatens they will give anything to live. If each could see his remaining years as he sees his past ones, he would spare them; we must guard most carefully what we cannot measure. No one will restore your years: life runs silently on, and death will come, and willing or not you must make time for it.

8.1 Mirari soleo, cum video aliquos tempus petentes et eos,
To-wonder I-am-wont when I-see some time asking and those
qui rogantur, facillimos; illud uterque spectat, propter quod
who are-asked most-obliging that each regards on-account-of which
tempus petitum est, ipsum quidem neuter: quasi nihil
time asked has-been itself indeed neither as-if nothing
petitur, quasi nihil datur. re omnium pretiosissima
is-asked as-if nothing is-given with-a-thing of-all most-precious
luditur; fallit autem illos, quia res incorporalis est, quia
one-plays deceives however them because a-thing incorporeal it-is because
sub oculos non venit, ideoque vilissima aestimatur, immo
under the-eyes not it-comes and-therefore cheapest it-is-valued nay
paene nullum eius pretium est.
almost no its value is

8.2 Annua, congiaria homines carissime accipiunt et illis aut
Annual gratuities men most-dearly receive and for-them either
laborem aut operam aut diligentiam suam locant: nemo
labor or effort or diligence their-own hire-out no-one

aestimat tempus; utuntur illo laxius quasi gratuito. at
values time they-use it more-loosely as-if free but
eosdem aegros vide, si mortis periculum propius admotum
the-same-men sick see if of-death the-danger nearer brought
est, medicorum genua tangentes, si metuunt capitale
has-been of-physicians the-knees touching if they-fear capital
supplicium, omnia sua, ut vivant, paratos impendere!
punishment all their-own that they-may-live ready to-spend
tanta in illis discordia adfectuum est.
such in them discord of-feelings is
Quodsi posset quemadmodum praeteritorum annorum cuiusque 8.3
But-if could just-as of-past years of-each
numerus proponi, sic futurorum, quomodo illi, qui paucos
the-number to-be-set-forth so of-future how they who few
viderent superesse, trepidarent, quomodo illis parcerent! atqui
saw to-remain would-tremble how them they-would-spare and-yet
facile est quamvis exiguum dispensare, quod certum est; id
easy it-is however little to-dispense what sure is that
debet servari diligentius, quod nescias quando deficiat.
ought to-be-kept more-carefully which you-know-not when it-may-fail
Nec est tamen, quod putes illos ignorare, quam 8.4
Nor there-is-(reason) yet that you-should-think them to-be-ignorant how
cara res sit: dicere solent eis, quos valdissime diligunt,
dear a-thing it-is to-say they-are-wont to-those whom most-strongly they-esteem
paratos se partem annorum suorum dare. dant nec
ready themselves a-part of-years their-own to-give they-give nor
intellegunt: dant autem ita, ut sine illorum incremento
understand they-give moreover so that without their increase
sibi detrahant. sed hoc ipsum, unde detrahant, nesciunt;
from-themselves they-take but this very-thing whence they-take they-know-not
ideo tolerabilis est illis iactura detrimenti latentis.
therefore bearable is to-them the-loss of-damage hidden

8.5 Nemo restituet annos, nemo iterum te tibi reddet;
No-one will-restore the-years no-one again you to-yourself will-give-back
ibit, qua coepit, aetas nec cursum suum aut revocabit
will-go where it-began life nor course its-own either will-recall
aut supprimet; nihil tumultuabitur, nihil admonebit
or check in-nothing will-it-make-an-uproar in-nothing will-it-remind
velocitatis suae: tacita labetur; non illa se regis imperio,
of-speed its-own silent it-will-glide not it itself of-a-king by-command
non favore populi longius proferet: sicut missa est
not by-favor of-the-people further will-extend just-as sent it-was
a primo die, curret, nusquam devertetur, nusquam
from the-first day it-will-run nowhere will-it-turn-aside nowhere
remorabitur. quid fiet? tu occupatus es, vita festinat:
will-it-linger what will-happen you busy are life hastens
mors interim aderit, cui, velis nolis, vacandum est.
death meanwhile will-be-present for-which willing unwilling time-to-be-made is

IX · LIVE AT ONCE

The worldly-wise busy themselves arranging their future and spend life equipping it; postponement is the greatest waste of life, losing today while waiting on tomorrow. You dispose of what lies in fortune's hand and let go of what lies in yours: live at once. The greatest of poets cries that life's best day flees first for wretched mortals; he speaks of the day, not the age. Old age overtakes the busy unprepared, as a traveler absorbed in talk arrives before he knows he was near.

9.1 Potestne quicquam †sensus hominum eorum dico qui
Can-it anything the-sense [?] of-men of-those I-mean who
prudentiam iactant? operosius occupati sunt, ut melius
prudence boast more-laboriously busy are that better
possint vivere, inpendio vitae vitam instruunt! cogitationes
they-may-be-able to-live at-the-cost of-life life they-equip thoughts

suas in longum ordinant; maxima porro vitae iactura
their-own into the-long they-arrange the-greatest moreover of-life loss
dilatio est: illa primum quemque extrahit diem, illa
postponement is it first each draws-out day it
eripit praesentia, dum ulteriora promittit. maximum vivendi
snatches present-things while further-things it-promises the-greatest of-living
impedimentum est expectatio, quae pendet ex crastino, perdit
hindrance is expectation which hangs on tomorrow loses
hodiernum. quod in manu fortunae positum est, disponis,
today what in the-hand of-fortune placed is you-arrange
quod in tua, dimittis. quo spectas? quo te extendis?
what in yours you-let-go whither do-you-look whither yourself do-you-stretch
omnia quae ventura sunt in incerto iacent: protinus vive.
all-things which about-to-come are in uncertainty lie at-once live
Clamat ecce maximus vates et velut divino ore, instinctu 9.2
Cries behold the-greatest seer and as-if with-divine mouth by-inspiration
salutare carmen canit:
a-wholesome song sings

optima quaeque dies miseris mortalibus aevi
best each day for-wretched mortals of-life
prima fugit.
first flees

'quid cunctaris?' inquit 'quid cessas? nisi occupas,
why do-you-delay he-says why do-you-hang-back unless you-seize
fugit.' et cum occupaveris, tamen fugiet: itaque cum
it-flees and when you-shall-have-seized yet it-will-flee and-so with
celeritate temporis utendi velocitate certandum est et velut
the-swiftness of-time of-using by-speed to-be-contended is and as-if
ex torrenti rapido nec semper ituro cito hauriendum.
from a-torrent swift nor always about-to-flow quickly to-be-drunk

9.3 Hoc quoque pulcherrime ad exprobrandam infinitam
This also most-beautifully for reproaching endless
cunctationem, quod non optimam quamque aetatem sed
delay that not best each age but
diem dicit. quid securus et in tanta temporum fuga lentus
day he-says why carefree and in such of-times flight slow
menses tibi et annos in longam seriem, utcumque
months for-yourself and years into a-long series however
aviditati tuae visum est, exporrigis? de die tecum
to-greed your seemed it-has do-you-stretch-out about the-day with-you
loquitur et de hoc ipso fugiente.
he-speaks and about this very fleeing

9.4 Num dubium est ergo, quin optima quaeque prima dies
Surely-not doubtful is-it therefore that best each first day
fugiat mortalibus miseris, id est occupatis? quorum puerilis
flees for-mortals wretched that is for-the-busy whose childish
adhuc animos senectus opprimit, ad quam inparati inermesque
still minds old-age overwhelms to which unprepared and-unarmed
perveniunt; nihil enim provisum est: subito in illam
they-arrive nothing for foreseen has-been suddenly upon it
necopinantes inciderunt, accedere eam cotidie non sentiebant.
unexpecting they-have-fallen to-approach it daily not they-felt

9.5 Quemadmodum aut sermo aut lectio aut aliqua intentior
Just-as either conversation or reading or some more-intent
cogitatio iter facientis decipit et pervenisse ante sentiunt
thought the-journey those-making deceives and to-have-arrived before they-feel
quam adpropinquasse: sic hoc iter vitae adsiduum et
than to-have-drawn-near so this journey of-life constant and
citatissimum, quod vigilantes dormientesque eodem gradu
most-hurried which waking and-sleeping at-the-same pace
facimus, occupatis non apparet nisi in fine.
we-make to-the-busy not appears except at the-end

Fabianus fought the passions by assault, not subtleties, but the busy must be taught as well as lamented. Life has three times, past, present, and future; the present is brief, the future doubtful, the past certain and beyond fortune's power. The busy lose the past: they have no time to look back and dread remembering what they regret. Only a quiet mind can range over its whole life; for the busy the present alone remains, too short to grasp and taken up by many things.

Quod proposui si in partes velim et argumenta diducere, 10.1
What I-have-proposed if into parts I-should-wish and arguments to-divide
multa mihi occurrent, per quae probem brevissimam
many-things to-me will-occur through which I-may-prove shortest
esse occupatorum vitam. solebat dicere Fabianus, non ex his
to-be of-the-busy the-life was-wont to-say Fabianus not of these
cathedraris philosophis, sed ex veris et antiquis: contra adfectus
chair philosophers but of the-true and ancient against feelings
impetu, non suptilitate pugnandum, nec minutis volneribus sed
by-onrush not by-subtlety to-be-fought nor by-tiny wounds but
incursu avertendam aciem; non probam cavillationem esse,
by-charge to-be-routed the-line not commendable quibbling to-be
nam contundi debere, non vellicari. tamen ut illis error
for to-be-crushed (they)-ought not to-be-pricked yet that to-them error
exprobretur suus, docendi, non tantum deplorandi sunt.
be-reproached their-own to-be-taught not only to-be-lamented they-are
In tria tempora vita dividitur: quod fuit, quod est, quod 10.2
Into three times life is-divided what has-been what is what
futurum est. ex is quod agimus breve est, quod acturi
about-to-be is of these what we-do short is what about-to-do
sumus dubium, quod egimus certum. hoc est enim,
we-are doubtful what we-have-done certain this is for
in quod fortuna ius perdidit, quod in nullius arbitrium
over which fortune right has-lost which into no-one's power

reduci potest. hoc amittunt occupati; nec enim illis
to-be-brought-back can this lose the-busy nor for to-them
vacat praeterita respicere, et si vacet, iniucunda
is-there-leisure past-things to-look-back-on and if there-be-leisure unpleasant
est paenitendae rei recordatio.
is to-be-repented of-a-thing the-remembrance

10.3 Inviti itaque ad tempora male exacta animum revocant nec
Unwilling and-so to times badly spent the-mind they-recall nor
audent ea retemptare, quorum vitia, etiam quae aliquo
do-they-dare those to-try-again whose vices even which by-some
praesentis voluptatis lenocinio surripiebantur, retractando
of-present pleasure pimping were-slipped-past by-handling-again
patescunt. nemo, nisi quoi omnia acta sunt sub censura
become-plain no-one except to-whom all-things done have-been under censorship
sua, quae numquam fallitur, libenter se in praeteritum
his-own which never is-deceived gladly himself into the-past
retorquet;
turns-back

10.4 Ille qui multa ambitiose concupiit, superbe contempsit,
He who many-things ambitiously coveted proudly scorned
inpotenter vicit, insidiose decepit, avare rapuit, prodige
violently conquered treacherously deceived greedily seized lavishly
effudit, necesse est memoriam suam timeat. atqui haec
squandered necessary it-is memory his-own he-should-fear and-yet this
est pars temporis nostri sacra ac dedicata, omnis humanos
is the-part of-time our sacred and dedicated all human
casus supergressa, extra regnum fortunae subducta, quam
chances having-surmounted beyond the-realm of-fortune withdrawn which
non inopia, non metus, non morborum incursus exagitet;
not want not fear not of-diseases the-onset can-harass
haec nec turbari nec eripi potest: perpetua eius
this neither to-be-disturbed nor to-be-snatched can perpetual its

et intrepida possessio est. singuli tantum dies, et hi per
and untroubled possession is single only days and these by
momenta, praesentes sunt; at praeteriti temporis omnes, cum
moments present are but of-past time all when
iusseritis, aderunt, ad arbitrium tuum inspici se
you-shall-have-bidden will-be-present at will your to-be-inspected themselves
ac detineri patientur, quod facere occupatis non vacat.
and to-be-detained they-will-allow which to-do for-the-busy not there-is-leisure
Securae et quietae mentis est in omnes vitae suae partes 10.5
Of-a-carefree and quiet mind it-is into all of-life its-own parts
discurrere; occupatorum animi, velut sub iugo sint, flectere
to-run-about of-the-busy minds as-if under a-yoke they-were to-bend
se ac respicere non possunt. abit igitur vita eorum in
themselves and to-look-back not can goes-off therefore life their into
profundum et ut nihil prodest, licet quantumlibet ingeras,
the-deep and as nothing helps though as-much-as-you-like you-pour-in
si non subest quod excipiat ac servet, sic, nihil refert
if not is-beneath what may-catch and keep so nothing it-matters
quantum temporis detur, si non est ubi subsidat, per
how-much of-time be-given if not there-is where it-may-settle through
quassos foratosque animos transmittitur.
cracked and-pierced minds it-passes-through
Praesens tempus brevissimum est, adeo quidem, ut quibusdam 10.6
Present time shortest is so-far indeed that to-some
nullum videatur; in cursu enim semper est, fluit et
none it-seems in motion for always it-is it-flows and
praecipitatur; ante desinit esse quam venit, nec magis moram
is-hurled before it-ceases to-be than it-comes nor more delay
patitur quam mundus aut sidera, quorum inrequieta semper
does-it-allow than the-universe or the-stars whose restless always
agitatio nunquam in eodem vestigio manet. solum igitur
motion never in the-same track remains alone therefore

ad occupatos praesens pertinet tempus, quod tam breve est,
to the-busy present pertains time which so short is
ut arripi non possit, et id ipsum illis districtis in
that to-be-seized not it-can and that itself from-those distracted into
multa subducitur.
many-things is-withdrawn

XI · DRAGGED OUT OF LIFE

Do you want to know how short a life the busy live? See how they long to live long: decrepit old men beg for a few more years, pretend to be younger, and deceive themselves gladly. When illness reminds them of death, they die in terror, dragged out rather than departing, crying that they were fools not to live and vowing leisure if they recover. But a life spent far from business is spacious, nothing delegated or wasted, and the wise man walks to death with a steady step.

11.1 Denique vis scire quam non diu vivant? vide quam
Finally do-you-wish to-know how not long they-live see how
cupiant diu vivere. decrepiti senes paucorum annorum
they-desire long to-live decrepit old-men of-few years
accessionem votis mendicant: minores natu se ipsos
an-addition by-prayers beg younger in-age themselves they-themselves
esse fingunt; mendacio sibi blandiuntur et tam libenter
to-be pretend with-a-lie themselves they-flatter and as gladly
se fallunt quam si una fata decipiant. iam vero cum
themselves they-deceive as if together the-fates they-deceived now indeed when
illos aliqua inbecillitas mortalitatis admonuit, quemadmodum
them some weakness of-mortality has-reminded how
paventes moriuntur, non tamquam exeant de vita, sed
fearing they-die not as-if they-go-out from life but
tamquam extrahantur. stultos se fuisse, qui non
as-if they-were-dragged-out fools themselves to-have-been who not

vixerint, clamitant et, si modo evaserint ex illa valitudine,
have-lived they-cry and if only they-shall-have-escaped from that illness
in otio victuros; tunc quam frustra paraverint, quibus non
in leisure about-to-live then how in-vain they-have-acquired things-which not
fruerentur, quam in cassum omnis ceciderit labor, cogitant.
they-would-enjoy how in vain all has-fallen labor they-reflect
At quibus vita procul ab omni negotio agitur, quidni 11.2
But for-whom life far from all business is-led why-not
spatiosa sit? nihil ex illa delegatur, nihil alio atque alio
spacious should-it-be nothing of it is-assigned nothing here and there
spargitur, nihil inde fortunae traditur, nihil neglegentia
is-scattered nothing thence to-fortune is-handed-over nothing by-neglect
interit, nihil largitione detrahitur, nihil supervacuum est:
perishes nothing by-largess is-taken-away nothing superfluous is
tota, ut ita dicam, in reditu est. quantulacumque itaque
the-whole as so I-may-say in revenue is however-small and-so
abunde sufficit, et ideo, quandoque ultimus dies venerit,
abundantly suffices and therefore whenever the-last day shall-have-come
non cunctabitur sapiens ire ad mortem certo gradu.
not will-hesitate the-wise-man to-go to death with-sure step

The busy are not only men in the courts and halls; some are busy in their leisure: collectors of Corinthian bronzes, spectators of boy wrestlers, men who spend hours at the barber, songwriters humming even at grave business, hosts who fuss over silver and the carving of birds, and those who need to be told when to bathe and eat. One, lifted from the bath into a chair, asked whether he was sitting. Such a man is not at leisure but sick, even dead.

12.1 Quaeris fortasse, quos occupatos vocem? non est quod
You-ask perhaps whom busy I-call not there-is-(reason) that
me solos putes dicere, quos a basilica inmissi demum
me only you-should-think to-mean whom from the-basilica set-on at-last
canes eiciunt, quos aut in sua vides turba speciosius
dogs drive-out whom either in their-own you-see crowd more-showily
elidi aut in aliena contemptius, quos officia domibus
to-be-crushed or in another's more-contemptibly whom duties from-homes
suis evocant, ut alienis foribus inlidant, aut hasta
their-own call-out that against-others' doors they-may-dash or the-spear
praetoris infami lucro et quandoque suppuraturo exercet.
of-the-praetor for-infamous gain and sometime about-to-fester keeps-busy

12.2 Quorundam otium occupatum est: in villa aut in
Of-some the-leisure busy is in the-villa or on
lecto suo, in media solitudine, quamvis ab omnibus
couch their-own in the-middle-of solitude although from all
recesserint, sibi ipsi molesti sunt: quorum non
they-have-withdrawn to-themselves they-themselves troublesome are whose not
otiosa vita dicenda est, sed desidiosa occupatio. illum tu
leisured life to-be-called is but idle busyness him you
otiosum vocas qui Corinthia, paucorum furore pretiosa,
leisured call who Corinthian-bronzes of-the-few by-the-mania costly
anxia suptilitate concinnat et maiorem dierum partem
with-anxious subtlety arranges and the-greater of-days part

in aeruginosis lamellis consumit? qui in ceromate (nam,
on rusty little-plates spends who in the-wrestling-ground for
pro facinus! ne Romanis quidem vitiis laboramus) spectator
oh the-crime not with-Roman even vices we-suffer a-spectator
puerorum rixantium sedet? qui iumentorum suorum greges
of-boys brawling sits who of-beasts his-own herds
in aetatium et colorum paria diducit?
into of-ages and of-colors pairs sorts
Qui athletas novissimos pascit? quid? illos otiosos vocas, 12.3
Who athletes newest feeds what those leisured do-you-call
quibus aput tonsorem multae horae transmittuntur, dum
for-whom at the-barber's many hours are-passed while
decerpitur, si quid proxima nocte subcrevit, dum de singulis
is-plucked if anything in-the-last night has-grown while about single
capillis in consilium itur, dum aut disiecta coma restituitur
hairs into council one-goes while either disordered hair is-restored
aut deficiens hinc atque illinc in frontem compellitur?
or thinning from-here and from-there onto the-forehead is-pushed
quomodo irascuntur, si tonsor paulo neglegentior fuit,
how they-grow-angry if the-barber a-little more-careless has-been
tamquam virum tonderet! quomodo excandescunt, si quid
as-if a-man he-were-shaving how they-blaze-up if anything
ex iuba sua decisum est, si quid extra ordinem iacuit,
from mane their-own cut-off has-been if anything out-of order has-lain
nisi omnia in anulos suos reciderunt! quis est istorum
unless all-things into ringlets their-own have-fallen-back who is-there of-those
qui non malit rem publicam turbari quam comam
who not would-prefer the-thing public to-be-disordered than hair
suam? qui non sollicitior sit de capitis sui decore quam
his-own who not more-anxious is about of-head his-own the-grace than

de salute? qui non comptior esse malit quam honestior?
about safety who not more-groomed to-be would-prefer than more-honorable
hos tu otiosos vocas inter pectinem speculumque occupatos?
these you leisured call between comb and-mirror busy
12.4 Quid illi, qui in componendis, audiendis, discendis canticis
What those who in composing hearing learning songs
operati sunt, dum vocem, cuius rectum cursum natura et
busied have-been while the-voice whose straight course nature both
optimum et simplicissimum fecit, in flexus modulationis
best and simplest has-made into windings of-modulation
inertissimae torquent, quorum digiti aliquod intra se
most-idle they-twist whose fingers some within themselves
carmen metientes semper sonant, quorum, cum ad res
song measuring always sound whose when to affairs
serias, etiam saepe tristes adhibiti sunt, exauditur tacita
serious even often sad called-in they-have-been is-heard a-silent
modulatio? non habent isti otium, sed iners negotium.
humming not have those leisure but idle business
12.5 Convivia me hercules horum non posuerim inter vacantia
Banquets so-help-me Hercules of-these not I-would-place among free
tempora, cum videam, quam solliciti argentum ordinent, quam
times when I-see how anxious silver they-arrange how
diligenter exoletorum suorum tunicas succingant, quam suspensi
carefully of-catamites their-own tunics they-gird how in-suspense
sint, quomodo aper a coco exeat, qua celeritate signo
they-are how a-boar from the-cook comes-out with-what speed with-signal
dato glabri ad ministeria discurrant, quanta arte scindantur
given smooth-boys to services run-about with-how-much skill are-carved
aves in frusta non enormia, quam curiose infelices pueruli
birds into pieces not misshapen how carefully unhappy little-slaves
ebriorum sputa detergeant: ex his elegantiae lautitiaeque
of-drunkards spittle wipe-up from these of-elegance and-luxury

fama captatur et usque eo in omnes vitae secessus mala
a-reputation is-sought and right to-that into all of-life retreats evils
sua illos secuntur, ut nec bibant sine ambitione nec edant.
their-own them follow that neither they-drink without ambition nor eat
Ne illos quidem inter otiosos numeraverim, qui sella 12.6
Not those even among the-leisured would-I-count who in-a-chair
se et lectica huc et illuc ferunt et ad gestationum
themselves and litter hither and thither carry and for of-rides
suarum, quasi deserere illas non liceat, horas occurrunt,
their-own as-if to-desert them not it-were-allowed the-hours turn-up
quos quando lavari debeant, quando natare, quando cenare,
whom when to-bathe they-ought when to-swim when to-dine
alius admonet: usque eo nimio delicati animi languore
another reminds right to-that by-excessive of-a-pampered mind languor
solvuntur, ut per se scire non possint, an esuriant!
they-are-dissolved that by themselves to-know not they-can whether they-are-hungry
Audio quendam ex delicatis— si modo deliciae vocandae 12.7
I-hear a-certain-man of the-pampered if indeed luxuries to-be-called
sunt vitam et consuetudinem humanam dediscere—, cum
are life and habit human to-unlearn when
ex balneo inter manus elatus et in sella positus esset,
from the-bath in hands carried-out and in a-chair placed he-had-been
dixisse interrogando: 'iam sedeo?' hunc tu ignorantem,
to-have-said by-asking now am-I-sitting this-man you not-knowing
an sedeat, putas scire an vivat, an videat, an
whether he-sits do-you-think to-know whether he-lives whether he-sees whether
otiosus sit? non facile dixerim, utrum magis miserear, si
at-leisure he-is not easily I-could-say whether more I-should-pity if
hoc ignoravit, an si ignorare se finxit.
this he-did-not-know or if not-to-know himself he-pretended

12.8 Multarum quidem rerum oblivionem sentiunt, sed multarum
Of-many indeed things forgetfulness they-feel but of-many
et imitantur; quaedam vitia illos quasi felicitatis argumenta
also they-imitate some vices them as of-happiness proofs
delectant; nimis humilis et contempti hominis videtur
delight too of-a-lowly and despised man it-seems
scire quid facias: i nunc et mimos multa mentiri
to-know what you-do go now and the-mimes many-things to-lie
ad exprobrandam luxuriam puta. plura me hercules
for reproaching luxury suppose more so-help-me Hercules
praetereunt quam fingunt et tanta incredibilium vitiorum
they-pass-over than they-invent and such of-incredible vices
copia ingenioso in hoc unum saeculo processit, ut iam
abundance ingenious in this one-thing in-an-age has-come-forth that now
mimorum arguere possimus neglegentiam. esse aliquem, qui
of-the-mimes to-accuse we-can the-negligence to-be someone who
usque eo deliciis interierit, ut an sedeat alteri credat!
right to-that through-luxuries has-perished that whether he-sits another he-believes

12.9 Non est ergo hic otiosus, aliud illi nomen inponas:
Not is therefore this-man at-leisure another for-him name you-should-give
aeger est, immo mortuus est; ille otiosus est, cui
sick he-is nay dead he-is that-one at-leisure is to-whom
otii sui et sensus est. hic vero semivivus, cui
of-leisure his-own also a-sense is this-one indeed half-alive for-whom
ad intellegendos corporis sui habitus indice opus est,
for understanding of-body his-own the-postures of-an-informer need is
quomodo potest hic ullius temporis dominus esse?
how can this-man of-any time master to-be

Some waste life on games, ball, or sunbathing, and others on useless learning, a Greek disease now spread to Rome: how many rowers Ulysses had, whether the Iliad came first. Seneca heard a man list Roman firsts, Duilius' naval victory, Curius' elephants, Claudius Caudex, Valerius Messala. What good is it to know that Sulla first loosed lions in the circus, or that Pompey first set men against elephants, a cruelty that later blood repaid? Such facts make no one braver or juster.

Persequi singulos longum est, quorum aut latrunculi aut 13.1
To-pursue single-ones long it-is whose either checkers or
pila aut excoquendi in sole corporis cura consumpsere
ball or of-baking in the-sun the-body care have-consumed
vitam. non sunt otiosi, quorum voluptates multum negotii
life not are at-leisure whose pleasures much of-business
habent. nam de illis nemo dubitabit, quin operose nihil
have for about those no-one will-doubt that laboriously nothing
agant, qui litterarum inutilium studiis detinentur, quae
they-do who of-letters useless by-the-studies are-detained which
iam aput Romanos quoque magna manus est.
now among the-Romans also a-great band is
Graecorum iste morbus fuit quaerere, quem numerum 13.2
Of-the-Greeks that disease was to-ask what number
Ulixes remigum habuisset, prior scripta esset Ilias an
Ulysses of-oarsmen had-had earlier written was the-Iliad or
Odyssia, praeterea an eiusdem essent auctoris, alia
the-Odyssey besides whether of-the-same they-were author other-things
deinceps huius notae, quae sive contineas, nihil tacitam
then of-this mark which whether you-keep-(them) in-nothing silent
conscientiam iuvant, sive proferas, non doctior
conscience help or you-bring-(them)-out not more-learned
videaris set molestior.
you-would-seem but more-tiresome

13.3 Ecce Romanos quoque invasit inane studium supervacua
Behold the-Romans also has-invaded an-empty zeal superfluous-things
discendi; his diebus audii quendam referentem, quae
of-learning in-these days I-heard a-certain-man relating what
primus quisque ex Romanis ducibus fecisset: primus navali
first each of the-Roman leaders had-done first in-a-naval
proelio Duilius vicit, primus Curius Dentatus in triumpho
battle Duilius conquered first Curius Dentatus in triumph
duxit elephantos. etiamnunc ista, etsi ad veram gloriam
led elephants still these-things although to true glory
non tendunt, circa civilium tamen operum exempla versantur:
not they-tend around of-civil yet deeds examples they-move
non est profutura talis scientia, est tamen quae nos speciosa
not is about-to-help such knowledge it-is yet which us with-specious
rerum vanitate detineat.
of-things vanity detains

13.4 Hoc quoque quaerentibus remittamus, quis Romanis primus
This also to-those-asking let-us-grant who the-Romans first
persuaserit navem conscendere— Claudius is fuit, Caudex ob
persuaded a-ship to-board Claudius he was Caudex for
hoc ipsum appellatus, quia plurium tabularum contextus
this very-reason called because of-several planks a-joining
caudex aput antiquos vocatur, unde publicae tabulae codices
caudex among the-ancients is-called whence public records codices
dicuntur et naves nunc quoque ex antiqua consuetudine, quae
are-called and ships now also from ancient custom which
commeatus per Tiberim subvehunt, codicariae vocantur—;
provisions along the-Tiber carry-up codicariae are-called

13.5 Sane et hoc ad rem pertineat, quod Valerius Corvinus
Granted also this to the-point may-pertain that Valerius Corvinus
primus Messanam vicit et primus ex familia Valeriorum
first Messana conquered and first of the-family of-the-Valerii

urbis captae in se translato nomine Messana appellatus est
of-the-city captured to himself with-transferred name Messana called was
paulatimque vulgo permutante litteras Messala dictus:
and-gradually with-the-common-people changing the-letters Messala called
Num et hoc cuiquam curare permittes, quod primus 13.6
Surely-not also this to-anyone to-care-about you-will-permit that first
L. Sulla in circo leones solutos dedit, cum alioquin
Lucius Sulla in the-circus lions loose gave when otherwise
alligati darentur, ad conficiendos eos missis a rege Boccho
bound they-were-given for dispatching them sent by king Bocchus
iaculatoribus? et hoc sane remittatur: num et Pompeium
javelin-throwers also this granted let-it-be-passed surely-not also Pompey
primum in circo elephantorum duodeviginti pugnam
first in the-circus of-elephants eighteen a-fight
edidisse commissis more proeli innoxis hominibus
to-have-presented with-matched in-the-manner of-battle innocent men
ad ullam rem bonam pertinet? princeps civitatis et inter
to any thing good pertains the-chief of-the-state and among
antiquos principes, ut fama tradidit, bonitatis eximiae
the-ancient chiefs as fame has-handed-down of-goodness exceptional
memorabile putavit spectaculi genus novo more perdere
memorable thought of-spectacle a-kind by-a-new manner to-destroy
homines. 'depugnant? parum est. lancinantur? parum est:
men they-fight-to-the-death too-little it-is they-are-mangled too-little it-is
ingenti mole animalium exterantur!'
by-a-huge mass of-animals let-them-be-crushed
Satius erat ista in oblivionem ire, ne quis postea 13.7
Better it-was these-things into oblivion to-go lest anyone afterward
potens disceret invideretque rei minime humanae. o
powerful should-learn and-should-envy a-thing least humane O
quantum caliginis mentibus nostris obicit magna felicitas!
how-much darkness on-minds our throws great prosperity

ille se supra rerum naturam esse tunc credidit, cum
he himself above of-things nature to-be then believed when
tot miserorum hominum catervas sub alio caelo natis
so-many of-wretched men troops under another sky born
beluis obiceret, cum bellum inter tam disparia animalia
to-beasts he-threw when war between such unlike animals
committeret, cum in conspectum populi Romani multum
he-joined when into the-sight of-the-people Roman much
sanguinis funderet mox plus ipsum fundere coacturus; at
blood he-shed soon more it-itself to-shed about-to-compel but
idem postea Alexandrina perfidia deceptus ultimo mancipio
the-same afterward by-Alexandrian treachery deceived to-the-lowest slave
transfodiendum se praebuit, tum demum intellecta inani
to-be-run-through himself offered then at-last understood the-empty
iactatione cognominis sui.
boast of-surname his-own

13.8 Sed ut illo revertar, unde decessi, et in eadem
But that thither I-may-return whence I-departed and in the-same
materia ostendam supervacuam quorumdam diligentiam:
matter I-may-show superfluous of-some the-diligence
idem narrabat Metellum victis in Sicilia Poenis
the-same-man related Metellus with-conquered in Sicily the-Carthaginians
triumphantem unum omnium Romanorum ante currum
triumphing alone of-all Romans before the-chariot
centum et viginti captivos elephantos duxisse; Sullam ultimum
a-hundred and twenty captured elephants to-have-led Sulla last
Romanorum protulisse pomerium, quod numquam provinciali,
of-Romans to-have-extended the-pomerium which never provincial
sed Italico agro adquisito proferre moris aput antiquos fuit.
but Italian with-land acquired to-extend custom among the-ancients was
hoc scire magis prodest, quam Aventinum montem extra
this to-know more helps than the-Aventine hill outside

pomerium esse, ut ille adfirmabat, propter alteram ex duabus
the-pomerium to-be as he affirmed because-of one of two
causis, aut quod plebs eo secessisset, aut quod Remo
causes either because the-plebs thither had-seceded or because with-Remus
auspicante illo loco aves non addixissent, alia deinceps
taking-the-auspices in-that place birds not had-proved-favorable other-things then
innumerabilia, quae aut farta sunt mendaciis aut similia?
countless which either stuffed are with-lies or similar
Nam ut concedas omnia eos fide bona dicere, ut ad 13.9
For though you-grant all-things them in-faith good to-say though to
praestationem scribant, tamen cuius ista errores minuent?
warranty they-write yet whose these-things errors will-lessen
cuius cupiditates prement? quem fortiorem, quem iustiorem,
whose desires will-check whom braver whom juster
quem liberaliorem facient? dubitare se interim Fabianus
whom more-generous will-they-make to-doubt himself sometimes Fabianus
noster aiebat, an satius esset nullis studiis admoveri
our used-to-say whether better it-were to-no studies to-be-brought
quam his inplicari.
than in-these to-be-entangled

Only those who give their time to philosophy are at leisure and truly live, for they add every age to their own: the founders of great thought were born for us. We may debate with Socrates, doubt with Carneades, rest with Epicurus, conquer human nature with the Stoics, and go beyond it with the Cynics. The busy run from door to door to be snubbed, kept waiting, or greeted with a yawn; Zeno, Pythagoras, Aristotle, and Theophrastus are always at home to their visitors.

14.1 Soli omnium otiosi sunt qui sapientiae vacant, soli vivunt;
Alone of-all at-leisure are who for-wisdom are-free alone they-live
nec enim suam tantum aetatem bene tuentur: omne aevum
nor for their-own only age well do-they-guard every age
suo adiciunt; quidquid annorum ante illos actum est,
to-their-own they-add whatever of-years before them passed has
illis adquisitum est. nisi ingratissimi sumus, illi clarissimi
to-them acquired is unless most-ungrateful we-are those most-illustrious
sacrarum opinionum conditores nobis nati sunt, nobis
of-sacred opinions founders for-us born were for-us
vitam praeparaverunt. ad res pulcherrimas ex tenebris ad
life prepared to things most-beautiful from darkness to
lucem erutas alieno labore deducimur; nullo nobis saeculo
light dug-out by-another's labor we-are-led from-no for-us age
interdictum est, in omnia admittimur et, si magnitudine
forbidden is into all-things we-are-admitted and if by-greatness
animi egredi humanae inbecillitatis angustias libet,
of-mind to-go-beyond of-human weakness the-narrow-limits it-pleases
multum, per quod spatiemur, temporis est.
much through which we-may-roam of-time is

14.2 Disputare cum Socrate licet, dubitare cum Carneade, cum
To-dispute with Socrates is-allowed to-doubt with Carneades with
Epicuro quiescere, hominis naturam cum Stoicis vincere, cum
Epicurus to-be-at-rest of-man the-nature with the-Stoics to-conquer with

Cynicis excedere. cum rerum natura in consortium omnis aevi
the-Cynics to-exceed since of-things nature into partnership of-every age
patiatur incedere, quidni ab hoc exiguo et caduco temporis
allows to-enter why-not from this tiny and perishing of-time
transitu in illa toto nos demus animo, quae
passage into those-things with-whole ourselves should-we-give mind which
inmensa, quae aeterna sunt, quae cum melioribus communia?
immeasurable which eternal are which with the-better common
Isti, qui per officia discursant, qui se aliosque 14.3
Those who through duties run-about who themselves and-others
inquietant, cum bene insanierint, cum omnium limina
disquiet when well they-shall-have-raved when of-all the-thresholds
cotidie perambulaverint nec ullas apertas fores praeterierint,
daily they-shall-have-tramped nor any open doors passed-by
cum per diversissimas domos meritoriam salutationem
when through most-different houses mercenary greeting
circumtulerint, quotum quemque ex tam inmensa et
they-shall-have-carried-round how-few each of so immense and
variis cupiditatibus districta urbe poterunt videre?
by-various desires distracted a-city will-they-be-able to-see
Quam multi erunt, quorum illos aut somnus aut luxuria 14.4
How many there-will-be whose them either sleep or luxury
aut inhumanitas summoveat! quam multi qui illos, cum diu
or inhumanity may-remove how many who them when long
torserint, simulata festinatione transcurrant! quam multi per
they-have-tortured with-feigned haste run-past how many through
refertum clientibus atrium prodire vitabunt et per obscuros
crowded with-clients the-hall to-come-forth will-avoid and through dark
aedium aditus profugient, quasi non inhumanius sit decipere
of-houses passages will-flee as-if not more-inhuman it-were to-deceive
quam excludere! quam multi hesterna crapula semisomnes
than to-shut-out how many with-yesterday's hangover half-asleep

et graves illis miseris suum somnum rumpentibus
and heavy to-those wretched their-own sleep breaking
ut alienum expectent, vix adlevatis labris insusurratum
that another's they-may-await scarcely with-raised lips whispered
miliens nomen oscitatione superbissima reddent!
a-thousand-times the-name with-a-yawn most-arrogant will-return
14.5 Hos in veris officiis morari licet dicamus, qui Zenonem,
These in true duties to-linger it-is-allowed we-say who Zeno
qui Pythagoran cotidie et Democritum ceterosque antistites
who Pythagoras daily and Democritus and-the-other high-priests
bonarum artium, qui Aristotelen et Theophrastum volent
of-good arts who Aristotle and Theophrastus will-wish
habere quam familiarissimos. nemo horum non vacabit, nemo
to-have as most-familiar no-one of-these not will-have-time no-one
non venientem ad se beatiorem, amantiorem sui dimittet,
not coming to himself happier more-fond of-himself will-dismiss
nemo quemquam vacuis a se manibus abire patietur;
no-one anyone with-empty from himself hands to-depart will-allow
nocte conveniri, interdiu ab omnibus mortalibus possunt.
by-night to-be-met by-day by all mortals they-can

These masters will force no one to die and will spend no one's years; their friendship is safe, their attendance costs nothing, and from them one may draw as much as one can hold. We cannot choose our parents, but we can choose to be adopted into the families of the noblest minds, whose goods grow by sharing. They give a road to eternity: monuments crumble, but what wisdom consecrates no age can destroy. The wise man's life is not bounded like others', for it gathers all time into one.

Horum te mori nemo coget, omnes docebunt; horum 15.1
Of-these you to-die no-one will-compel all will-teach of-these
nemo annos tuos conteret, suos tibi contribuet; nullius
no-one years your will-wear-away his-own to-you will-contribute of-no-one
ex his sermo periculosus erit, nullius amicitia capitalis,
from these the-talk dangerous will-be of-no-one the-friendship deadly
nullius sumptuosa observatio. feres ex illis, quidquid
of-no-one costly the-attendance you-will-carry-away from them whatever
voles; per illos non stabit, quominus plurimum
you-will-wish through them not it-will-stand that-not the-most
quantum, cum coeperis, haurias.
as-much-as when you-have-begun you-may-drink

Quae illum felicitas, quam pulchra senectus manet, qui se in 15.2
What him happiness how beautiful an-old-age awaits who himself into
horum clientelam contulit! habebit, cum quibus de minimis
of-these the-clientship has-brought he-will-have with whom about the-least
maximisque rebus deliberet, quos de se cotidie consulat,
and-the-greatest matters he-may-deliberate whom about himself daily he-may-consult
a quibus audiat verum sine contumelia, laudetur
from whom he-may-bear the-truth without insult he-may-be-praised
sine adulatione, ad quorum se similitudinem effingat.
without flattery to whose himself likeness he-may-fashion

15.3 Solemus dicere non fuisse in nostra potestate, quos
We-are-wont to-say not to-have-been in our power which
sortiremur parentes, forte hominibus datos: nobis vero ad
we-should-draw parents by-chance to-men given for-us but to
nostrum arbitrium nasci licet. nobilissimorum ingeniorum
our choice to-be-born it-is-allowed of-the-noblest of-minds
familiae sunt: elige in quam adscisci velis; non in
households there-are choose into which to-be-admitted you-may-wish not into
nomen tantum adoptaberis, sed in ipsa bona, quae non
the-name only you-will-be-adopted but into the-very goods which not
erunt sordide nec maligne custodienda: maiora fient,
will-be meanly nor stingily to-be-guarded greater they-will-become
quo illa pluribus diviseris.
the-more them among-more you-shall-have-divided

15.4 Hi tibi dabunt ad aeternitatem iter et te in illum
These to-you will-give to eternity a-road and you into that
locum, ex quo nemo deicitur, sublevabunt. haec una
place from which no-one is-cast-down will-raise this the-one
ratio est extendendae mortalitatis, immo in immortalitatem
way is of-extending mortality nay into immortality
vertendae. honores, monimenta, quidquid aut decretis ambitio
of-turning honors monuments whatever either by-decrees ambition
iussit aut operibus extruxit, cito subruitur, nihil non
has-ordered or by-works has-built quickly is-undermined nothing not
longa demolitur vetustas et movet; at iis, quae
long demolishes age and moves but to-those-things which
consecravit sapientia, nocere non potest; nulla abolebit aetas,
has-consecrated wisdom to-harm not it-can no will-abolish age
nulla deminuet; sequens ac deinde semper ulterior aliquid
none will-diminish the-following and then ever the-further something

ad venerationem conferet, quoniam quidem in vicino
to veneration will-contribute since indeed in the-near-place
versatur invidia, simplicius longe posita miramur.
dwells envy more-frankly far placed-things we-admire
Sapientis ergo multum patet vita, non idem illum 15.5
Of-the-wise-man therefore widely extends the-life not the-same him
qui ceteros terminus cludit: solus generis humani legibus
which the-others boundary encloses alone of-the-race human from-the-laws
solvitur, omnia illi saecula ut deo serviunt. transît
is-released all to-him ages as to-a-god are-subject has-passed
tempus aliquod: hoc recordatione comprendit; instat: hoc
time some this by-recollection he-grasps it-is-at-hand this
utitur; venturum est: hoc praecipit. longam illi vitam
he-uses to-come it-is this he-anticipates long for-him life
facit omnium temporum in unum conlatio.
makes of-all times into one the-gathering

XVI · SHORT DAYS, SHORT NIGHTS

The busy, who forget the past, neglect the present, and fear the future, have the shortest life and learn too late that they were busy doing nothing. Their prayers for death do not prove a long life, nor does their complaint that the day drags until dinner or the games, since their impatience only wants the intervals gone. The time they love is short, and the nights spent with harlots and wine seem shortest of all, as poets who credit Jupiter with doubling a night encourage.

Illorum brevissima ac sollicitissima aetas est, qui praeteritorum 16.1
Of-those the-shortest and most-anxious life is who of-things-past
obliviscuntur, praesentia neclegunt, de futuro timent: cum
forget the-present neglect for the-future fear when

ad extrema venerunt, sero intellegunt miseri, tam diu
to the-last-things they-have-come too-late they-understand the-wretches so long
se, dum nihil agunt, occupatos fuisse.
themselves while nothing they-do busy to-have-been

16.2 Nec est, quod hoc argumento probari putes
Nor there-is-(reason) that by-this argument to-be-proved you-should-think
longam illos agere vitam, quia interdum mortem invocant:
a-long them to-lead life because sometimes death they-invoke
vexat illos inprudentia incertis adfectibus et incurrentibus
torments them folly with-uncertain feelings and rushing
in ipsa, quae metuunt; mortem saepe ideo optant,
into the-very-things which they-fear death often for-this-reason they-desire
quia timent.
because they-fear

16.3 Illud quoque argumentum non est quod putes diu
That also an-argument not is that you-should-think long
viventium, quod saepe illis longus videtur dies, quod, dum
of-their-living that often to-them long seems the-day that until
veniat condictum tempus cenae, tarde ire horas queruntur;
may-come the-appointed time of-dinner slowly to-go the-hours they-complain
nam si quando illos deseruerunt occupationes, in otio relicti
for if ever them have-deserted (their)-occupations in leisure left
aestuant, nec quomodo id disponant aut extrahant sciunt.
they-chafe nor how it they-may-dispose or may-draw-out they-know
itaque ad occupationem aliquam tendunt et quod interiacet
and-so to occupation some they-strive and what lies-between
omne tempus grave est, tam me hercules, quam cum
all the-time heavy is as so-help-me Hercules as when
dies muneris gladiatorii edictus est, aut cum alicuius
the-day of-a-show gladiatorial proclaimed has-been or when of-some

alterius vel spectaculi vel voluptatis expectatur constitutum,
other either spectacle or pleasure is-awaited the-appointed-time
transilire medios dies volunt.
to-leap-over the-intervening days they-wish
Omnis illis speratae rei longa dilatio est: at illud 16.4
Every to-them of-a-hoped-for thing long the-postponement is but that
tempus, quod amant, breve est et praeceps breviusque multo
time which they-love short is and headlong and-shorter by-much
suo fit vitio; aliunde enim alio transfugiunt
by-their-own it-becomes fault from-one-place for to-another they-desert
et consistere in una cupiditate non possunt. non sunt illis
and to-stand-firm in one desire not they-can not are to-them
longi dies, sed invisi; at contra quam exiguae noctes
long the-days but hateful but on-the-other-hand how scanty the-nights
videntur, quas in conplexu scortorum aut vino exigunt!
seem which in the-embrace of-harlots or in-wine they-spend
Inde etiam poetarum furor fabulis humanos errores 16.5
Hence also of-the-poets the-madness with-fables human errors
alentium, quibus visus est Iuppiter voluptate concubitus
nourishing to-whom seemed has Jupiter by-the-pleasure of-intercourse
delenitus duplicasse noctem: quid aliud est vitia nostra
charmed to-have-doubled the-night what else is-it vices our
incendere quam auctores illis inscribere deos et dare
to-inflame than as-authors to-them to-ascribe the-gods and to-give
morbo exemplo divinitatis excusatam licentiam? possunt
to-the-disease by-the-example of-divinity excused license can
istis non brevissimae videri noctes, quas tam care mercantur?
to-these not most-short to-seem the-nights which so dearly they-buy
diem noctis expectatione perdunt, noctem lucis metu.
the-day of-the-night by-expectation they-lose the-night of-the-light by-fear

The pleasures of the busy are anxious, haunted by the thought of their end; the Persian king wept that none of his vast army would be alive in a hundred years, though he would soon kill them himself. Their joys are troubled because they rest on nothing solid; the greatest goods are the most anxious, and fortune needs further fortune to guard it. New occupations replace old, hope breeds hope and ambition ambition: Marius, Quintius, and Scipio show that leisure is always wished for and never enjoyed.

17.1 Ipsae voluptates eorum trepidae et variis terroribus
The-very pleasures of-them anxious and by-various terrors
inquietae sunt subitque cum maxime exsultantis sollicita
restless are and-there-steals-over when most them-exulting the-anxious
cogitatio: 'haec quam diu?' ab hoc affectu reges suam
thought this how long from this feeling kings their-own
flevere potentiam, nec illos magnitudo fortunae suae
have-wept power nor them the-greatness of-fortune their-own
delectavit, sed venturus aliquando finis exterruit.
has-delighted but about-to-come some-day the-end has-terrified

17.2 Cum per magna camporum spatia porrigeret exercitum nec
When over great of-plains the-spaces he-spread-out (his)-army nor
numerum eius sed mensuram conprenderet Persarum rex
the-number of-it but the-measure could-grasp of-the-Persians the-king
insolentissimus, lacrimas profudit, quod intra centum annos
most-insolent tears poured-forth because within a-hundred years
nemo ex tanta iuventute superfuturus esset: at illis
no-one out-of so-great youth about-to-survive would-be but to-them
admoturus erat fatum ipse qui flebat perditurusque alios in
about-to-bring was fate he-himself who was-weeping and-about-to-destroy some on

mari, alios in terra, alios proelio, alios fuga et intra exiguum
sea others on land others in-battle others in-flight and within a-scanty
tempus consumpturus illos, quibus centesimum annum timebat.
time about-to-consume those for-whom the-hundredth year he-feared
Quid, quod gaudia quoque eorum trepida sunt? non enim 17.3
What that the-joys also of-them anxious are not for
solidis causis innituntur, sed eadem qua oriuntur vanitate
on-solid causes they-rest but by-the-same by-which they-arise emptiness
turbantur. qualia autem putas esse tempora etiam
they-are-disturbed of-what-sort moreover you-think to-be the-times even
ipsorum confessione misera, cum haec quoque, quibus se
by-their-own confession wretched when these also by-which themselves
attollunt et super hominem efferunt, parum sincera sint?
they-raise and above man they-lift too-little pure are
Maxima quaeque bona sollicita sunt nec ulli fortunae minus 17.4
The-greatest each goods anxious are nor to-any fortune less
bene quam optimae creditur: alia felicitate ad tuendam
well than to-the-best it-is-trusted other prosperity for guarding
felicitatem opus est et pro ipsis quae successere votis vota
prosperity need is and for the-very which have-succeeded prayers prayers
facienda sunt. omne enim quod fortuito obvenit instabile
to-be-made are all for which by-chance comes unstable
est, quoque altius surrexerit, opportunius est in occasum.
is and-the higher it-has-risen the-more-exposed it-is to falling
neminem porro casura delectant: miserrimam ergo
no-one moreover things-about-to-fall delight most-wretched therefore
necesse est, non tantum brevissimam, vitam esse eorum,
necessary it-is not only most-short the-life to-be of-those
qui magno parant labore, quod maiore possideant. operose
who with-great acquire labor what with-greater they-may-possess laboriously
adsecuntur quae volunt, anxii tenent quae adsecuti sunt;
they-attain what they-wish anxious they-hold what attained they-have

17.5 Nulla interim numquam amplius rediturі temporis ratio
No meanwhile never more about-to-return of-time account
est: novae occupationes veteribus substituuntur, spes spem
is new occupations for-the-old are-substituted hope hope
excitat, ambitionem ambitio. miseriarum non finis quaeritur,
rouses ambition ambition of-miseries not an-end is-sought
set materia mutatur. nostri nos honores torserunt: plus
but the-material is-changed our-own us honors have-tormented more
temporis alieni auferunt; candidati laborare desîmus:
of-time others' take-away as-candidates to-toil we-have-ceased
suffragatores incipimus; accusandi deposuimus molestiam:
canvassers we-begin of-accusing we-have-laid-down the-annoyance
iudicandi nanciscimur; iudex desît esse: quaesitor est;
of-judging we-get judge he-has-ceased to-be presiding-judge he-is
alienorum bonorum mercennaria procuratione consenuit:
of-others' goods in-hired management he-has-grown-old
suis opibus distinetur.
by-his-own wealth he-is-held-back

17.6 Marium caliga dimisit: consulatus exercet. Quintius
Marius the-soldier's-boot has-released the-consulship keeps-busy Quintius
dictaturam properat pervadere: ab aratro revocabitur. ibit
the-dictatorship hastens to-get-through from the-plow he-will-be-called-back will-go
in Poenos nondum tantae maturus rei Scipio;
against the-Carthaginians not-yet for-so-great ripe a-thing Scipio
victor Hannibalis, victor Antiochi, sui consulatus decus,
victor of-Hannibal victor of-Antiochus of-his-own consulship the-glory
fraterni sponsor, ni per ipsum mora esset, cum Iove
of-his-brother's the-surety unless through himself delay were with Jupiter
reponeretur: civiles servatorem agitabunt seditiones et post
he-would-be-set-up civil the-savior will-harass seditions and after
fastiditos a iuvene diis aequos honores iam senem
disdained by the-young-man to-the-gods equal honors now the-old-man

contumacis exili delectabit ambitio. numquam derunt vel
of-a-stubborn exile will-delight the-ambition never will-be-lacking either
felices vel miserae sollicitudinis causae; per occupationes
happy or wretched of-anxiety causes through occupations
vita trudetur: otium numquam agetur, semper optabitur.
life will-be-pushed leisure never will-be-lived always will-be-wished-for

XVIII · PAULINUS AND THE GRAIN SUPPLY

Seneca urges Paulinus to withdraw into a calmer harbor after a life of storms public and private, and to give himself some of his time. He does not call him to idle sleep but to greater tasks. Paulinus manages the world's accounts as disinterestedly as another's, as carefully as his own, and as scrupulously as the state's, but it is better to know the account of one's own life. A hungry people is a heavy burden: under Gaius Rome had food for only a week, and the officials had to hide the danger.

Excerpe itaque te volgo, Pauline carissime, et in 18.1
Pick-out and-so yourself from-the-crowd Paulinus dearest and into
tranquilliorem portum non pro aetatis spatio iactatus
a-calmer harbor not in-proportion-to of-age the-span tossed
tandem recede. cogita, quot fluctus subieris, quot
at-last withdraw think how-many waves you-have-undergone how-many
tempestates partim privatas sustinueris, partim publicas in
storms partly private you-have-endured partly public upon
te converteris; satis iam per laboriosa et inquieta
yourself you-have-turned enough already through toilsome and restless
documenta exhibita virtus est: experire, quid in otio
proofs displayed (your)-virtue has-been try what in leisure
faciat. maior pars aetatis, certe melior rei publicae
it-may-do the-greater part of-(your)-age certainly the-better to-the-thing public
data sit: aliquid temporis tui sume etiam tibi.
given let-it-be something of-time your take also for-yourself

18.2 Nec te ad segnem aut inertem quietem voco, non ut
Nor you to sluggish or idle rest do-I-call not that
somno et caris turbae voluptatibus quidquid est in
in-sleep and in-dear to-the-crowd pleasures whatever is in
te indolis vividae mergas: non est istud adquiescere;
you of-a-nature lively you-may-drown not is that to-rest
invenies maiora omnibus adhuc strenue tractatis operibus,
you-will-find greater-things than-all hitherto vigorously handled works
quae repositus et securus agites.
which retired and free-from-care you-may-pursue

18.3 Tu quidem orbis terrarum rationes administras tam
You indeed of-the-circle of-lands the-accounts administer as
abstinenter quam alienas, tam diligenter quam tuas, tam
disinterestedly as others' as carefully as your-own as
religiose quam publicas. in officio amorem consequeris, in
scrupulously as public in an-office love you-win in
quo odium vitare difficile est: sed tamen, mihi crede, satius
which hatred to-avoid difficult it-is but yet me believe better
est vitae suae rationem quam frumenti publici nosse.
it-is of-life one's-own the-account than of-the-grain public to-know

18.4 Istum animi vigorem rerum maximarum capacissimum a
That of-mind vigor of-things the-greatest most-capable from
ministerio honorifico quidem sed parum ad beatam vitam
a-service honorable indeed but too-little for a-happy life
apto revoca et cogita non id egisse te ab aetate
fit call-back and think not this to-have-aimed-at you from age
prima omni cultu studiorum liberalium, ut tibi multa
first with-every cultivation of-studies liberal that to-you many
milia frumenti bene committerentur: maius quiddam et
thousands of-grain well might-be-entrusted greater something and
altius de te promiseras. non derunt et frugalitatis
loftier of yourself you-had-promised not will-be-lacking both of-thrift

exactae homines et laboriosae operae: tanto aptiora portandis
exact men and of-toilsome labor so-much fitter for-carrying
oneribus tarda iumenta sunt quam nobiles equi, quorum
loads slow beasts-of-burden are than noble horses whose
generosam pernicitatem quis umquam gravi sarcina pressit?
high-bred swiftness who ever with-heavy pack has-burdened
Cogita praeterea, quantum sollicitudinis sit ad tantam te 18.5
Think besides how-much of-anxiety there-is to so-great yourself
molem obicere: cum ventre tibi humano negotium est; nec
a-mass to-expose with the-belly for-you human business is nor
rationem patitur nec aequitate mitigatur nec ulla prece flectitur
reason endures nor by-fairness is-softened nor by-any prayer is-bent
populus esuriens. modo modo intra paucos illos dies, quibus C.
a-people hungry just now within few those days in-which Gaius
Caesar perît, si quis inferis sensus est, hoc gravissime
Caesar perished if any in-the-underworld feeling there-is this most-heavily
ferens, quod sciebat populo Romano superstiti septem aut
bearing that he-knew for-the-people Roman surviving seven or
octo certe dierum cibaria superesse, dum ille pontes navibus
eight at-least of-days rations to-remain while he bridges with-ships
iungit et viribus imperi ludit, aderat ultimum
joins and with-the-strength of-empire plays there-was-at-hand the-last
malorum obsessis quoque, alimentorum egestas; exitio paene
of-evils to-the-besieged even of-provisions want at-ruin almost
ac fame constitit et, quae famem sequitur, rerum omnium
and famine it-cost and what famine follows of-things all
ruina furiosi et externi et infeliciter superbi regis imitatio.
the-ruin of-a-mad and foreign and unhappily proud king the-imitation
Quem tunc animum habuerunt illi, quibus erat mandata 18.6
What then mind had those to-whom was entrusted
frumenti publici cura, saxa, ferrum, ignes, Gaium excepturi?
of-the-grain public the-care stones steel fires Gaius about-to-receive

summa dissimulatione tantum inter viscera latentis mali
with-the-utmost concealment so-great among the-vitals lurking of-evil
tegebant, cum ratione scilicet. quaedam enim ignorantibus
they-covered with reason namely some-things for unaware
aegris curanda sunt: causa multis moriendi fuit morbum
the-sick to-be-treated are a-cause to-many of-dying has-been the-disease
suum nosse.
their-own to-know

XIX · THE GRAIN OR THE HEAVENS

Is it the same thing to see that grain is stored unspoiled and correctly measured, or to approach sacred and lofty studies: the substance and nature of god, what fate awaits the soul when freed from the body, what holds the heaviest elements at the world's center and lifts fire above, and what moves the stars? Turn to these while the blood is warm, toward love of virtue and knowledge of living and dying. Most wretched are those busy with others' business, who sleep and walk at another's pace.

19.1 Recipe te ad haec tranquilliora, tutiora, maiora! simile tu
Withdraw yourself to these calmer safer greater like you
putas esse, utrum cures, ut incorruptum et a fraude
think to-be whether you-should-see-to that uncorrupted and from the-fraud
advehentium et a neglegentia frumentum transfundatur in
of-those-shipping and from neglect the-grain may-be-poured into
horrea, ne concepto umore vitietur et concalescat, ut ad
the-granaries lest by-absorbed moisture it-be-spoiled and grow-hot that to
mensuram pondusque respondeat, an ad haec sacra et sublimia
the-measure and-the-weight it-may-correspond or to these sacred and lofty-things
accedas sciturus, quae materia sit dei, quae voluptas,
you-should-approach about-to-know what the-substance is of-god what the-pleasure
quae condicio, quae forma; quis animum tuum casus expectet;
what the-condition what the-form what mind your fate awaits

ubi nos a corporibus dimissos natura componat; quid sit quod
where us from bodies released nature lays-to-rest what it-is that
huius mundi gravissima quaeque in medio sustineat, supra
of-this world the-heaviest each in the-middle holds-up above
levia suspendat, in summum ignem ferat, sidera vicibus
the-light-things hangs into the-highest fire carries the-stars by-turns
suis excitet; cetera deinceps ingentibus plena miraculis?
their-own rouses the-rest in-order with-huge full wonders
Vis tu relicto solo mente ad ista respicere! nunc, 19.2
You-wish you having-left the-ground with-mind to these to-look-back now
dum calet sanguis, vigentibus ad meliora eundum est.
while is-warm the-blood for-the-vigorous to better-things to-be-gone it-is
expectat te in hoc genere vitae multum bonarum artium,
awaits you in this kind of-life much of-good arts
amor virtutium atque usus, cupiditatium oblivio, vivendi ac
love of-virtues and practice of-desires forgetting of-living and
moriendi scientia, alta rerum quies.
of-dying knowledge deep of-things rest
Omnium quidem occupatorum condicio misera est, eorum 19.3
Of-all indeed the-busy the-condition wretched is of-those
tamen miserrima, qui ne suis quidem laborant
yet most-wretched who not at-their-own even toil
occupationibus, ad alienum dormiunt somnum, ad alienum
occupations to another's they-sleep sleep to another's
ambulant gradum, amare et odisse, res omnium liberrimas,
they-walk pace to-love and to-hate things of-all the-freest
iubentur. hi si volent scire quam brevis ipsorum vita
they-are-ordered these if they-wish to-know how short their-own life
sit, cogitent ex quota parte sua sit.
is let-them-think from what-small part their-own it-is

XX · DYING IN HARNESS

Do not envy those who wear the purple often: they buy each year with their whole life, and some die before the summit or after a thousand indignities, toiling for an epitaph. One old advocate breathed his last pleading before an ignorant crowd. Turannius, released from office at ninety by Gaius, had himself laid out and mourned by his household until his post was restored. Men cannot win leisure from themselves even when the law grants it, and they plan their own funerals while their lives are lost.

20.1 Cum videris itaque praetextam saepe iam sumptam, cum
When you-see and-so the-bordered-toga often already assumed when
celebre in foro nomen, ne invideris: ista vitae
famous in the-forum the-name do-not envy these-things of-life
damno parantur. ut unus ab illis numeretur annus, omnis
at-the-cost are-obtained that one by them may-be-reckoned year all
annos suos conterent. quosdam antequam in summum
years their-own they-will-wear-out some before to the-top
ambitionis eniterentur, inter prima luctantis aetas
of-ambition they-could-struggle-up among the-first-steps struggling life
reliquit; quosdam cum in consummationem dignitatis per
has-left others when to the-completion of-rank through
mille indignitates erepsissent, misera subît cogitatio
a-thousand indignities they-had-crept wretched came-over the-thought
laborasse ipsos in titulum sepulcri; quorundam ultima
to-have-toiled themselves for the-inscription of-a-tomb of-some the-last
senectus, dum in novas spes ut iuventa disponitur, inter
old-age while to new hopes as youth is-arranged among
conatus magnos et inprobos invalida defecit.
efforts great and immoderate feeble has-failed

Foedus ille, quem in iudicio pro ignotissimis litigatoribus 20.2
Foul he whom in court for most-unknown litigants
grandem natu et inperitae coronae assensiones captantem
great in-years and of-an-ignorant crowd the-applause catching
spiritus liquit; turpis ille, qui vivendo lassus citius quam
the-breath has-left shameful he who with-living tired sooner than
laborando inter ipsa officia conlapsus est; turpis, quem
with-toiling among the-very duties collapsed has shameful whom
accipiendis inmorientem rationibus diu tractus risit heres.
in-receiving dying accounts long kept-waiting has-laughed-at the-heir
Praeterire quod mihi occurrit exemplum non possum: S. 20.3
To-pass-over which to-me occurs an-example not I-can Sextus
Turannius fuit exactae diligentiae senex, qui post annum
Turannius was of-exact diligence an-old-man who after year
nonagesimum, cum vacationem procurationis ab C. Caesare
the-ninetieth when release from-office from Gaius Caesar
ultro accepisset, componi se in lecto et velut exanimem
unasked he-had-received to-be-laid-out himself on the-bed and as-if lifeless
a circumstante familia plangi iussit. lugebat domus
by the-surrounding household to-be-mourned he-ordered mourned the-house
otium domini senis nec finivit ante tristitiam, quam labor
the-leisure of-master old nor did-it-end sooner (its)-sadness than labor
illi suus restitutus est. adeone iuvat occupatum mori?
to-him his-own restored was so-much does-it-please busy to-die
Idem plerisque animus est: diutius cupiditas illis laboris 20.4
The-same to-most mind is longer the-desire to-them of-labor
quam facultas est; cum inbecillitate corporis pugnant,
than the-capacity is with weakness of-body they-fight
senectutem ipsam nullo alio nomine gravem iudicant, quam
old-age itself on-no other account heavy they-judge than
quod illos seponit. lex a quinquagesimo anno militem
because them sets-aside the-law from the-fiftieth year a-soldier

non legit, a sexagesimo senatorem non citat: difficilius
not enlists from the-sixtieth a-senator not summons with-more-difficulty
homines a se otium impetrant quam a lege.
men from themselves leisure obtain than from the-law
20.5 Interim dum rapiuntur et rapiunt, dum alter alterius
Meanwhile while they-are-robbed and they-rob while one of-the-other
quietem rumpit, dum mutuo miseri sunt, vita est sine
the-quiet breaks while mutually wretched they-are life is without
fructu, sine voluptate, sine ullo profectu animi: nemo in
fruit without pleasure without any progress of-mind no-one in
conspicuo mortem habet, nemo non procul spes intendit,
view death has no-one not far hopes stretches
quidam vero disponunt etiam illa, quae ultra vitam
some indeed arrange even those-things which beyond life
sunt, magnas moles sepulcrorum et operum publicorum
are great masses of-tombs and of-works public
dedicationes et ad rogum munera et ambitiosas exequias.
dedications and at the-pyre shows and ostentatious funerals
at me hercules istorum funera, tamquam minimum
but so-help-me Hercules of-these-men the-funerals as-if the-least
vixerint, ad faces et cereos ducenda sunt.
they-have-lived by torches and tapers to-be-conducted are

SENECA

Ad Helviam Matrem de Consolatione

Consolation to His Mother Helvia

Seneca often meant to console his mother and held back. He was urged on by the hope of drying her tears and by the authority he would have if he rose first himself, but feared that consolation would inflame a fresh grief, and found in all the literature of mourning no example of a man consoling his family while they mourned him. He needed new words, lifting his head from his own pyre. He will try, trusting that she will refuse him nothing.

Saepe iam, mater optima, impetum cepi consolandi 1.1
Often already mother best the-impulse I-have-taken of-consoling
te, saepe continui. ut auderem, multa me inpellebant:
you often I-have-held-back that I-should-dare many-things me were-urging
primum videbar depositurus omnia incommoda, cum lacrimas
first I-seemed about-to-lay-aside all troubles when tears
tuas, etiam si supprimere non potuissem, interim certe
your even if to-suppress not I-could-have meanwhile surely
abstersissem; deinde plus habiturum me auctoritatis non
I-should-have-wiped-away next more about-to-have myself of-authority not
dubitabam ad excitandam te, si prior ipse consurrexissem;
I-doubted for rousing you if first myself I-had-risen-up
praeterea timebam, ne a me victa fortuna aliquem meorum
besides I-feared lest by me conquered fortune someone of-my-own
vinceret: itaque utcumque conabar manu super plagam
should-conquer and-so somehow I-was-trying with-hand upon wound
meam inposita ad obliganda volnera vestra reptare.
my placed to binding-up wounds your to-crawl
Hoc propositum meum erant rursus quae retardarent: 1.2
This purpose my there-were again things-which would-delay
dolori tuo, dum recens saeviret, sciebam occurrendum non
for-the-grief your while fresh it-raged I-knew to-be-met not
esse, ne illum ipsa solacia inritarent et accenderent—
to-be lest it the-very consolations might-irritate and inflame

nam in morbis quoque nihil est perniciosius quam immatura
for in diseases also nothing is more-pernicious than untimely
medicina—: expectabam itaque, dum ipse vires suas frangeret
medicine I-waited and-so until itself strength its-own should-break
et ad sustinenda remedia mora mitigatus tangi se
and for enduring remedies by-delay softened to-be-touched itself
ac tractari pateretur. praeterea cum omnia clarissimorum
and to-be-handled should-allow besides when all of-the-most-famous
ingeniorum monimenta ad compescendos moderandosque
minds the-records for checking and-moderating
luctus composita evolverem, non inveniebam exemplum eius,
grief composed I-unrolled not I-found an-example of-one
qui consolatus suos esset, cum ipse ab illis comploraretur:
who consoled his-own had when he-himself by them was-lamented
1.3 Ita in re nova haesitabam verebarque, ne haec non
So in a-matter new I-hesitated and-I-feared lest this not
consolatio esset, sed exulceratio. quid, quod novis verbis
consolation should-be but exasperation what that new words
nec ex volgari et cotidiana sumptis adlocutione opus
nor from common and everyday taken address need
erat homini ad consolandos suos ex ipso rogo caput
there-was for-a-man for consoling his-own from the-very pyre (his)-head
adlevanti? omnis autem magnitudo doloris modum excedentis
raising all moreover greatness of-grief the-measure exceeding
necesse est dilectum verborum eripiat, cum saepe
necessary it-is the-choice of-words should-snatch-away since often
vocem quoque ipsam intercludat.
voice also itself it-shuts-off
1.4 Utcumque conitar non fiducia ingenii, sed quia possum
Somehow I-shall-strive not by-confidence of-talent but because I-can
instar efficacissimae consolationis esse ipse consolator. cui
the-equal of-the-most-effective consolation to-be myself the-consoler to-whom

nihil negares, huic hoc utique te non esse negaturum,
nothing you-would-refuse to-him this surely you not to-be about-to-refuse
licet omnis maeror contumax sit, spero, ut desiderio tuo
though all grief stubborn be I-hope that to-the-longing your
velis a me modum statui.
you-may-wish by me a-limit to-be-set

II · A BODY SO SCARRED

He will not approach her grief gently but reopen every wound, as some diseases yield only to burning and cutting, so that a mind that has conquered so many miseries is ashamed to be beaten by one more. Fortune has never spared her: she lost her mother at birth, grew up under a stepmother, lost an uncle and, within thirty days, her husband; she buried three grandsons, and now hears that her son has been snatched away. She must learn to mourn the living.

Vide quantum de indulgentia tua promiserim mihi: potentiorem 2.1
See how-much of indulgence your I-have-promised to-myself more-powerful
me futurum aput te non dubito quam dolorem tuum, quo
myself about-to-be with you not I-doubt than the-grief your than-which
nihil est aput miseros potentius. itaque ne statim cum eo
nothing is among the-wretched more-powerful and-so not at-once with it
concurram, adero prius illi et quibus excitetur ingeram;
I-shall-engage I-shall-side first with-it and with-what it-may-be-roused I-shall-heap-on
omnia proferam et rescindam, quae iam obducta sunt.
all I-shall-bring-forth and I-shall-reopen what already covered-over have-been
Dicet aliquis: 'quod hoc genus est consolandi, obliterata 2.2
Will-say someone what this kind is of-consoling forgotten
mala revocare et animum in omnium aerumnarum suarum
evils to-recall and the-mind in of-all of-hardships its-own
conspectu conlocare vix unius patientem?' sed is cogitet,
the-sight to-place scarcely of-one enduring but he let-him-consider

quaecumque usque eo perniciosa sunt, ut contra remedium
whatever-things so far pernicious are that against the-remedy
convaluerint, plerumque contrariis curari. omnis itaque
they-have-grown-strong generally by-contraries to-be-cured all and-so
luctus illi suos, omnia lugubria admovebo: hoc erit non
the-griefs to-it its-own all mournful-things I-shall-bring this will-be not
molli via mederi, sed urere ac secare. quid consequar? ut
by-a-soft way to-heal but to-burn and to-cut what shall-I-gain that
pudeat animum tot miseriarum victorem aegre ferre
it-may-shame the-mind of-so-many miseries the-conqueror ill to-bear
unum vulnus in corpore tam cicatricoso.
one wound on a-body so scarred

2.3 Fleant itaque diutius et gemant, quorum delicatas mentes
Let-them-weep and-so longer and groan whose delicate minds
enervavit longa felicitas, et ad levissimarum iniuriarum
has-enervated long prosperity and at of-the-slightest injuries
motus conlabantur: at quorum omnes anni per
the-movements let-them-collapse but whose all years through
calamitates transierunt, gravissima quoque forti et
calamities have-passed the-heaviest-things also with-brave and
inmobili constantia perferant. unum habet adsidua infelicitas
unmoved constancy let-them-endure one has continual misfortune
bonum, quod quos semper vexat, novissime indurat.
good that whom always it-vexes at-last it-hardens

2.4 Nullam tibi fortuna vacationem dedit a gravissimis luctibus;
No to-you fortune respite has-given from the-heaviest griefs
ne natalem quidem tuum excepit: amisisti matrem statim
not birthday even your it-excepted you-lost (your)-mother at-once
nata, immo dum nasceris, et ad vitam quodammodo
born nay while you-were-being-born and to life in-a-manner
exposita es. crevisti sub noverca: quam tu quidem omni
exposed you-were you-grew-up under a-stepmother whom you indeed by-all

obsequio et pietate, quanta vel in filia conspici potest,
compliance and devotion as-great-as even in a-daughter to-be-seen can
matrem fieri coegisti; nulli tamen non magno constitit
a-mother to-become you-forced to-no-one yet not at-a-great-price has-cost
etiam bona noverca. avonculum indulgentissimum, optimum
even a-good stepmother uncle most-indulgent best
ac fortissimum virum, cum adventum eius expectares,
and bravest man when the-arrival his you-were-awaiting
amisisti, et ne saevitiam suam fortuna leviorem diducendo
you-lost and lest cruelty its-own fortune lighter by-spreading-out
faceret, intra tricensimum diem carissimum virum, ex quo
should-make within the-thirtieth day (your)-dearest husband by whom
mater trium liberorum eras, extulisti:
mother of-three children you-were you-buried
Lugenti tibi luctus nuntiatus est omnibus quidem absentibus 2.5
Mourning to-you grief announced was all indeed being-absent
liberis, quasi de industria in id tempus coniectis malis
children as-if on purpose into that time thrown-together evils
tuis, ut nihil esset, ubi se dolor tuus reclinaret. transeo
your so-that nothing there-was where itself grief your might-rest I-pass-over
tot pericula, tot metus, quos sine intervallo in te
so-many dangers so-many fears which without interval upon you
incursantis pertulisti: modo modo in eundem sinum, ex
rushing you-endured just now into the-same lap from
quo tres nepotes emiseras, ossa trium nepotum recepisti;
which three grandsons you-had-sent-out the-bones of-three grandsons you-received
intra vicesimum diem, quam filium meum in manibus et
within the-twentieth day after son my in hands and
in osculis tuis mortuum funeraveras, raptum me audisti:
in kisses your dead you-had-buried snatched-away me you-heard
hoc adhuc defuerat tibi, lugere vivos.
this still had-been-lacking to-you to-mourn the-living

This latest wound is the gravest she has suffered; it has not grazed the skin but cleft her breast. Yet as recruits scream at the surgeon's hands while veterans bear even deep cuts without a groan, she must offer herself bravely to treatment. Let her put away the lamentations and wailing of womanly grief, for she has wasted all her sufferings if she has not yet learned to bear them. He has hidden nothing, but set them all before her at once.

3.1 Gravissimum est ex omnibus, quae umquam in corpus tuum
The-heaviest is of all which ever into body your
descenderunt, recens vulnus, fateor; non summam cutem
have-descended the-fresh wound I-admit not the-surface skin
rupit, pectus et viscera ipsa divisit. sed quemadmodum
it-has-broken the-breast and vitals very it-has-divided but just-as
tirones leviter saucii tamen vociferantur et manus medicorum
recruits slightly wounded yet cry-out and the-hands of-physicians
magis quam ferrum horrent, at veterani, quamvis confossi,
more than the-steel dread but veterans though pierced-through
patienter ac sine gemitu velut aliena corpora exsaniari
patiently and without groan as-if another's bodies to-be-drained
patiuntur, ita tu nunc debes fortiter praebere te curationi.
allow so you now ought bravely to-offer yourself to-treatment

3.2 Lamentationes quidem et heiulatus et alia, per quae
Lamentations indeed and wailings and other-things through which
fere muliebris dolor tumultuatur, amove; perdidisti enim
generally womanly grief makes-uproar remove you-have-wasted for
tot mala, si nondum misera esse didicisti. ecquid
so-many evils if not-yet wretched to-be you-have-learned at-all
videor non timide tecum egisse? nihil tibi subduxi
do-I-seem not timidly with-you to-have-dealt nothing from-you I-have-withdrawn
ex malis tuis, sed omnia coacervata ante te posui.
of evils your but all heaped-up before you I-have-placed

He resolved to conquer her grief, not to evade it, in two steps: first by showing that he suffers nothing that could make him wretched, then by turning to her and proving that her own fortune, which hangs on his, is not heavy either. He begins with what her love most wants to hear: he is not in trouble, and even if the things thought to crush him were real, he would be happier among them. She may believe him: he is not wretched, nor can he be made so.

Magno id animo feci; constitui enim vincere dolorem 4.1
With-great this spirit I-have-done I-have-resolved for to-conquer grief
tuum, non circumscribere. vincam autem, puto, primum si
your not to-circumvent I-shall-conquer moreover I-think first if
ostendero nihil me pati, propter quod ipse dici possim
I-shall-have-shown nothing me to-suffer on-account-of which myself to-be-called I-could
miser, nedum propter quod miseros etiam quos contingo
wretched still-less on-account-of which wretched also those-whom I-touch
faciam, deinde si ad te transiero et probavero ne
I-should-make next if to you I-shall-have-passed and shall-have-proved not
tuam quidem gravem esse fortunam, quae tota ex mea pendet.
your even heavy to-be the-fortune which wholly on mine hangs
Hoc prius adgrediar, quod pietas tua audire gestit, nihil 4.2
This first I-shall-approach which devotion your to-hear longs nothing
mihi mali esse. si potuero, ipsas res, quibus me putat
for-me of-evil to-be if I-shall-be-able the-very things by-which me it-thinks
premi, non esse intolerabiles faciam manifestum; sin id
to-be-pressed not to-be unbearable I-shall-make manifest but-if this
credi non potuerit, at ego mihi ipse magis placebo,
to-be-believed not shall-be-able at-least I to-myself myself more shall-please
quod inter eas res beatus ero, quae miseros solent facere.
because among those things happy I-shall-be which wretched are-wont to-make

4.3 Non est, quod de me aliis credas: ipse tibi,
Not there-is-(reason) that about me others you-should-believe myself to-you
ne quid incertis opinionibus perturberis, indico me non
lest at-all by-uncertain opinions you-be-disturbed I-declare me not
esse miserum. adiciam, quo securior sis, ne fieri
to-be wretched I-shall-add so-that more-secure you-may-be not to-be-made
quidem me posse miserum.
even me to-be-able wretched

V · NEVER TRUSTING FORTUNE

We are born in a good condition if we keep it: nature made happiness need little, and prosperity neither lifts nor adversity casts down the wise man. Seneca claims no wisdom, but he has fled to the wise men's camp, and they bade him stand guard and foresee fortune's every attack, for she is heavy only to those she surprises. He never trusted her even in peace, and kept her gifts where she could take them back without disturbing him; she took them but did not tear them away.

5.1 Bona condicione geniti sumus, si eam non deseruerimus.
In-a-good condition born we-are if it not we-shall-have-deserted
id egit rerum natura, ut ad bene vivendum non magno
this has-aimed-at of-things nature that for well living not of-great
apparatu opus esset: unusquisque facere se beatum
equipment need there-should-be each-one to-make himself happy
potest. leve momentum in adventiciis rebus est et quod in
can slight the-weight in external things is and which in
neutram partem magnas vires habeat: nec secunda sapientem
neither direction great force may-have nor prosperous-things the-wise-man
evehunt nec adversa demittunt; laboravit enim semper, ut in
lift-up nor adverse-things cast-down he-has-labored for always that in
se plurimum poneret, ut a se omne gaudium peteret.
himself the-most he-might-place that from himself all joy he-might-seek

Quid ergo? sapientem esse me dico? minime; nam id 5.2
What then wise to-be myself do-I-say by-no-means for this
quidem si profiteri possem, non tantum negarem miserum
indeed if to-profess I-could not only I-would-deny wretched
esse me, sed omnium fortunatissimum et in vicinum
to-be myself but of-all the-most-fortunate and into the-vicinity
deo perductum praedicarem: nunc, quod satis est ad omnis
to-god brought I-would-proclaim now what enough is for all
miserias leniendas, sapientibus me viris dedi et nondum
miseries softening to-wise myself men I-have-given and not-yet
in auxilium mei validus in aliena castra confugi, eorum
for the-help of-myself strong into another's camp I-have-fled of-those
scilicet, qui facile se ac suos tuentur.
namely who easily themselves and their-own protect
Illi me iusserunt stare adsidue velut in praesidio positum et 5.3
They me have-ordered to-stand constantly as-if on guard posted and
omnis conatus fortunae, omnis impetus prospicere multo ante
all the-attempts of-fortune all the-assaults to-foresee by-much earlier
quam incurrant. illis gravis est, quibus repentina est: facile
than they-attack to-those heavy she-is to-whom sudden she-is easily
eam sustinet, qui semper expectat. nam et hostium adventus
her bears who always expects for also of-enemies the-arrival
eos prosternit, quos inopinantis occupavit; at qui futuro
those lays-low whom unsuspecting it-has-seized but who for-coming
se bello ante bellum paraverunt, conpositi et aptati
themselves war before the-war have-prepared composed and fitted
primum, qui tumultuosissimus est, ictum facile excipiunt.
the-first which most-turbulent is blow easily receive
Numquam ego fortunae credidi, etiam cum videretur pacem 5.4
Never I fortune have-trusted even when she-seemed peace
agere; omnia illa, quae in me indulgentissime conferebat,
to-keep all those-things which on me most-indulgently she-bestowed

pecuniam, honores, gratiam, eo loco posui, unde posset
money honors influence in-such a-place I-put whence she-could
sine motu meo repetere. intervallum inter illa et me
without disturbance my to-take-back an-interval between them and me
magnum habui; itaque abstulit illa, non avolsit. neminem
great I-have-kept and-so she-has-taken-away them not torn-away no-one
adversa fortuna comminuit, nisi quem secunda decepit.
adverse fortune crushes unless whom prosperous has-deceived

5.5 Illi qui munera eius velut sua et perpetua amaverunt,
Those who the-gifts her as-if their-own and perpetual have-loved
qui se suspici propter illa voluerunt, iacent et
who themselves to-be-looked-up-to because-of them have-wished lie-low and
maerent, cum vanos et pueriles animos, omnis solidae
grieve when empty and childish minds of-all solid
voluptatis ignaros, falsa et mobilia oblectamenta destituunt:
pleasure ignorant false and fickle delights desert
at ille, qui se laetis rebus non inflavit, nec mutatis
but he who himself by-happy things not has-puffed-up nor by-changed-ones
contrahit. adversus utrumque statum invictum animum tenet
contracts against either state unconquered mind holds
exploratae iam firmitatis; nam in ipsa felicitate, quid
of-tested already firmness for in the-very prosperity what
contra infelicitatem valeret, expertus est.
against adversity it-might-avail tested he-has

5.6 Itaque ego in illis, quae omnes optant, existimavi semper
And-so I in those-things which all desire have-judged always
nihil veri boni inesse, tum inania et specioso ac
nothing of-true good to-be-in-them then empty and with-showy and
deceptorio fuco circumlita inveni, intra nihil habentia
deceptive paint smeared-round I-have-found within nothing having
fronti suae simile: nunc in his, quae mala vocantur,
to-face their-own like now in these-things which evils are-called

nihil tam terribile ac durum invenio quam opinio volgi
nothing so terrible and harsh I-find as the-opinion of-the-crowd
minabatur. verbum quidem ipsum persuasione quadam et
was-threatening the-word indeed itself by-persuasion a-certain and
consensu iam asperius ad aures venit et audientis tamquam
by-agreement already more-harshly to the-ears comes and the-hearers as-if
triste et execrabile ferit: ita enim populus iussit; sed
grim and accursed strikes so for the-people has-ordered but
populi scita ex magna parte sapientes abrogant.
of-the-people the-decrees in great part the-wise repeal

VI · THE RESTLESS MIND

What is exile? A change of place. To lack one's country seems unbearable, yet most of Rome's vast crowd came from elsewhere, drawn by ambition, duty, luxury, study, or trade; every place of exile, even the barren islands, has someone who stays by choice, and this rock of Corsica holds more foreigners than citizens. Some say the human mind longs for change, since it comes from the heavenly spirit, and the heavenly things are always in motion: the stars and the sun travel ceaselessly, and man's mind, made of the same seeds, need not resent migration.

Remoto ergo iudicio plurium, quos prima rerum species, 6.1
Set-aside therefore the-judgment of-the-many whom the-first of-things appearance
utcumque credita est, aufert, videamus, quid sit exilium.
however believed it-has-been carries-off let-us-see what is exile
nempe loci commutatio. ne angustare videar vim eius
surely of-place a-change lest to-narrow I-seem the-force its
et quidquid pessimum in se habet subtrahere, hanc
and whatever worst in itself it-has to-withdraw this
commutationem loci sequuntur incommoda: paupertas,
change of-place follow disadvantages poverty

ignominia, contemptus. adversus ista postea confligam;
disgrace contempt against these later I-shall-fight
interim primum illud intueri volo, quid acerbi adferat
meanwhile first that to-look-at I-wish what of-bitterness may-bring
ipsa loci commutatio.
the-very of-place change

6.2 'Carere patria intolerabile est.' aspice agedum hanc
To-lack one's-country unbearable is look come this
frequentiam, cui vix urbis immensae tecta sufficiunt:
throng for-which scarcely of-the-city immense the-roofs suffice
maxima pars istius turbae patria caret. ex municipiis
the-greatest part of-that crowd a-country lacks from towns
et coloniis suis, ex toto denique orbe terrarum
and colonies their-own from the-whole in-short circle of-lands
confluxerunt: alios adduxit ambitio, alios necessitas officii
they-have-flowed-together some has-brought ambition others the-necessity of-office
publici, alios inposita legatio, alios luxuria opportunum et
public others imposed embassy others luxury a-convenient and
opulentum vitiis locum quaerens, alios liberalium studiorum
rich for-vices place seeking others of-liberal studies
cupiditas, alios spectacula; quosdam traxit amicitia, quosdam
desire others the-shows some has-drawn friendship some
industria laxam ostendendae virtuti nancta materiam; quidam
industry ample for-showing virtue having-found field some
venalem formam attulerunt, quidam venalem eloquentiam—:
salable beauty have-brought some salable eloquence

6.3 Nullum non hominum genus concucurrit in urbem et
No not of-men kind has-run-together into the-city both
virtutibus et vitiis magna pretia ponentem. iube istos omnes ad
on-virtues and on-vices great prices setting order those all to
nomen citari et 'unde domo' quisque sit quaere: videbis
name to-be-called and whence from-home each may-be ask you-will-see

maiorem partem esse, quae relictis sedibus suis venerit in
the-greater part to-be which left homes its-own has-come into
maximam quidem ac pulcherrimam urbem, non tamen suam.
the-greatest indeed and most-beautiful city not yet its-own
Deinde ab hac civitate discede, quae veluti communis 6.4
Next from this city depart which as-it-were common
potest dici, omnes urbes circumi: nulla non magnam
can to-be-called all cities go-round none not a-great
partem peregrinae multitudinis habet. transi ab iis, quarum
part of-foreign multitude has pass from those whose
amoena positio et opportunitas regionis plures adlicit;
pleasant position and convenience of-region more attracts
deserta loca et asperrimas insulas, Sciathum et Seriphum,
desert places and the-roughest islands Sciathus and Seriphus
Gyarum et Cossuran, percense: nullum invenies exilium,
Gyara and Cossura survey no you-will-find exile
in quo non aliquis animi causa moretur.
in which not someone of-mind for-the-sake may-stay
Quid tam nudum inveniri potest, quid tam abruptum 6.5
What so bare to-be-found can what so sheer
undique quam hoc saxum? quid ad copias respicienti ieiunius?
on-all-sides as this rock what to resources for-one-looking more-barren
quid ad homines inmansuetius? quid ad ipsum loci
what as-to men more-savage what as-to the-very of-the-place
situm horridius? quid ad caeli naturam intemperantius?
site more-rugged what as-to of-sky nature more-intemperate
plures tamen hic peregrini quam cives consistunt. usque
more yet here foreigners than citizens reside so
eo ergo commutatio ipsa locorum gravis non est, ut hic
far therefore change itself of-places heavy not is that this
quoque locus a patria quosdam abduxerit.
also place from (their)-country some has-drawn-away

6.6 Invenio qui dicant inesse naturalem quandam inritationem
I-find those-who say to-be-in natural a-certain stimulus
animis commutandi sedes et transferendi domicilia; mobilis
in-minds of-changing abodes and of-moving dwellings restless
enim et inquieta homini mens data est, nusquam se tenet,
for and unquiet to-man a-mind given has-been nowhere itself it-holds
spargitur et cogitationes suas in omnia nota atque ignota
it-is-scattered and thoughts its-own into all-things known and unknown
dimittit, vaga et quietis inpatiens et novitate rerum laetissima.
sends-out roving and of-rest impatient and in-novelty of-things most-delighting

6.7 Quod non miraberis, si primam eius originem aspexeris:
Which not you-will-wonder-at if first its origin you-look-at
non est ex terreno et gravi concreta corpore, ex illo caelesti
not is from earthy and heavy compacted body from that heavenly
spiritu descendit; caelestium autem natura semper in motu
spirit it-has-descended of-heavenly-things moreover the-nature always in motion
est, fugit et velocissimo cursu agitur. aspice sidera mundum
is it-flees and in-swiftest course is-driven look-at the-stars the-world
inlustrantia: nullum eorum perstat. sol labitur adsidue et
illuminating none of-them stands-still the-sun glides constantly and
locum ex loco mutat et, quamvis cum universo vertatur, in
place from place changes and although with the-universe it-turns into
contrarium nihilo minus ipsi mundo refertur, per
opposite by-nothing less to-the-very world it-is-borne-back through
omnis signorum partes discurrit, numquam resistit: perpetua
all of-the-signs the-parts it-runs never stops perpetual
eius agitatio et aliunde alio commigratio est.
its motion and from-one-place to-another migration is

6.8 Omnia volvuntur semper et in transitu sunt; ut lex et naturae
All-things revolve always and in passage are as law and of-nature
necessitas ordinavit, aliunde alio deferuntur; cum per
necessity has-ordained from-one-place to-another they-are-borne when through

certa annorum spatia orbes suos explicuerint, iterum ibunt
fixed of-years spaces orbits their-own they-have-unrolled again they-will-go
per quae venerant: i nunc et humanum animum ex isdem,
through which they-had-come go now and human the-mind from the-same
quibus divina constant, seminibus compositum moleste ferre
of-which divine-things consist seeds composed ill to-bear
transitum ac migrationem puta, cum dei natura adsidua
passage and migration think when of-god nature by-constant
et citatissima commutatione vel delectet se vel conservet.
and swiftest change either delights itself or preserves

VII · WHOLE PEOPLES ON THE MOVE

Whole nations have changed their homes: Greek cities stand among barbarians, Macedonian is spoken among the Indians, Miletus founded seventy-five cities, southern Italy was Greater Greece, and Tyrians, Carthaginians, Greeks, and Gauls settled abroad. Wars, sedition, overpopulation, plague, earthquake, or a fertile coast drove them. Rome itself traces itself to an exile, and its colonies spread everywhere. Corsica has changed peoples often: Greeks, Ligurians, Spaniards, two Roman colonies; scarcely any land still holds its natives.

A caelestibus agedum te ad humana converte: videbis 7.1
From heavenly-things come yourself to human-things turn you-will-see
gentes populosque universos mutasse sedem. quid sibi
nations and-peoples entire to-have-changed abode what for-themselves
volunt in mediis barbarorum regionibus Graecae urbes? quid
want in the-midst of-barbarians regions Greek cities what
inter Indos Persasque Macedonicus sermo? Scythia et totus
among the-Indians and-Persians the-Macedonian speech Scythia and whole
ille ferarum indomitarumque gentium tractus civitates Achaiae
that of-wild and-untamed nations tract cities of-Achaea

Ponticis inpositas litoribus ostentat: non perpetuae hiemis
Pontic set-on shores displays not of-perpetual winter
saevitia, non hominum ingenia ad similitudinem caeli
the-severity not of-men the-dispositions to likeness of-sky
sui horrentia transferentibus domos suas obstiterunt.
their-own bristling to-those-moving homes their-own have-stood-in-the-way

7.2 Atheniensis in Asia turba est; Miletus quinque et septuaginta
Athenian in Asia a-crowd is Miletus five and seventy
urbium populum in diversa effudit; totum Italiae latus,
of-cities the-people into different-places has-poured-out whole of-Italy the-side
quod infero mari adluitur, maior Graecia fuit. Tuscos
which by-the-lower sea is-washed greater Greece was the-Etruscans
Asia sibi vindicat; Tyrii Africam incolunt, Hispaniam
Asia for-itself claims the-Tyrians Africa inhabit Spain
Poeni; Graeci se in Galliam immiserunt, in
the-Carthaginians the-Greeks themselves into Gaul have-thrust into
Graeciam Galli; Pyrenaeus Germanorum transitus non
Greece the-Gauls the-Pyrenees of-the-Germans the-passage not
inhibuit—:
has-checked

7.3 Per invia, per incognita versavit se humana levitas.
Through pathless-places through unknown-places has-turned itself human restlessness
liberos coniugesque et graves senio parentes traxerunt. alii
children and-wives and heavy with-age parents they-dragged some
longo errore iactati non iudicio elegerunt locum, sed
by-long wandering tossed not by-judgment chose a-place but
lassitudine proximum occupaverunt, alii armis sibi ius
from-weariness the-nearest seized others by-arms for-themselves right
in aliena terra fecerunt; quasdam gentes, cum ignota
in another's land made some nations when unknown-places

peterent, mare hausit, quaedam ibi consederunt, ubi illas
they-sought the-sea swallowed some there settled where them
rerum omnium inopia deposuit.
of-things all lack set-down
Nec omnibus eadem causa relinquendi quaerendique patriam 7.4
Nor for-all the-same cause of-leaving and-seeking a-country
fuit: alios excidia urbium suarum hostilibus armis elapsos
was some the-destructions of-cities their-own by-hostile arms escaped
in aliena spoliatos suis expulerunt; alios domestica
into others'-lands stripped of-their-own drove-out others domestic
seditio summovit; alios nimia superfluentis populi frequentia
sedition removed others excessive of-overflowing population the-crowding
ad exonerandas vires emisit; alios pestilentia aut frequentes
for relieving strength sent-out others plague or frequent
terrarum hiatus aut aliqua intoleranda infelicis soli vitia
of-earth gapings or some unbearable of-unlucky soil defects
eiecerunt; quosdam fertilis orae et in maius laudatae fama
cast-out some of-a-fertile coast and to greater praised the-report
conrupit. alios alia causa excivit domibus suis:
corrupted others another cause called-out from-homes their-own
Illud utique manifestum est, nihil eodem loco mansisse, 7.5
That at-any-rate manifest is nothing in-the-same place to-have-remained
quo genitum est. adsiduus generis humani discursus
where born it-was continual of-the-race human running-about
est; cotidie aliquid in tam magno orbe mutatur: nova
is daily something in so great a-world is-changed new
urbium fundamenta iaciuntur, nova gentium nomina extinctis
of-cities foundations are-laid new of-nations names extinguished
prioribus aut in accessionem validioris conversis oriuntur.
the-former or into an-addition of-a-stronger turned arise

omnes autem istae populorum transportationes quid aliud
all moreover these of-peoples transportations what else
quam publica exilia sunt?
than public exiles are

7.6 Quid te tam longo circumitu traho? quid interest enumerare
Why you so long by-a-detour do-I-drag what matters-it to-enumerate
Antenorem Patavi conditorem et Euandrum in ripa
Antenor of-Patavium the-founder and Evander on the-bank
Tiberis regna Arcadum conlocantem? quid Diomeden
of-the-Tiber the-kingdom of-the-Arcadians placing what Diomedes
aliosque, quos Troianum bellum victos simul victoresque
and-others whom the-Trojan war conquered at-once and-conquerors
per alienas terras dissipavit?
through foreign lands scattered

7.7 Romanum imperium nempe auctorem exulem respicit,
Roman the-empire surely as-founder an-exile looks-back-to
quem profugum capta patria, exiguas reliquias trahentem
whom a-fugitive captured (his)-country scanty remnants dragging
necessitas et victoris metus longinqua quaerentem in Italiam
necessity and of-the-victor the-fear distant-places seeking to Italy
detulit. hic deinde populus quot colonias in omnem
brought this then people how-many colonies into every
provinciam misit! ubicumque vicit Romanus, habitat.
province has-sent wherever has-conquered the-Roman dwells
ad hanc commutationem locorum libentes nomina dabant et
for this change of-places willingly names they-gave and
relictis aris suis trans maria sequebatur colonos senex.
left altars their-own across the-seas followed the-colonists the-old-man

7.8 Res quidem non desiderat plurium enumerationem; unum
The-matter indeed not requires of-more enumeration one
tamen adiciam, quod in oculos se ingerit: haec ipsa insula
yet I-shall-add which into the-eyes itself thrusts this very island

saepe iam cultores mutavit. ut antiquiora, quae vetustas
often already inhabitants has-changed that older-things which antiquity
obduxit, transeam, Phocide relicta Graii, qui nunc Massiliam
has-covered I-may-pass-over Phocis left the-Greeks who now Massilia
incolunt, prius in hac insula consederunt, ex qua quid eos
inhabit first on this island settled from which what them
fugaverit, incertum est, utrum caeli gravitas an praepotentis
drove-away uncertain is whether of-the-sky the-heaviness or of-very-powerful
Italiae conspectus an natura inportuosi maris; nam in causa non
Italy the-sight or the-nature of-harborless sea for in cause not
fuisse feritatem accolarum eo apparet, quod maxime tunc
to-have-been the-savagery of-the-neighbors from-this appears that most-of-all then
trucibus et inconditis Galliae populis se interposuerunt.
fierce and uncivilized of-Gaul among-peoples themselves they-placed
Transierunt deinde Ligures in eam, transierunt et Hispani, 7.9
Crossed then the-Ligurians to it crossed also the-Spaniards
quod ex similitudine ritus apparet: eadem enim tegmenta
which from the-likeness of-custom appears the-same for coverings
capitum idemque genus calciamenti quod Cantabris est,
of-heads and-the-same kind of-footwear which for-the-Cantabrians is
et verba quaedam; nam totus sermo conversatione Graecorum
and words certain for whole the-speech by-dealings of-the-Greeks
Ligurumque a patrio descivit. deductae deinde sunt duae
and-Ligurians from (its)-native has-departed led-out then were two
civium Romanorum coloniae, altera a Mario, altera a Sulla:
of-citizens Roman colonies one by Marius the-other by Sulla
totiens huius aridi et spinosi saxi mutatus est populus!
so-often of-this arid and thorny rock changed has-been the-people
Vix denique invenies ullam terram, quam etiamnunc 7.10
Scarcely in-short you-will-find any land which still
indigenae colant; permixta omnia et insiticia sunt. alius
natives inhabit mixed all-things and grafted are one

alii successit: hic concupivit, quod illi fastidio
to-another has-succeeded this-one has-coveted what to-that-one for-disgust
fuit; ille unde expulerat, eiectus est. ita fato placuit,
was that-one whence he-had-expelled cast-out has-been so to-fate it-has-pleased
nullius rei eodem semper loco stare fortunam.
of-no thing in-the-same always place to-stand the-fortune

VIII · WHEREVER WE GO

Varro held it remedy enough that wherever we go we have the same nature of things, and Brutus that exiles may take their virtues with them; together they are strong comfort. Whatever made the universe, god, reason, spirit, or fate, arranged that only the cheapest things fall into another's power, while the best of man lies beyond human reach: the world and the mind that contemplates it. No exile exists within the world; while he can watch the stars, it matters little what ground he treads.

8.1 Adversus ipsam commutationem locorum detractis ceteris
Against the-very change of-places removed the-other
incommodis, quae exilio adhaerent, satis hoc remedii putat
disadvantages which to-exile cling enough this of-remedy thinks
Varro, doctissimus Romanorum, quod, quocumque venimus,
Varro most-learned of-Romans that wherever we-come
eadem rerum natura utendum est; M. Brutus satis hoc
the-same of-things nature to-be-used is Marcus Brutus enough this
putat, quod licet in exilium euntibus virtutes suas
thinks that it-is-allowed into exile to-those-going virtues their-own
secum ferre.
with-themselves to-carry

8.2 Haec etiam si quis singula parum iudicat efficacia ad
These even if anyone singly too-little judges effective for
consolandum exulem, utraque in unum conlata fatebitur
consoling an-exile both into one brought will-admit

plurimum posse. quantulum enim est, quod perdidimus!
very-much to-avail how-little for is what we-have-lost
duo quae pulcherrima sunt, quocumque nos moverimus,
two-things which most-beautiful are wherever we shall-have-moved
sequentur: natura communis et propria virtus.
will-follow nature common and our-own virtue
Id actum est, mihi crede, ab illo, quisquis formator 8.3
This contrived was me believe by him whoever the-fashioner
universi fuit, sive ille deus est potens omnium, sive
of-the-universe was whether he god is powerful over-all or
incorporalis ratio ingentium operum artifex, sive divinus
incorporeal reason of-huge works craftsman or divine
spiritus per omnia maxima ac minima aequali intentione
spirit through all greatest and least with-equal tension
diffusus, sive fatum et immutabilis causarum inter se
diffused or fate and unchangeable of-causes among themselves
cohaerentium series: id, inquam, actum est, ut in alienum
cohering series this I-say contrived was that into another's
arbitrium nisi vilissima quaeque non caderent.
power except the-cheapest each-thing not should-fall
Quidquid optimum homini est, id extra humanam potentiam 8.4
Whatever best for-man is that outside human power
iacet, nec dari nec eripi potest. mundus hic,
lies neither to-be-given nor to-be-snatched can the-world this
quo nihil neque maius neque ornatius rerum natura
than-which nothing neither greater nor more-ordered of-things nature
genuit, et animus contemplator admiratorque mundi, pars
has-produced and the-mind contemplator and-admirer of-the-world part
eius magnificentissima, propria nobis et perpetua et tam
of-it most-magnificent our-own to-us and perpetual and so
diu nobiscum mansura sunt, quam diu ipsi manebimus.
long with-us about-to-remain are as long ourselves we-shall-remain

8.5 Alacres itaque et erecti, quocumque res tulerit, intrepido
Eager and-so and upright wherever affairs shall-have-borne with-fearless
gradu properemus, emetiamur quascumque terras: nullum
step let-us-hasten let-us-traverse whatever lands no
inveniri exilium intra mundum potest; nihil enim, quod
to-be-found exile within the-world can nothing for which
intra mundum est, alienum homini est. undecumque ex
within the-world is foreign to-man is from-everywhere on
aequo ad caelum erigitur acies, paribus intervallis omnia
equal-terms to heaven is-raised the-gaze by-equal intervals all
divina ab omnibus humanis distant.
divine-things from all human-things are-distant

8.6 Proinde, dum oculi mei ab illo spectaculo, cuius insatiabiles
Therefore so-long-as eyes my from that spectacle of-which insatiable
sunt, non abducantur, dum mihi solem lunamque intueri
they-are not are-led-away so-long-as to-me the-sun and-the-moon to-behold
liceat, dum ceteris inhaerere sideribus, dum ortus
it-is-allowed so-long-as on-the-other to-dwell stars so-long-as the-risings
eorum occasusque et intervalla et causas investigare vel
their and-settings and intervals and causes to-investigate either
ocius meandi vel tardius, spectare tot per noctem
more-swiftly of-moving or more-slowly to-watch so-many through the-night
stellas micantis et alias immobiles, alias non in magnum
stars twinkling and some motionless others not into great
spatium exeuntis sed intra suum se circumagentis
space going-out but within their-own themselves turning
vestigium, quasdam subito erumpentis, quasdam igne fuso
track some suddenly bursting-out some with-fire poured-out
praestringentes aciem, quasi decidant, vel longo tractu
dazzling the-sight as-if they-fall or in-a-long trail
cum luce multa praetervolantes, dum cum his sim
with light much flying-past so-long-as with these I-may-be

et caelestibus, qua homini fas est, inmiscear, dum
and with-heavenly-things as-far-as for-man right it-is may-mingle so-long-as
animum ad cognatarum rerum conspectum tendentem in
(my)-mind to of-kindred things the-sight straining on
sublimi semper habeam: quantum refert mea, quid calcem?
high always I-may-have how-much does-it-matter to-me what I-tread-on

IX · MARCELLUS AT MYTILENE

Corsica bears no fruit trees, rivers, or precious metals, but only a narrow mind delights in earthly things; the higher our towers and palaces, the more sky they hide. A hut can be lovelier than temples when the virtues dwell in it. Brutus saw Marcellus in exile at Mytilene living most happily and devoted to study, and felt that he himself was going into exile in leaving him; Caesar sailed past Mytilene rather than see him so, and Marcellus surely told himself that every place is the wise man's country.

'At non est haec terra frugiferarum aut laetarum arborum 9.1
But not is this land of-fruit-bearing or of-flourishing trees
ferax; non magnis nec navigabilibus fluminum alveis
productive not by-great nor navigable of-rivers by-channels
inrigatur; nihil gignit, quod aliae gentes petant, vix ad
it-is-watered nothing it-produces which other nations might-seek scarcely for
tutelam incolentium fertilis; non pretiosus hic lapis caeditur,
the-support of-the-inhabitants fertile not precious here stone is-quarried
non auri argentique venae eruuntur.'
not of-gold and-silver veins are-dug-out
Angustus animus est, quem terrena delectant: ad illa 9.2
Narrow the-mind is which earthly-things delight to those-things
abducendus est, quae ubique aeque apparent, ubique aeque
to-be-led-away it-is which everywhere equally appear everywhere equally

splendent. et hoc cogitandum est, ista veris bonis per
shine and this to-be-considered is these-things to-true goods through
falsa et prave credita obstare. quo longiores porticus
false and wrongly believed stand-in-the-way the longer colonnades
expedierint, quo altius turres sustulerint, quo latius vicos
they-have-laid-out the higher towers they-have-raised the wider streets
porrexerint, quo depressius aestivos specus foderint, quo
they-have-stretched-out the deeper summer caves they-have-dug the
maiori mole fastigia cenationum subduxerint, hoc plus
with-greater mass the-roofs of-dining-halls they-have-raised-up the more
erit, quod illis caelum abscondat.
there-will-be which from-them the-sky may-hide

9.3 In eam te regionem casus eiecit, in qua lautissimum
Into that you region chance has-cast in which the-most-splendid
receptaculum casa est: ne tu pusilli animi es et sordide se
shelter a-but is surely you of-petty mind are and meanly himself
consolantis, si ideo id fortiter pateris, quia Romuli casam
of-(one)-consoling if for-this-reason it bravely you-bear because Romulus' hut
nosti. dic illud potius: 'istud humile tugurium nempe virtutes
you-know say this rather this lowly cottage surely virtues
recipit? iam omnibus templis formosius erit, cum illic
admits already than-all temples more-beautiful it-will-be when there
iustitia conspecta fuerit, cum continentia, cum prudentia,
justice seen shall-have-been when self-control when prudence
pietas, omnium officiorum recte dispensandorum ratio,
piety of-all duties rightly to-be-dealt-out the-method
humanorum divinorumque scientia. nullus angustus est locus,
of-human and-divine-things knowledge no narrow is place
qui hanc tam magnarum virtutium turbam capit; nullum
which this so of-great virtues throng holds no
exilium grave est, in quod licet cum hoc ire comitatu.'
exile heavy is into which it-is-allowed with this to-go company

Brutus in eo libro, quem de virtute composuit, ait se 9.4
Brutus in that book which on virtue he-composed says himself
Marcellum vidisse Mytilenis exulantem et, quantum modo
Marcellus to-have-seen at-Mytilene in-exile and as-far-as only
natura hominis pateretur, beatissime viventem neque umquam
the-nature of-man would-allow most-happily living nor ever
cupidiorem bonarum artium quam illo tempore. itaque
more-eager for-good arts than at-that time and-so
adicit: visum sibi se magis in exilium ire, qui
he-adds to-have-seemed to-himself himself rather into exile to-go who
sine illo rediturus esset, quam illum in exilio relinqui.
without him about-to-return was than him in exile to-be-left
O fortunatiorem Marcellum eo tempore, quo exilium suum 9.5
O more-fortunate Marcellus at-that time when exile his-own
Bruto adprobavit, quam quo rei publicae consulatum!
to-Brutus he-commended than when to-the-thing public (his)-consulship
quantus ille vir fuit, qui effecit, ut aliquis exul sibi
how-great that man was who brought-about that someone an-exile to-himself
videretur, quod ab exule recederet! quantus vir fuit,
should-seem because from an-exile he-was-departing how-great a-man he-was
qui in admirationem sui adduxit hominem etiam Catoni
who into admiration of-himself drew a-man even to-Cato
suo mirandum!
his-own to-be-admired
Idem Brutus ait C. Caesarem Mytilenas praetervectum, 9.6
The-same Brutus says Gaius Caesar Mytilene sailed-past
quia non sustineret videre deformatum virum. illi quidem
because not he-could-bear to-see disfigured the-man for-him indeed
reditum inpetravit senatus publicis precibus tam sollicitus ac
return obtained the-senate by-public prayers so anxious and
maestus, ut omnes illo die Bruti habere animum viderentur
sad that all on-that day of-Brutus to-have the-mind seemed

et non pro Marcello sed pro se deprecari, ne exules
and not for Marcellus but for themselves to-plead lest exiles
essent, si sine illo fuissent; sed plus multo consecutus
they-should-be if without him they-had-been but more by-much gained
est, quo die illum exulem Brutus relinquere non potuit,
he-has on-which day him an-exile Brutus to-leave not could
Caesar videre. contigit enim illi testimonium utriusque:
Caesar to-see it-befell for to-him the-testimony of-each
Brutus sine Marcello reverti se doluit, Caesar erubuit.
Brutus without Marcellus to-return himself grieved Caesar blushed

9.7 Num dubitas, quin se ille Marcellus tantus vir sic
Surely-not do-you-doubt that himself that Marcellus so-great a-man thus
ad tolerandum aequo animo exilium saepe adhortatus sit:
to enduring with-even mind exile often exhorted has
'quod patria cares, non est miserum. ita te disciplinis
because (your)-country you-lack not it-is wretched so yourself in-studies
imbuisti, ut scires omnem locum sapienti viro
you-have-steeped that you-should-know every place for-the-wise man
patriam esse. quid porro? hic, qui te expulit, non ipse per
a-country to-be what further he who you expelled not himself for
annos decem continuos patria caruit? propagandi sine
years ten continuous (his)-country lacked of-extending without
dubio imperii causa: sed nempe caruit.
doubt of-empire for-the-sake but surely he-lacked

9.8 Nunc ecce trahit illum ad se Africa resurgentis belli
Now behold draws him to itself Africa of-reviving war
minis plena, trahit Hispania, quae fractas et adflictas
with-threats full draws Spain which broken and crushed
partes refovet, trahit Aegyptus infida, totus denique orbis,
parties nurses draws Egypt faithless the-whole in-short world
qui ad occasionem concussi imperii intentus est. cui
which for the-opportunity of-shaken empire intent is which

primum rei occurret? cui parti se opponet? aget
first matter will-he-meet which part himself will-he-oppose will-drive
illum per omnes terras victoria sua. illum suspiciant
him through all lands victory his-own him let-them-look-up-to
et colant gentes: tu vive Bruto miratore contentus!'
and revere the-nations you live with-Brutus as-admirer content

X · GLUTTONS AND APICIUS

Marcellus bore exile unchanged though poverty followed it, and poverty is no evil to anyone not yet mad with greed, since the body's needs are few: cold to be kept off, hunger and thirst to be quenched. Gluttons ransack the world for birds and fish, vomit to eat and eat to vomit; Gaius spent ten million sesterces on one dinner. Our ancestors ate simply and swore by earthen gods, and the dictator who received the Samnite envoys was turning the cheapest food on his hearth. Apicius poured a hundred million into his kitchen, then poisoned himself when ten million remained. Desire is never satisfied, nature with little, so no exile is too barren to feed a man.

Bene ergo exilium tulit Marcellus nec quicquam in animo 10.1
Well therefore exile bore Marcellus nor anything in mind
eius mutavit loci mutatio, quamvis eam paupertas sequeretur:
his changed of-place the-change although it poverty followed
in qua nihil mali esse, quisquis modo nondum pervenit in
in which nothing of-evil to-be whoever only not-yet has-come into
insaniam omnia subvertentis avaritiae atque luxuriae, intellegit.
the-madness all-things overturning of-avarice and of-luxury understands
quantulum enim est, quod in tutelam hominis necessarium sit!
how-little for is which for the-support of-man necessary may-be
et cui deesse hoc potest ullam modo virtutem habenti?
and to-whom to-be-lacking this can any only virtue having

10.2 Quod ad me quidem pertinet, intellego me non opes sed
What to me indeed pertains I-understand myself not wealth but
occupationes perdidisse. corporis exigua desideria sunt: frigus
occupations to-have-lost of-the-body slight the-desires are cold
summoveri volt, alimentis famem ac sitim extinguere;
to-be-kept-off it-wishes by-food hunger and thirst to-quench
quidquid extra concupiscitur, vitiis, non usibus laboratur.
whatever beyond is-coveted for-vices not for-uses is-labored
non est necesse omne perscrutari profundum nec strage
not it-is necessary every to-search-out depth nor with-slaughter
animalium ventrem onerare nec conchylia ultimi maris
of-animals the-belly to-load nor shellfish of-the-farthest sea
ex ignoto litore eruere: dii istos deaeque perdant,
from an-unknown shore to-dig-up the-gods them and-the-goddesses may-destroy
quorum luxuria tam invidiosi imperii fines transcendit!
whose luxury so envied of-an-empire the-bounds oversteps

10.3 Ultra Phasin capi volunt, quod ambitiosam popinam
Beyond the-Phasis to-be-caught they-wish what an-ostentatious cookshop
instruat, nec piget a Parthis, a quibus nondum poenas
may-furnish nor does-it-irk from the-Parthians from whom not-yet satisfaction
repetimus, aves petere. undique convehunt omnia, nota
we-exact birds to-seek from-everywhere they-bring-together all-things known
ignota, fastidienti gulae; quod dissolutus deliciis stomachus
unknown for-the-fastidious gullet what dissolute by-delicacies the-stomach
vix admittat, ab ultimo portatur oceano; vomunt ut
scarcely may-admit from the-farthest is-carried ocean they-vomit that
edant, edunt ut vomant, et epulas, quas toto
they-may-eat they-eat that they-may-vomit and the-feasts which in-the-whole
orbe conquirunt, nec concoquere dignantur. ista si quis
world they-search-out not to-digest they-deign these-things if anyone
despicit, quid illi paupertas nocet? si quis concupiscit,
despises what to-him poverty harms if anyone covets

illi paupertas etiam prodest: invitus enim sanatur et,
to-him poverty even is-useful against-his-will for he-is-cured and
si remedia ne coactus quidem recipit, interim certe, dum
if remedies not compelled even he-accepts meanwhile at-least while
non potest velle, nolenti similis est.
not he-can to-wish to-one-unwilling like he-is
C. Caesar, quem mihi videtur rerum natura edidisse, 10.4
Gaius Caesar whom to-me seems of-things nature to-have-produced
ut ostenderet, quid summa vitia in summa fortuna possent,
that it-might-show what the-highest vices in the-highest fortune could
centiens sestertio cenavit uno die; et in hoc omnium
with-ten-million sesterces he-dined in-one day and in this of-all
adiutus ingenio vix tamen invenit, quomodo trium
helped by-the-wit scarcely yet he-found how of-three
provinciarum tributum una cena fieret.
provinces the-tribute at-one dinner might-be-made
O miserabiles, quorum palatum nisi ad pretiosos cibos non 10.5
O wretched-men whose palate unless to costly foods not
excitatur! pretiosos autem non eximius sapor aut aliqua
is-roused costly moreover not an-exceptional flavor or some
faucium dulcedo sed raritas et difficultas parandi facit. alioqui,
of-the-throat sweetness but rarity and the-difficulty of-procuring makes otherwise
si ad sanam illis mentem placeat reverti, quid opus est
if to sound for-them mind it-should-please to-return what need is-there
tot artibus ventri servientibus? quid mercaturis? quid
of-so-many arts to-the-belly serving what of-trading what
vastatione silvarum? quid profundi perscrutatione? passim iacent
of-the-ravaging of-forests what of-the-depth of-the-searching everywhere lie
alimenta, quae rerum natura omnibus locis disposuit, sed haec
foods which of-things nature in-all places has-set-out but these

velut caeci transeunt et omnes regiones pervagantur, maria
as-if blind they-pass-by and all regions wander-through seas
traiciunt et, cum famem exiguo possint sedare, magno inritant.
they-cross and when hunger with-little they-could allay with-much they-provoke

10.6 Libet dicere: 'quid deducitis naves? quid manus et
It-pleases-me to-say why launch-you ships why hands both
adversus feras et adversus homines armatis? quid tanto
against wild-beasts and against men arm-you why with-so-great
tumultu discurritis? quid opes opibus adgeritis? non voltis
uproar run-you-about why wealth on-wealth heap-you not do-you-wish
cogitare, quam parva vobis corpora sint? nonne furor et
to-consider how small for-you bodies are surely madness and
ultimus mentium error est, cum tam exiguum capias, cupere
the-utmost of-minds error is-it when so little you-can-hold to-desire
multum? licet itaque augeatis census, promoveatis
much it-is-allowed and-so you-may-increase fortunes you-may-extend
fines: numquam tamen corpora vestra laxabitis. cum
boundaries never yet bodies your will-you-enlarge when
bene cesserit negotiatio, multum militia rettulerit, cum
well has-turned-out trade much warfare has-brought-back when
indagati undique cibi coierint, non habebitis, ubi
hunted from-everywhere foods have-come-together not you-will-have where
istos apparatus vestros conlocetis.
those preparations your you-may-put

10.7 Quid tam multa conquiritis? scilicet maiores nostri,
Why so many-things search-you-out namely ancestors our
quorum virtus etiamnunc vitia nostra sustentat, infelices
whose virtue still vices our sustains unhappy
erant, qui sibi manu sua parabant cibum, quibus
were who for-themselves with-hand their-own prepared food for-whom
terra cubile erat, quorum tecta nondum auro fulgebant,
the-earth a-bed was whose roofs not-yet with-gold were-gleaming

quorum templa nondum gemmis nitebant: itaque tunc per
whose temples not-yet with-gems were-shining and-so then by
fictiles deos religiose iurabatur; qui illos invocaverant,
earthen gods scrupulously oaths-were-sworn those-who them had-invoked
ad hostem morituri, ne fallerent, redibant.
to the-enemy about-to-die lest they-should-deceive returned
Scilicet minus beate vivebat dictator noster, qui Samnitium 10.8
Namely less happily lived dictator our who of-the-Samnites
legatos audît, cum vilissimum cibum in foco ipse manu
the-envoys heard while the-cheapest food on the-hearth himself with-hand
sua versaret, illa, qua iam saepe hostem percusserat
his-own was-turning that with-which already often the-enemy he-had-struck
laureamque in Capitolini Iovis gremio reposuerat, quam
and-the-laurel in of-Capitoline Jupiter the-lap he-had-laid-back than
Apicius nostra memoria vixit, qui in ea urbe, ex qua
Apicius in-our memory lived who in that city from which
aliquando philosophi velut corruptores iuventutis abire
once philosophers as-if corrupters of-youth to-depart
iussi sunt, scientiam popinae professus disciplina sua
ordered were the-science of-the-cookshop having-professed with-teaching his-own
saeculum infecit.' cuius exitum nosse operae pretium est.
the-age infected whose end to-know of-effort worth is
Cum sestertium milliens in culinam coniecisset, cum 10.9
When sesterces a-hundred-million into (his)-kitchen he-had-thrown when
tot congiaria principum et ingens Capitolii vectigal
so-many largesses of-the-emperors and huge of-the-Capitol the-revenue
singulis comisationibus exsorpsisset, aere alieno oppressus
at-single revels he-had-swallowed by-money another's oppressed
rationes suas tunc primum coactus inspexit: superfuturum
accounts his-own then first compelled he-inspected about-to-be-left

sibi sestertium centiens computavit et velut in ultima fame
to-himself sesterces ten-million he-reckoned and as-if in utmost famine
victurus, si in sestertio centiens vixisset, veneno vitam finivit.
about-to-live if on sesterces ten-million he-had-lived by-poison (his)-life he-ended
10.10 Quanta luxuria erat, cui centiens sestertium egestas fuit!
How-great luxury it-was for-whom ten-million sesterces poverty was
i nunc et puta pecuniae modum ad rem pertinere, non
go now and think of-money the-measure to the-matter to-pertain not
animi. sestertium centiens aliquis extimuit et, quod alii
of-the-mind sesterces ten-million someone has-dreaded and what others
voto petunt, veneno fugit! illi vero tam pravae mentis
by-prayer seek by-poison has-fled to-that indeed so of-depraved of-mind
homini ultima potio saluberrima fuit: tunc venena edebat
man the-last drink most-wholesome was then poisons he-was-eating
bibebatque, cum immensis epulis non delectaretur tantum,
and-drinking when in-immense feasts not he-delighted only
sed gloriaretur, cum vitia sua ostentaret, cum civitatem in
but gloried when vices his-own he-displayed when the-city to
luxuriam suam converteret, cum iuventutem ad imitationem
luxury his-own he-turned when the-youth to imitation
sui sollicitaret etiam sine malis exemplis per se docilem.
of-himself he-incited even without bad examples by itself teachable
10.11 Haec accidunt divitias non ad rationem revocantibus,
These-things happen riches not to reason to-those-recalling
cuius certi fines sunt, sed ad vitiosam consuetudinem, cuius
whose fixed limits are but to vicious custom whose
inmensum et incomprensibile arbitrium est. cupiditati nihil
immense and incomprehensible discretion is to-desire nothing
satis est, naturae satis est etiam parum. nullum ergo
enough is to-nature enough is even too-little no therefore

paupertas exulis incommodum habet; nullum enim tam inops
poverty of-an-exile disadvantage has no for so poor
exilium est, quod non alendo homini abunde fertile sit.
exile is which not for-feeding a-man abundantly fertile may-be

XI · THE MIND MAKES RICH

The exile will want clothing and a house only for use; nature made nothing laborious that she made necessary. If he wants purple and gold, his poverty is his own fault, and restoring his losses would not cure a desire born of vice, a fever rather than a thirst. Within nature's measure no one feels poverty, and outside it riches will not help. The mind makes men rich, and the mind, free and akin to the gods, cannot be exiled; only the body is a prison.

'At vestem ac domum desideraturus est exsul.' haec 11.1
But clothing and a-house about-to-miss is the-exile these-things
quoque ad usum tantum desiderabit: neque tectum ei
also for use only be-will-miss nor a-roof to-him
deerit neque velamentum; aeque enim exiguo tegitur
will-be-lacking nor a-covering equally for with-little is-covered
corpus quam alitur; nihil homini natura, quod necessarium
the-body as it-is-fed nothing for-man nature which necessary
faciebat, fecit operosum.
it-was-making has-made laborious
Sed desiderat saturatam multo conchylio purpuram, intextam 11.2
But he-misses steeped with-much shellfish purple woven
auro variisque et coloribus distinctam et artibus: non
with-gold and-with-various both colors decorated and arts not
fortunae iste vitio, sed suo pauper est. etiam si
of-fortune that-man by-the-fault but by-his-own poor is even if
illi quidquid amisit restitueris, nihil ages; plus
to-him whatever he-has-lost you-should-restore nothing you-will-achieve more

enim restituendo deerit ex eo, quod cupit, quam
for on-restoring will-be-lacking from that which he-covets than
exsuli ex eo, quod habuit.
to-the-exile from that which he-had

11.3 Sed desiderat aureis fulgentem vasis supellectilem et
But he-misses with-golden gleaming vessels furniture and
antiquis nominibus artificum argentum nobile, aes paucorum
by-ancient names of-artists silver famous bronze of-a-few
insania pretiosum et servorum turbam, quae quamvis
by-the-madness precious and of-slaves a-crowd which however
magnam domum angustet, iumentorum corpora differta et
large a-house may-crowd of-beasts-of-burden bodies stuffed and
coacta pinguescere et nationum omnium lapides: ista
forced to-grow-fat and of-nations all the-stones those-things
congerantur licet, numquam explebunt inexplebilem animum,
may-be-heaped-up though never will-they-fill insatiable the-mind
non magis quam ullus sufficiet umor ad satiandum eum,
no more than any will-suffice moisture for sating him
cuius desiderium non ex inopia, sed ex aestu ardentium
whose desire not from want but from the-heat of-burning
viscerum oritur; non enim sitis illa, sed morbus est.
vitals arises not for thirst that but disease it-is

11.4 Nec hoc in pecunia tantum aut alimentis evenit; eadem
Nor this in money only or food happens the-same
natura est in omni desiderio, quod modo non ex inopia,
nature is in every desire which only not from want
sed ex vitio nascitur: quidquid illi congesseris, non
but from vice is-born whatever on-it you-shall-have-heaped not
finis erit cupiditatis, sed gradus. qui continebit itaque
an-end it-will-be of-desire but a-step who will-keep and-so
se intra naturalem modum, paupertatem non sentiet; qui
himself within the-natural measure poverty not will-feel who

naturalem modum excedet, eum in summis quoque opibus
the-natural measure will-exceed him in the-highest even wealth
paupertas sequetur. necessariis rebus et exilia sufficiunt,
poverty will-follow for-necessary things even exiles suffice
supervacuis nec regna.
for-superfluous-things not-even kingdoms
Animus est, qui divites facit; hic in exilia sequitur et in 11.5
The-mind it-is which rich makes this into exiles follows and in
solitudinibus asperrimis, cum quantum satis est sustinendo
solitudes the-roughest when as-much-as enough is for-sustaining
corpori invenit, ipse bonis suis abundat et fruitur: pecunia ad
the-body it-has-found itself in-goods its-own abounds and enjoys money to
animum nihil pertinet, non magis quam ad deos immortalis.
the-mind nothing pertains not more than to the-gods immortal
Omnia ista, quae imperita ingenia et nimis corporibus 11.6
All those-things which unskilled natures and too-much to-bodies
suis addicta suspiciunt, lapides, aurum, argentum et
their-own enslaved look-up-to stones gold silver and
magni levatique mensarum orbes terrena sunt pondera, quae
great and-polished of-tables discs earthly are weights which
non potest amare sincerus animus ac naturae suae memor,
not can love a-pure mind and of-nature its-own mindful
levis ipse, expeditus et, quandoque emissus fuerit,
light itself unencumbered and whenever released it-shall-have-been
ad summa emicaturus; interim quantum per moras
to the-highest about-to-dart-up meanwhile as-far-as through the-hindrances
membrorum et hanc circumfusam gravem sarcinam licet,
of-the-limbs and this surrounding heavy burden it-is-allowed
celeri et volucri cogitatione divina perlustrat.
with-swift and winged thought divine-things it-surveys

11.7 Ideoque nec exulare umquam potest, liber et deis
And-therefore nor be-in-exile ever can free and to-the-gods
cognatus et omni mundo omnique aevo par; nam cogitatio
akin and to-every world and-to-every age equal for thought
eius circa omne caelum it, in omne praeteritum futurumque
its around all heaven goes into all past and-future
tempus inmittitur. corpusculum hoc, custodia et vinculum
time is-sent little-body this the-prison and fetter
animi, huc atque illuc iactatur; in hoc supplicia, in hoc
of-the-mind here and there is-tossed on this punishments on this
latrocinia, in hoc morbi exercentur: animus quidem ipse
robberies on this diseases are-practiced the-mind indeed itself
sacer et aeternus est et cui non possit inici manus.
sacred and eternal is and on-which not can be-laid a-hand

XII · FAMOUS POVERTY

The poor are no sadder than the rich and perhaps happier, and the rich imitate poverty on certain days, eating from earthenware. Seneca is ashamed to console himself with poverty when an exile's allowance exceeds an ancient patrimony: Homer had one slave, Plato three, and Zeno none. Menenius Agrippa was buried at public expense, Regulus' farm was worked by the state when his hired man left, and Scipio's daughters were dowered from the treasury. Such poverty is honorable and even enviable.

12.1 Ne me putes ad elevanda incommoda paupertatis,
Not me you-should-think for lightening the-disadvantages of-poverty
quam nemo gravem sentit, nisi qui putat, uti tantum
which no-one heavy feels except who thinks to-use only
praeceptis sapientium, primum aspice, quanto maior pars sit
the-precepts of-the-wise first look how-much greater the-part is

pauperum, quos nihilo notabis tristiores sollicitioresque
of-the-poor whom in-nothing you-will-mark sadder and-more-anxious
divitibus: immo nescio an eo laetiores sint, quo animus
than-the-rich nay I-know-not whether the happier they-are the the-mind
illorum in pauciora distringitur.
their into fewer-things is-distracted
Transeamus †ape spe non obveniamus ad locupletes: 12.2
Let-us-pass from [?] hope not let-us-come to the-wealthy
quam multa tempora sunt, quibus pauperibus similes
how many times there-are in-which to-the-poor like
sint! circumcisae sunt peregrinantium sarcinae et quotiens
they-are cut-down are of-travelers the-packs and as-often-as
festinationem necessitas itineris exegit, comitum turba
haste the-necessity of-the-journey has-demanded of-companions the-crowd
dimittitur. militantes quotam partem rerum suarum secum
is-dismissed soldiers what-small part of-things their-own with-themselves
habent, cum omnem apparatum castrensis disciplina summoveat?
have since all equipment of-the-camp discipline removes
Nec tantum condicio illos temporum aut locorum inopia 12.3
Nor only the-condition them of-times or of-places want
pauperibus exaequat: sumunt quosdam dies, cum iam illos
to-the-poor makes-equal they-take certain days when now them
divitiarum taedium cepit, quibus humi cenent et
of-riches weariness has-seized in-which on-the-ground they-may-dine and
remoto auro argentoque fictilibus utantur. dementes! hoc
set-aside gold and-silver earthenware they-may-use madmen this
quod aliquando concupiscunt, semper timent. o quanta illos
which sometimes they-covet always they-fear O how-great them
caligo mentium, quanta ignorantia veritatis excaecat, quos
a-fog of-minds how-great ignorance of-truth blinds whom
timor paupertatis exercet, quam voluptatis causa imitantur!
fear of-poverty harasses which for-pleasure's sake they-imitate

12.4 Me quidem, quotiens ad antiqua exempla respexi,
Me indeed as-often-as to ancient examples I-have-looked-back
paupertatis uti solaciis pudet, quoniam quidem eo
of-poverty to-use the-consolations it-shames since indeed to-that
temporum luxuria prolapsa est, ut maius viaticum exulum
of-the-times luxury slid has that greater the-travel-money of-exiles
sit, quam olim patrimonium principum fuit. unum fuisse
is than once the-patrimony of-leading-men was one to-have-been
Homero servum, tres Platoni, nullum Zenoni, a quo
to-Homer slave three to-Plato none to-Zeno from whom
coepit Stoicorum rigida ac virilis sapientia, satis constat:
began of-the-Stoics rigid and manly wisdom well is-established
num ergo quisquam eos misere vixisse dicet, ut non
surely-not therefore anyone them wretchedly to-have-lived will-say so-that not
ipse miserrimus ob hoc omnibus videatur?
himself most-wretched for this to-all he-may-seem

12.5 Menenius Agrippa, qui inter patres ac plebem publicae
Menenius Agrippa who between the-fathers and the-commons of-public
gratiae sequester fuit, aere conlato funeratus est. Atilius
favor the-mediator was by-money contributed buried was Atilius
Regulus, cum Poenos in Africa funderet, ad senatum
Regulus when the-Carthaginians in Africa he-was-routing to the-senate
scripsit mercennarium suum discessisse et ab eo desertum
wrote (his)-hired-man his-own to-have-departed and by him deserted
esse rus, quod senatui publice curari, dum abesset
to-be (his)-farm which to-the-senate publicly to-be-tended while he-was-absent
Regulus, placuit: fuitne tanti servum non habere, ut
Regulus it-pleased was-it-worth so-much a-slave not to-have that
colonus eius populus Romanus esset?
the-tenant his the-people Roman should-be

Scipionis filiae ex aerario dotem acceperunt, quia 12.6
Of-Scipio the-daughters from the-treasury a-dowry received because
nihil illis reliquerat pater: aequum me hercules
nothing to-them had-left (their)-father fair so-help-me Hercules
erat populum Romanum tributum Scipioni semel conferre,
it-was the-people Roman tribute to-Scipio once to-pay
cum a Carthagine semper exigeret. o felices viros
since from Carthage always he-exacted O happy the-husbands
puellarum, quibus populus Romanus loco soceri fuit!
of-the-girls to-whom the-people Roman in-place of-father-in-law was
beatioresne istos putas, quorum pantomimae deciens
happier-whether those do-you-think whose pantomime-dancers with-a-million
sestertio nubunt, quam Scipionem, cuius liberi a senatu,
sesterces marry than Scipio whose children from the-senate
tutore suo, in dotem aes grave acceperunt?
guardian their-own for dowry bronze heavy received
Dedignatur aliquis paupertatem, cuius tam clarae imagines 12.7
Disdains anyone poverty whose so famous the-images
sunt? indignatur exsul aliquid sibi deesse, cum
are is-indignant the-exile something to-himself to-be-lacking when
defuerit Scipioni dos, Regulo mercennarius, Menenio
has-been-lacking to-Scipio a-dowry to-Regulus a-hired-man to-Menenius
funus, cum omnibus illis quod deerat ideo honestius
a-funeral since for-all them what was-lacking for-this-reason more-honorably
suppletum sit, quia defuerat? his ergo advocatis non
supplied was because it-had-been-lacking these therefore summoned not
tantum tuta est, sed etiam gratiosa paupertas.
only safe is but even favored poverty

An objector says these ills, bearable singly, are crushing together. Virtue hardened against one is hardened against all. Disgrace cannot touch the wise man: Socrates entered prison as he had faced the Thirty, and took the disgrace from the place; Cato's defeats disgraced the offices. No one is despised by others who has not first despised himself. When a man spat on Aristides on his way to execution, he wiped his face and bade the magistrate warn the fellow not to gape so rudely.

13.1 Responderi potest: 'quid artificiose ista diducis, quae
To-be-answered it-can why artfully those-things do-you-divide which
singula sustineri possunt, conlata non possunt? commutatio
singly to-be-borne can brought-together not they-can change
loci tolerabilis est, si tantum locum mutes; paupertas
of-place bearable is if only the-place you-change poverty
tolerabilis est, si ignominia absit, quae vel sola opprimere
bearable is if disgrace be-absent which even alone to-crush
animos solet.'
minds is-wont

13.2 Adversus hunc, quisquis me malorum turba terrebit,
Against this-man whoever me of-evils with-a-crowd shall-frighten
his verbis utendum erit: si contra unam quamlibet partem
these words to-be-used it-will-be if against one any part
fortunae satis tibi roboris est, idem adversus omnis erit. cum
of-fortune enough for-you of-strength is the-same against all will-be when
semel animum virtus induravit, undique involnerabilem praestat.
once the-mind virtue has-hardened on-all-sides invulnerable it-renders
si avaritia dimisit, vehementissima generis humani pestis, moram
if avarice has-let-go the-most-violent of-the-race human plague delay
tibi ambitio non faciet; si ultimum diem non quasi poenam,
to-you ambition not will-make if the-last day not as punishment

sed quasi naturae legem aspicis, ex quo pectore metum
but as of-nature the-law you-regard from which breast fear
mortis eieceris, in id nullius rei timor audebit intrare;
of-death you-shall-have-cast-out into that of-no thing fear will-dare to-enter
Si cogitas libidinem non voluptatis causa homini datam, 13.3
If you-think lust not of-pleasure for-the-sake to-man given
sed propagandi generis, quem non violaverit hoc secretum
but of-propagating the-race whom not shall-have-violated this secret
et infixum visceribus ipsis exitium, omnis alia cupiditas
and fixed in-the-vitals very destruction every other desire
intactum praeteribit. non singula vitia ratio sed pariter
untouched will-pass-by not single vices reason but alike
omnia prosternit: in universum semel vincitur.
all lays-low in general once it-is-conquered
Ignominia tu putas quemquam sapientem moveri posse, 13.4
By-disgrace you think anyone wise to-be-moved to-be-able
qui omnia in se reposuit, qui ab opinionibus volgi
who all-things in himself has-stored who from the-opinions of-the-crowd
secessit? plus etiam quam ignominia est mors ignominiosa:
has-withdrawn more even than disgrace is a-death disgraceful
Socrates tamen eodem illo voltu, quo triginta tyrannos
Socrates yet with-the-same that expression with-which the-thirty tyrants
solus aliquando in ordinem redegerat, carcerem intravit
alone once to order had-reduced the-prison entered
ignominiam ipsi loco detracturus; neque enim poterat
disgrace from-the-very place about-to-take-away nor for could
carcer videri in quo Socrates erat.
a-prison seem in which Socrates was
Quis usque eo ad conspiciendam veritatem excaecatus est, 13.5
Who so far for discerning truth blinded is
ut ignominiam putet Marci Catonis fuisse duplicem
that a-disgrace he-may-think of-Marcus Cato to-have-been the-double

in petitione praeturae et consulatus repulsam? ignominia
in the-candidacy of-the-praetorship and of-the-consulship rejection the-disgrace
illa praeturae et consulatus fuit, quibus ex Catone
that of-the-praetorship and of-the-consulship was on-which from Cato
honor habebatur.
honor was-being-conferred

13.6 Nemo ab alio contemnitur, nisi a se ante contemptus
No-one by another is-despised unless by himself first despised
est. humilis et proiectus animus sit isti contumeliae
he-has-been abject and downcast mind may-be to-that to-insult
opportunus; qui vero adversus saevissimos casus se
exposed who indeed against the-cruelest misfortunes himself
extollit et ea mala, quibus alii opprimuntur, evertit, ipsas
lifts-up and those evils by-which others are-crushed overturns the-very
miserias infularum loco habet, quando ita adfecti sumus,
miseries of-fillets in-place he-holds since so disposed we-are
ut nihil aeque magnam aput nos admirationem occupet
that nothing equally great with us admiration may-seize
quam homo fortiter miser.
as a-man bravely wretched

13.7 Ducebatur Athenis ad supplicium Aristides, cui quisquis
Was-being-led at-Athens to execution Aristides to-whom whoever
occurrerat deiciebat oculos et ingemescebat, non tamquam
had-met cast-down (his)-eyes and groaned not as-if
in hominem iustum sed tamquam in ipsam iustitiam
upon a-man just but as-if upon very justice
animadverteretur; inventus est tamen, qui in faciem
punishment-were-being-inflicted found there-was yet one-who into the-face
eius inspueret. poterat ob hoc moleste ferre, quod sciebat
his should-spit he-could for this ill bear that he-knew
neminem id ausurum puri oris; at ille abstersit faciem
no-one this would-dare of-pure mouth but he wiped (his)-face

et subridens ait comitanti se magistratui: 'admone
and smiling says to-the-accompanying him magistrate warn
istum, ne postea tam inprobe oscitet.' hoc fuit contumeliam
that-man not afterward so shamelessly to-gape this was insult
ipsi contumeliae facere.
to-the-very insult to-make
Scio quosdam dicere contemptu nihil esse gravius, mortem 13.8
I-know certain-men to-say than-contempt nothing to-be heavier death
ipsis potiorem videri. his ego respondebo et exilium
to-themselves preferable to-seem to-these I will-answer also exile
saepe contemptione omni carere: si magnus vir cecidit, magnus
often from-contempt all to-be-free if a-great man has-fallen great
iacuit, non magis illum contemni, quam aedium sacrarum
he-has-lain not more him to-be-despised than of-temples sacred
ruinae calcantur, quas religiosi aeque ac stantis adorant.
the-ruins are-trodden which the-religious equally as standing adore

XIV · A MOTHER WHO ASKED NOTHING

Since Seneca's own state gives her no reason to weep, her grief must come from her own case: either she has lost a protection, or she cannot bear the longing itself. The first is easily dismissed: unlike mothers who exercise their sons' power, drain their patrimonies, or trade on their eloquence, she rejoiced in her sons' goods and used them least, gave to them though she was a daughter of the family, and took only pleasure from their honors. She cannot miss in his absence what she never sought.

Quoniam meo nomine nihil habes, mater carissima, quod 14.1
Since on-my account nothing you-have mother dearest which
te in infinitas lacrimas agat, sequitur ut causae tuae
you into endless tears may-drive it-follows that causes your-own
te stimulent. sunt autem duae: nam aut illud te movet,
you may-goad there-are moreover two for either this you moves

quod praesidium aliquod videris amisisse, aut illud, quod
that protection some you-seem to-have-lost or this that
desiderium ipsum per se pati non potes.
longing itself by itself to-bear not you-can

14.2 Prior pars mihi leviter perstringenda est; novi enim animum
The-former part by-me lightly to-be-touched is I-know for mind
tuum nihil in suis praeter ipsos amantem. viderint
your nothing in its-own except themselves loving let-them-see-to-it
illae matres, quae potentiam liberorum muliebri inpotentia
those mothers who the-power of-their-children with-womanly lack-of-restraint
exercent, quae, quia feminis honores non licet gerere, per
exercise who because for-women honors not it-is-allowed to-hold through
illos ambitiosae sunt, quae patrimonia filiorum et exhauriunt
them ambitious are who the-patrimonies of-their-sons both drain
et captant, quae eloquentiam commodando aliis fatigant:
and court who eloquence by-lending to-others weary

14.3 Tu liberorum tuorum bonis plurimum gavisa es, minimum
You of-children your in-the-goods very-greatly rejoiced have very-little
usa; tu liberalitati nostrae semper imposuisti modum,
used you on-generosity our always have-imposed a-limit
cum tuae non inponeres; tu filia familiae
while on-your-own not you-were-imposing-(one) you a-daughter of-the-household
locupletibus filis ultro contulisti; tu patrimonia nostra sic
to-wealthy sons unasked have-contributed you patrimonies our so
administrasti, ut tamquam in tuis laborares, tamquam
have-administered that as-if on your-own you-were-laboring as-if
alienis abstineres; tu gratiae nostrae, tamquam alienis
from-another's you-were-abstaining you influence our as-if another's
rebus utereris, pepercisti et ex honoribus nostris nihil ad
things you-were-using have-spared and from honors our nothing to
te nisi voluptas et inpensa pertinuit: numquam indulgentia ad
you except pleasure and expense has-pertained never indulgence to

utilitatem respexit. non potes itaque ea in erepto filio
advantage has-looked not you-can and-so those-things in a-snatched-away son
desiderare, quae in incolumi numquam ad te pertinere duxisti.
miss which in him-safe never to you to-pertain you-thought

XV · THE REAL CAUSE OF GRIEF

The true source of a mother's grief is longing: she lacks his embrace, his company, and his talk, the studies she shared more intimately than a mother, and his boyish delight at seeing her. The very places of their meetings remind her. Fortune was cruel in letting her leave him, unsuspecting, only three days before he was struck down; a long absence had prepared her, but her return took away the habit of missing him. The harsher this is, the more courage she must summon.

Illo omnis consolatio mihi vertenda est, unde vera vis 15.1
Thither all consolation by-me to-be-turned is whence the-true force
materni doloris oritur: 'ergo complexu fili carissimi
of-maternal grief arises therefore the-embrace of-a-son dearest
careo; non conspectu eius, non sermone possum frui!
I-lack not the-sight his not the-talk I-can enjoy
ubi est ille, quo viso tristem voltum relaxavi, in quo
where is he at-whose seeing a-sad face I-relaxed on whom
omnes sollicitudines meas deposui? ubi conloquia, quorum
all anxieties my I-laid-down where the-conversations of-which
inexplebilis eram? ubi studia, quibus libentius quam femina,
insatiable I-was where the-studies in-which more-willingly than a-woman
familiarius quam mater intereram? ubi ille occursus? ubi
more-intimately than a-mother I-took-part where that meeting where
matre visa semper puerilis hilaritas?'
at-mother seen always boyish cheerfulness

15.2 Adicis istis loca ipsa gratulationum et convictuum et,
You-add to-these the-places very of-congratulations and of-companionships and
ut necesse est, efficacissimas ad vexandos animos recentis
as necessary it-is most-effective for troubling minds of-recent
conversationis notas. nam hoc quoque adversus te crudeliter
intercourse the-marks for this also against you cruelly
fortuna molita est, quod te ante tertium demum diem quam
fortune contrived has that you before the-third only day than
perculsus sum, securam nec quicquam tale metuentem
struck-down I-was free-from-care nor anything such fearing
digredi voluit.
to-depart it-willed

15.3 Bene nos longinquitas locorum diviserat, bene aliquot
Well us the-distance of-places had-divided well some
annorum absentia huic te malo praeparaverat: redisti, non
of-years the-absence for-this you evil had-prepared you-returned not
ut voluptatem ex filio perciperes, sed ut consuetudinem
that pleasure from (your)-son you-might-gain but that the-habit
desiderii perderes. si multo ante afuisses, fortius
of-longing you-might-lose if much before you-had-been-away more-bravely
tulisses ipso intervallo desiderium molliente; si non
you-would-have-borne the-very interval longing softening if not
recessisses, ultimum certe fructum biduo diutius videndi
you-had-withdrawn the-last at-least fruit for-two-days longer of-seeing
filium tulisses: nunc crudele fatum ita composuit, ut
(your)-son you-would-have-had now cruel fate so has-arranged that
nec fortunae meae interesses nec absentiae adsuesceres.
neither in-fortune my you-should-share nor to-absence you-should-grow-used

15.4 Sed quanto ista duriora sunt, tanto maior tibi virtus
But by-how-much these-things harsher are by-so-much greater by-you virtue
advocanda est et velut cum hoste noto ac saepe iam
to-be-summoned is and as-if with an-enemy known and often already

victo acrius congrediendum. non ex intacto corpore tuo
conquered more-fiercely is-the-fight-to-be-joined not from untouched body your
sanguis hic fluxit: per ipsas cicatrices percussa es.
blood this has-flowed through the-very scars struck you-have-been

XVI · CORNELIA AND RUTILIA

She may not plead a woman's weakness: the ancestors limited mourning to ten months, and endless grief is foolish, none inhuman. She has none of women's vices: no unchastity, no jewels or pearls, no shame at her fertility, no cosmetics; her only ornament is modesty. Let her look to great women: Cornelia, who lost ten of twelve children, forbade those weeping to blame fortune that had given her the Gracchi, and Rutilia followed Cotta into exile and bore his death bravely.

Non est quod utaris excusatione muliebris nominis, 16.1
Not there-is-(reason) that you-should-use the-excuse of-the-womanly name
cui paene concessum est inmoderatum in lacrimas ius, non
to-which almost conceded has-been an-immoderate in tears right not
inmensum tamen; et ideo maiores decem mensum spatium
immeasurable yet and therefore (our)-ancestors of-ten months a-space
lugentibus viros dederunt, ut cum pertinacia muliebris
to-those-mourning husbands have-given that with the-obstinacy of-womanly
maeroris publica constitutione deciderent. non prohibuerunt
grief by-public ordinance they-might-settle not they-forbade
luctus, sed finierunt; nam et infinito dolore, cum aliquem ex
mourning but they-limited-it for both with-endless grief when someone of
carissimis amiseris, adfici stulta indulgentia est, et nullo
the-dearest you-have-lost to-be-affected a-foolish indulgence is and with-none
inhumana duritia: optimum inter pietatem et rationem
an-inhuman hardness the-best between affection and reason
temperamentum est et sentire desiderium et opprimere.
the-balance is both to-feel longing and to-suppress-it

16.2 Non est quod ad quasdam feminas respicias, quarum
Not there-is-(reason) that to certain women you-should-look whose
tristitiam semel sumptam mors finivit (nosti quasdam, quae
sadness once assumed death has-ended you-know certain-women who
amissis filis inposita lugubria numquam exuerunt): a te plus
lost sons put-on mourning never have-put-off from you more
exigit vita ab initio fortior; non potest muliebris excusatio
demands a-life from the-beginning braver not can the-womanly excuse
contingere ei, a qua omnia muliebria vitia afuerunt.
befall her from whom all womanly vices have-been-absent

16.3 Non te maximum saeculi malum, inpudicitia, in numerum
Not you the-greatest of-the-age evil unchastity into the-number
plurium adduxit; non gemmae te, non margaritae flexerunt; non
of-the-many has-brought not gems you not pearls have-bent not
tibi divitiae velut maximum generis humani bonum refulserunt;
to-you riches as-if the-greatest of-the-race human good have-shone
non te, bene in antiqua et severa institutam domo, periculosa
not you well in an-ancient and strict established in-a-house dangerous
etiam probis peiorum detorsit imitatio; numquam te
even to-the-upright of-worse-women has-turned-aside the-imitation never you
fecunditatis tuae, quasi exprobraret aetatem, puduit, numquam
of-fruitfulness your as-if it-reproached (your)-age has-it-shamed never
more aliarum, quibus omnis commendatio ex forma
in-the-manner of-other-women for-whom all recommendation from beauty
petitur, tumescentem uterum abscondisti quasi indecens onus,
is-sought swelling (your)-womb have-you-hidden as-if an-unseemly burden
nec intra viscera tua conceptas spes liberorum elisisti;
nor within vitals your conceived the-hopes of-children have-you-crushed

16.4 Non faciem coloribus ac lenociniis polluisti; numquam
Not (your)-face with-paints and allurements you-have-defiled never
tibi placuit vestis, quae nihil amplius nudaret, cum
to-you has-pleased a-garment which nothing more would-lay-bare when

poneretur: unicum tibi ornamentum, pulcherrima et nulli
it-was-laid-aside the-sole to-you ornament the-most-beautiful and to-no
obnoxia aetati forma, maximum decus visa est pudicitia.
subject to-age beauty the-greatest grace seemed has chastity
Non potes itaque ad optinendum dolorem muliebre nomen 16.5
Not you-can and-so for holding-on-to grief the-womanly name
praetendere, ex quo te virtutes tuae seduxerunt; tantum
put-forward from which you virtues your have-drawn-apart as-far
debes a feminarum lacrimis abesse, quantum vitiis.
you-ought from of-women the-tears to-be-absent as from-the-vices
ne feminae quidem te sinent intabescere volneri tuo,
not women even you will-allow to-waste-away by-wound your
sed †levior necessario maerore cito defunctam iubebunt
but lighter [?] by-necessary grief quickly having-done-with will-bid
exurgere, si modo illas intueri voles feminas, quas
to-rise-up if only them to-look-at you-will-wish the-women whom
conspecta virtus inter magnos viros posuit.
conspicuous virtue among great men has-placed
Corneliam ex duodecim liberis ad duos fortuna redegerat: 16.6
Cornelia from twelve children to two fortune had-reduced
si numerare funera Corneliae velles, amiserat decem, si
if to-count the-funerals of-Cornelia you-wished she-had-lost ten if
aestimare, amiserat Gracchos. flentibus tamen circa se et
to-weigh-them she-had-lost the-Gracchi to-those-weeping yet around her and
fatum eius execrantibus interdixit, ne fortunam accusarent,
the-fate her cursing she-forbade that fortune they-should-accuse
quae sibi filios Gracchos dedisset. ex hac femina debuit nasci,
which to-her sons the-Gracchi had-given from this woman ought to-be-born
qui diceret in contione: 'tu matri meae male dicas, quae
he-who would-say in the-assembly you to-the-mother my evil do-you-speak who

me peperit?' multo mihi vox matris videtur animosior: filius
me bore much to-me the-voice of-the-mother seems more-spirited the-son
magno aestimavit Gracchorum natales, mater et funera.
at-great-price valued of-the-Gracchi the-births the-mother also the-funerals
16.7 Rutilia Cottam filium secuta est in exilium et usque
Rutilia Cotta (her)-son followed has into exile and so
eo fuit indulgentia constricta, ut mallet exilium pati
far was by-indulgence bound that she-preferred exile to-endure
quam desiderium, nec ante in patriam quam cum filio
than longing nor before to (her)-country than with (her)-son
rediit. eundem iam reducem et in republica florentem
she-returned the-same now restored and in the-commonwealth flourishing
tam fortiter amisit quam secuta est, nec quisquam lacrimas
as bravely she-lost as followed she-has nor anyone the-tears
eius post elatum filium notavit. in expulso virtutem
her after carried-out (her)-son noticed in the-expelled courage
ostendit, in amisso prudentiam; nam et nihil illam a
she-showed in the-lost prudence for both nothing her from
pietate deterruit et nihil in tristitia supervacua stultaque
affection deterred and nothing in sadness superfluous and-foolish
detinuit. cum his te numerari feminis volo: quarum vitam
detained with these you to-be-numbered women I-wish whose life
semper imitata es, earum in coercenda comprimendaque
always imitated you-have of-them in checking and-suppressing
aegritudine optime sequeris exemplum.
grief best you-will-follow the-example

Grief cannot be commanded, nor deceived for long by games, travel, or business, which only distract it and let it gather strength; it is better conquered than cheated. Seneca leads her to the refuge of all who flee fortune, liberal studies. His father's old-fashioned strictness let her touch them only lightly, though she drank in more than the time allowed; she has the foundations. Let her return to them: they will console and delight her, and no grief will enter.

Scio rem non esse in nostra potestate nec ullum adfectum 17.1
I-know the-thing not to-be in our power nor any feeling
servire, minime vero eum, qui ex dolore nascitur; ferox
to-be-subject least indeed that which from grief is-born fierce
enim et adversus omne remedium contumax est.— volumus
for and against every remedy stubborn it-is we-wish
interim illum obruere et devorare gemitus: per ipsum
sometimes it to-overwhelm and to-swallow the-groans through the-very
tamen compositum fictumque voltum lacrimae profunduntur;
yet composed and-feigned face tears are-poured-out
ludis interim aut gladiatoribus animum occupamus: at
with-games sometimes or with-gladiators the-mind we-occupy but
illum inter ipsa, quibus avocatur, spectacula levis aliqua
it among the-very by-which it-is-called-away spectacles light some
desiderii nota subruit.—
of-longing a-mark undermines
Ideo melius est vincere illum quam fallere; nam qui delusus 17.2
Therefore better it-is to-conquer it than to-deceive-it for which deceived
et voluptatibus aut occupationibus abductus est, resurgit et
and by-pleasures or by-occupations drawn-away is rises-again and
ipsa quiete impetum ad saeviendum conligit: at quisquis
by-the-very rest force for raging gathers but whatever
rationi cessit, in perpetuum componitur. non sum itaque
to-reason has-yielded in perpetuity is-calmed not I-am and-so

tibi illa monstraturus, quibus usos esse multos scio, ut
to-you those-things about-to-show which used to-have many I-know that
peregrinatione te vel longa detineas vel amoena delectes, ut
with-travel you either long may-detain or pleasant may-delight that
rationum accipiendarum diligentia, patrimonii administratione
of-accounts to-be-received with-diligence of-the-patrimony with-the-administration
multum occupes temporis, ut semper novo te aliquo
much you-may-occupy of-time that always with-new yourself some
negotio implices: omnia ista ad exiguum momentum
business you-may-entangle all those-things for a-brief moment
prosunt nec remedia doloris sed impedimenta sunt; ego
help nor remedies of-grief but hindrances they-are I
autem malo illum desinere quam decipi.
however prefer it to-cease than to-be-deceived

17.3 Itaque illo te duco, quo omnibus, qui fortunam fugiunt,
And-so thither you I-lead whither for-all who fortune flee
confugiendum est, ad liberalia studia: illa sanabunt vulnus
to-be-fled-to is to liberal studies they will-heal wound
tuum, illa omnem tristitiam tibi evellent. his etiam si
your they all sadness from-you will-pluck-out these even if
numquam adsuesses, nunc utendum erat; sed quantum
never you-had-grown-used now to-be-used it-was but as-far-as
tibi patris mei antiquus rigor permisit, omnes bonas
to-you of-father my the-old-fashioned strictness permitted all good
artes non quidem comprendisti, attigisti tamen.
arts not indeed you-have-grasped you-have-touched yet

17.4 Utinam quidem virorum optimus, pater meus, minus
Would-that indeed of-men the-best father my less
maiorum consuetudini deditus voluisset te praeceptis
of-the-ancestors to-the-custom devoted had-wished you in-the-precepts
sapientiae erudiri potius quam imbui! non parandum
of-wisdom to-be-instructed rather than to-be-dipped not to-be-provided

tibi nunc esset auxilium contra fortunam sed proferendum;
by-you now would-be help against fortune but to-be-brought-forth
propter istas, quae litteris non ad sapientiam utuntur
on-account-of those-women who literature not for wisdom use
sed ad luxuriam instruuntur, minus te indulgere studiis
but for luxury are-equipped less you to-indulge in-studies
passus est. beneficio tamen rapacis ingenii plus quam
allowed he-has by-the-benefit yet of-a-grasping mind more than
pro tempore hausisti; iacta sunt disciplinarum omnium
for the-time you-have-drunk-in laid have-been of-disciplines all
fundamenta: nunc ad illas revertere; tutam te praestabunt.
the-foundations now to them return safe you they-will-render
Illae consolabuntur, illae delectabunt, illae si bona fide in 17.5
They will-console they will-delight they if in-good faith into
animum tuum intraverint, numquam amplius intrabit
mind your they-shall-have-entered never more will-enter
dolor, numquam sollicitudo, numquam adflictationis inritae
grief never anxiety never of-affliction useless
supervacua vexatio: nulli horum patebit pectus tuum; nam
superfluous vexation to-none of-these will-lie-open breast your for
ceteris vitiis iam pridem clusum est. haec quidem certissima
to-the-other vices already long shut it-is these indeed the-surest
praesidia sunt et quae sola te fortunae eripere possint.
defenses are and which alone you from-fortune to-snatch can

Until she reaches that harbor she needs supports. She has his brothers: one who won honors by industry and one who wisely scorned them, the one an ornament and the other at leisure for her. She has her grandson Marcus, whose chatter no grief withstands, and Seneca prays that fortune spend all its cruelty on him and spare the rest. She has Novatilla, lately motherless, to raise and shape by her example, and her own father, whom she must live for.

18.1 Sed quia, dum in illum portum, quem tibi studia
But since while into that harbor which to-you studies
promittunt, pervenis, adminiculis quibus innitaris opus est,
promise you-come of-supports on-which you-may-lean need there-is
volo interim solacia tibi tua ostendere. respice fratres
I-wish meanwhile the-consolations to-you your-own to-show look-at the-brothers
meos, quibus salvis fas tibi non est accusare fortunam.
my whom safe right for-you not is to-accuse fortune

18.2 In utroque habes, quod te diversa virtute delectet: alter
In each you-have what you by-different virtue may-delight the-one
honores industria consecutus est, alter sapienter contempsit.
honors by-industry attained has the-other wisely despised-them
adquiesce alterius fili dignitate, alterius quiete, utriusque
rest-in of-one son the-rank in-the-other's quiet in-both's
pietate! novi fratrum meorum intimos adfectus: alter in hoc
devotion I-know of-brothers my the-inmost feelings the-one for this
dignitatem excolit, ut tibi ornamento sit, alter in hoc se
rank cultivates that to-you an-ornament it-may-be the-other for this himself
ad tranquillam quietamque vitam recepit, ut tibi vacet.
to a-tranquil and-quiet life has-withdrawn that for-you he-may-be-free

18.3 Bene liberos tuos et in auxilium et in oblectamentum
Well children your both for help and for delight
fortuna disposuit: potes alterius dignitate defendi, alterius
fortune has-arranged you-can by-one's rank to-be-defended in-the-other's

otio frui. certabunt in te officiis et unius desiderium
leisure enjoy they-will-vie toward you in-duties and of-one the-longing
duorum pietate supplebitur; audacter possum promittere:
by-two's devotion will-be-supplied boldly I-can promise
nihil tibi deerit praeter numerum.
nothing to-you will-be-lacking except the-number
Ab his ad nepotes quoque respice: Marcum blandissimum 18.4
From these to the-grandsons also look-back Marcus most-charming
puerum, ad cuius conspectum nulla potest durare tristitia;
boy at whose sight no can last sadness
nihil tam magnum, nihil tam recens in cuiusquam pectore
nothing so great nothing so recent in anyone's breast
furit, quod non circumfusus ille permulceat.
rages which not embracing he may-soothe
Cuius non lacrimas illius hilaritas supprimat? cuius non 18.5
Whose not tears his merriment would-check whose not
contractum sollicitudine animum illius argutiae solvant?
contracted by-anxiety mind his prattle would-loosen
quem non in iocos evocabit illa lascivia? quem non in
whom not into jests will-call-out that playfulness whom not into
se convertet et abducet infixum cogitationibus illa
himself will-turn and will-draw-away fixed on-thoughts that
neminem satiatura garrulitas?
no-one about-to-weary chatter
Deos oro, contingat hunc habere nobis superstitem! in me 18.6
The-gods I-pray may-it-befall this-one to-have for-us surviving on me
omnis fatorum crudelitas lassata consistat; quidquid matri
all of-the-fates cruelty wearied may-stop whatever for-the-mother
dolendum fuit, in me transierit, quidquid aviae,
to-be-grieved has-been onto me may-it-have-passed whatever for-the-grandmother
in me. floreat reliqua in suo statu turba: nihil de
in me may-flourish the-rest in its-own state the-throng nothing of

orbitate, nihil de condicione mea querar, fuerim
bereavement nothing of condition my shall-I-complain may-I-have-been
tantum nihil amplius doliturae domus piamentum.
only nothing more about-to-grieve of-a-house the-expiation

18.7 Tene in gremio cito tibi daturam pronepotes Novatillam,
Hold in (your)-lap soon to-you about-to-give great-grandchildren Novatilla
quam sic in me transtuleram, sic mihi adscripseram, ut
whom so to me I-had-transferred so to-myself I-had-assigned that
posset videri, quod me amisit, quamvis salvo patre
she-could seem because me she-has-lost though safe (her)-father
pupilla; hanc et pro me dilige! abstulit illi nuper
an-orphan her also in-place-of me love has-taken-away from-her lately
fortuna matrem: tua potest efficere pietas, ut perdidisse
fortune (her)-mother your can bring-about devotion that to-have-lost
se matrem doleat tantum, non et sentiat.
herself (her)-mother she-may-grieve only not also feel

18.8 Nunc mores eius compone, nunc forma: altius praecepta
Now the-character her arrange now shape more-deeply precepts
descendunt, quae teneris inprimuntur aetatibus. tuis
descend which on-tender are-impressed ages to-your
adsuescat sermonibus, ad tuum fingatur arbitrium:
may-she-grow-used talks to your may-she-be-shaped judgment
multum illi dabis, etiam si nihil dederis praeter
much to-her you-will-give even if nothing you-shall-have-given except
exemplum. hoc tibi tam sollemne officium pro remedio erit;
example this for-you so regular duty for remedy will-be
non potest enim animum pie dolentem a sollicitudine
not can for a-mind dutifully grieving from anxiety
avertere nisi aut ratio aut honesta occupatio.
turn-away except either reason or honorable occupation

Numerarem inter magna solacia patrem quoque tuum, nisi 18.9
I-would-count among great consolations father also your unless
abesset; nunc tamen ex adfectu tuo, qui illius in te sit
he-were-absent now yet from feeling your what his toward you is
cogita: intelleges, quanto iustius sit te illi servari
consider you-will-understand how-much more-just it-is you for-him to-be-preserved
quam mihi impendi. quotiens te inmodica vis doloris
than for-me to-be-spent as-often-as you immoderate the-force of-grief
invaserit et sequi se iubebit, patrem cogita! cui tu
shall-have-attacked and to-follow itself shall-bid (your)-father think-of for-whom you
quidem tot nepotes pronepotesque dando effecisti,
indeed so-many grandchildren and-great-grandchildren by-giving have-brought-about
ne unica esses: consummatio tamen aetatis actae feliciter
that-not the-only you-were the-completion yet of-a-life spent happily
in te vertitur. illo vivo nefas est te, quod vixeris, queri.
on you turns him living wrong it-is you because you-have-lived to-complain

XIX · HIS AUNT'S EXAMPLE

Her greatest comfort is her sister, who carried Seneca to Rome as a child, nursed him through long illness, and for his quaestorship overcame her shyness to canvass. She too will not let her sister waste away in grief, and her own example will speak: she lost her husband at sea, Seneca's uncle, and carried his body ashore through the storm. For sixteen years in Egypt, where her husband governed, she was never seen in public, and that sharp-tongued province admired her.

Maximum adhuc solacium tuum tacueram, sororem 19.1
The-greatest so-far consolation your I-had-kept-silent-about sister
tuam, illud fidelissimum tibi pectus, in quod omnes curae
your that most-faithful to-you breast into which all cares
tuae pro indiviso transferuntur, illum animum omnibus nobis
your in common are-transferred that mind for-all us

maternum. cum hac tu lacrimas tuas miscuisti, in huius
motherly with her you tears your have-mingled in her
primum respirasti sinu.
first you-breathed-again bosom

19.2 Illa quidem adfectus tuos semper sequitur; in mea tamen
She indeed feelings your always follows in my yet
persona non tantum pro te dolet. illius manibus in urbem
person not only for you she-grieves by-her hands into the-city
perlatus sum, illius pio maternoque nutricio per longum
carried I-was by-her dutiful and-motherly nursing for a-long
tempus aeger convalui; illa pro quaestura mea gratiam suam
time sick I-recovered she for quaestorship my influence her-own
extendit et, quae ne sermonis quidem aut clarae salutationis
extended and who not of-talk even or of-loud greeting
sustinuit audaciam, pro me vicit indulgentia verecundiam.
has-endured the-boldness for me conquered (her)-indulgence (her)-shyness
nihil illi seductum vitae genus, nihil modestia in tanta
nothing for-her secluded of-life manner nothing modesty in so-great
feminarum petulantia rustica, nihil quies, nihil secreti et
of-women forwardness rustic nothing quiet nothing secluded and
ad otium repositi mores obstiterunt, quo minus pro me
for leisure laid-up character stood-in-the-way that not for me
etiam ambitiosa fieret.
even pushing she-should-become

19.3 Hoc est, mater carissima, solacium quo reficiaris:
This is mother dearest the-consolation by-which you-may-be-restored
illi te, quantum potes, iunge, illius artissimis amplexibus
to-her yourself as-much-as you-can join her in-the-closest embraces
alliga. solent maerentes ea, quae maxime diligunt,
bind are-wont the-grieving those-things which most they-love
fugere et libertatem dolori suo quaerere: tu ad illam
to-flee and freedom for-grief their-own to-seek you to her

te, quidquid cogitaveris, confer; sive servare istum
yourself whatever you-shall-have-thought bring whether to-keep that
habitum voles sive deponere, aput illam invenies vel
attitude you-shall-wish or to-lay-it-aside with her you-will-find either
finem doloris tui vel comitem.
the-end of-grief your or a-companion
Sed si prudentiam perfectissimae feminae novi, non patietur te 19.4
But if the-prudence of-most-perfect woman I-know not she-will-allow you
nihil profuturo maerore consumi et exemplum tibi suum,
in-nothing about-to-help grief to-be-consumed and the-example to-you her-own
cuius ego etiam spectator fui, narrabit. carissimum virum
of-which I also a-spectator was she-will-relate (her)-dearest husband
amiserat, avonculum nostrum, cui virgo nupserat, in ipsa
she-had-lost uncle our to-whom a-maiden she-had-married on the-very
quidem navigatione; tulit tamen eodem tempore et luctum et
indeed voyage she-bore yet at-the-same time both grief and
metum evictisque tempestatibus corpus eius naufraga evexit.
fear and-conquered storms the-body his shipwrecked she-carried-out
O quam multarum egregia opera in obscuro iacent! si 19.5
O how of-many-women remarkable deeds in obscurity lie if
huic illa simplex admirandis virtutibus contigisset antiquitas,
to-her that simple with-admirable virtues had-befallen antiquity
quanto ingeniorum certamine celebraretur uxor, quae,
with-how-great of-talents rivalry she-would-be-celebrated a-wife who
oblita inbecillitatis, oblita metuendi etiam firmissimis maris,
forgetting weakness forgetting fearing even to-the-strongest of-the-sea
caput suum periculis pro sepultura obiecit et, dum cogitat
head her-own to-dangers for burial exposed and while she-thinks
de viri funere, nihil de suo timuit! nobilitatur
about of-her-husband the-funeral nothing about her-own she-feared is-made-famous
carminibus omnium, quae se pro coniuge vicariam
by-the-poems of-all who herself for (her)-husband as-substitute

dedit: hoc amplius est, discrimine vitae sepulcrum viro
gave this more is with-hazard of-life a-tomb for-a-husband
quaerere; maior est amor, qui pari periculo minus redimit.
to-seek greater is the-love which at-equal danger less ransoms

19.6 Post hoc nemo miratur, quod per sedecim annos, quibus
After this no-one wonders that through sixteen years during-which
Aegyptum maritus eius optinuit, numquam in publico conspecta
Egypt husband her governed never in public seen
est, neminem provincialem domum suam admisit, nihil a
was-she no provincial into-house her-own she-admitted nothing from
viro petît, nihil a se peti passa est. itaque
(her)-husband she-asked nothing from herself to-be-asked allowed she-has and-so
loquax et in contumelias praefectorum ingeniosa provincia, in
talkative and in insults of-governors ingenious the-province in
qua etiam qui vitaverunt culpam non effugerunt infamiam,
which even those-who have-avoided guilt not have-escaped ill-repute
velut unicum sanctitatis exemplum suspexit et, quod illi
as the-only of-purity example looked-up-to and what for-it
difficillimum est, cui etiam periculosi sales placent, omnem
most-difficult is to-which even dangerous witticisms are-pleasing all
verborum licentiam continuit et hodie similem illi, quamvis
of-words license restrained and today like to-her although
numquam speret, semper optat. multum erat, si per XVI
never it-hopes always it-wishes much it-were if through sixteen
annos illam provincia probasset: plus est, quod ignoravit.
years her the-province had-approved more it-is that it-did-not-know-her

19.7 Haec non ideo refero, ut laudes eius exequar, quas
These-things not for-this-reason I-relate that praises her I-may-pursue which
circumscribere est tam parce transcurrere, sed ut intellegas
to-limit is so sparingly to-run-over but that you-may-understand
magni animi esse feminam, quam non ambitio, non avaritia,
of-great spirit to-be the-woman whom not ambition not avarice

comites omnis potentiae et pestes, vicerunt, non metus mortis
companions of-all power and plagues have-conquered not the-fear of-death
iam exarmata nave naufragium suum spectantem deterruit, quo
now disabled the-ship shipwreck her-own watching deterred that
minus exanimi viro haerens non quaereret, quemadmodum
not to-her-lifeless husband clinging not she-should-seek how
inde exiret, sed quemadmodum efferret. huic
thence she-might-get-out but how she-might-carry-him-out to-this
parem virtutem exhibeas oportet et animum a luctu
equal virtue you-should-show it-behooves and the-mind from grief
recipias et id agas, ne quis te putet partus tui paenitere.
recover and this strive lest anyone you should-think of-childbirth your to-repent

XX · HOW TO THINK OF HIM

Since her thoughts will still return to him most often of her children, as a hand goes to what hurts, let her picture him cheerful and eager, as if in the best of circumstances, which these are: his mind, free of all business, enjoys its own work, now in lighter studies, now in the nature of itself and the universe, the lands and seas, the storms between earth and heaven, and finally the divine things, mindful of its own eternity and traveling through all the ages.

Ceterum quia necesse est, cum omnia feceris, cogitationes 20.1
For-the-rest since necessary it-is when all-things you-shall-have-done the-thoughts
tamen tuas subinde ad me recurrere nec quemquam nunc
yet your again-and-again to me to-run-back nor anyone now
ex liberis tuis frequentius tibi obversari, non quia illi minus
of children your more-often to-you to-be-present not because they less
cari sunt, sed quia naturale est manum saepius ad id referre,
dear are but because natural it-is the-hand more-often to that to-carry
quod doleat, qualem me cogites accipe: laetum et
which hurts how me you-should-think-of learn joyful and

alacrem velut optimis rebus. sunt enim optimae, quoniam
eager as-if in-the-best circumstances they-are for the-best since
animus omnis occupationis expers operibus suis vacat et
the-mind all of-occupation free for-works its-own is-at-leisure and
modo se levioribus studiis oblectat, modo ad considerandam
now itself in-lighter studies delights now to considering
suam universique naturam veri avidus insurgit.
its-own and-the-universe's nature of-truth eager rises

20.2 Terras primum situmque earum quaerit; deinde condicionem
The-lands first and-the-site of-them it-seeks then the-condition
circumfusi maris cursusque eius alternos et recursus, tunc
of-the-surrounding sea and-the-courses its alternate and returns then
quidquid inter caelum terrasque plenum formidinis interiacet
whatever between heaven and-earth full of-terror lies-between
perspicit et hoc tonitribus, fulminibus, ventorum flatibus
it-examines and this with-thunders lightnings of-winds blasts
ac nimborum nivisque et grandinis iactu tumultuosum
and of-rain-clouds and-of-snow and of-hail by-the-casting turbulent
spatium; tum peragratis humilioribus ad summa perrumpit
space then traversed the-lower-regions to the-highest it-bursts
et pulcherrimo divinorum spectaculo fruitur, aeternitatis
and the-most-beautiful of-divine-things spectacle enjoys of-eternity
suae memor in omne quod fuit futurumque est vadit
its-own mindful into all that was and-to-come is it-goes
omnibus saeculis.
through-all ages