LATIN SERIES · VOLUME 30

Tusculan Disputations

Cicero

Tusculanae Disputationes

Tusculan Disputations

Cicero's Five Books on Death, Pain, Grief, the Passions, and Virtue

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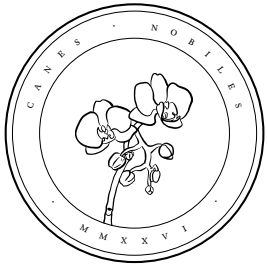
with a word-for-word interlinear English translation

preserving the original word order



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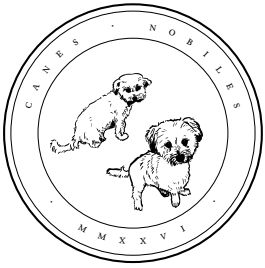

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CICERO

Tusculanae Disputationes

Tusculan Disputations · Books I–V

I · PHILOSOPHY IN LATIN

Freed from the courts and the senate, Cicero returns at Brutus' urging to the studies he had set aside, and decides to give philosophy a Latin literature. Romans have either found out more wisely for themselves than the Greeks or improved what they took; Greece surpassed them only in learning, where there was no contest, since poetry came late to Rome and Cato attacked Nobilior for taking Ennius to Aetolia.

Cum defensionum laboribus senatoriisque muneribus aut 1
when of-defenses from-the-labors and-from-senatorial duties either
omnino aut magna ex parte essem aliquando liberatus,
wholly or great from part I-had-been at-last freed
rettuli me, Brute, te hortante maxime ad ea studia, quae
I-brought-back myself Brutus you urging chiefly to those pursuits which
retenta animo, remissa temporibus, longo intervallo intermissa
kept in-mind laid-aside by-the-times by-a-long interval broken-off
revocavi, et cum omnium artium, quae ad rectam vivendi
I-called-back and since of-all arts which to a-right of-living
viam pertinerent, ratio et disciplina studio sapientiae,
way belong the-theory and the-training by-the-pursuit of-wisdom
quae philosophia dicitur, contineretur, hoc mihi Latinis
which philosophy is-called was-contained this for-me in-Latin
litteris inlustrandum putavi, non quia philosophia Graecis et
letters to-be-lit-up I-thought not because philosophy by-Greek both
litteris et doctoribus percipi non posset, sed meum semper
by-letters and by-teachers to-be-learned not could but my always
iudicium fuit omnia nostros aut invenisse per se
the-judgment has-been all-things our-countrymen either to-have-found through themselves

sapientius quam Graecos aut accepta ab illis fecisse
more-wisely than the-Greeks or things-received from them to-have-made
meliora, quae quidem digna statuissent, in quibus elaborarent.
better which indeed worthy they-had-judged in which they-should-labor
2 Nam mores et instituta vitae resque domesticas ac
for the-ways and the-customs of-life and-the-things domestic and
familiaris nos profecto et melius tuemur et lautius, rem
household we surely both better guard and more-handsomely the-thing
vero publicam nostri maiores certe melioribus temperaverunt
however public our ancestors surely with-better ordered
et institutis et legibus. Quid loquar de re militari? in
both with-institutions and with-laws what should-I-say about the-thing military in
qua cum virtute nostri multum valuerunt, tum plus etiam
which both in-valor our-countrymen much availed and more even
disciplina. Iam illa, quae natura, non litteris adsecuti sunt,
in-discipline now those which by-nature not by-letters attained they-have
neque cum Graecia neque ulla cum gente sunt conferenda.
neither with Greece nor any with nation are to-be-compared
Quae enim tanta gravitas, quae tanta constantia, magnitudo
what for so-great gravity what so-great constancy greatness
animi, probitas, fides, quae tam excellens in omni genere virtus
of-mind honesty faith what so surpassing in every kind virtue
in ullis fuit, ut sit cum maioribus nostris comparanda?
in any has-been that it-be with ancestors our to-be-compared
3 Doctrina Graecia nos et omni litterarum genere superabat;
in-learning Greece us and in-every of-letters kind surpassed
in quo erat facile vincere non repugnantes. Nam cum apud
in which it-was easy to-conquer not those-resisting for since among
Graecos antiquissimum e doctis genus sit poëtarum, siquidem
the-Greeks the-most-ancient of the-learned kind is of-poets since-indeed
Homerus fuit et Hesiodus ante Romam conditam, Archilochus
Homer was and Hesiod before Rome founded Archilochus

regnante Romulo, serius poëticam nos accepimus. Annis fere
with-reigning Romulus later poetry we received by-years about
DX post Romam conditam Livius fabulam dedit
five-hundred-and-ten after Rome founded Livius a-play gave
C. Claudio, Caeci filio, M. Tuditano consulibus
with-Gaius Claudius of-Caecus with-son with-Marcus Tuditanus consuls
anno ante natum Ennium. Sero igitur a nostris poëtae
in-the-year before born Ennius late then by our-countrymen poets
vel cogniti vel recepti. Quamquam est in Originibus solitos
either known or received although it-is in the-Origins accustomed
esse in epulis canere convivas ad tibicinem de clarorum
to-be at banquets to-sing the-guests to the-piper about of-famous
hominum virtutibus; honorem tamen huic generi non fuisse
men the-virtues honor still to-this kind not to-have-been
declarat oratio Catonis, in qua obiecit ut probrum M.
declares the-speech of-Cato in which he-cast-up as a-reproach to-Marcus
Nobiliori, quod is in provinciam poëtas duxisset; duxerat
Nobilior that he into the-province poets had-taken had-taken
autem consul ille in Aetoliam, ut scimus, Ennium. Quo
however as-consul he into Aetolia as we-know Ennius by-which
minus igitur honoris erat poëtis, eo minora studia
less then of-honor there-was for-poets by-that smaller the-pursuits
fuerunt, nec tamen, si qui magnis ingeniis in eo genere
were nor still if any with-great talents in that kind
extiterunt, non satis Graecorum gloriae responderunt.
have-stood-forth not enough of-the-Greeks to-the-glory they-have-answered

Honor feeds the arts and glory fires men to study: had painting been counted to Fabius' credit, Rome would have had many a Polyclitus. The Greeks placed the height of education in music, so that Themistocles was thought unschooled for refusing the lyre; Rome took quickly to the orator, but philosophy has lain neglected, and it is his business to bring it light.

4 An censemus, si Fabio, nobilissimo homini, laudi datum
or do-we-think if to-Fabius to-a-most-noble man for-praise given
esset, quod pingeret, non multos etiam apud nos futuros
it-had-been that he-painted not many also among us about-to-be
Polyclitos et Parrhasios fuisse? Honos alit artes, omnesque
Polycliti and Parrhasii to-have-been honor feeds the-arts and-all
incenduntur ad studia gloria, iacentque ea semper, quae
are-fired to pursuits by-glory and-they-lie those always which
apud quosque improbantur. Summam eruditionem Graeci
among each are-disapproved the-highest learning the-Greeks
sitam censebant in nervorum vocumque cantibus; igitur et
placed judged in of-strings and-of-voices the-songs therefore both
Epaminondas, princeps meo iudicio Graeciae, fidibus praeclare
Epaminondas the-chief in-my judgment of-Greece on-the-lyre splendidly
cecinisse dicitur, Themistoclesque aliquot ante annos cum
to-have-played is-said and-Themistocles some before years when
in epulis recusaret lyram, est habitus indoctior. Ergo
at banquets he-refused the-lyre he-was held rather-unlearned therefore
in Graecia musici floruerunt, discebantque id omnes, nec
in Greece musicians flourished and-they-learned it all nor
qui nesciebat satis excultus doctrina putabatur.
who knew-it-not enough polished by-learning was-thought

In summo apud illos honore geometria fuit, itaque nihil 5
in the-highest among them honor geometry was and-so nothing
mathematicis inlustrius; at nos metiendi ratiocinandique
than-mathematicians more-distinguished but we of-measuring and-of-reckoning
utilitate huius artis terminavimus modum.
by-the-usefulness of-this art we-bounded the-scope
At contra oratorem celeriter complexi sumus, nec eum
but on-the-contrary the-orator quickly embraced we-have nor him
primo eruditum, aptum tamen ad dicendum, post autem
at-first learned fit still for speaking after however
eruditum. Nam Galbam Africanum Laelium doctos fuisse
learned for Galba Africanus Laelius learned to-have-been
traditum est, studiosum autem eum, qui iis aetate
handed-down it-has-been studious however him who to-these in-age
anteibat, Catonem, post vero Lepidum Carbonem Gracchos,
went-before Cato after however Lepidus Carbo the-Gracchi
inde ita magnos nostram ad aetatem, ut non multum aut nihil
thence so great our to age that not much or nothing
omnino Graecis cederetur. Philosophia iacuit usque ad hanc
at-all to-the-Greeks was-yielded philosophy lay even to this
aetatem nec ullum habuit lumen litterarum Latinarum; quae
age nor any it-had light of-letters Latin which
inlustranda et excitanda nobis est, ut, si occupati profuimus
to-be-lit-up and to-be-roused by-us is so-that if busy we-profited
aliquid civibus nostris, prosimus etiam, si possumus, otiosi.
something to-citizens our we-may-profit also if we-can at-leisure

III · BOOKS WRITTEN CARELESSLY

The work is the more necessary because Latin books have been written carelessly by men excellent but not learned enough. A man may think rightly and be unable to say it with polish; but to commit thoughts to writing when one can neither arrange nor illuminate them is to abuse both leisure and letters.

6 In quo eo magis nobis est elaborandum, quod multi iam
in which by-that more by-us it-is to-be-labored because many now
esse libri Latini dicuntur scripti inconsiderate ab optimis illis
to-be books Latin are-said written carelessly by the-best those
quidem viris, sed non satis eruditis. Fieri autem potest,
indeed men but not enough learned to-happen however it-can
ut recte quis sentiat et id quod sentit polite eloqui non
that rightly anyone should-think and that which he-thinks elegantly to-utter not
possit; sed mandare quemquam litteris cogitationes suas,
he-can but to-commit anyone to-letters the-thoughts his-own
qui eas nec disponere nec inlustrare possit nec delectatione
who them neither to-arrange nor to-light-up can nor with-delight
aliqua allicere lectorem, hominis est intemperanter abutentis
any to-allure the-reader of-a-man it-is immoderately of-one-misusing
et otio et litteris. Itaque suos libros ipsi legunt
both leisure and letters and-so their-own books they-themselves read
cum suis, nec quisquam attingit praeter eos, qui eandem
with their-own nor anyone touches besides those who the-same
licentiam scribendi sibi permitti volunt. Quare si aliquid
license of-writing for-themselves to-be-granted wish wherefore if anything
oratoriae laudis nostra attulimus industria, multo studiosius
of-oratorical praise our we-have-brought by-industry much more-zealously
philosophiae fontis aperiemus, e quibus etiam illa manabant.
of-philosophy the-springs we-shall-open from which also those flowed

As Aristotle, stirred by Isocrates' fame, joined wisdom to eloquence, so Cicero means to keep his old pursuit while working in the greater art. At his Tusculan villa he asked for a subject and argued against it, and the five days' discussions became five books; the method is Socrates' way of speaking against another's opinion. The proposition is that death seems to be an evil.

Sed ut Aristoteles, vir summo ingenio, scientia, copia, 7
but as Aristotle a-man with-the-highest genius with-knowledge with-fullness
cum motus esset Isocratis rhetoris gloria, dicere docere
when moved he-had-been of-Isocrates the-rhetorician by-the-fame to-speak to-teach
etiam coepit adulescentes et prudentiam cum eloquentia
also he-began the-young-men and wisdom with eloquence
iungere, sic nobis placet nec pristinum dicendi studium
to-join so to-us it-pleases not the-former of-speaking the-pursuit
deponere et in hac maiore et uberiore arte versari. Hanc
to-lay-down and in this greater and richer art to-be-engaged this
enim perfectam philosophiam semper iudicavi, quae de
for a-complete philosophy always I-have-judged which about
maximis quaestionibus copiose posset ornateque dicere; in
the-greatest questions fully could and-elegantly to-speak into
quam exercitationem ita nos studiose dedimus, ut iam etiam
which exercise so ourselves zealously we-have-given that now even
scholas Graecorum more habere auderemus. Ut nuper tuum
schools of-the-Greeks in-the-manner to-hold we-dared as lately your
post discessum in Tusculano cum essent complures mecum
after departure at the-Tusculan-villa when there-were several with-me
familiares, temptavi, quid in eo genere possem. Ut enim antea
friends I-tried what in that kind I-could as for before
declamitabam causas, quod nemo me diutius fecit, sic haec
I-used-to-declaim cases which no-one than-me longer did so this

mihi nunc senilis est declamatio. Ponere iubebam, de quo
for-me now an-old-man's is declamation to-propose I-used-to-bid about what
quis audire vellet; ad id aut sedens aut ambulans disputabam.
anyone to-hear wished to that either sitting or walking I-used-to-argue
8 Itaque dierum quinque scholas, ut Graeci appellant, in
and-so of-days five schools as the-Greeks call into
totidem libros contuli. Fiebat autem ita ut, cum is qui
as-many books I-gathered it-happened however so that when he who
audire vellet dixisset, quid sibi videretur, tum ego contra
to-hear wished had-said what to-himself seemed then I against
dicerem. Haec est enim, ut scis, vetus et Socratica ratio
would-speak this is for as you-know an-old and Socratic method
contra alterius opinionem disserendi. Nam ita facillime, quid
against of-another the-opinion of-arguing for so most-easily what
veri simillimum esset, inveniri posse Socrates arbitrabatur.
of-truth most-like was to-be-found to-be-able Socrates judged
Sed quo commodius disputationes nostrae explicentur, sic
but whereby more-conveniently the-discussions our may-be-unfolded so
eas exponam, quasi agatur res, non quasi narretur. Ergo
them I-shall-set-out as-if is-done the-thing not as-if it-is-told therefore
ita nascetur exordium:
so will-arise the-opening
A. Malum mihi videtur esse mors.
an-evil to-me seems to-be death

M. asks whether A. means the dead or those who must die, and A. says both — so everyone born is not only wretched but always wretched. M. then asks whether he is frightened by three-headed Cerberus, Tantalus parched at the water, Sisyphus at his stone, and the inexorable judges; A. denies believing any of it, and when M. says he could be eloquent against them, A. answers that there is nothing to refuting the monsters of poets and painters.

M. Iisne, qui mortui sunt, an iis, quibus moriendum 9
to-those-whether who dead are or to-those to-whom to-be-died
est?
it-is

A. Utrisque.
to-both

M. Est miserum igitur, quoniam malum.
it-is wretched then since an-evil

A. Certe.
certainly

M. Ergo et ii, quibus evenit iam, ut morerentur, et
therefore both those to-whom it-has-befallen already that they-should-die and
ii, quibus eventurum est, miseri.
those to-whom about-to-befall it-is wretched

A. Mihi ita videtur.
to-me so it-seems

M. Nemo ergo non miser.
no-one therefore not wretched

A. Prorsus nemo.
utterly no-one

M. Et quidem, si tibi constare vis, omnes, quicumque
and indeed if to-yourself to-be-consistent you-wish all whoever
nati sunt eruntve, non solum miseri, sed etiam semper
born have-been or-will-be not only wretched but also always

miseri. Nam si solos eos diceres miseros quibus
wretched for if only those you-were-to-call wretched to-whom
moriendum esset, neminem tu quidem eorum, qui viverent,
to-be-died it-was no-one you indeed of-those who were-living
excipieres (moriendum est enim omnibus), esset tamen
would-you-except to-be-died it-is for by-all there-would-be still
miseriae finis in morte. Quoniam autem etiam mortui
of-wretchedness an-end in death since however even the-dead
miseri sunt, in miseriam nascimur sempiternam. Necesse
wretched are into wretchedness we-are-born everlasting necessary
est enim miseros esse eos qui centum milibus annorum
it-is for wretched to-be those who a-hundred by-thousands of-years
ante occiderunt, vel potius omnis, quicumque nati sunt.
before perished or rather all whoever born have-been

A. Ita prorsus existimo.
so utterly I-judge

M. Dic quaeso:
tell I-beg

num te illa terrent, triceps apud inferos Cerberus,
surely-not you those frighten the-three-headed among the-shades Cerberus
Cocyti fremitus, travectio Acherontis,
of-Cocytus the-roaring the-crossing of-Acheron

'mento summam amnem attingens enectus siti'
with-the-chin the-top stream touching killed by-thirst

Tantalus? tum illud, quod
Tantalus then that which

'Sisyphus versat saxum sudans nitendo neque proficit hilum?'
Sisyphus turns the-stone sweating by-straining nor he-gains a-whit

Fortasse etiam inexorabiles iudices, Minos et Rhadamanthus?
perhaps also the-inexorable judges Minos and Rhadamanthus
apud quos nec te L. Crassus defendet nec M.
before whom neither you Lucius Crassus will-defend nor Marcus
Antonius nec, quoniam apud Graecos iudices res agetur,
Antonius nor since before Greek judges the-case will-be-tried
poteris adhibere Demosthenen; tibi ipsi pro te
will-you-be-able to-employ Demosthenes by-you yourself for yourself
erit maxima corona causa dicenda. Haec fortasse
there-will-be in-a-very-great ring the-case to-be-pleaded these perhaps
metuis et idcirco mortem censes esse sempiternum malum.
you-fear and therefore death you-judge to-be an-everlasting evil

A. Adeone me delirare censes, ut ista esse credam?
so-far-whether me to-be-mad do-you-think that those to-be I-should-believe

M. An tu haec non credis?
or you these not do-you-believe

A. Minime vero.
not-at-all indeed

M. Male hercule narras.
badly by-Hercules you-tell

A. Cur? quaeso.
why I-beg

M. Quia disertus esse possem, si contra ista dicerem.
because eloquent to-be I-could if against those I-were-to-speak

A. Quis enim non in eius modi causa? aut quid negotii
who for not in of-that kind a-case or what of-trouble
est haec poëtarum et pictorum portenta convincere?
is-there these of-poets and of-painters the-monsters to-refute

M. says whole books of philosophers argue against these terrors, and A. calls that foolish. Then no one is below at all, M. presses, so where are those A. calls wretched? Nowhere, says A., and wretched because they are not. To call them wretched, M. answers, is to say they are; and when A. drops the "is" and says only "wretched Marcus Crassus," any such saying must still either be or not be.

11 M. Atqui pleni libri sunt contra ista ipsa disserentium
and-yet full books are against those very of-those-arguing
philosophorum.
philosophers

A. Inepte sane. Quis enim est tam excors, quem ista
foolishly indeed who for is so senseless whom those
moveant?
should-move

M. Si ergo apud inferos miseri non sunt, ne sunt quidem
if therefore among the-shades wretched not they-are not are even
apud inferos ulli.
among the-shades any

A. Ita prorsus existimo.
so utterly I-judge

M. Ubi sunt ergo ii, quos miseros dicis, aut quem locum
where are then those whom wretched you-call or what place
incolunt? Si enim sunt, nusquam esse non possunt.
do-they-inhabit if for they-are nowhere to-be not they-can

A. Ego vero nusquam esse illos puto.
I indeed nowhere to-be them think

M. Igitur ne esse quidem?
therefore not to-be even

A. Prorsus isto modo, et tamen miseros ob id ipsum
utterly in-that way and still wretched because-of that very
quidem, quia nulli sint.
indeed because none they-are
M. Iam mallem Cerberum metueres quam ista tam 12
now I-would-rather Cerberus you-feared than those so
inconsiderate diceres.
heedlessly you-said
A. Quid tandem?
what pray
M. Quem esse negas, eundem esse dicis. Ubi est acumen
whom to-be you-deny the-same to-be you-say where is the-sharpness
tuum? Cum enim miserum esse dicis, tum eum qui non
your when for wretched to-be you-say then him who not
sit dicis esse.
is you-say to-be
A. Non sum ita hebes, ut istud dicam.
not I-am so dull that that I-should-say
M. Quid dicis igitur?
what do-you-say then
A. Miserum esse verbi causa M. Crassum, qui illas fortunas
wretched to-be of-a-word for-the-sake Marcus Crassus who those fortunes
morte dimiserit, miserum Cn. Pompeium, qui tanta gloria
by-death lost wretched Gnaeus Pompey who of-so-great glory
sit orbatus, omnis denique miseros, qui hac luce careant.
has-been bereft all finally wretched who of-this light lack
M. Revolveris eodem. Sint enim oportet, si miseri sunt; tu
you-roll-back to-the-same they-be for it-behooves if wretched they-are you
autem modo negabas eos esse, qui mortui essent. Si igitur
however just-now were-denying them to-be who dead they-were if then
non sunt, nihil possunt esse; ita ne miseri quidem sunt.
not they-are nothing they-can to-be so not wretched even they-are

A. Non dico fortasse etiam, quod sentio; nam istuc ipsum,
not I-say perhaps even what I-feel for that very
non esse, cum fueris, miserrimum puto.
not to-be when you-have-been most-wretched I-think

13 M. Quid? miserius quam omnino numquam fuisse? Ita,
what more-wretched than at-all never to-have-been so
qui nondum nati sunt, miseri iam sunt, quia non sunt,
who not-yet born have-been wretched already they-are because not they-are
et nos, si post mortem miseri futuri sumus, miseri
and we if after death wretched about-to-be we-are wretched
fuimus ante quam nati. Ego autem non commemini, ante
we-were before than born I however not I-recall before
quam sum natus, me miserum; tu si meliore memoria
than I-was born myself wretched you if with-a-better memory
es, velim scire, ecquid de te recordere.
you-are I-would-wish to-know whether-anything about yourself you-recall

A. Ita iocaris, quasi ego dicam eos miseros, qui nati non
so you-jest as-if I should-say those wretched who born not
sint, et non eos miseros, qui mortui sunt.
have-been and not those wretched who dead are

M. Esse ergo eos dicis.
to-be then them you-say

A. Immo, quia non sint, cum fuerint, eo miseros esse.
nay because not they-are when they-have-been thereby wretched to-be

M. Pugnantia te loqui non vides? Quid enim tam pugnat,
contradictory you to-speak not do-you-see what for so contradicts
quam non modo miserum, sed omnino quicquam esse, qui non
as not only wretched but at-all anything to-be who not
sit? An tu egressus porta Capena cum Calatini Scipionum
is or you having-gone-out by-the-gate Capena when of-Calatinus of-the-Scipios
Serviliorum Metellorum sepulcra vides, miseros putas illos?
of-the-Servilii of-the-Metelli the-tombs you-see wretched do-you-think those

A. Quoniam me verbo premis, posthac non ita dicam,
since me with-a-word you-press hereafter not so I-shall-say
miseros esse, sed tantum miseros, ob id ipsum, quia
wretched to-be but only wretched because-of that very because
non sint.
not they-are

M. Non dicis igitur: 'miser est M. Crassus', sed tantum:
not do-you-say then wretched is Marcus Crassus but only
'miser M. Crassus'?
wretched Marcus Crassus

A. Ita plane.
so plainly

M. Quasi non necesse sit, quicquid isto modo pronunties,
as-if not necessary it-be whatever in-that way you-pronounce
id aut esse aut non esse! An tu dialecticis ne imbutus
that either to-be or not to-be or you in-dialectic not steeped
quidem es?
even are-you

VII · EVERY STATEMENT IS TRUE OR FALSE

The first thing taught in logic is that a statement is whatever is true or false, so in saying "wretched Marcus Crassus" A. either says something that can be judged, or says nothing at all. A. concedes that the dead are not wretched and shifts his ground: are not we who live and must die wretched, since no pleasure is possible when one must think day and night that death is at hand?

In primis enim hoc traditur: omne pronuntiatum (sic 14
among the-first for this is-handed-down every proposition so
enim mihi in praesentia occurrit ut appellarem ἀξίωμα, utar
for to-me at the-moment it-occurs that I-should-call an-axiom I-shall-use

post alio, si invenero melius)— id ergo est pronuntiatum,
later another if I-shall-have-found better that then is a-proposition
quod est verum aut falsum. Cum igitur dicis: 'miser M.
which is true or false when then you-say wretched Marcus
Crassus', aut hoc dicis: 'miser est Crassus', ut possit
Crassus either this you-say wretched is Crassus so-that it-can
iudicari, verum id falsumne sit, aut nihil dicis omnino.
to-be-judged true that or-false may-be or nothing you-say at-all

A. Age, iam concedo non esse miseros, qui mortui sint,
come now I-grant not to-be wretched who dead are
quoniam extorsisti, ut faterer, qui omnino non essent,
since you-have-wrung that I-should-confess who at-all not were
eos ne miseros quidem esse posse. Quid? qui vivimus,
them not wretched even to-be to-be-able what we-who live
cum moriendum sit, nonne miseri sumus? Quae enim potest
since to-be-died it-is surely wretched are-we what for can
in vita esse iucunditas, cum dies et noctes cogitandum
in life to-be pleasantness when days and nights to-be-thought
sit iam iamque esse moriendum?
it-is now and-now to-be to-be-died

M. Ecquid ergo intellegis, quantum mali de humana
at-all then do-you-understand how-much of-evil from the-human
condicione deieceris?
condition you-have-cast-down

If death were wretched for the dead too, life would carry an everlasting evil, whereas now there is a finish line beyond which nothing is left to fear; A. is following Epicharmus — "I do not want to die, but I set no value on being dead." M. answers that dying is only arriving at what is granted to be no evil, and that his larger design is to show that death is a good.

A. Quonam modo?
in-what way

M. Quia, si mori etiam mortuis miserum esset, infinitum
because if to-die even to-the-dead wretched were a-boundless
quoddam et sempiternum malum haberemus in vita; nunc
certain and everlasting evil we-should-have in life now
video calcem, ad quam cum sit decursum, nihil sit
I-see a-goal to which when it-has-been run nothing is
praeterea extimescendum. Sed tu mihi videris Epicharmi,
besides to-be-dreaded but you to-me seem of-Epicharmus
acuti nec insulsi hominis ut Siculi, sententiam sequi.
of-a-keen and-not tasteless man as of-a-Sicilian the-opinion to-follow

A. Quam? non enim novi.
which not for I-know

M. Dicam, si potero, Latine. Scis enim me Graece loqui
I-shall-say if I-can in-Latin you-know for me in-Greek to-speak
in Latino sermone non plus solere quam in Graeco Latine.
in Latin speech not more to-be-wont than in Greek in-Latin

A. Et recte quidem. Sed quae tandem est Epicharmi ista
and rightly indeed but what pray is of-Epicharmus that
sententia?
opinion

M. Emori nolo, sed me esse mortuum nihili aestimo.
to-die I-wish-not but myself to-be dead at-nothing I-reckon

A. Iam adgnosco Graecum. Sed quoniam coëgisti, ut
now I-recognize the-Greek but since you-have-forced that
concederem, qui mortui essent, eos miseros non esse, perfice,
I-should-grant who dead were them wretched not to-be accomplish
si potes, ut ne moriendum quidem esse miserum putem.
if you-can that not to-be-died even to-be wretched I-should-think
16 M. Iam istuc quidem nihil negotii est, sed maiora molior.
now that indeed nothing of-trouble is but greater-things I-attempt
A. Quo modo hoc nihil negotii est? aut quae sunt tandem
in-what way this nothing of-trouble is or what are pray
ista maiora?
those greater-things
M. Quia, quoniam post mortem mali nihil est, ne mors
because since after death of-evil nothing is not death
quidem est malum, cui proxumum tempus est post
even is an-evil to-which nearest the-time is after
mortem, in quo mali nihil esse concedis: ita ne moriendum
death in which of-evil nothing to-be you-grant so not to-be-died
quidem esse malum est; id est enim perveniendum esse
even to-be an-evil is that is for to-be-come to-be
ad id, quod non esse malum confitemur.
to that which not to-be an-evil we-confess

A. Uberius ista, quaeso. Haec enim spinosiora, prius ut
more-fully those I-beg these for thornier sooner that
confitear me cogunt quam ut adsentiar. Sed quae sunt
I-should-confess me force than that I-should-assent but what are
ea, quae dicis te maiora moliri?
those which you-say yourself greater-things to-attempt
M. Ut doceam, si possim, non modo malum non esse, sed
that I-may-teach if I-can not only an-evil not to-be but
bonum etiam esse mortem.
a-good even to-be death
A. Non postulo id quidem, aveo tamen audire. Ut enim
not I-demand that indeed I-long still to-hear although for
non efficias, quod vis, tamen, mors ut malum non
not you-may-bring-about what you-wish still death that an-evil not
sit, efficies. Sed nihil te interpellabo; continentem
be you-will-bring-about but nothing you I-shall-interrupt a-continuous
orationem audire malo.
speech to-hear I-prefer
M. Quid, si te rogavero aliquid? nonne respondebis? 17
what if you I-shall-have-asked something surely will-you-answer
A. Superbum id quidem est, sed, nisi quid necesse erit,
haughty that indeed is but unless anything necessary will-be
malo non roges.
I-prefer not you-ask
M. Geram tibi morem et ea quae vis, ut potero, explicabo,
I-shall-bear to-you the-way and those which you-wish as I-can I-shall-unfold
nec tamen quasi Pythius Apollo, certa ut sint et fixa,
nor still as-if Pythian Apollo certain that they-be and fixed
quae dixero, sed ut homunculus unus e multis probabilia
what I-shall-have-said but as a-little-man one of many probable-things
coniectura sequens. Ultra enim quo progrediar, quam ut
by-guess following beyond for whither I-may-go than that

veri similia videam, non habeo; certa dicent ii, qui et
of-truth like-things I-may-see not I-have certain-things will-say those who both
percipi ea posse dicunt et se sapientis esse profitentur.
to-be-grasped them to-be-able say and themselves wise to-be profess
A. Tu, ut videtur; nos ad audiendum parati sumus.
you as it-seems we for hearing ready are

IX · WHAT THE SOUL IS

First one must ask what death is: some hold it to be the soul's departure, some that soul and body perish together. What the soul is, and where, is a great dispute — to some the heart itself, to Empedocles the blood about it, to our own people breath, to Zeno fire; and Aristoxenus, a musician as well as a philosopher, called it a tuning of the body, like the harmony in song and strings.

18 M. Mors igitur ipsa, quae videtur notissima res esse, quid
death then itself which seems a-most-known thing to-be what
sit, primum est videndum. Sunt enim qui discessum
it-is first is to-be-seen there-are for who a-departure
animi a corpore putent esse mortem; sunt qui nullum
of-the-soul from the-body think to-be death there-are who no
censeant fieri discessum, sed una animum et corpus
judge to-happen a-departure but together the-soul and the-body
occidere, animumque in corpore extingui. Qui discedere
to-perish and-the-soul in the-body to-be-quenched who to-depart
animum censent, alii statim dissipari, alii diu permanere,
the-soul judge some at-once to-be-scattered others long to-remain
alii semper. Quid sit porro ipse animus aut ubi aut unde,
others always what is further itself the-soul or where or whence
magna dissensio est. Aliis cor ipsum animus videtur, ex
great disagreement there-is to-some the-heart itself the-soul seems from

quo excordes, vaecordes concordesque dicuntur et Nasica ille
which the-senseless the-witless and-the-concordant are-called and Nasica that
prudens bis consul 'Corculum' et 'egregie cordatus homo,
prudent twice consul Corculum and eminently hearted a-man
catus Aelius Sextus'. Empedocles animum esse censet cordi
shrewd Aelius Sextus Empedocles the-soul to-be judges to-the-heart
suffusum sanguinem; aliis pars quaedam cerebri visa est
suffused blood to-others a-part certain of-the-brain seemed has
animi principatum tenere; aliis nec cor ipsum placet
of-the-soul the-rule to-hold to-others neither the-heart itself pleases
nec cerebri quandam partem esse animum, sed alii in
nor of-the-brain a-certain part to-be the-soul but some in
corde, alii in cerebro dixerunt animi esse sedem et locum;
the-heart others in the-brain have-said of-the-soul to-be the-seat and the-place
animum autem alii animam, ut fere nostri (declarant 19
the-soul however some breath as generally our-countrymen declare
nomina; nam et agere animam et efflare dicimus et
the-names for both to-drive breath and to-breathe-out we-say and
animosos et bene animatos et ex animi sententia; ipse autem
spirited and well souled and from of-the-soul the-judgment itself however
animus ab anima dictus est); Zenoni Stoico animus ignis
the-soul from breath named it-is to-Zeno the-Stoic the-soul fire
videtur. Sed haec quidem quae dixi, cor, cerebrum, animam,
seems but these indeed which I-have-said heart brain breath
ignem vulgo, reliqua fere singuli. Ut multo ante veteres,
fire commonly the-rest generally individuals as much before the-ancients
proxime autem Aristoxenus, musicus idemque philosophus,
most-recently however Aristoxenus a-musician and-the-same a-philosopher
ipsius corporis intentionem quandam, velut in cantu et
of-the-very body a-tension certain as in song and

fidibus quae ἁρμονία dicitur: sic ex corporis totius natura
strings which harmony is-called so from of-the-body whole the-nature
et figura varios motus cieri tamquam in cantu sonos.
and the-shape various motions to-be-stirred just-as in song sounds

X · THE SCHOOLS ON THE SOUL

Xenocrates called the soul number; Plato made it threefold, setting reason in the head as in a citadel with anger in the breast and desire below the midriff; Dicaearchus argues that there is no soul at all and the word is empty. Aristotle added to the four kinds of first principles a fifth nature from which mind comes, since thinking, remembering, loving, and fearing belong to none of the four, and called the soul endelecheia.

20 Hic ab artificio suo non recessit et tamen dixit aliquid,
this-man from the-craft his-own not withdrew and still he-said something
quod ipsum quale esset erat multo ante et dictum et
which itself of-what-kind it-was had-been much before both said and
explanatum a Platone. Xenocrates animi figuram et quasi
explained by Plato Xenocrates of-the-soul a-shape and as-it-were
corpus negavit esse, numerum dixit esse, cuius vis, ut iam
a-body denied to-be a-number he-said to-be of-which the-force as already
ante Pythagorae visum erat, in natura maxuma esset. Eius
before to-Pythagoras seen it-had-been in nature the-greatest was of-him
doctor Plato triplicem finxit animum, cuius principatum,
the-teacher Plato a-threefold shaped the-soul of-which the-rule
id est rationem, in capite sicut in arce posuit, et duas
that is the-reason in the-head as in a-citadel he-placed and two
partes parere voluit, iram et cupiditatem, quas suis
parts to-obey he-willed anger and desire which in-their-own
locis, iram in pectore, cupiditatem subter praecordia, locavit.
places anger in the-breast desire beneath the-midriff he-set

Dicaearchus autem in eo sermone, quem Corinthi habitum 21
Dicaearchus however in that conversation which at-Corinth held
tribus libris exponit, doctorum hominum disputantium primo
in-three books he-sets-out of-learned men those-disputing in-the-first
libro multos loquentis facit; duobus Pherecraten quendam
book many speaking he-makes in-two Pherecrates a-certain
Phthiotam senem, quem ait a Deucalione ortum,
Phthiotan an-old-man whom he-says from Deucalion sprung
disserentem inducit nihil esse omnino animum, et hoc
arguing he-brings-in nothing to-be at-all the-soul and this
esse nomen totum inane, frustraque animalia et animantis
to-be a-name wholly empty and-in-vain living-things and animate
appellari, neque in homine inesse animum vel animam nec
to-be-called neither in a-man to-be-in a-soul or breath nor
in bestia, vimque omnem eam, qua vel agamus quid
in a-beast and-the-force all that by-which either we-do anything
vel sentiamus, in omnibus corporibus vivis aequabiliter esse
or we-feel in all bodies living evenly to-be
fusam nec separabilem a corpore esse, quippe quae nulla
spread nor separable from the-body to-be since-indeed which none
sit, nec sit quicquam nisi corpus unum et simplex, ita
is nor there-is anything except a-body one and simple so
figuratum ut temperatione naturae vigeat et sentiat.
shaped that by-the-tempering of-nature it-thrives and it-feels
Aristoteles, longe omnibus (Platonem semper excipio) 22
Aristotle far than-all Plato always I-except
praestans et ingenio et diligentia, cum quattuor nota illa
surpassing both in-genius and in-diligence when the-four known those
genera principiorum esset complexus, e quibus omnia
kinds of-first-principles he-had embraced from which all-things
orerentur, quintam quandam naturam censet esse, e qua
should-arise a-fifth certain nature judges to-be from which

sit mens; cogitare enim et providere et discere et docere
is mind to-think for and to-foresee and to-learn and to-teach
et invenire aliquid et tam multa alia meminisse,
and to-find something and so many other-things to-remember
amare odisse, cupere timere, angi laetari, haec et
to-love to-hate to-desire to-fear to-be-troubled to-rejoice these and
similia eorum in horum quattuor generum inesse nullo
like-things of-them in of-these four kinds to-be-in none
putat; quintum genus adhibet vacans nomine et sic ipsum
he-thinks a-fifth kind he-brings-in lacking a-name and so the-very
animum ἐνδελέχειαν appellat novo nomine quasi quandam
soul endelecheia he-calls with-a-new name as-if a-certain
continuatam motionem et perennem.
continued motion and unceasing
Nisi quae me forte fugiunt, haec sunt fere de animo
unless which me perhaps escape these are roughly about the-soul
sententiae. Democritum enim, magnum illum quidem virum,
the-opinions Democritus for a-great that indeed man
sed levibus et rotundis corpusculis efficientem animum
but with-smooth and with-round little-bodies making the-soul
concursu quodam fortuito, omittamus; nihil est enim apud
by-a-meeting certain chance let-us-pass-over nothing is for among
istos, quod non atomorum turba conficiat.
those which not of-atoms a-throng brings-about

If the soul is heart or blood or brain it perishes with the body, if breath it may be scattered, if fire quenched, if a harmony dissolved — and Dicaearchus says there is no soul at all: on all of which nothing after death can matter, since sensation is lost with life. A. wishes the remaining hope were true, and admits that he assents while reading Plato and loses the assent when he puts the book down. So M. puts the alternative: if souls remain they are blessed, and if they perish they are not wretched.

Harum sententiarum quae vera sit, deus aliqui viderit; quae 23
of-these opinions which true is a-god some may-see which
veri simillima, magna quaestio est. Utrum igitur inter has
of-truth most-like a-great question is whether then among these
sententias diiudicare malumus an ad propositum redire?
opinions to-decide do-we-prefer or to the-proposed to-return

A. Cuperem equidem utrumque, si posset, sed est difficile
I-should-wish indeed both if it-were-possible but it-is hard
confundere. Quare si, ut ista non disserantur, liberari
to-mix wherefore if so-that those not be-discussed to-be-freed
mortis metu possumus, id agamus; sin id non potest
of-death from-the-fear we-can that let-us-do but-if that not it-can
nisi hac quaestione animorum explicata, nunc, si videtur,
except with-this the-question of-souls unfolded now if it-seems
hoc, illud alias.
this that another-time

M. Quod malle te intellego, id puto esse commodius;
what to-prefer you I-understand that I-think to-be more-convenient
efficiet enim ratio ut, quaecumque vera sit earum
it-will-bring-about for reason that whichever true is of-those
sententiarum quas exposui, mors aut malum non sit aut
opinions which I-set-out death either an-evil not be or
sit bonum potius.
be a-good rather

24 Nam si cor aut sanguis aut cerebrum est animus, certe,
for if the-heart or blood or the-brain is the-soul surely
quoniam est corpus, interibit cum reliquo corpore; si anima
since it-is a-body it-will-perish with the-remaining body if breath
est, fortasse dissipabitur; si ignis, extinguetur; si est Aristoxeni
it-is perhaps it-will-be-scattered if fire it-will-be-quenched if it-is of-Aristoxenus
harmonia, dissolvetur. Quid de Dicaearcho dicam, qui nihil
harmony it-will-be-dissolved what about Dicaearchus should-I-say who nothing
omnino animum dicat esse? His sententiis omnibus nihil
at-all the-soul says to-be by-these opinions all nothing
post mortem pertinere ad quemquam potest; pariter enim cum
after death to-pertain to anyone can equally for with
vita sensus amittitur; non sentientis autem nihil est ullam in
life sensation is-lost not of-one-feeling however nothing is any into
partem quod intersit. Reliquorum sententiae spem adferunt,
part which may-matter of-the-rest the-opinions hope bring
si te hoc forte delectat, posse animos, cum e corporibus
if you this perhaps delights to-be-able souls when from bodies
excesserint, in caelum quasi in domicilium suum pervenire.
they-have-departed into heaven as-if into a-dwelling their-own to-come
A. Me vero delectat, idque primum ita esse velim, deinde,
me indeed it-delights and-that first so to-be I-would-wish then
etiamsi non sit, mihi persuaderi tamen velim.
even-if not it-be to-me to-be-persuaded still I-would-wish
M. Quid tibi ergo opera nostra opus est? num eloquentia
what to-you then of-work ours need is-there surely-not in-eloquence
Platonem superare possumus? Evolve diligenter eius eum
Plato to-surpass can-we unroll carefully of-him that
librum, qui est de animo: amplius quod desideres nihil
book which is about the-soul more which you-should-want nothing
erit.
there-will-be

A. Feci mehercule, et quidem saepius; sed nescio quo
I-have-done by-Hercules and indeed rather-often but I-know-not in-what
modo, dum lego, adsentior, cum posui librum et
way while I-read I-assent when I-have-laid-down the-book and
mecum ipse de immortalitate animorum coepi cogitare,
with-myself alone about the-immortality of-souls I-have-begun to-think
adsensio omnis illa elabitur.
the-assent all that slips-away
M. Quid hoc? dasne aut manere animos post mortem 25
what this do-you-grant either to-remain souls after death
aut morte ipsa interire?
or by-death itself to-perish
A. Do vero.
I-grant indeed
M. Quid, si maneant?
what if they-remain
A. Beatos esse concedo.
blessed to-be I-grant
M. Sin intereant?
but-if they-perish
A. Non esse miseros, quoniam ne sint quidem; iam istuc
not to-be wretched since not they-are even now that
coacti a te paulo ante concessimus.
forced by you a-little before we-granted
M. Quo modo igitur aut cur mortem malum tibi videri
in-what way then or why death an-evil to-you to-seem
dicis? quae aut beatos nos efficiet animis manentibus aut
do-you-say which either blessed us will-make with-souls remaining or
non miseros sensu carentis.
not wretched sensation lacking

A. asks him to show first that souls remain and, failing that, that death is free of every evil. M. begins from antiquity, which, being nearer the beginning, may have seen the truth better: the old Romans held that a man is not so wiped out by leaving life as to perish utterly, as their pontifical law and the ceremonies of the tomb show — rites they would not have protected by so inexpiable a religion had they not believed death a migration.

26 A. Expone igitur, nisi molestum est, primum, si potes, animos
set-out then unless troublesome it-is first if you-can souls
remanere post mortem, tum, si minus id obtinebis (est
to-remain after death then if less that you-will-maintain it-is
enim arduum), docebis carere omni malo mortem. Ego
for hard you-will-teach to-lack every evil death I
enim istuc ipsum vereor ne malum sit non dico carere
for that very I-fear lest an-evil it-be not I-say to-lack
sensu, sed carendum esse.
sensation but to-be-lacked to-be

M. Auctoribus quidem ad istam sententiam, quam vis
with-authorities indeed for that opinion which you-wish
obtineri, uti optimis possumus, quod in omnibus causis
to-be-maintained to-use with-the-best we-can which in all cases
et debet et solet valere plurimum, et primum quidem omni
both ought and is-wont to-avail most and first indeed with-all
antiquitate, quae quo propius aberat ab ortu et divina
antiquity which by-how nearer it-was from the-beginning and divine
progenie, hoc melius ea fortasse quae erant vera cernebat.
descent by-this better those perhaps which were true it-saw

Itaque unum illud erat insitum priscis illis, quos cascos
and-so one that was implanted in-the-ancient those whom old-fashioned
appellat Ennius, esse in morte sensum neque excessu
calls Ennius to-be in death sensation nor by-the-departure
vitae sic deleri hominem, ut funditus interiret;
of-life so to-be-blotted-out a-man that utterly he-perished
idque cum multis aliis rebus, tum e pontificio iure et e 27
and-that both with-many other things and from pontifical law and from
caerimoniis sepulcrorum intellegi licet, quas maxumis
the-rites of-tombs to-be-understood it-is-allowed which with-the-greatest
ingeniis praediti nec tanta cura coluissent nec
talents endowed neither with-so-great care would-they-have-cherished nor
violatas tam inexpiabili religione sanxissent, nisi
violated with-so inexpiable sanction would-they-have-hallowed unless
haereret in eorum mentibus mortem non interitum esse
it-clung in their minds death not a-destruction to-be
omnia tollentem atque delentem, sed quandam quasi
all-things taking-away and blotting-out but a-certain as-it-were
migrationem commutationemque vitae, quae in claris viris
a-migration and-a-change of-life which in famous men
et feminis dux in caelum soleret esse, in ceteris humi
and women a-guide into heaven was-wont to-be in the-rest on-the-ground
retineretur et permaneret tamen.
it-was-held-back and it-remained still
Ex hoc et nostrorum opinione 'Romulus in caelo cum 28
from this both of-our-countrymen the-opinion Romulus in heaven with
dis agit aevum', ut famae adsentiens dixit Ennius, et apud
the-gods passes his-age as to-report assenting said Ennius and among
Graecos indeque perlapsus ad nos et usque ad Oceanum
the-Greeks and-thence glided to us and even to the-Ocean
Hercules tantus et tam praesens habetur deus; hinc Liber
Hercules so-great and so present is-held a-god hence Liber

Semela natus eademque famae celebritate Tyndaridae fratres,
of-Semele born and-by-the-same of-report fame the-Tyndarid brothers
qui non modo adiutores in proeliis victoriae populi
who not only helpers in battles of-the-victory of-the-people
Romani, sed etiam nuntii fuisse perhibentur. Quid? Ino
Roman but also messengers to-have-been are-said what Ino
Cadmi filia nonne Λευκοθέα nominata a Graecis Matuta
of-Cadmus daughter surely Leucothea named by the-Greeks Matuta
habetur a nostris? quid? totum prope caelum, ne
is-held by our-countrymen what the-whole almost heaven that-not
pluris persequar, nonne humano genere completum est?
more I-should-pursue surely with-human race filled it-is

XIII–XIV · NATURE'S SILENT VERDICT

The gods of the greater clans set out for heaven from here: their tombs are shown in Greece. No nation is so savage that the notion of gods has not touched it, and no one mourns his own loss but grieves because he thinks the man he loved has been robbed of life and feels it. Nature herself gives a silent verdict: the farmer plants trees he will never see bear fruit, and no one would offer himself to death for his country without a great hope of immortality.

29 Si vero scrutari vetera et ex iis ea quae
if however to-search old-things and from those those-things which
scriptores Graeciae prodiderunt eruere coner, ipsi illi
the-writers of-Greece have-handed-down to-dig-out I-should-try the-very those
maiorum gentium di qui habentur hinc nobis profecti
of-the-greater clans gods who are-held hence by-us set-out
in caelum reperientur. Quaere, quorum demonstrentur
into heaven will-be-found ask of-whom are-shown
sepulcra in Graecia; reminiscere, quoniam es initiatus,
the-tombs in Greece recall since you-are initiated

quae tradantur mysteriis: tum denique, quam hoc late
what are-handed-down in-the-mysteries then at-last how this widely
pateat, intelleges. Sed qui nondum ea quae multis
extends you-will-understand but those-who not-yet those which by-many
post annis tractari coepta sunt, physica didicissent,
after years to-be-handled begun have-been natural-things had-learned
tantum sibi persuaserant, quantum natura admonente
so-much for-themselves had-persuaded as-much with-nature admonishing
cognoverant, rationes et causas rerum non tenebant, visis
they-had-learned the-reasons and the-causes of-things not they-held by-sights
quibusdam saepe movebantur, iisque maxime nocturnis,
certain often they-were-moved and-by-those chiefly nightly
ut viderentur ei, qui vita excesserant, vivere.
that they-seemed those who from-life had-departed to-live
Ut porro firmissimum hoc adferri videtur cur deos esse 30
as further the-firmest this to-be-brought seems why gods to-be
credamus, quod nulla gens tam fera, nemo omnium tam
we-believe that no nation so wild no-one of-all so
sit inmanis, cuius mentem non imbuerit deorum opinio
is savage of-whom the-mind not has-steeped of-gods the-opinion
(multi de dis prava sentiunt; id enim vitioso more
many about the-gods crooked-things think that for by-faulty custom
effici solet; omnes tamen esse vim et naturam
to-be-brought-about is-wont all still to-be a-power and a-nature
divinam arbitrantur, nec vero id conlocutio hominum aut
divine judge nor indeed that the-conversation of-men or
consessus effecit, non institutis opinio est confirmata, non
a-gathering brought-about not by-institutions the-opinion is confirmed not
legibus; omni autem in re consensio omnium gentium
by-laws every however in a-matter the-agreement of-all nations
lex naturae putanda est)— quis est igitur, qui suorum
a-law of-nature to-be-thought is who is then who of-his-own

mortem primum non eo lugeat, quod eos orbatos
the-death first not for-that should-mourn because them bereft
vitae commodis arbitretur? Tolle hanc opinionem, luctum
of-life of-the-goods he-judges take-away this opinion mourning
sustuleris. Nemo enim maeret suo incommodo;
you-will-have-taken-away no-one for grieves for-his-own loss
dolent fortasse et anguntur, sed illa lugubris lamentatio
they-feel-pain perhaps and are-tormented but that mournful lamentation
fletusque maerens ex eo est, quod eum, quem dileximus,
and-the-weeping sorrowing from that is that him whom we-have-loved
vitae commodis privatum arbitramur idque sentire. Atque haec
of-life of-the-goods deprived we-judge and-that to-feel and these
ita sentimus natura duce, nulla ratione nullaque doctrina.
so we-feel with-nature a-guide with-no reasoning and-with-no teaching
31 Maxumum vero argumentum est naturam ipsam de
the-greatest however argument it-is nature herself about
inmortalitate animorum tacitam iudicare, quod omnibus curae
the-immortality of-souls silent to-judge because to-all a-care
sunt, et maxumae quidem, quae post mortem futura sint.
are and the-greatest indeed which after death about-to-be are
'Serit arbores, quae alteri saeclo prosint', ut ait ille
he-sows trees which for-another age may-profit as says that-man
in Synephebis, quid spectans nisi etiam postera saecula ad
in the-Synephebi what looking-to except also later ages to
se pertinere? Ergo arbores seret diligens agricola, quarum
himself to-pertain therefore trees will-sow a-diligent farmer of-which
aspiciet bacam ipse numquam; vir magnus leges instituta
he-will-see the-berry himself never a-man great laws institutions
rem publicam non seret? Quid procreatio liberorum,
the-thing public not will-he-sow what the-begetting of-children
quid propagatio nominis, quid adoptationes filiorum, quid
what the-spreading of-a-name what the-adoptions of-sons what

testamentorum diligentia, quid ipsa sepulcrorum monumenta
of-wills the-care what the-very of-tombs the-monuments
elogia significant nisi nos futura etiam cogitare?
the-epitaphs mean except us things-to-come also to-think
Quid? illud num dubitas, quin specimen naturae capi 32
what that surely-not do-you-doubt but-that a-specimen of-nature to-be-taken
deceat ex optima quaque natura? Quae est melior igitur
it-befits from the-best each nature which is better then
in hominum genere natura quam eorum, qui se natos
in of-men the-race a-nature than of-those who themselves born
ad homines iuvandos, tutandos, conservandos arbitrantur?
for men to-be-helped to-be-guarded to-be-preserved judge
Abiit ad deos Hercules: numquam abisset, nisi,
he-went-away to the-gods Hercules never would-be-have-gone-away unless
cum inter homines esset, eam sibi viam munivisset. Vetera
when among men he-was that for-himself way he-had-built old
iam ista et religione omnium consecrata: quid in hac re
already those and by-the-reverence of-all consecrated what in this thing
publica tot tantosque viros ob rem publicam interfectos
public so-many and-so-great men because-of the-thing public slain
cogitasse arbitramur? isdemne ut finibus nomen suum,
to-have-thought do-we-judge by-the-same-whether that bounds the-name their-own
quibus vita, terminaretur? Nemo umquam sine magna spe
by-which life should-be-ended no-one ever without great hope
inmortalitatis se pro patria offerret ad mortem.
of-immortality himself for the-fatherland would-offer to death

Themistocles and Epaminondas could have lived at leisure, but a kind of augury of the ages to come clings to men's minds. Poets want fame after death, as Ennius does when he says he flies living through the mouths of men; craftsmen want it too, as Phidias did when he shut his own likeness into Minerva's shield; and philosophers write their names on the books they compose about despising glory.

33 Licuit esse otioso Themistocli, licuit Epaminondae,
it-was-allowed to-be at-leisure to-Themistocles it-was-allowed to-Epaminondas
licuit, ne et vetera et externa quaeram, mihi; sed
it-was-allowed that-not both old-things and foreign-things I-seek to-me but
nescio quo modo inhaeret in mentibus quasi saeclorum
I-know-not in-what way it-clings in minds as-it-were of-ages
quoddam augurium futurorum, idque in maximis ingeniis
a-certain foreboding of-things-to-come and-that in the-greatest talents
altissimisque animis et exsistit maxime et apparet facillime.
and-the-loftiest souls both stands-forth most and appears most-easily
Quo quidem dempto quis tam esset amens, qui semper
which indeed taken-away who so would-be mad who always
in laboribus et periculis viveret?
in toils and dangers would-live
34 Loquor de principibus; quid? poëtae nonne post mortem
I-speak about the-chief-men what the-poets surely after death
nobilitari volunt? Unde ergo illud?
to-be-ennobled do-they-wish whence then that

Aspicite, o cives, senis Enni imaginis formam.
behold o citizens of-the-old-man Ennius of-the-image the-shape
Hic vestrum panxit maxima facta patrum?
this-man of-your sang the-greatest deeds of-the-fathers

Mercedem gloriae flagitat ab iis quorum patres adfecerat
the-wage of-glory he-demands from those of-whom the-fathers he-had-affected
gloria, idemque:
with-glory and-the-same

Nemo me lacrimis decoret nec funera fletu
no-one me with-tears let-adorn nor the-funeral with-weeping
faxit. Cur? volito vivos per ora virum.
let-make why I-fly living through the-mouths of-men

Sed quid poëtas? opifices post mortem nobilitari volunt.
but what poets the-craftsmen after death to-be-ennobled they-wish
Quid enim Phidias sui similem speciem inclusit in clupeo
why for Phidias of-himself a-like likeness enclosed in the-shield
Minervae, cum inscribere nomen non liceret? Quid? nostri
of-Minerva when to-inscribe the-name not it-was-allowed what our
philosophi nonne in iis libris ipsis, quos scribunt de
philosophers surely in those books the-very which they-write about
contemnenda gloria, sua nomina inscribunt?
to-be-despised glory their-own names do-they-inscribe
Quodsi omnium consensus naturae vox est, omnesque qui 35
but-if of-all the-agreement of-nature the-voice is and-all who
ubique sunt consentiunt esse aliquid, quod ad eos pertineat qui
everywhere are agree to-be something which to those pertains who
vita cesserint, nobis quoque idem existimandum est, et si,
from-life have-departed by-us also the-same to-be-judged it-is and if
quorum aut ingenio aut virtute animus excellit, eos arbitramur,
of-whom either in-genius or in-virtue the-soul excels those we-judge
quia natura optima sint, cernere naturae vim maxume,
because by-nature the-best they-are to-discern of-nature the-power most

veri simile est, cum optumus quisque maxume posteritati
of-truth like it-is since the-best each most to-posterity
serviat, esse aliquid, cuius is post mortem sensum sit habiturus.
serves to-be something of-which he after death a-sense is about-to-have

XVI · WHERE THE TERRORS CAME FROM

We believe by nature that gods exist and learn by reason what they are like; so we believe by the consent of nations that souls survive, and must learn by reason where they abide. Ignorance of that invented the underworld: bodies are covered with soil, so men supposed the dead lived on beneath it, an error the poets enlarged. Unable to conceive a soul living by itself, they gave it a shape; Pherecydes first said souls are everlasting, and his pupil Pythagoras confirmed it.

36 Sed ut deos esse natura opinamur, quales sint, ratione
but as gods to-be by-nature we-suppose of-what-sort they-are by-reason
cognoscimus, sic permanere animos arbitramur consensu
we-learn so to-remain souls we-judge by-the-agreement
nationum omnium, qua in sede maneant qualesque sint,
of-nations all what in a-seat they-remain and-of-what-sort they-are
ratione discendum est. Cuius ignoratio finxit inferos easque
by-reason to-be-learned it-is of-which the-ignorance shaped the-shades and-those
formidines, quas tu contemnere non sine causa videbare. In
terrors which you to-despise not without cause you-seemed into
terram enim cadentibus corporibus iisque humo tectis,
the-earth for with-falling bodies and-with-those with-soil covered
e quo dictum est humari, sub terra censebant reliquam
from which said it-is to-be-buried under the-earth they-judged the-remaining
vitam agi mortuorum; quam eorum opinionem magni
life to-be-passed of-the-dead which of-them the-opinion great
errores consecuti sunt, quos auxerunt poëtae.
errors followed have which enlarged the-poets

Frequens enim consessus theatri, in quo sunt mulierculae 37
crowded for the-sitting of-the-theater in which are poor-women
et pueri, movetur audiens tam grande carmen:
and boys is-moved hearing so great a-song

Adsum atque advenio Acherunte vix via alta atque ardua
I'm-here and I-come from-Acheron hardly by-way deep and steep
per speluncas saxis structas asperis pendentibus
through caves with-rocks built with-rough hanging
maxumis, ubi rigida constat crassa caligo inferum,
with-the-greatest where stiff stands thick the-gloom of-the-shades

tantumque valuit error, qui mihi quidem iam sublatus
and-so-much availed the-error which to-me indeed now removed
videtur, ut, corpora cremata cum scirent, tamen ea fieri
seems that bodies burned although they-knew still those to-happen
apud inferos fingerent, quae sine corporibus nec fieri
among the-shades they-imagined which without bodies neither to-happen
possent nec intellegi. Animos enim per se ipsos
could nor to-be-understood souls for through themselves the-very
viventis non poterant mente complecti, formam aliquam
living not they-could with-mind to-embrace a-form some
figuramque quaerebant. Inde Homeri tota νέκυια, inde
and-a-shape they-sought thence of-Homer the-whole necromancy thence

ea quae meus amicus Appius νεκυομαντεῖα faciebat, inde
those which my friend Appius necromancies used-to-make thence
in vicinia nostra Averni lacus,
in the-neighborhood our of-Avernus the-lake

unde animae excitantur obscura umbra opertae ex ostio
whence souls are-roused with-dark shade covered from the-mouth
Altae Acheruntis, salso sanguine,
of-deep Acheron with-salt blood

imagines mortuorum. Has tamen imagines loqui volunt,
the-images of-the-dead these still images to-speak they-wish
quod fieri nec sine lingua nec sine palato nec sine
which to-happen neither without a-tongue nor without a-palate nor without
faucium laterum pulmonum vi et figura potest. Nihil
of-the-throat of-the-sides of-the-lungs the-force and the-shape can nothing
enim animo videre poterant, ad oculos omnia referebant.
for with-the-mind to-see they-could to the-eyes all-things they-referred
38 Magni autem est ingenii sevocare mentem a sensibus
of-great however it-is of-genius to-call-away the-mind from the-senses
et cogitationem ab consuetudine abducere. Itaque credo
and thought from custom to-lead-away and-so I-believe
equidem etiam alios tot saeculis, sed quod litteris exstet,
indeed also others so-many in-ages but what in-writing stands
Pherecydes Syrius primum dixit animos esse hominum
Pherecydes the-Syrian first said souls to-be of-men
sempiternos, antiquus sane; fuit enim meo regnante
everlasting ancient truly he-was for with-my reigning
gentili. Hanc opinionem discipulus eius Pythagoras maxime
a-kinsman this opinion the-disciple of-him Pythagoras most
confirmavit, qui cum Superbo regnante in Italiam venisset,
confirmed who when with-Superbus reigning into Italy had-come

tenuit Magnam illam Graeciam cum disciplina, tum etiam
held Great that Greece both by-teaching and also
auctoritate, multaque saecula postea sic viguit Pythagoreorum
by-authority and-many ages afterward so flourished of-the-Pythagoreans
nomen, ut nulli alii docti viderentur. Sed redeo ad antiquos.
the-name that none other learned seemed but I-return to the-ancients
Rationem illi sententiae suae non fere reddebant, nisi
a-reason those of-the-judgment their-own not generally used-to-give unless
quid erat numeris aut descriptionibus explicandum:
anything was by-numbers or by-diagrams to-be-explained

XVII · PLATO AND THE UPWARD MOTION

Plato went to Italy to know the Pythagoreans and was the first to give a reason for the soul's eternity — and when M. offers to pass the hope by, A. protests that he would rather err with Plato than think truly with the others. The earth counts for a point against the sky; of the four bodies the earthy and the wet are carried down by their weight while the fiery and the airy fly up, so souls, once out of the body, must be carried aloft.

Platonem ferunt, ut Pythagoreos cognosceret, in Italiam 39
Plato they-say that the-Pythagoreans he-might-learn into Italy
venisse et didicisse Pythagorea omnia primumque de
to-have-come and to-have-learned Pythagorean all-things and-first about
animorum aeternitate non solum sensisse idem quod
of-souls the-eternity not only to-have-thought the-same which
Pythagoram, sed rationem etiam attulisse. Quam, nisi quid
Pythagoras but a-reason also to-have-brought which unless anything
dicis, praetermittamus et hanc totam spem inmortalitatis
you-say let-us-pass-over and this whole hope of-immortality
relinquamus.
let-us-leave

A. An tu cum me in summam exspectationem adduxeris,
or you when me into the-highest expectation you-have-brought
deseris? Errare mehercule malo cum Platone, quem tu
do-you-forsake to-err by-Hercules I-prefer with Plato whom you
quanti facias scio et quem ex tuo ore admiror, quam
at-how-much you-value I-know and whom from your mouth I-admire than
cum istis vera sentire.
with those true-things to-think

40 M. Macte virtute! ego enim ipse cum eodem isto non invitus
blessed in-virtue I for myself with the-same that not unwilling
erraverim. Num igitur dubitamus? an sicut pleraque?
would-have-erred surely-not then do-we-doubt or just-as most-things
quamquam hoc quidem minime; persuadent enim mathematici
although this indeed least they-persuade for the-mathematicians
terram in medio mundo sitam ad universi caeli complexum
the-earth in the-middle the-world set to of-the-whole heaven the-compass
quasi puncti instar obtinere, quod κέντρον illi vocant; eam
as-if of-a-point the-likeness to-hold which a-center they call such
porro naturam esse quattuor omnia gignentium corporum,
further a-nature to-be of-the-four all-things begetting bodies
ut, quasi partita habeant inter se ac divisa momenta,
that as-if apportioned they-have among themselves and divided the-impulses
terrena et umida suopte nutu et suo pondere ad
the-earthy and the-moist by-their-own inclination and by-their-own weight to
paris angulos in terram et in mare ferantur, reliquae
equal angles into the-earth and into the-sea are-borne the-remaining
duae partes, una ignea altera animalis, ut illae superiores in
two parts one fiery the-other airy as those the-former into
medium locum mundi gravitate ferantur et pondere, sic hae
the-middle place of-the-world by-heaviness are-borne and by-weight so these
rursum rectis lineis in caelestem locum subvolent, sive
in-turn by-straight lines into the-heavenly place fly-up whether

ipsa natura superiora adpetente sive quod a gravioribus
by-the-very nature the-upper seeking or because by the-heavier
leviora natura repellantur. Quae cum constent, perspicuum
the-lighter by-nature are-driven-off which since they-stand plain
debet esse animos, cum e corpore excesserint, sive illi
it-ought to-be souls when from the-body they-shall-have-departed whether they
sint animales, id est spirabiles, sive ignei, sublime ferri.
be airy that is breathable or fiery on-high to-be-borne
Si vero aut numerus quidam est animus, quod subtiliter 41
if however either a-number certain is the-soul which subtly
magis quam dilucide dicitur, aut quinta illa non nominata
more than clearly is-said or fifth that not named
magis quam non intellecta natura, multo etiam integriora
more than not understood nature much even more-unmixed
ac puriora sunt, ut a terra longissime se ecferant.
and purer they-are so-that from the-earth farthest themselves they-lift
Horum igitur aliquid sit animus, ne tam vegeta mens aut
of-these then something let-be the-soul that-not so lively a-mind either
in corde cerebrove aut in Empedocleo sanguine demersa iaceat.
in the-heart or-brain or in Empedoclean blood sunk should-lie
Dicaearchum vero cum Aristoxeno aequali et condiscipulo
Dicaearchus however with Aristoxenus a-contemporary and a-fellow-pupil
suo, doctos sane homines, omittamus; quorum alter ne
his-own learned truly men let-us-pass-over of-whom the-one not
condoluisse quidem umquam videtur, qui animum se
to-have-ached even ever seems who a-soul himself
habere non sentiat, alter ita delectatur suis cantibus, ut
to-have not feels the-other so is-delighted with-his-own songs that
eos etiam ad haec transferre conetur. Harmonian autem ex
them also to these to-carry-over he-tries a-harmony however from
intervallis sonorum nosse possumus, quorum varia compositio
intervals of-sounds to-know we-can of-which varied composition

etiam harmonias efficit pluris; membrorum vero situs
also harmonies makes more of-limbs however the-position
et figura corporis vacans animo quam possit harmoniam
and the-shape of-a-body lacking a-soul how it-could a-harmony
efficere, non video. Sed hic quidem, quamvis eruditus
to-make not I-see but this-man indeed although learned
sit, sicut est, haec magistro concedat Aristoteli, canere ipse
he-be as he-is these to-a-master let-him-grant to-Aristotle to-sing himself
doceat; bene enim illo Graecorum proverbio praecipitur:
let-him-teach well for by-that of-the-Greeks proverb it-is-taught
'quam quisque norit artem, in hac se exerceat.'
which each has-learned art in this himself let-him-exercise

XVIII · THE SOUL RISES

The chance meeting of round indivisible bodies must be thrown out. If the soul is made of kindled breath, as Panaetius seems to think, it must make for the upper regions, since those two kinds always seek what is above — and whether souls are scattered or persist, they must break through the thick air nearest the earth, for the soul is more fiery than that air.

42 Illam vero funditus eiciamus individuorum corporum
that however utterly let-us-cast-out of-indivisible bodies
levium et rotundorum concursionem fortuitam, quam tamen
smooth and round the-meeting chance which still
Democritus concalefactam et spirabilem, id est animalem, esse
Democritus warmed and breathable that is airy to-be
volt. Is autem animus, qui, si est horum quattuor generum, ex
wishes he however the-soul who if it-is of-these four kinds from
quibus omnia constare dicuntur, ex inflammata anima constat,
which all-things to-consist are-said from kindled breath it-consists

ut potissimum videri video Panaetio, superiora capessat necesse
as chiefly to-seem I-see to-Panaetius the-upper it-should-seek necessary
est. Nihil enim habent haec duo genera proni et supera
it-is nothing for have these two kinds downward and the-heights
semper petunt. Ita, sive dissipantur, procul a terris id
always they-seek so whether they-are-scattered far from the-lands that
evenit, sive permanent et conservant habitum suum, hoc etiam
happens or they-remain and keep the-state their-own this even
magis necesse est ferantur ad caelum et ab iis perrumpatur
more necessary it-is they-be-borne to heaven and by them be-broken-through
et dividatur crassus hic et concretus aër, qui est terrae
and be-divided thick this and dense air which is of-the-earth
proximus. Calidior est enim vel potius ardentior animus,
nearest hotter is for or rather more-burning the-soul
quam est hic aër, quem modo dixi crassum atque concretum;
than is this air which just-now I-called thick and dense
quod ex eo sciri potest, quia corpora nostra terreno
which from that to-be-known can because bodies our by-earthy
principiorum genere confecta ardore animi concalescunt.
of-first-principles kind made by-the-heat of-the-soul grow-warm

XIX · THE SOUL'S HOME AND ITS SIGHT

Nothing is swifter than the soul, and reaching a nature like itself it settles among fires of thin air and the sun's tempered heat, fed by what feeds the stars. We shall be blessed when the body is left behind and we are free of desires and rivalries, for there is an insatiable longing in our minds to see the truth: what a spectacle it will be to survey the whole earth.

43 Accedit ut eo facilius animus evadat ex hoc aëre,
it-is-added that by-that more-easily the-soul escapes from this air
quem saepe iam appello, eumque perrumpat, quod nihil est
which often now I-call and-it breaks-through because nothing is
animo velocius, nulla est celeritas quae possit cum animi
than-the-soul swifter no is swiftness which could with of-the-soul
celeritate contendere. Qui si permanet incorruptus suique
the-swiftness to-contend which if it-remains uncorrupted and-of-itself
similis, necesse est ita feratur, ut penetret et dividat omne
like necessary it-is so it-be-borne that it-pierces and divides all
caelum hoc, in quo nubes imbres ventique coguntur, quod
the-sky this in which clouds rains and-winds are-gathered which
et umidum et caliginosum est propter exhalationes terrae.
both moist and misty is because-of the-exhalations of-the-earth
Quam regionem cum superavit animus naturamque sui
which region when it-has-surmounted the-soul and-a-nature of-itself
similem contigit et adgnovit, iunctis ex anima tenui et
like it-has-touched and has-recognized with-joined from breath thin and
ex ardore solis temperato ignibus insistit et finem altius
from the-heat of-the-sun tempered on-fires it-stands and an-end higher
se ecferendi facit. Cum enim sui similem et levitatem
itself of-lifting it-makes when for of-itself like both a-lightness
et calorem adeptus est, tamquam paribus examinatus
and a-heat obtained it-has as-if with-equal balanced

ponderibus nullam in partem movetur, eaque ei demum
weights no into part it-is-moved and-that for-it at-last
naturalis est sedes, cum ad sui simile penetravit; in quo
natural is a-seat when to of-itself the-like it-has-pierced in which
nulla re egens aletur et sustentabitur isdem rebus,
no thing lacking it-will-be-fed and it-will-be-sustained by-the-same things
quibus astra sustentantur et aluntur.
by-which the-stars are-sustained and are-fed
Cumque corporis facibus inflammari soleamus ad omnis
and-since of-the-body by-the-torches to-be-inflamed we-are-wont to all
fere cupiditates eoque magis incendi, quod iis aemulemur,
nearly desires and-thereby more to-be-fired because those we-envy
qui ea habeant quae nos habere cupiamus, profecto
who those have which we to-have desire surely
beati erimus, cum corporibus relictis et cupiditatum et
happy we-shall-be when with-bodies left both of-desires and
aemulationum erimus expertes;
of-envyings we-shall-be free
quodque nunc facimus, cum laxati curis sumus, ut spectare 44
and-what now we-do when relaxed from-cares we-are that to-look-at
aliquid velimus et visere, id multo tum faciemus liberius
something we-wish and to-visit that much then we-shall-do more-freely
totosque nos in contemplandis rebus perspiciendisque
and-whole ourselves in contemplating things and-examining
ponemus, propterea quod et natura inest in mentibus
we-shall-set for-this-reason because both by-nature is-in in minds
nostris insatiabilis quaedam cupiditas veri videndi et
our an-insatiable certain desire of-truth seeing and
orae ipsae locorum illorum, quo pervenerimus, quo
the-shores themselves of-the-places those whither we-shall-have-come by-how-much

faciliorem nobis cognitionem rerum caelestium, eo maiorem
easier for-us the-knowledge of-things heavenly by-that greater
cognoscendi cupiditatem dabunt.
of-knowing the-desire will-give
45 Haec enim pulchritudo etiam in terris 'patritam' illam
this for beauty even on lands the-ancestral that
et 'avitam', ut ait Theophrastus, philosophiam cognitionis
and inherited as says Theophrastus philosophy of-knowledge
cupiditate incensam excitavit. Praecipue vero fruentur ea,
by-the-desire kindled has-roused especially however will-enjoy it
qui tum etiam, cum has terras incolentes circumfusi erant
who then also when these lands inhabiting surrounded they-were
caligine, tamen acie mentis dispicere cupiebant.
by-darkness still with-the-edge of-mind to-descry desired
Etenim si nunc aliquid adsequi se putant, qui ostium
for if now something to-attain themselves think who the-mouth
Ponti viderunt et eas angustias, per quas penetravit ea
of-Pontus have-seen and those narrows through which pierced that
quae est nominata
which is named

Argo, quia Argivi in ea delecti viri
Argo because the-Argives in it chosen men
vecti petebant pellem inauratam arietis,
carried were-seeking the-fleece gilded of-the-ram

aut ii qui Oceani freta illa viderunt, 'Europam
or those who of-the-Ocean the-straits those have-seen Europe
Libyamque rapax ubi dividit unda', quod tandem spectaculum
and-Libya greedy where divides the-wave what pray a-spectacle
fore putamus, cum totam terram contueri licebit
to-be-about-to-be do-we-think when the-whole earth to-behold it-will-be-allowed

eiusque cum situm, formam, circumscriptionem, tum et
and-of-it both the-position the-shape the-outline then also
habitabiles regiones et rursum omni cultu propter vim
habitable regions and again of-every cultivation because-of the-force
frigoris aut caloris vacantis?
of-cold or of-heat lacking

XX · THE SOUL SEES, NOT THE EYES

Even now we do not see with our eyes what we see, for there is no sensation in the body: physicians report channels bored from the seat of the soul to the eyes, ears, and nostrils. A man whose thought is elsewhere neither sees nor hears though his eyes are sound, which shows that it is the soul that sees and hears, and not the parts that serve as its windows.

Nos enim ne nunc quidem oculis cernimus ea quae 46
we for not now even with-eyes discern those which
videmus; neque est enim ullus sensus in corpore, sed, ut
we-see nor is for any sense in the-body but as
non physici solum docent verum etiam medici, qui
not the-natural-philosophers only teach but also the-physicians who
ista aperta et patefacta viderunt, viae quasi quaedam sunt
those opened and laid-bare have-seen ways as-it-were certain there-are
ad oculos, ad auris, ad naris a sede animi perforatae.
to the-eyes to the-ears to the-nostrils from the-seat of-the-soul bored
Itaque saepe aut cogitatione aut aliqua vi morbi impediti
and-so often either by-thought or by-some force of-disease hindered
apertis atque integris et oculis et auribus nec videmus nec
with-open and whole both eyes and ears neither we-see nor
audimus, ut facile intellegi possit animum et videre
we-hear so-that easily to-be-understood it-can the-soul both to-see

et audire, non eas partis quae quasi fenestrae sint animi,
and to-hear not those parts which as-it-were windows are of-the-soul
quibus tamen sentire nihil queat mens, nisi id agat
by-which still to-feel nothing could the-mind unless it should-act
et adsit. Quid, quod eadem mente res dissimillimas
and be-present what that with-the-same mind things most-unlike
comprendimus, ut colorem, saporem, calorem, odorem, sonum?
we-grasp as color taste heat smell sound
quae numquam quinque nuntiis animus cognosceret, nisi
which never by-five messengers the-soul would-know unless
ad eum omnia referrentur et is omnium iudex solus
to it all-things were-referred and it of-all a-judge alone
esset. Atque ea profecto tum multo puriora et dilucidiora
were and those surely then much purer and clearer
cernentur, cum, quo natura fert, liber animus pervenerit.
will-be-discerned when whither nature bears free the-soul shall-have-come
47 Nam nunc quidem, quamquam foramina illa, quae patent ad
for now indeed although the-openings those which lie-open to
animum a corpore, callidissimo artificio natura fabricata est,
the-soul from the-body with-most-skillful craft nature fashioned it-has
tamen terrenis concretisque corporibus sunt intersaepta quodam
still by-earthy and-dense bodies they-are fenced-off in-a-certain
modo: cum autem nihil erit praeter animum, nulla res
way when however nothing will-be besides the-soul no thing
obiecta impediet, quo minus percipiat, quale quidque sit.
set-against will-hinder whereby less it-perceives of-what-kind each-thing may-be
Quamvis copiose haec diceremus, si res postularet,
however fully these we-should-say if the-matter demanded
quam multa, quam varia, quanta spectacula animus in locis
how many how varied how-great spectacles the-soul in places
caelestibus esset habiturus.
heavenly would-be about-to-have

XXI · THE BOAST OF THE PHYSICISTS

M. wonders at the philosophers who revere the discoverer of natural science as a god for freeing them from everlasting terror. What old woman is frightened of the Acherusian halls of Orcus — which, they imply, they would themselves have feared had they not studied physics? Nor is it any great acquisition to have learned that one perishes entirely.

Quae quidem cogitans soleo saepe mirari non nullorum 48
which indeed thinking I-am-wont often to-wonder-at not of-none
insolentiam philosophorum, qui naturae cognitionem admirantur
the-arrogance of-philosophers who of-nature the-knowledge admire
eiusque inventori et principi gratias exultantes agunt
and-of-it to-the-finder and to-the-originator thanks exulting they-give
eumque venerantur ut deum; liberatos enim se per eum
and-him they-worship as a-god freed for themselves through him
dicunt gravissimis dominis, terrore sempiterno et diurno
they-say from-the-heaviest masters from-terror everlasting and from-daily
ac nocturno metu. Quo terrore? quo metu? quae est
and nightly fear by-what terror by-what fear which is
anus tam delira quae timeat ista, quae vos videlicet, si
an-old-woman so doting who should-fear those which you evidently if
physica non didicissetis, timeretis, 'Acherunsia templa alta
natural-things not you-had-learned you-would-fear the-Acherusian regions deep
Orci, pallida Leti, obnubila tenebris loca'? Non pudet
of-Orcus pale of-Death overclouded with-shadows places not is-it-shameful
philosophum in eo gloriari, quod haec non timeat et quod
a-philosopher in that to-boast that these not he-fears and that
falsa esse cognoverit? E quo intellegi potest, quam acuti
false to-be he-has-learned from which to-be-understood it-can how keen
natura sint, quoniam haec sine doctrina crediturі fuerunt.
by-nature they-are since these without teaching about-to-believe they-were

49 Praeclarum autem nescio quid adepti sunt, quod didicerunt
splendid however I-know-not what obtained they-have because they-have-learned
se, cum tempus mortis venisset, totos esse perituros.
themselves when the-time of-death had-come wholly to-be about-to-perish
Quod ut ita sit (nihil enim pugno), quid habet ista res aut
which that so may-be nothing for I-fight what has that thing either
laetabile aut gloriosum? Nec tamen mihi sane quicquam occurrit,
joyful or glorious nor still to-me truly anything occurs
cur non Pythagorae sit et Platonis vera sententia. Ut enim
why not of-Pythagoras may-be and of-Plato true the-opinion even-if for
rationem Plato nullam adferret (vide, quid homini tribuam),
a-reason Plato none should-bring see what to-the-man I-grant
ipsa auctoritate me frangeret: tot autem rationes
by-the-very authority me he-would-break so-many however reasons
attulit, ut velle ceteris, sibi certe persuasisse videatur.
he-has-brought that to-wish to-the-others to-himself surely to-have-persuaded he-seems

XXII · KNOW THYSELF

Most men condemn souls to death, and the only reason immortality seems incredible is that they cannot conceive a soul without a body — as though they understood its shape and place inside one. The harder thought is what the soul is like in the body, as in another's house, rather than when it has gone out into the free sky as into its own. To see the soul with the soul is the greatest thing, and that is the force of Apollo's precept, which cannot mean know your limbs.

50 Sed plurimi contra nituntur animosque quasi capite damnatos
but very-many against strive and-souls as-if capitally condemned
morte multant, neque aliud est quicquam cur incredibilis
with-death they-punish nor other is anything why unbelievable
iis animorum videatur aeternitas, nisi quod nequeunt
to-them of-souls should-seem the-eternity except that they-cannot

qualis animus sit vacans corpore intellegere et cogitatione
of-what-sort a-soul may-be lacking a-body to-understand and by-thought
comprehendere. Quasi vero intellegant, qualis sit in ipso
to-grasp as-if indeed they-understood of-what-sort it-is in the-very
corpore, quae conformatio, quae magnitudo, qui locus, aut,
body what conformation what size what place or
si iam possent in homine vivo cerni omnia quae nunc
if now they-could in a-man living to-be-seen all-things which now
tecta sunt, casurusne in conspectum videatur animus,
covered are about-to-fall-whether into sight would-seem the-soul
an tanta sit eius tenuitas, ut fugiat aciem?
or so-great may-be of-it the-fineness that it-escapes the-edge
Haec reputent isti qui negant animum sine corpore se 51
these let-them-weigh those who deny a-soul without a-body themselves
intellegere posse: videbunt, quem in ipso corpore intellegant.
to-understand to-be-able they-will-see what in the-very body they-understand
Mihi quidem naturam animi intuenti multo difficilior occurrit
to-me indeed the-nature of-the-soul to-one-gazing much harder occurs
cogitatio, multo obscurior, qualis animus in corpore sit
the-thinking much darker of-what-sort a-soul in a-body may-be
tamquam alienae domui, quam qualis, cum exierit
as-if in-another's home than of-what-sort when it-shall-have-gone-out
et in liberum caelum quasi domum suam venerit. Nisi
and into free heaven as-if a-home its-own it-shall-have-come unless
enim, quod numquam vidimus, id quale sit intellegere non
for what never we-have-seen that of-what-kind it-is to-understand not
possumus, certe et deum ipsum et divinum animum corpore
we-can surely both god himself and a-divine soul from-the-body
liberatum cogitatione complecti possumus. Dicaearchus quidem
freed by-thought to-embrace we-can Dicaearchus indeed

et Aristoxenus, quia difficilis erat animi quid aut qualis
and Aristoxenus because hard was of-the-soul what or of-what-kind
esset intellegentia, nullum omnino animum esse dixerunt.
it-was the-understanding no at-all soul to-be they-said
52 Est illud quidem vel maxumum animo ipso animum videre,
it-is that indeed even the-greatest with-the-soul itself the-soul to-see
et nimirum hanc habet vim praeceptum Apollinis, quo
and doubtless this has force the-precept of-Apollo by-which
monet ut se quisque noscat. Non enim credo id praecipit,
he-warns that himself each should-know not for I-believe that he-enjoins
ut membra nostra aut staturam figuramve noscamus; neque
that limbs our or stature or-shape we-should-know neither
nos corpora sumus, nec ego tibi haec dicens corpori tuo
we bodies are nor I to-you these saying to-the-body your
dico. Cum igitur 'nosce te' dicit, hoc dicit: 'nosce animum
speak when then know yourself he-says this he-says know the-soul
tuum.' Nam corpus quidem quasi vas est aut aliquod
your for the-body indeed as-it-were a-vessel is or some
animi receptaculum; ab animo tuo quicquid agitur, id agitur
of-the-soul receptacle by the-soul your whatever is-done that is-done
a te. Hunc igitur nosse nisi divinum esset, non esset hoc
by you this then to-know unless divine it-were not would-be this
acrioris cuiusdam animi praeceptum tributum deo.
of-a-keener certain mind the-precept attributed to-a-god
53 Sed si, qualis sit animus, ipse animus nesciet, dic quaeso,
but if of-what-sort may-be the-soul itself the-soul will-not-know tell I-beg
ne esse quidem se sciet, ne moveri quidem se? Ex quo
not to-be even itself will-it-know not to-be-moved even itself from which
illa ratio nata est Platonis, quae a Socrate est in Phaedro
that reasoning born is of-Plato which by Socrates is in the-Phaedrus
explicata, a me autem posita est in sexto libro de re
unfolded by me however set it-is in the-sixth book about the-thing

publica: ‘Quod semper movetur, aeternum est; quod autem
public what always is-moved eternal is what however
motum adfert alicui quodque ipsum agitatur aliunde,
motion brings to-something and-which itself is-driven from-elsewhere
quando finem habet motus, vivendi finem habeat necesse est.
when an-end it-has of-motion of-living an-end it-should-have necessary it-is
Solum igitur, quod se ipsum movet, quia numquam deseritur
alone then what it itself moves because never it-is-forsaken
a se, numquam ne moveri quidem desinit; quin etiam
by itself never not to-be-moved even does-it-cease nay even
ceteris quae moventur hic fons, hoc principium est movendi.
to-the-rest which are-moved this a-fount this a-beginning is of-moving

XXIII · WHAT MOVES ITSELF IS ETERNAL

A first principle has no origin, since everything arises from it and it can arise from nothing else; and if it never begins it never perishes. So the beginning of motion lies in what is moved by itself, which can neither be born nor die, or else the whole sky would collapse for want of any force to set it moving — and everything driven from outside is soulless, while what is animate is stirred by its own inward motion.

Principii autem nulla est origo; nam e principio oriuntur 54
of-a-beginning however no is origin for from a-beginning arise
omnia, ipsum autem nulla ex re alia nasci potest;
all-things itself however no from a-thing other to-be-born can
nec enim esset id principium, quod gigneretur aliunde.
nor for would-be that a-beginning which were-begotten from-elsewhere
Quod si numquam oritur, ne occidit quidem umquam; nam
but if never it-arises not it-perishes even ever for
principium extinctum nec ipsum ab alio renascetur nec
a-beginning quenched neither itself by another will-be-reborn nor

ex se aliud creabit, siquidem necesse est a principio
from itself another will-it-create since-indeed necessary it-is from a-beginning
oriri omnia. Ita fit, ut motus principium ex eo sit,
to-arise all-things so it-comes that of-motion the-beginning from that may-be
quod ipsum a se movetur; id autem nec nasci potest
which itself by itself is-moved that however neither to-be-born can
nec mori, vel concidat omne caelum omnisque natura et
nor to-die or should-collapse the-whole heaven and-all nature and
consistat necesse est nec vim ullam nanciscatur, qua a
should-stand-still necessary it-is nor force any it-should-get by-which by
primo impulsa moveatur. Cum pateat igitur aeternum id
the-first driven it-should-be-moved since it-is-plain then eternal that
esse, quod se ipsum moveat, quis est qui hanc naturam
to-be which it itself moves who is-there who this nature
animis esse tributam neget? Inanimum est enim omne,
to-souls to-be given would-deny lifeless is for everything
quod pulsu agitatur externo; quod autem est animal, id
which by-a-blow is-driven outward what however is living that
motu cietur interiore et suo; nam haec est propria
by-motion is-stirred inner and its-own for this is proper
natura animi atque vis. Quae si est una ex omnibus
the-nature of-the-soul and force which if it-is one from all
quae se ipsa moveat, neque nata certe est et aeterna est'.
which itself it-itself moves not born surely it-is and eternal it-is
55 Licet concurrant omnes plebeii philosophi (sic enim ii, qui
although should-run-together all common philosophers so for those who
a Platone et Socrate et ab ea familia dissident, appellandi
from Plato and Socrates and from that school dissent to-be-called
videntur), non modo nihil umquam tam eleganter explicabunt,
they-seem not only nothing ever so elegantly will-they-unfold
sed ne hoc quidem ipsum quam subtiliter conclusum sit
but not this even the-very how subtly concluded it-is

intellegent. Sentit igitur animus se moveri; quod cum
will-they-understand feels then the-soul itself to-be-moved which when
sentit, illud una sentit, se vi sua, non aliena moveri,
it-feels that together it-feels itself by-force its-own not by-another's to-be-moved
nec accidere posse ut ipse umquam a se deseratur. Ex
nor to-happen to-be-able that itself ever by itself be-forsaken from
quo efficitur aeternitas, nisi quid habes ad haec.
which follows eternity unless anything you-have to these

A. Ego vero facile sum passus ne in mentem quidem mihi
I indeed easily have suffered not into mind even to-me
aliquid contra venire; ita isti faveo sententiae.
anything against to-come so to-that I-favor opinion

XXIV · MEMORY AND RECOLLECTION

M. asks whether the marks of something divine in men's souls are lighter evidence. A soul that held only the power by which we live would sustain a man as nature sustains a vine, and one that held only pursuit and avoidance would be shared with the beasts. It has, first, memory, which Plato holds to be recollection of an earlier life: in the Meno a boy answers geometrical questions as if he had learned geometry, so learning is nothing but remembering. M. marvels more at the common memory of men.

M. Quid? illa tandem num leviora censes, quae declarant 56
what those pray surely-not lighter do-you-judge which declare
inesse in animis hominum divina quaedam? quae si cernerem
to-be-in in the-souls of-men divine certain-things which if I-discerned
quem ad modum nasci possent, etiam quem ad modum
what in manner to-be-born they-could also what in manner
interirent viderem. Nam sanguinem bilem pituitam ossa
they-might-perish I-should-see for blood bile phlegm bones

nervos venas, omnem denique membrorum et totius corporis
sinews veins every finally of-the-limbs and of-the-whole body
figuram videor posse dicere unde concreta et quo modo
the-shape I-seem to-be-able to-say whence formed and in-what way
facta sint; animum ipsum—, si nihil esset in eo nisi id,
made they-are the-soul itself if nothing were in it except this
ut per eum viveremus, tam natura putarem hominis vitam
that through it we-should-live so by-nature I-should-think of-a-man the-life
sustentari quam vitis, quam arboris; haec enim etiam dicimus
to-be-sustained as of-a-vine as of-a-tree these for also we-say
vivere. Item si nihil haberet animus hominis nisi ut appeteret
to-live likewise if nothing had the-soul of-a-man except that it-sought
aut fugeret, id quoque esset ei commune cum bestiis.
or fled that also would-be to-it common with beasts
57 Habet primum memoriam, et eam infinitam rerum
it-has first memory and that boundless of-things
innumerabilium. Quam quidem Plato recordationem esse volt
countless which indeed Plato a-recollecting to-be wishes
vitae superioris. Nam in illo libro, qui inscribitur Menon,
of-a-life earlier for in that book which is-entitled Meno
pusionem quendam Socrates interrogat quaedam geometrica
a-little-boy certain Socrates questions certain geometrical-things
de dimensione quadrati. Ad ea sic ille respondet ut
about the-measuring of-a-square to these so he answers as
puer, et tamen ita faciles interrogationes sunt, ut gradatim
a-boy and still so easy the-questions are that step-by-step
respondens eodem perveniat, quo si geometrica didicisset.
answering to-the-same he-comes whither if geometry he-had-learned
Ex quo effici volt Socrates, ut discere nihil aliud sit
from which to-be-effected wishes Socrates that to-learn nothing other may-be
nisi recordari. Quem locum multo etiam accuratius explicat
except to-recall which topic much even more-carefully he-unfolds

in eo sermone, quem habuit eo ipso die, quo excessit
in that conversation which he-held on-that the-very day on-which he-departed
e vita; docet enim quemvis, qui omnium rerum rudis
from life he-teaches for anyone-you-please who of-all things unskilled
esse videatur, bene interroganti respondentem declarare se
to-be seems well to-one-questioning answering to-declare himself
non tum illa discere, sed reminiscendo recognoscere, nec
not then those to-learn but by-remembering to-recognize nor
vero fieri ullo modo posse, ut a pueris tot rerum
indeed to-happen in-any way to-be-able that from boyhood of-so-many things
atque tantarum insitas et quasi consignatas in animis
and of-so-great implanted and as-if sealed in souls
notiones, quas ἐννοίας vocant, haberemus, nisi animus, ante
notions which conceptions they-call we-should-have unless the-soul sooner
quam in corpus intravisset, in rerum cognitione viguisset.
than into a-body it-had-entered in of-things the-knowing had-flourished
Cumque nihil esset ∗∗∗, ut omnibus locis a Platone 58
and-since nothing were (lacuna) as in-all places by Plato
disseritur (nihil enim ille putat esse, quod oriatur et
is-argued nothing for he thinks to-be which arises and
intereat, idque solum esse, quod semper tale sit quale est;
perishes and-that alone to-be which always such is as-what it-is
ἰδέαν appellat ille, nos speciem), non potuit animus haec
an-idea calls he we a-form not was-able the-soul these
in corpore inclusus adgnoscere, cognita attulit; ex quo tam
in a-body enclosed to-recognize known it-brought from which so
multarum rerum cognitionis admiratio tollitur. Neque ea
of-many things of-the-knowing the-wonder is-taken-away nor those
plane videt animus, cum repente in tam insolitum tamque
plainly sees the-soul when suddenly into so unwonted and-so

perturbatum domicilium inmigravit, sed cum se collegit
disturbed dwelling it-has-migrated but when itself it-has-gathered
atque recreavit, tum adgnoscit illa reminiscendo.
and has-recovered then it-recognizes those by-remembering
59 Ita nihil est aliud discere nisi recordari. Ego autem maiore
so nothing is other to-learn except to-recall I however in-a-greater
etiam quodam modo memoriam admiror. Quid est enim illud
even certain way memory I-marvel-at what is for that
quo meminimus, aut quam habet vim aut unde natam? Non
by-which we-remember or what has-it force or whence born not
quaero, quanta memoria Simonides fuisse dicatur, quanta
I-ask how-great a-memory Simonides to-have-had is-said how-great
Theodectes, quanta is, qui a Pyrrho legatus ad senatum est
Theodectes how-great he who by Pyrrhus an-envoy to the-senate was
missus, Cineas, quanta nuper Charmadas, quanta, qui modo
sent Cineas how-great lately Charmadas how-great who just-now
fuit, Scepsius Metrodorus, quanta noster Hortensius: de
was the-Scepsian Metrodorus how-great our Hortensius about
communi hominum memoria loquor, et eorum maxume qui
the-common of-men the-memory I-speak and of-those chiefly who
in aliquo maiore studio et arte versantur, quorum quanta
in some greater study and art are-engaged of-whom how-great
mens sit, difficile est existimare; ita multa meminerunt.
the-mind is hard it-is to-judge so many-things they-remember

What this power is and where it comes from must be understood: it is not of heart, blood, brain, or atoms, and if M. could affirm anything about an obscure matter he would swear the soul is divine. Memory cannot be a vessel into which what we remember is poured, nor wax stamped with traces; nor is invention earthly, and when Archimedes bound the motions of moon, sun, and planets into a sphere he did what Plato's god did in the Timaeus.

Quorsus igitur haec spectat oratio? Quae sit illa vis et 60
whither then this looks the-speech what is that force and
unde sit, intellegendum puto. Non est certe nec cordis nec
whence it-is to-be-understood I-think not it-is surely either of-the-heart or
sanguinis nec cerebri nec atomorum; animae sit ignisne
of-blood or of-the-brain or of-atoms of-breath whether-it-be or-of-fire
nescio, nec me pudet ut istos fateri nescire quod nesciam:
I-know-not nor me it-shames as those to-confess not-to-know what I-know-not
illud, si ulla alia de re obscura adfirmare possem, sive
that if any other about thing obscure to-affirm I-could whether
anima sive ignis sit animus, eum iurarem esse divinum.
breath or fire may-be the-soul it I-would-swear to-be divine
Quid enim, obsecro te, terrane tibi hoc nebuloso
what for I-beseech you from-the-earth-whether to-you in-this misty
et caliginoso caelo aut sata aut concreta videtur tanta
and murky sky either sown or formed does-it-seem so-great
vis memoriae? Si quid sit hoc non vides, at quale
a-power of-memory if what may-be this not you-see but of-what-sort
sit vides; si ne id quidem, at quantum sit profecto vides.
it-is you-see if not that even but how-great it-is surely you-see
Quid igitur? utrum capacitatem aliquam in animo putamus 61
what then whether a-capacity some in the-soul do-we-think
esse, quo tamquam in aliquod vas ea quae meminimus
to-be by-which as-if into some vessel those which we-remember

infundantur? Absurdum id quidem. Qui enim fundus aut quae
are-poured absurd that indeed what for a-bottom or what
talis animi figura intellegi potest aut quae tanta omnino
such of-the-soul shape to-be-understood can or what so-great at-all
capacitas? An inprimi quasi ceram animum putamus, et esse
a-capacity or to-be-stamped as-if wax the-soul do-we-think and to-be
memoriam signatarum rerum in mente vestigia? Quae possunt
memory of-marked things in the-mind the-traces which can
verborum, quae rerum ipsarum esse vestigia, quae porro tam
of-words which of-things themselves to-be traces which further so
inmensa magnitudo, quae illa tam multa possit effingere?
boundless a-greatness which those so many could to-shape
62 Quid? illa vis quae tandem est quae investigat occulta,
what that force which pray is which searches-out hidden-things
quae inventio atque cogitatio dicitur? Ex hacne tibi
which invention and thought is-called from this-whether to-you
terrena mortalique natura et caduca concreta ea videtur,
earthly and-mortal nature and perishable formed it does-it-seem
aut qui primus, quod summae sapientiae Pythagorae visum
or who first which of-the-highest wisdom to-Pythagoras seemed
est, omnibus rebus imposuit nomina, aut qui dissipatos
has to-all things imposed names or who scattered
homines congregavit et ad societatem vitae convocavit,
men gathered and to a-fellowship of-life called-together
aut qui sonos vocis, qui infiniti videbantur, paucis
or who the-sounds of-the-voice which endless seemed with-few
litterarum notis terminavit, aut qui errantium stellarum
of-letters marks bounded or who of-the-wandering stars
cursus praegressiones institiones notavit? Omnes magni, etiam
the-courses the-advances the-haltings noted all great even
superiores, qui fruges, qui vestitum, qui tecta, qui cultum
the-earlier who the-crops who clothing who roofs who the-refinement

vitae, qui praesidia contra feras invenerunt, a quibus
of-life who defenses against wild-beasts found by whom
mansuefacti et exculti a necessariis artificiis ad elegantiora
tamed and polished from necessary crafts to more-elegant
defluximus. Nam et auribus oblectatio magna parta est
we-have-flowed for both to-the-ears delight great gained is
inventa et temperata varietate et natura sonorum, et
found and tempered by-the-variety and by-the-nature of-sounds and
astra suspeximus cum ea quae sunt infixa certis locis,
the-stars we-have-looked-up-at both those which are fixed in-sure places
tum illa non re sed vocabulo errantia, quorum conversiones
and those not in-fact but in-name wandering of-which the-turnings
omnisque motus qui animo vidit, is docuit similem
and-all the-motion who with-the-mind saw he showed like
animum suum eius esse, qui ea fabricatus esset in caelo.
the-soul his-own of-him to-be who those fashioned had in heaven
Nam cum Archimedes lunae solis quinque errantium 63
for when Archimedes of-the-moon of-the-sun of-the-five wandering
motus in sphaeram inligavit, effecit idem quod
the-motions into a-sphere bound he-brought-about the-same which
ille, qui in Timaeo mundum aedificavit, Platonis deus,
he who in the-Timaeus the-world built of-Plato the-god
ut tarditate et celeritate dissimillimos motus una regeret
that by-slowness and by-swiftness most-unlike motions one should-rule
conversio. Quod si in hoc mundo fieri sine deo non
turning but if in this world to-happen without a-god not
potest, ne in sphaera quidem eosdem motus Archimedes
it-can not in a-sphere even the-same motions Archimedes
sine divino ingenio potuisset imitari.
without divine genius could-be-have to-imitate

Even familiar things have divine power in them: a poet does not pour out weighty verse without some heavenly prompting. Philosophy, the mother of all arts, is as Plato says a gift and as M. says a discovery of the gods; it taught us worship, law, and moderation, and drove the fog from the soul. Nothing greater than memory and invention can be conceived even in a god, so the soul is divine.

64 Mihi vero ne haec quidem notiora et inlustriora carere
to-me indeed not these even better-known and more-illustrious to-lack
vi divina videntur, ut ego aut poëtam grave plenumque
force divine seem so-that I either a-poet a-weighty and-full
carmen sine caelesti aliquo mentis instinctu putem fundere,
song without heavenly some of-mind inspiration should-think to-pour
aut eloquentiam sine maiore quadam vi fluere abundantem
or eloquence without a-greater certain force to-flow abounding
sonantibus verbis uberibusque sententiis. Philosophia vero,
with-sounding words and-with-rich thoughts philosophy however
omnium mater artium, quid est aliud nisi, ut Plato, donum, ut
of-all the-mother of-arts what is other except as Plato a-gift as
ego, inventum deorum? Haec nos primum ad illorum cultum,
I an-invention of-the-gods this us first to of-those the-worship
deinde ad ius hominum, quod situm est in generis humani
then to the-right of-men which placed is in of-the-race human
societate, tum ad modestiam magnitudinemque animi erudivit,
the-fellowship then to modesty and-greatness of-mind has-trained
eademque ab animo tamquam ab oculis caliginem dispulit,
and-the-same from the-soul as-if from the-eyes the-mist has-driven-off
ut omnia supera infera prima ultima media videremus.
so-that all upper lower first last middle we-might-see

Prorsus haec divina mihi videtur vis, quae tot res 65
utterly this divine to-me seems a-power which so-many things
efficiat et tantas. Quid est enim memoria rerum et
brings-about and so-great what is for the-memory of-things and
verborum? quid porro inventio? Profecto id, quo ne in
of-words what further invention surely that than-which not in
deo quidem quicquam maius intellegi potest. Non enim
a-god even anything greater to-be-conceived can not for
ambrosia deos aut nectare aut Iuventate pocula ministrante
with-ambrosia the-gods or with-nectar or with-Youth the-cups serving
laetari arbitror, nec Homerum audio, qui Ganymeden ab dis
to-rejoice I-judge nor Homer I-hear who Ganymede by the-gods
raptum ait propter formam, ut Iovi bibere ministraret; non
snatched says because-of beauty that for-Jupiter to-drink he-might-serve not
iusta causa, cur Laomedonti tanta fieret iniuria. Fingebat
a-just cause why to-Laomedon so-great should-be-done a-wrong was-inventing
haec Homerus et humana ad deos transferebat: divina
these Homer and human-things to the-gods was-carrying-over divine-things
mallem ad nos. Quae autem divina? Vigere, sapere,
I-should-prefer to us what however divine to-be-vigorous to-be-wise
invenire, meminisse. Ergo animus, ut ego dico, divinus est,
to-invent to-remember therefore the-soul as I say divine is
ut Euripides dicere audet, deus. Et quidem, si deus aut
as Euripides to-say dares a-god and indeed if a-god either
anima aut ignis est, idem est animus hominis. Nam ut
breath or fire is the-same is the-soul of-a-man for as
illa natura caelestis et terra vacat et umore, sic utriusque
that nature heavenly both of-earth is-void and of-moisture so of-each
harum rerum humanus animus est expers; sin autem est
of-these things the-human soul is without but-if however there-is
quinta quaedam natura, ab Aristotele inducta primum, haec
a-fifth certain nature by Aristotle brought-in first this

et deorum est et animorum. Hanc nos sententiam secuti
both of-the-gods is and of-souls this we the-opinion having-followed
his ipsis verbis in Consolatione hoc expressimus:
with-these the-very words in the-Consolation this we-have-expressed

XXVII · FROM THE CONSOLATION

No origin of souls can be found on earth, for there is nothing in them mixed or compounded, and nothing wet or airy or fiery: none of those natures holds any power of memory or thought, which keeps the past, foresees the future, and takes in the present. These alone are divine and come only from God; so the soul is heavenly and eternal, of the same kind as God, a free mind loosed from all mortal compound.

66 'Animorum nulla in terris origo inveniri potest; nihil enim est
of-souls no on earth origin to-be-found can nothing for is
in animis mixtum atque concretum aut quod ex terra natum
in souls mixed and compounded or which from earth born
atque fictum esse videatur, nihil ne aut umidum quidem aut
and shaped to-be seems nothing not either moist even or
flabile aut igneum. His enim in naturis nihil inest, quod vim
airy or fiery these for in natures nothing is-in which the-force
memoriae mentis cogitationis habeat, quod et praeterita teneat
of-memory of-mind of-thought may-have which both past-things holds
et futura provideat et complecti possit praesentia. Quae sola
and future-things foresees and to-embrace can present-things which alone
divina sunt, nec invenietur umquam, unde ad hominem venire
divine are nor will-be-found ever whence to a-man to-come
possint nisi a deo. Singularis est igitur quaedam natura
they-could except from a-god a-singular is then a-certain nature
atque vis animi seiuncta ab his usitatis notisque naturis.
and force of-the-soul sundered from these usual and-known natures

Ita, quicquid est illud, quod sentit quod sapit quod vivit
so whatever is that which feels which is-wise which lives
quod viget, caeleste et divinum ob eamque rem aeternum
which thrives heavenly and divine because-of and-that thing eternal
sit necesse est. Nec vero deus ipse, qui intellegitur a nobis,
it-be necessary it-is nor indeed the-god himself who is-understood by us
alio modo intellegi potest nisi mens soluta quaedam
in-another way to-be-understood can except a-mind loosed a-certain
et libera, segregata ab omni concretione mortali, omnia
and free set-apart from all compounding mortal all-things
sentiens et movens ipsaque praedita motu sempiterno.
feeling and moving and-itself endowed with-motion everlasting
Hoc e genere atque eadem e natura est humana mens.'
this from a-kind and the-same from nature is the-human mind
A. Ubi igitur aut qualis est ista mens?
where then or of-what-sort is that mind

XXVIII · YOU KNOW GOD BY HIS WORKS

M. turns the question back: where is his hearer's own mind, and what is it like? A soul is not strong enough to see itself, but like the eye it sees other things; it does not see its own shape, but it sees its power, its memory, its motion, and its speed. As we look at the brightness of the sky and the succession of the seasons we cannot doubt that someone presides — and so the divine power of the mind is recognized from its works, as God is.

M. Ubi tua aut qualis? potesne dicere? an, si omnia ad 67
where yours or of-what-sort can-you to-say or if all-things for
intellegendum non habeo quae habere vellem, ne iis
understanding not I-have which to-have I-should-wish not with-those
quidem quae habeo mihi per te uti licebit? Non valet
even which I-have to-me through you to-use will-it-be-allowed not avails

tantum animus, ut se ipse videat, at ut oculus, sic animus
so-much the-soul that itself it-itself it-should-see but as an-eye so the-soul
se non videns alia cernit. Non videt autem, quod minimum est,
itself not seeing others discerns not it-sees however what least is
formam suam (quamquam fortasse id quoque, sed relinquamus);
the-shape its-own although perhaps that also but let-us-leave
vim certe, sagacitatem, memoriam, motum, celeritatem videt.
the-force surely the-keenness the-memory the-motion the-speed it-sees
Haec magna, haec divina, haec sempiterna sunt; qua facie
these great these divine these everlasting are with-what appearance
quidem sit aut ubi habitet, ne quaerendum quidem est.
indeed it-may-be or where it-dwells not to-be-asked even it-is
68 Ut cum videmus speciem primum candoremque caeli, dein
as when we-see the-look first and-the-brightness of-heaven then
conversionis celeritatem tantam quantam cogitare non possumus,
of-the-turning the-swiftness so-great as-great to-conceive not we-can
tum vicissitudines dierum ac noctium commutationesque
then the-alternations of-days and of-nights and-the-changes
temporum quadrupertitas ad maturitatem frugum et ad
of-the-seasons fourfold to the-ripening of-crops and to
temperationem corporum aptas eorumque omnium moderatorem
the-tempering of-bodies fitted and-of-those all the-ruler
et ducem solem, lunamque accretione et deminutione luminis
and the-guide the-sun and-the-moon by-the-waxing and by-the-waning of-light
quasi fastorum notantem et significantem dies, tum in
as-if of-the-calendar marking and signifying the-days then in
eodem orbe in duodecim partes distributo quinque stellas
the-same orbit into twelve parts divided five stars
ferri eosdem cursus constantissime servantis disparibus
to-be-borne the-same courses most-steadily keeping with-unequal
inter se motibus, nocturnamque caeli formam undique
among themselves motions and-the-nightly of-heaven the-form on-all-sides

sideribus ornatam, tum globum terrae eminentem e mari,
with-stars adorned then the-globe of-the-earth rising from the-sea
fixum in medio mundi universi loco, duabus oris distantibus
fixed in the-middle of-the-world whole the-place with-two belts apart
habitabilem et cultum, quarum altera, quam nos incolimus,
habitable and tilled of-which the-one which we inhabit

sub axe posita ad stellas septem, unde horrifer
under the-axis set toward the-stars seven whence the-shudder-bringing
Aquilonis stridor gelidas molitur nives,
of-Aquilo the-shriek icy piles snows

altera australis, ignota nobis, quam vocant Graeci ἀντίχθονα,
the-other southern unknown to-us which call the-Greeks the-counter-earth
ceteras partis incultas, quod aut frigore rigeant aut
the-other parts untilled because either by-cold they-are-stiff or
urantur calore;
they-are-burned by-heat
hic autem, ubi habitamus, non intermittit suo tempore 69
here however where we-dwell not it-ceases in-its-own season

caelum nitescere, arbores frondescere,
the-sky to-grow-bright the-trees to-put-forth-leaves
vites laetificae pampinis pubescere,
the-vines gladdening with-tendrils to-grow-downy
rami bacarum ubertate incurvescere,
the-branches of-berries by-the-richness to-bend
segetes largiri fruges, florere omnia,
the-crops to-lavish the-fruits to-bloom all-things
fontes scatere, herbis prata convestirier,
the-springs to-gush with-grasses the-meadows to-be-clothed

tum multitudinem pecudum partim ad vescendum, partim
then the-multitude of-cattle partly for eating partly
ad cultus agrorum, partim ad vehendum, partim ad corpora
for the-tilling of-fields partly for carrying partly for bodies
vestienda, hominemque ipsum quasi contemplatorem caeli
to-be-clothed and-man himself as-if a-beholder of-heaven
ac deorum cultorem atque hominis utilitati agros omnis
and of-the-gods a-worshiper and of-man for-the-use the-fields all
et maria parentia—:
and the-seas obedient
70 haec igitur et alia innumerabilia cum cernimus, possumusne
these then and other countless when we-behold can-we
dubitare quin iis praesit aliquis vel effector, si haec
to-doubt but-that them presides someone either a-maker if these
nata sunt, ut Platoni videtur, vel, si semper fuerunt, ut
born are as to-Plato it-seems or if always they-have-been as
Aristoteli placet, moderator tanti operis et muneris? Sic
to-Aristotle it-pleases a-ruler of-so-great a-work and of-a-gift so
mentem hominis, quamvis eam non videas, ut deum non
the-mind of-a-man although it not you-see as a-god not
vides, tamen, ut deum adgnoscis ex operibus eius, sic ex
you-see still as a-god you-recognize from the-works of-him so from
memoria rerum et inventione et celeritate motus omnique
the-memory of-things and invention and the-swiftness of-motion and-all
pulchritudine virtutis vim divinam mentis adgnoscito.
the-beauty of-virtue the-power divine of-the-mind recognize
In quo igitur loco est? Credo equidem in capite et cur
in which then place it-is I-believe indeed in the-head and why
credam adferre possum. Sed alias, ubi sit animus;
I-should-believe to-bring I-can but another-time where may-be the-soul
certe quidem in te est. Quae est ei natura? Propria, puto,
surely indeed in you it-is what is to-it the-nature proper I-think

et sua. Sed fac igneam, fac spirabilem: nihil ad id de
and its-own but make-it fiery make-it breathable nothing to that about
quo agimus. Illud modo videto, ut deum noris, etsi
which we-treat that only see-to-it as a-god you-may-know although
eius ignores et locum et faciem, sic animum tibi tuum
of-him you-know-not both the-place and the-face so the-soul to-you your-own
notum esse oportere, etiamsi ignores et locum et formam.
known to-be it-behooves even-if you-know-not both the-place and the-form

XXIX · WHAT IS SIMPLE CANNOT PERISH

Unless we are leaden in natural philosophy, nothing in souls is mixed or double; and if so it cannot be divided, and therefore cannot perish at all, since perishing is a parting of pieces that were held together. Reasons of this kind led Socrates to seek no advocate at his trial and to make no plea, but with the cup almost in his hand to speak like a man climbing up to heaven.

In animi autem cognitione dubitare non possumus, nisi plane 71
in of-the-soul however the-knowing to-doubt not we-can unless plainly
in physicis plumbei sumus, quin nihil sit animis admixtum,
in natural-things leaden we-are but-that nothing may-be to-souls mixed
nihil concretum, nihil copulatum, nihil coagmentatum, nihil
nothing compounded nothing coupled nothing jointed nothing
duplex: quod cum ita sit, certe nec secerni nec dividi nec
double which since so it-is surely neither to-be-sundered nor to-be-divided nor
discerpi nec distrahi potest, ne interire quidem igitur.
to-be-torn-apart nor to-be-pulled-asunder it-can not to-perish even then
Est enim interitus quasi discessus et secretio ac diremptus
is for a-perishing as-it-were a-departure and a-separation and a-parting
earum partium, quae ante interitum iunctione aliqua tenebantur.
of-those parts which before the-perishing by-a-joining some were-held

His et talibus rationibus adductus Socrates nec patronum
by-these and by-such reasonings led Socrates neither an-advocate
quaesivit ad iudicium capitis nec iudicibus supplex fuit
sought for the-trial of-his-life nor to-the-judges a-suppliant was
adhibuitque liberam contumaciam a magnitudine animi
and-he-showed a-free defiance from the-greatness of-mind
ductam, non a superbia, et supremo vitae die de hoc
drawn not from pride and on-the-last of-life day about this
ipso multa disseruit et paucis ante diebus, cum facile
the-very many-things he-argued and on-a-few before days when easily
posset educi e custodia, noluit, et tum, paene in manu
he-could to-be-led-out from prison he-refused and then almost in hand
iam mortiferum illud tenens poculum, locutus ita est, ut
now death-bringing that holding cup spoke so he-has that
non ad mortem trudi, verum in caelum videretur escendere.
not to death to-be-thrust but into heaven he-seemed to-climb

XXX · TWO ROADS, AND CATO'S DEATH

Socrates held that there are two roads for souls: for those who stained themselves with lusts or crimes, a devious path shut off from the council of the gods; for those who kept themselves pure, an easy way back. Cato left life so gladly that he rejoiced at having found a reason for dying: the god within forbids us to depart without his command, but when he gives a just cause the wise man goes out released as if by a magistrate.

72 Ita enim censebat itaque disseruit, duas esse vias duplicesque
so for he-judged and-so he-argued two to-be ways and-double
cursus animorum e corpore excedentium: nam qui se
courses of-souls from the-body departing for who themselves
humanis vitiis contaminavissent et se totos libidinibus
with-human vices had-defiled and themselves wholly to-lusts

dedissent, quibus caecati vel domesticis vitiis atque flagitiis
had-given by-which blinded either by-domestic vices and outrages
se inquinavissent vel re publica violanda fraudes
themselves had-fouled or by-the-thing public to-be-violated frauds
inexpiabiles concepissent, iis devium quoddam iter
inexpiable had-conceived for-those an-out-of-the-way certain road
esse, seclusum a concilio deorum; qui autem se
to-be shut-off from the-council of-the-gods who however themselves
integros castosque servavissent, quibusque fuisset minima cum
whole and-chaste had-kept and-to-whom had-been the-least with
corporibus contagio seseque ab iis semper sevocavissent
bodies contact and-themselves from those always had-called-away
essentque in corporibus humanis vitam imitati deorum,
and-they-had-been in bodies human the-life having-imitated of-the-gods
iis ad illos a quibus essent profecti reditum facilem patere.
for-those to those from whom they-had set-out a-return easy to-lie-open
Itaque commemorat, ut cygni, qui non sine causa Apollini 73
and-so he-recalls as swans who not without cause to-Apollo
dicati sint, sed quod ab eo divinationem habere videantur,
dedicated are but because from him divination to-have they-seem
qua providentes quid in morte boni sit cum cantu et
by-which foreseeing what in death of-good may-be with song and
voluptate moriantur, sic omnibus bonis et doctis esse
pleasure they-die so by-all the-good and by-the-learned to-be
faciendum. Nec vero de hoc quisquam dubitare posset, nisi
to-be-done nor indeed about this anyone to-doubt could unless
idem nobis accideret diligenter de animo cogitantibus, quod
the-same to-us happened carefully about the-soul to-those-thinking which
iis saepe usu venit, qui acriter oculis deficientem solem
to-those often by-use comes who keenly with-eyes the-failing sun
intuerentur, ut aspectum omnino amitterent; sic mentis
gazed-at that the-sight altogether they-lost so of-the-mind

acies se ipsa intuens non numquam hebescit, ob
the-edge itself it-itself gazing-at not never grows-dull because-of
eamque causam contemplandi diligentiam amittimus. Itaque
and-that cause of-contemplating the-diligence we-lose and-so
dubitans circumspectans haesitans, multa adversa reverens
doubting looking-about hesitating many-things adverse fearing
tamquam in rate in mari inmenso nostra vehitur ratio.
as-if in a-raft in a-sea boundless our is-borne the-reason

74 Sed haec et vetera et a Graecis; Cato autem sic abiit e
but these both old and from the-Greeks Cato however so departed from
vita, ut causam moriendi nactum se esse gauderet. Vetat
life that a-cause of-dying found himself to-have he-rejoiced forbids
enim dominans ille in nobis deus iniussu hinc nos suo
for ruling that in us god without-command hence us his-own
demigrare; cum vero causam iustam deus ipse dederit,
to-migrate when however a-cause just the-god himself shall-have-given
ut tunc Socrati, nunc Catoni, saepe multis, ne ille medius
as then to-Socrates now to-Cato often to-many surely he so-help-me
fidius vir sapiens laetus ex his tenebris in lucem illam
the-god-of-faith a-man wise glad from these shadows into the-light that
excesserit, nec tamen illa vincla carceris ruperit (leges
will-have-departed nor still those the-bonds of-the-prison will-have-broken the-laws
enim vetant), sed tamquam a magistratu aut ab aliqua potestate
for forbid but as-if by a-magistrate or by some power
legitima, sic a deo evocatus atque emissus exierit. Tota
lawful so by a-god called-out and sent-forth he-will-have-gone-out the-whole
enim philosophorum vita, ut ait idem, commentatio mortis est.
for of-philosophers the-life as says the-same a-rehearsal of-death is

XXXI · LEARNING TO DIE

Calling the soul away from pleasure, property, and public business draws it from the body, and to separate soul from body is to learn to die; let us practice it, so our released souls are less slowed, like men long in irons. A. is ready to leave; but Dicaearchus wrote three books to prove souls mortal, and the Stoics grant only a long stay, so M. offers to show that even so death is no evil.

Nam quid aliud agimus, cum a voluptate, id est a corpore, 75
for what other do-we-do when from pleasure that is from the-body
cum a re familiari, quae est ministra et famula corporis,
when from the-thing household which is a-servant and a-handmaid of-the-body
cum a re publica, cum a negotio omni sevocamus
when from the-thing public when from business all we-call-away
animum, quid, inquam, tum agimus nisi animum ad se
the-soul what I-say then do-we-do except the-soul to itself
ipsum advocamus, secum esse cogimus maximeque a corpore
the-very we-summon with-itself to-be we-force and-most from the-body
abducimus? Secernere autem a corpore animum ecquidnam
we-lead-away to-separate however from the-body the-soul what-at-all
aliud est nisi mori discere? Quare hoc commentemur,
else is except to-die to-learn wherefore this let-us-rehearse
mihi crede, disiungamusque nos a corporibus, id est
to-me believe and-let-us-part ourselves from bodies that is
consuescamus mori. Hoc, et dum erimus in terris, erit
let-us-grow-used to-die this both while we-shall-be on earth will-be
illi caelesti vitae simile, et cum illuc ex his vinclis emissi
to-that heavenly life like and when thither from these bonds released
feremur, minus tardabitur cursus animorum. Nam qui in
we-shall-be-borne less will-be-slowed the-course of-souls for who in
compedibus corporis semper fuerunt, etiam cum soluti sunt,
fetters of-the-body always have-been even when loosed they-are

tardius ingrediuntur, ut ii qui ferro vincti multos annos
more-slowly they-walk as those who with-iron bound many years
fuerunt. Quo cum venerimus, tum denique vivemus. Nam
have-been whither when we-shall-have-come then at-last we-shall-live for
haec quidem vita mors est, quam lamentari possem, si liberet.
this indeed life a-death is which to-bewail I-could if it-pleased

A. Satis tu quidem in Consolatione es lamentatus;
enough you indeed in the-Consolation have lamented

76 quam cum lego, nihil malo quam has res relinquere, his
which when I-read nothing I-prefer than these things to-leave these
vero modo auditis multo magis.
however just heard much more

M. Veniet tempus, et quidem celeriter, sive retractabis sive
will-come the-time and indeed swiftly whether you-draw-back or
properabis; volat enim aetas. Tantum autem abest ab eo ut
you-hasten flies for the-age so-much however is-away from that that
malum mors sit, quod tibi dudum videbatur, ut verear ne
an-evil death may-be which to-you lately seemed that I-fear lest
homini nihil sit non malum aliud, certe sit nihil bonum aliud
for-a-man nothing be not an-evil other certainly be nothing a-good other
potius, siquidem vel di ipsi vel cum dis futuri sumus.
rather if-indeed either gods ourselves or with the-gods about-to-be we-are

A. Quid refert?
what does-it-matter

M. Adsunt enim, qui haec non probent. Ego autem numquam
there-are for who these not approve I however never
ita te in hoc sermone dimittam, ulla uti ratione mors
so you in this talk shall-dismiss by-any that reasoning death
tibi videri malum possit.
to-you to-seem an-evil could

A. Qui potest, cum ista cognoverim?
how can-it since those I-have-learned

M. Qui possit, rogas?
how it-could do-you-ask

Catervae veniunt contra dicentium, nec solum Epicureorum, 77
crowds come against of-those-speaking nor only of-Epicureans
quos equidem non despicio, sed nescio quo modo doctissimus
whom indeed not I-despise but I-know-not in-what way the-most-learned
quisque, acerrume autem deliciae meae Dicaearchus contra
each most-sharply however the-darling my Dicaearchus against
hanc immortalitatem disseruit. Is enim tris libros scripsit,
this immortality argued he for three books wrote
qui Lesbiaci vocantur quod Mytilenis sermo habetur, in
which Lesbiac are-called because at-Mytilene the-talk is-held in
quibus volt efficere animos esse mortalis. Stoici autem
which he-wishes to-prove souls to-be mortal the-Stoics however
usuram nobis largiuntur tamquam cornicibus: diu mansuros
a-loan to-us grant as to-crows long about-to-remain
aiunt animos, semper negant. Num non vis igitur
they-say souls always they-deny surely-not not do-you-wish then
audire, cur, etiamsi ita sit, mors tamen non sit in malis?
to-hear why even-if so it-be death still not may-be among evils
A. Ut videtur, sed me nemo de inmortalitate depellet.
as it-seems but me no-one from immortality will-drive
M. Laudo id quidem, etsi nihil nimis oportet confidere;
I-praise that indeed although nothing too-much it-behooves to-trust

We are often shaken by a sharp argument and change our minds even in clearer matters, so it is well to be armed. Panaetius disagrees with his own Plato, whom he calls the Homer of philosophers, on this one doctrine; his arguments are two — that whatever is born perishes, and souls are born, as the resemblance of children to parents shows; and that nothing can feel pain without being able to fall sick, and what falls sick will perish.

78 movemur enim saepe aliquo acute concluso, labamus
we-are-moved for often by-something keenly concluded we-waver
mutamusque sententiam clarioribus etiam in rebus; in his est
and-we-change the-opinion clearer even in things in these there-is
enim aliqua obscuritas. Id igitur si acciderit, simus armati.
for some obscurity that then if it-shall-have-happened let-us-be armed

A. Sane quidem, sed ne accidat, providebo.
truly indeed but that-not it-happen I-shall-provide

M. Num quid igitur est causae, quin amicos nostros
surely-not any then is of-cause but-that friends our
Stoicos dimittamus? eos dico, qui aiunt manere animos,
the-Stoics we-should-dismiss those I-mean who say to-remain souls
cum e corpore excesserint, sed non semper.
when from the-body they-have-departed but not always

A. Istos vero qui, quod tota in hac causa difficillimum
those indeed who what the-whole in this case hardest
est, suscipiant, posse animum manere corpore vacantem,
is undertake to-be-able the-soul to-remain body lacking
illud autem, quod non modo facile ad credendum est, sed
that however which not only easy for believing is but
eo concesso, quod volunt, consequens, id non concedant,
with-that granted which they-wish consequent that not they-concede
ut, cum diu permanserit, ne intereat.
that when long it-has-remained not it-perish

M. Bene reprehendis, et se isto modo res habet. 79
well you-reprove and itself in-that way the-matter has
Credamus igitur Panaetio a Platone suo dissentienti?
let-us-believe then Panaetius from Plato his dissenting
Quem enim omnibus locis divinum, quem sapientissimum,
whom for in-all places divine whom most-wise
quem sanctissimum, quem Homerum philosophorum appellat,
whom most-holy whom the-Homer of-philosophers he-calls
huius hanc unam sententiam de inmortalitate animorum
of-this-man this one opinion about the-immortality of-souls
non probat. Volt enim, quod nemo negat, quicquid
not he-approves he-wishes for what no-one denies whatever
natum sit interire; nasci autem animos, quod declaret
born is to-perish to-be-born however souls which shows
eorum similitudo qui procreentur, quae etiam in ingeniis,
of-them the-likeness who are-begotten which also in talents
non solum in corporibus appareat. Alteram autem adfert
not only in bodies appears a-second however he-brings
rationem, nihil esse quod doleat, quin id aegrum esse
reason nothing to-be which feels-pain but-that that sick to-be
quoque possit; quod autem in morbum cadat, id etiam
also can what however into disease falls that also
interiturum; dolere autem animos, ergo etiam interire.
about-to-perish to-feel-pain however souls therefore also to-perish

Both arguments miss that eternity is claimed for the mind, always free of every turbid motion, not for the parts in which sickness, anger, and lust move. It matters greatly in what sort of body a soul is placed, since much arises from the body to sharpen the mind and much to dull it — Aristotle says all men of genius are melancholic — so resemblance brings no necessity that souls are born.

80 Haec refelli possunt: sunt enim ignorantis, cum de
these to-be-refuted can they-are for of-one-not-knowing when about
aeternitate animorum dicatur, de mente dici, quae omni
the-eternity of-souls is-said about the-mind to-be-said which from-every
turbido motu semper vacet, non de partibus iis, in quibus
turbid motion always is-free not about the-parts those in which
aegritudines irae libidinesque versentur, quas is, contra quem
distresses angers and-lusts move which he against whom
haec dicuntur, semotas a mente et disclusas putat. Iam
these are-said removed from the-mind and shut-off thinks now
similitudo magis apparet in bestiis, quarum animi sunt
the-likeness more appears in beasts of-which the-souls are
rationis expertes; hominum autem similitudo in corporum
of-reason devoid of-men however the-likeness in of-bodies
figura magis exstat, et ipsi animi magni refert quali
the-shape more stands-out and the-very souls of-great it-matters what
in corpore locati sint. Multa enim e corpore existunt,
in body placed they-are many-things for from the-body arise
quae acuant mentem, multa, quae obtundant. Aristoteles
which sharpen the-mind many-things which blunt Aristotle
quidem ait omnis ingeniosos melancholicos esse, ut ego
indeed says all the-gifted melancholic to-be so-that I
me tardiorem esse non moleste feram. Enumerat multos,
myself slower to-be not ill should-bear he-counts many

idque quasi constet, rationem cur ita fiat adfert.
and-that as-if it-were-agreed a-reason why so it-happens he-brings
Quod si tanta vis est ad habitum mentis in iis quae
but if so-great a-force is to the-condition of-the-mind in those which
gignuntur in corpore, ea sunt autem, quaecumque sunt,
are-begotten in in-the-body those are however whatever they-are
quae similitudinem faciant, nihil necessitatis adfert, cur
which the-likeness make nothing of-necessity brings why
nascantur animi, similitudo. Omitto dissimilitudines.
should-be-born souls the-likeness I-pass-over the-unlikenesses
Vellem adesse posset Panaetius (vixit cum Africano); 81
I-should-wish to-be-present he-could Panaetius he-lived with Africanus
quaererem ex eo, cuius suorum similis fuisset Africani
I-should-ask from him of-whom of-his-own like he-had-been of-Africanus
fratris nepos, facie vel patris, vita omnium perditorum
of-the-brother the-grandson in-face even of-the-father in-life of-all the-abandoned
ita similis, ut esset facile deterrimus; cuius etiam similis
so like that he-was easily the-worst of-whom also like
P. Crassi, et sapientis et eloquentis et primi hominis,
of-Publius Crassus both of-a-wise and eloquent and first man
nepos multorumque aliorum clarorum virorum, quos nihil
the-grandson and-of-many other famous men whom nothing
attinet nominare, nepotes et filii.
it-avails to-name the-grandsons and the-sons
Sed quid agimus? oblitine sumus hoc nunc nobis esse
but what are-we-doing forgetful-whether are-we this now to-us to-be
propositum, cum satis de aeternitate dixissemus, ne si
proposed when enough about the-eternity we-had-said not if
interirent quidem animi, quicquam mali esse in morte?
they-perished even the-souls anything of-evil to-be in death

A. Ego vero memineram, sed te de aeternitate dicentem
I indeed remembered but you about the-eternity speaking
aberrare a proposito facile patiebar.
to-wander from the-purpose easily I-allowed

XXXIV · DEATH TAKES US FROM EVILS

Suppose souls do not remain: we lose the hope of a happier life, but what evil does that bring? If the soul perishes as the body does there is no sensation left in either, and the parting is slight and lasts a moment. What torments is the parting from the good things of life, though it might be truer to call them evils; Hegesias argued it so copiously that Ptolemy forbade him to lecture, since many killed themselves after hearing him.

82 M. Video te alte spectare et velle in caelum migrare.
I-see you high to-look and to-wish into heaven to-migrate
Spero fore ut contingat id nobis. Sed fac, ut isti
I-hope to-be-about-to-be that it-befall that to-us but grant as those
volunt, animos non remanere post mortem; video nos, si
wish souls not to-remain after death I-see us if
ita sit, privari spe beatioris vitae; mali vero quid adfert
so it-be to-be-deprived of-hope of-a-happier life of-evil however what brings
ista sententia? Fac enim sic animum interire ut corpus:
that opinion grant for so the-soul to-perish as the-body
num igitur aliquis dolor aut omnino post mortem sensus
surely-not then any pain or at-all after death sensation
in corpore est? Nemo id quidem dicit, etsi Democritum
in the-body is no-one that indeed says although Democritus
insimulat Epicurus, Democritii negant. Ne in animo quidem
he-accuses Epicurus the-Democriteans deny not in the-soul even
igitur sensus remanet; ipse enim nusquam est. Ubi igitur
then sensation remains itself for nowhere is where then

malum est, quoniam nihil tertium est? an ipse animi
the-evil is since nothing third is or the-very of-the-soul
discessus a corpore non fit sine dolore? Ut credam
departure from the-body not happens without pain though I-should-believe
ita esse, quam est id exiguum! Sed falsum esse arbitror,
so to-be how is that slight but false to-be I-judge
et fit plerumque sine sensu, non numquam etiam
and it-happens mostly without sensation not never even
cum voluptate, totumque hoc leve est, qualecumque est;
with pleasure and-the-whole this light is of-whatever-kind it-is
fit enim ad punctum temporis. 'Illud angit vel potius 83
it-happens for at a-point of-time that troubles or rather
excruciat, discessus ab omnibus iis quae sunt bona in vita'.
tortures the-departure from all those which are good in life
Vide ne 'a malis' dici verius possit. Quid ego nunc
see lest from evils to-be-said more-truly it-could why I now
lugeam vitam hominum? Vere et iure possum; sed quid
should-bewail the-life of-men truly and rightly I-can but what
necesse est, cum id agam ne post mortem miseros
necessary is-it when that I-am-doing that-not after death wretched
nos putemus fore, etiam vitam efficere deplorando
us we-should-think to-be-about-to-be also the-life to-make by-lamenting
miseriorem? Fecimus hoc in eo libro, in quo nosmet ipsos,
more-wretched we-did this in that book in which ourselves the-very
quantum potuimus, consolati sumus. A malis igitur mors
as-much-as we-could comforted we-have from evils then death
abducit, non a bonis, verum si quaerimus. Et quidem
leads-away not from goods the-truth if we-seek and indeed
hoc a Cyrenaico Hegesia sic copiose disputatur, ut is a
this by the-Cyrenaic Hegesias so fully is-argued that he by
rege Ptolomaeo prohibitus esse dicatur illa in scholis
the-king Ptolemy forbidden to-have-been is-said those in schools

dicere, quod multi iis auditis mortem sibi
to-say because many with-those having-been-heard death for-themselves
ipsi consciscerent.
themselves would-decree

84 Callimachi quidem epigramma in Ambraciotam Cleombrotum
of-Callimachus indeed an-epigram on the-Ambraciot Cleombrotus
est, quem ait, cum ei nihil accidisset adversi, e muro
there-is whom he-says when to-him nothing had-happened of-adverse from a-wall
se in mare abiecisse lecto Platonis libro. Eius autem, quem
himself into the-sea to-have-cast with-read of-Plato a-book of-him however whom
dixi, Hegesiae liber est Ἀποκαρτερῶν, quo a vita quidam
I-said of-Hegesias a-book there-is one-starving-himself in-which from life a-certain-man
per inediam discedens revocatur ab amicis; quibus respondens
through starvation departing he-is-called-back by friends to-whom answering
vitae humanae enumerat incommoda. Possem idem facere,
of-life human he-counts the-troubles I-could the-same to-do
etsi minus quam ille, qui omnino vivere expedire nemini
although less than he who at-all to-live to-profit to-no-one
putat. Mitto alios; etiamne nobis expedit? qui et domesticis
thinks I-pass-over others even-whether to-us does-it-profit who both of-domestic
et forensibus solaciis ornamentisque privati certe si ante
and of-public comforts and-of-honors deprived surely if before
occidissemus, mors nos a malis, non a bonis abstraxisset.
we-had-fallen death us from evils not from goods would-have-drawn

Take a man with no wound from fortune — Metellus with his four honored sons, or Priam with fifty: fortune had the same power over both and used it only on the one. Had Priam died while his kingdom stood it would have been better for him; so too Pompey, who recovered at Naples and lived on into war, flight from Italy, and death at the hands of slaves. Such things are escaped by death even when they have not happened, because they can happen.

Sit igitur aliquis, qui nihil mali habeat, nullum a 85
let-there-be then someone who nothing of-evil has no by
fortuna volnus acceperit: Metellus ille honoratis quattuor filiis,
fortune wound has-received Metellus that with-honored four sons
at quinquaginta Priamus, e quibus septemdecim iusta
but fifty Priam from whom seventeen from-a-lawful
uxore natis; in utroque eandem habuit fortuna potestatem,
wife born in each the-same had fortune power
sed usa in altero est: Metellum enim multi filii filiae
but used in the-one she-has Metellus for many sons daughters
nepotes neptes in rogum inposuerunt, Priamum tanta
grandsons granddaughters on the-pyre laid Priam of-so-great
progenie orbatum, cum in aram confugisset, hostilis manus
offspring bereft when to an-altar he-had-fled a-hostile hand
interemit. Hic si vivis filiis incolumi regno occidisset
slew this-man if with-living sons with-safe kingdom had-fallen

astante ope barbarica
with-standing wealth barbaric
tectis caelatis laqueatis,
with-roofs carved paneled

utrum tandem a bonis an a malis discessisset?
whether pray from goods or from evils would-he-have-departed
Tum profecto videretur a bonis. At certe ei melius
then surely he-would-seem from goods but surely for-him better
evenisset nec tam flebiliter illa canerentur:
it-would-have-turned-out nor so tearfully those would-be-sung

Haec omnia vidi inflammari,
these all I-saw to-be-set-ablaze
Priamo vi vitam evitari,
from-Priam by-force life to-be-robbed
Iovis aram sanguine turpari.
of-Jupiter the-altar with-blood to-be-defiled

Quasi vero ista vi quicquam tum potuerit ei melius
as-if indeed that by-force anything then could for-him better
accidere! Quodsi ante occidisset, talem eventum omnino
to-happen but-if before he-had-fallen such an-outcome altogether
amisisset; hoc autem tempore sensum amisit malorum.
he-would-have-lost at-this however time the-sense he-lost of-evils
86 Pompeio, nostro familiari, cum graviter aegrotaret Neapoli,
to-Pompey our friend when gravely he-was-ill at-Naples
melius est factum. Coronati Neapolitani fuerunt, nimirum
better it-was made garlanded the-Neapolitans were doubtless
etiam Puteolani; volgo ex oppidis publice gratulabantur:
also the-Puteolans commonly from the-towns publicly they-congratulated
ineptum sane negotium et Graeculum, sed tamen fortunatum.
a-silly truly business and Greekish but still fortunate
Utrum igitur, si tum esset extinctus, a bonis rebus
whether then if then he-had-been quenched from good things
an a malis discessisset? Certe a miseris. Non
or from evil would-he-have-departed surely from wretched-things not

enim cum socero bellum gessisset, non inparatus
for with a-father-in-law war he-would-have-waged not unprepared
arma sumpsisset, non domum reliquisset, non ex Italia
arms he-would-have-taken not the-home he-would-have-left not from Italy
fugisset, non exercitu amisso nudus in servorum ferrum
he-would-have-fled not with-an-army lost naked into of-slaves the-sword
et manus incidisset. Qui, si mortem tum obisset, in
and hands he-would-have-fallen who if death then he-had-met in
amplissimis fortunis occidisset, is propagatione vitae quot,
the-most-ample fortunes he-would-have-fallen he by-the-lengthening of-life how-many
quantas, quam incredibilis hausit calamitates! Haec morte
how-great how incredible drank calamities these by-death
effugiuntur, etiamsi non evenerunt, tamen, quia possunt
are-escaped even-if not they-have-happened still because they-can
evenire; sed homines ea sibi accidere posse non cogitant.
to-happen but men those to-themselves to-happen to-be-able not think
Metelli sperat sibi quisque fortunam, proinde quasi aut
of-Metellus hopes for-himself each the-fortune just-so as-if either
plures fortunati sint quam infelices aut certi quicquam sit
more fortunate were than unhappy or of-certain anything were
in rebus humanis aut sperare sit prudentius quam timere.
in things human or to-hope were wiser than to-fear
Sed hoc ipsum concedatur, bonis rebus homines morte
but this the-very let-it-be-granted from-good things men by-death
privari:
to-be-deprived

Grant that death deprives men of good things: does it follow that the dead lack them, and that this is wretched? The word lack is sad because it implies had, has not, wants, and needs — which holds among the living, but the dead lack neither the goods of life nor life itself, as we who exist do not lack horns or wings. While one can at least understand that a man is without a kingdom, as Tarquin was, in a dead man it cannot even be understood, for lacking belongs to one who feels.

87 ergo etiam carere mortuos vitae commodis, idque esse
therefore also to-lack the-dead of-life the-comforts and-that to-be
miserum? Certe ita dicant necesse est. An potest is, qui
wretched surely so they-should-say necessary it-is or can he who
non est, re ulla carere? Triste enim est nomen ipsum
not is of-thing any to-lack sad for is the-name the-very
carendi, quia subicitur haec vis: habuit, non habet; desiderat
of-lacking because is-implied this force he-had not he-has he-longs
requirit indiget. Haec, opinor, incommoda sunt carentis:
he-seeks he-wants these I-think troubles are of-one-lacking
caret oculis, odiosa caecitas; liberis, orbitas. Valet hoc in
he-lacks eyes hateful blindness of-children bereavement avails this among
vivis, mortuorum autem non modo vitae commodis, sed ne
the-living of-the-dead however not only of-life the-comforts but not
vita quidem ipsa quisquam caret. De mortuis loquor, qui
life even itself anyone lacks about the-dead I-speak who
nulli sunt: nos, qui sumus, num aut cornibus caremus
none are we who are surely-not either horns do-we-lack
aut pinnis? ecquis id dixerit? Certe nemo. Quid ita?
or feathers whether-anyone that would-say surely no-one why so
Quia, cum id non habeas quod tibi nec usu nec natura
because when that not you-have which for-you neither by-use nor by-nature
sit aptum, non careas, etiamsi sentias te non habere.
is fitted not you-lack even-if you-feel yourself not to-have

Hoc premendum etiam atque etiam est argumentum 88
this to-be-pressed again and again is the-argument
confirmato illo, de quo, si mortales animi sunt, dubitare non
with-confirmed that about which if mortal the-souls are to-doubt not
possumus, quin tantus interitus in morte sit, ut ne minima
we-can but-that so-great a-perishing in death is that not the-least
quidem suspicio sensus relinquatur; hoc igitur probe
even suspicion of-sensation is-left with-this then well
stabilito et fixo illud excutiendum est, ut sciatur, quid sit
established and fixed that to-be-shaken-out is so-that it-be-known what it-is
carere, ne relinquatur aliquid erroris in verbo. Carere igitur
to-lack that-not be-left anything of-error in the-word to-lack then
hoc significat: egere eo quod habere velis; inest enim velle
this means to-want that which to-have you-wish is-in for to-wish
in carendo, nisi cum sic tamquam in febri dicitur alia
in lacking except when so as in a-fever it-is-said by-another
quadam notione verbi. Dicitur enim alio modo etiam
certain sense of-the-word it-is-said for in-another way also
carere, cum aliquid non habeas et non habere te sentias,
to-lack when something not you-have and not to-have yourself you-feel
etiamsi id facile patiare. Ita carere in morte non dicitur; nec
even-if that easily you-bear so to-lack in death not is-said nor
enim esset dolendum; dicitur illud: 'bono carere', quod
for would-there-be to-be-grieved is-said that a-good to-lack which
est malum. Sed ne vivus quidem bono caret, si eo non
is an-evil but not a-living-man even a-good lacks if it not
indiget; sed in vivo intellegi tamen potest regno te
he-needs but in a-living-man to-be-understood still it-can a-kingdom you
carere (dici autem hoc in te satis subtiliter non potest;
to-lack to-be-said however this of you enough subtly not it-can
posset in Tarquinio, cum regno esset expulsus), at
it-could in Tarquin when from-the-kingdom he-had-been driven-out but

in mortuo ne intellegi quidem. Carere enim sentientis est;
in a-dead-man not to-be-understood even to-lack for of-one-feeling is
nec sensus in mortuo: ne carere quidem igitur in mortuo est.
nor sensation in a-dead-man not to-lack even then in a-dead-man is
Quamquam quid opus est in hoc philosophari, cum rem
although what need is-there in this to-philosophize when the-matter
non magnopere philosophia egere videamus?
not greatly philosophy to-need we-see

XXXVII · THOSE WHO RAN TO CERTAIN DEATH

How often Roman commanders and whole armies have run to a death they could not doubt: Brutus keeping out the tyrant he expelled, the three Decii, the Scipios in Spain, Paulus at Cannae. None of them is wretched today, for no one can be wretched when sensation is destroyed, nor is it hateful to lack what one does not feel: Camillus no more cares for this civil war than Cicero did for Rome taken in Camillus' lifetime. Yet love of country is measured by the country's safety, not by our own feeling.

89 Quotiens non modo ductores nostri, sed universi etiam
how-often not only the-leaders our but whole even
exercitus ad non dubiam mortem concurrerunt! Quae quidem
armies to not doubtful death have-run-together which indeed
si timeretur, non L. Brutus arcens eum reditu tyrannum,
if were-feared not Lucius Brutus barring him from-return the-tyrant
quem ipse expulerat, in proelio concidisset; non cum
whom himself he-had-driven-out in battle would-have-fallen not with
Latinis decertans pater Decius, cum Etruscis filius, cum
the-Latins fighting the-father Decius with the-Etruscans the-son with
Pyrrho nepos se hostium telis obiecissent;
Pyrrhus the-grandson themselves of-the-enemy to-the-weapons would-have-thrown

non uno bello pro patria cadentis Scipiones Hispania
not in-one war for the-fatherland falling the-Scipios Spain
vidisset, Paulum et Geminum Cannae, Venusia Marcellum,
would-have-seen Paulus and Geminus Cannae Venusia Marcellus
Litana Albinum, Lucani Gracchum. Num quis horum
Litana Albinus the-Lucanians Gracchus surely-not anyone of-these
miser hodie? Ne tum quidem post spiritum extremum; nec
wretched today not then even after the-breath the-last nor
enim potest esse miser quisquam sensu perempto.
for can to-be wretched anyone with-sensation destroyed
'At id ipsum odiosum est, sine sensu esse.' Odiosum, si id 90
but that very hateful is without sensation to-be hateful if that
esset carere; cum vero perspicuum sit nihil posse in eo esse
were to-lack when however plain it-is nothing to-be-able in him to-be
qui ipse non sit, quid potest esse in eo odiosum qui nec
who himself not is what can to-be in him hateful who neither
careat nec sentiat? Quamquam hoc quidem nimis saepe, sed
lacks nor feels although this indeed too often but
eo quod in hoc inest omnis animi contractio ex metu
by-that because in this is-in all of-the-mind shrinking from the-fear
mortis. Qui enim satis viderit, id quod est luce clarius,
of-death who for enough shall-have-seen that which is than-light clearer
animo et corpore consumpto totoque animante
with-the-soul and with-the-body consumed and-with-the-whole living-thing
deleto et facto interitu universo illud animal, quod fuerit,
destroyed and with-made perishing entire that living-thing which has-been
factum esse nihil, is plane perspiciet inter Hippocentaurum,
made to-be nothing he plainly will-perceive between a-Hippocentaur
qui numquam fuerit, et regem Agamemnonem nihil interesse,
who never has-been and the-king Agamemnon nothing to-differ
nec pluris nunc facere M. Camillum hoc civile bellum,
nor of-more now to-make Marcus Camillus this civil war

quam ego illo vivo fecerim Romam captam. Cur
than I with-him living should-have-made Rome captured why
igitur et Camillus doleret, si haec post trecentos et
then both Camillus should-grieve if these after three-hundred and
quinquaginta fere annos eventura putaret, et ego doleam,
fifty about years about-to-happen he-thought and I should-grieve
si ad decem milia annorum gentem aliquam urbe nostra
if to ten thousands of-years a-nation some the-city our
potituram putem? Quia tanta caritas patriae est, ut
about-to-master I-should-think because so-great the-love of-the-fatherland is that
eam non sensu nostro, sed salute ipsius metiamur.
it not by-feeling our but by-the-safety of-itself we-measure

XXXVIII · DEATH AND SLEEP

Death, which can never be far off in so short a life, does not keep the wise man from planning for the state for all time, since he counts a posterity he will not be aware of as belonging to him. If our birth brings the beginning of all things and death the end, then as nothing concerned us before birth, nothing will concern us after. Sleep is the image of death and we put it on daily, and there is no sensation in its likeness.

91 Itaque non deterret sapientem mors, quae propter incertos casus
and-so not deters the-wise-man death which because-of uncertain chances
cotidie imminet, propter brevitatem vitae numquam potest
daily threatens because-of the-shortness of-life never it-can
longe abesse, quo minus in omne tempus rei publicae
far to-be-away whereby less for every time for-the-thing public
suisque consulat aut posteritatem ipsam, cuius sensum
and-for-his-own he-provides or posterity itself of-which a-sense
habiturus non sit, ad se putet pertinere. Quare licet
about-to-have not he-is to himself he-thinks to-pertain wherefore it-is-allowed

etiam mortalem esse animum iudicantem aeterna moliri,
even mortal to-be the-soul to-one-judging eternal-things to-attempt
non gloriae cupiditate, quam sensurus non sit, sed virtutis,
not of-glory by-the-desire which about-to-feel not he-may-be but of-virtue
quam necessario gloria, etiamsi tu id non agas, consequatur.
which necessarily glory even-if you that not do follows
Natura vero si se sic habet, ut, quo modo initium nobis
nature however if itself so has that in-what way a-beginning to-us
rerum omnium ortus noster adferat, sic exitum mors, ut
of-things all the-rising our brings so an-end death as
nihil pertinuit ad nos ante ortum, sic nihil post mortem
nothing pertained to us before the-rising so nothing after death
pertinebit. In quo quid potest esse mali, cum mors nec
will-pertain in which what can to-be of-evil since death neither
ad vivos pertineat nec ad mortuos?
to the-living pertains nor to the-dead
Alteri nulli sunt, alteros non attinget. Quam qui leviorem 92
the-one none are the-others not it-will-touch which those-who lighter
faciunt, somni simillimam volunt esse: quasi vero quisquam
make of-sleep most-like they-wish to-be as-if indeed anyone
ita nonaginta annos velit vivere, ut, cum sexaginta
so ninety years would-wish to-live that when sixty
confecerit, reliquos dormiat; ne sui quidem id velint,
he-has-finished the-rest he-should-sleep not his-own even that would-wish
non modo ipse. Endymion vero, si fabulas audire volumus, ut
not only himself Endymion indeed if tales to-hear we-wish as
nescio quando in Latmo obdormivit, qui est mons Cariae,
I-know-not when on Latmus he-fell-asleep which is a-mountain of-Caria
nondum, opinor, est experrectus. Num igitur eum curare
not-yet I-think he-has awakened surely-not then him to-care
censes, cum Luna laboret, a qua consopitus putatur,
do-you-think when the-Moon is-in-trouble by whom lulled he-is-thought

ut eum dormientem oscularetur. Quid curet autem, qui
that him sleeping she-might-kiss what should-be-care however who
ne sentit quidem? Habes somnum imaginem mortis eamque
not feels even you-have sleep an-image of-death and-it
cotidie induis: et dubitas quin sensus in morte nullus
daily you-put-on and do-you-doubt but-that sensation in death none
sit, cum in eius simulacro videas esse nullum sensum?
is when in of-it the-likeness you-see to-be no sensation

XXXIX · DYING BEFORE ONE'S TIME

The almost old-womanish notion that it is wretched to die before one's time must be driven out. Before what time? Nature lent us life as she lends money, with no day fixed for repayment. And what age is long? By the Hypanis, Aristotle says, are born creatures that live a single day, and one dying at sunset dies decrepit; set our longest age against eternity, and we are nearly as short-lived.

93 Pellantur ergo istae ineptiae paene aniles, ante tempus
let-them-be-driven-off then those follies almost old-womanish before the-time
mori miserum esse. Quod tandem tempus? naturaene? At ea
to-die wretched to-be what pray time of-nature-whether but she
quidem dedit usuram vitae tamquam pecuniae nulla praestituta
indeed gave a-loan of-life as of-money with-no appointed
die. Quid est igitur quod querare, si repetit, cum
day what is then which you-should-complain if she-asks-back when
volt? ea enim condicione acceperas. Iidem, si puer parvus
she-wishes on-that for condition you-had-received the-same if a-boy little
occidit, aequo animo ferendum putant, si vero in cunis, ne
dies with-calm mind to-be-borne they-think if however in the-cradle not
querendum quidem. Atqui ab hoc acerbius exegit natura
to-be-complained even and-yet from this-one more-sharply exacted nature

quod dederat. ‘Nondum gustaverat’, inquit, ‘vitae suavitatem;
what she-had-given not-yet had-he-tasted one-says of-life the-sweetness
hic autem iam sperabat magna, quibus frui coeperat.’ At
this-one however already was-hoping great-things which to-enjoy he-had-begun but
id quidem in ceteris rebus melius putatur, aliquam partem quam
that indeed in other things better is-thought some part than
nullam attingere: cur in vita secus? (Quamquam non male ait
none to-touch why in life otherwise although not badly says
Callimachus multo saepius lacrimasse Priamum quam Troilum).
Callimachus much more-often to-have-wept Priam than Troilus
Eorum autem, qui exacta aetate moriuntur, fortuna laudatur.
of-those however who with-finished age die the-fortune is-praised
Cur? nam, reor, nullis, si vita longior daretur, posset esse 94
why for I-think to-none if life longer were-given could to-be
iucundior; nihil enim est profecto homini prudentia dulcius,
more-pleasant nothing for is surely for-a-man than-prudence sweeter
quam, ut cetera auferat, adfert certe senectus. Quae
which though other-things it-takes-away it-brings surely old-age what
vero aetas longa est, aut quid omnino homini longum? nonne
however age long is or what at-all for-a-man long surely

modo pueros, modo adulescentes in cursu a tergo insequens
now boys now youths in course from behind following
nec opinantis adsecuta est
not those-expecting overtaken has

senectus? Sed quia ultra nihil habemus, hoc longum dicimus.
old-age but because beyond nothing we-have this long we-call
Omnia ista, perinde ut cuique data sunt pro rata parte, ita
all those just-so as to-each given they-are for a-reckoned part so
aut longa aut brevia dicuntur. Apud Hypanim fluvium, qui
either long or short are-called by the-Hypanis river which

ab Europae parte in Pontum influit, Aristoteles ait bestiolas
from of-Europe the-side into the-Pontus flows Aristotle says little-creatures
quasdam nasci, quae unum diem vivant. Ex his igitur hora
certain to-be-born which one day live from these then at-the-hour
octava quae mortua est, provecta aetate mortua est; quae
eighth which dead is with-advanced age dead it-is which
vero occidente sole, decrepita, eo magis, si etiam solstitiali
however with-setting the-sun decrepit by-that more if even on-a-solstice
die. Confer nostram longissimam aetatem cum aeternitate: in
day compare our the-longest age with eternity in
eadem propemodum brevitate qua illae bestiolae reperiemur.
the-same nearly shortness in-which those little-creatures we-shall-be-found

XL · THERAMENES AND SOCRATES

Let the whole force of living well be placed in greatness of mind and the contempt of human things. Theramenes, thrown into prison by the Thirty, drank the poison like a thirsty man, threw out what was left so that it rang, and smiling drank this health to the fair Critias, truly prophesying the death that shortly followed. To the same prison Socrates went a few years later, telling his judges that death either takes away all sensation, a sleep that is pure gain, or is a migration.

95 Contemnamus igitur omnis ineptias (quod enim levius huic
let-us-despise then all follies which for lighter to-this
levitati nomen imponam?) totamque vim bene vivendi in
lightness a-name I-should-give and-the-whole force well of-living in
animi robore ac magnitudine et in omnium rerum
of-the-mind the-strength and the-greatness and in of-all things
humanarum contemptione ac despicientia et in omni virtute
human the-contempt and the-scorn and in every virtue
ponamus. Nam nunc quidem cogitationibus mollissimis
let-us-place for now indeed by-thoughts the-softest

effeminamur, ut, si ante mors adventet quam Chaldaeorum
we-are-unmanned so-that if before death should-come than of-the-Chaldeans
promissa consecuti sumus, spoliati magnis quibusdam bonis,
the-promises attained we-have robbed of-great certain goods
inlusi destitutique videamur.
mocked and-forsaken we-should-seem
Quodsi exspectando et desiderando pendemus animis, 96
but-if by-waiting and by-longing we-hang in-mind
cruciamur, angimur, pro di inmortales, quam illud iter
we-are-racked we-are-tormented o gods immortal how that journey
iucundum esse debet, quo confecto nulla reliqua cura, nulla
pleasant to-be ought which finished no remaining care no
sollicitudo futura sit! Quam me delectat Theramenes! quam
anxiety about-to-be is how me delights Theramenes how
elato animo est! Etsi enim flemus, cum legimus, tamen
with-a-lofty mind he-is although for we-weep when we-read still
non miserabiliter vir clarus emoritur: qui cum coniectus in
not pitiably a-man famous dies-away who when thrown into
carcerem triginta iussu tyrannorum venenum ut sitiens
prison of-the-thirty by-the-order of-the-tyrants the-poison as thirsting
obduxisset, reliquum sic e poculo eiecit, ut id resonaret,
he-had-drained the-rest so from the-cup he-flung that it should-ring
quo sonitu reddito adridens 'propino' inquit 'hoc pulchro
with-which the-sound given smiling I-drink-to he-says this to-the-fair
Critiae', qui in eum fuerat taeterrimus. Graeci enim in
Critias who against him had-been most-foul the-Greeks for at
conviviis solent nominare, cui poculum tradituri sint. Lusit
banquets are-wont to-name to-whom the-cup about-to-hand they-are jested
vir egregius extremo spiritu, cum iam praecordiis conceptam
a-man distinguished with-the-last breath when already in-the-vitals conceived

mortem contineret, vereque ei, cui venenum praebiberat,
death he-was-holding and-truly to-him to-whom the-poison he-had-drunk-before
mortem eam est auguratus, quae brevi consecuta est.
death that has prophesied which shortly followed it-has
Quis hanc maximi animi aequitatem in ipsa morte
who this of-the-greatest mind the-evenness in the-very death
laudaret, si mortem malum iudicaret?
would-praise if death an-evil he-judged
97 Vadit enim in eundem carcerem atque in eundem paucis
he-goes for into the-same prison and into the-same a-few
post annis scyphum Socrates, eodem scelere iudicum quo
after years cup Socrates by-the-same wickedness of-judges by-which
tyrannorum Theramenes. Quae est igitur eius oratio, qua
of-the-tyrants Theramenes what is then of-him the-speech by-which
facit eum Plato usum apud iudices iam morte multatum?
makes him Plato having-used before the-judges already with-death punished
'Magna me' inquit 'spes tenet, iudices, bene mihi evenire, quod
great me he-says hope holds judges well for-me to-turn-out because
mittar ad mortem. Necesse est enim sit alterum de duobus, ut
I-am-sent to death necessary it-is for it-be one of two that
aut sensus omnino omnes mors auferat aut in alium quendam
either sensation altogether all death takes-away or into another certain
locum ex his locis morte migretur. Quam ob rem, sive
place from these places by-death it-is-migrated which because-of thing whether
sensus extinguitur morsque ei somno similis est, qui non
sensation is-quenched and-death to-that sleep like is which not
numquam etiam sine visis somniorum placatissimam quietem
never even without visions of-dreams a-most-peaceful rest
adfert, di boni, quid lucri est emori! aut quam multi dies
brings gods good what of-gain is to-die or how many days

reperiri possunt, qui tali nocti anteponantur, cui si similis
to-be-found can which to-such a-night should-be-preferred to-which if like
est perpetuitas omnis consequentis temporis, quis me beatior?
is the-perpetuity all of-the-following time who than-me happier

XLI · SOCRATES BEFORE THE JURORS

Or death is a migration to the shores the departed inhabit, and that is more blessed still: to escape men who wish to be counted jurors and come to those truly called judges, and to talk with Orpheus, Homer, and Hesiod, is beyond price. Nothing is better than the last words: it is time to go, he to die and they to live, and which is better no man knows.

Sin vera sunt quae dicuntur, migrationem esse mortem 98
but-if true are what are-said a-migration to-be death
in eas oras, quas qui e vita excesserunt incolunt, id
into those shores which those-who from life have-departed inhabit that
multo iam beatius est. Tene, cum ab iis, qui se
much now happier is you-whether when from those who themselves
iudicum numero haberi volunt, evaseris, ad eos
of-judges in-the-number to-be-held wish you-shall-have-escaped to those
venire, qui vere iudices appellentur, Minoem Rhadamanthum
to-come who truly judges are-called Minos Rhadamanthus
Aeacum Triptolemum, convenireque eos qui iuste et cum
Aeacus Triptolemus and-to-meet those who justly and with
fide vixerint! Haec peregrinatio mediocris vobis videri potest?
faith have-lived this journey a-middling to-you to-seem can
Ut vero conloqui cum Orpheo Musaeo Homero Hesiodo
that indeed to-converse with Orpheus Musaeus Homer Hesiod
liceat, quanti tandem aestimatis? Equidem saepe emori, si
be-allowed at-how-much pray do-you-value indeed often to-die if

fieri posset, vellem, ut ea quae dico mihi liceret
to-happen it-could I-should-wish so-that those which I-say to-me it-were-allowed
invenire. Quanta delectatione autem adficerer, cum
to-find with-how-great delight however I-should-be-affected when
Palamedem, cum Aiacem, cum alios iudicio iniquo
Palamedes when Ajax when others by-a-judgment unjust
circumventos convenirem! Temptarem etiam summi regis,
beset I-should-meet I-should-test also of-the-highest king
qui maximas copias duxit ad Troiam, et Ulixi Sisyphique
who the-greatest forces led to Troy and of-Ulysses and-of-Sisyphus
prudentiam, nec ob eam rem, cum haec exquirerem
the-prudence nor because-of that thing when these I-was-inquiring
sicut hic faciebam, capite damnarer. Ne vos quidem,
just-as here I-was-doing capitally I-should-be-condemned not you even
iudices ii qui me absolvistis, mortem timueritis.
judges those who me have-acquitted death should-you-fear
99 Nec enim cuiquam bono mali quicquam evenire potest
not for to-any good-man of-evil anything to-happen can
nec vivo nec mortuo, nec umquam eius res a
neither to-a-living nor to-a-dead nor ever of-him the-affairs by
dis inmortalibus neglegentur, nec mihi ipsi hoc accidit
the-gods immortal will-be-neglected nor to-me myself this has-happened
fortuito. Nec vero ego iis, a quibus accusatus aut a
by-chance nor indeed I to-those by whom accused or by
quibus condemnatus sum, habeo quod suscenseam, nisi
whom condemned I-am have-I what I-should-be-angry-at except
quod mihi nocere se crediderunt.' Et haec quidem
that to-me to-harm themselves they-believed and these indeed
hoc modo; nihil autem melius extremo: 'sed tempus est'
in-this way nothing however better than-the-last but time it-is
inquit 'iam hinc abire, me, ut moriar, vos, ut vitam
he-says now hence to-go-away me that I-may-die you that life

agatis. Utrum autem sit melius, di inmortales sciunt,
you-may-pass which however may-be better the-gods immortal know
hominem quidem scire arbitror neminem.'
a-man indeed to-know I-judge no-one
Ne ego haud paulo hunc animum malim quam eorum
surely I not by-a-little this mind I-should-prefer than of-those
omnium fortunas, qui de hoc iudicaverunt. Etsi, quod
all the-fortunes who about this have-judged although what
praeter deos negat scire quemquam, id scit ipse utrum
besides the-gods he-denies to-know anyone that he-knows himself which
sit melius; nam dixit ante; sed suum illud, nihil ut
may-be better for he-said before but his that nothing that
adfirmet, tenet ad extremum;
he-should-affirm he-holds to the-end

XLII · THE SPARTANS AND THEODORUS

Nothing given by nature to everyone is an evil, and if death were one it would be everlasting. A Spartan led to execution with a cheerful face, asked whether he despised the laws of Lycurgus, answered that he was grateful for a penalty he could pay without borrowing; the Spartans at Thermopylae, told the Persian arrows would hide the sun, said they would fight in the shade. Theodorus of Cyrene, threatened with the cross by Lysimachus, said it made no difference to him whether he rotted on the ground or in the air.

nos autem teneamus, ut nihil censeamus esse malum, quod 100
we however let-us-hold that nothing we-should-judge to-be an-evil which
sit a natura datum omnibus, intellegamusque, si mors malum
is by nature given to-all and-let-us-understand if death an-evil

sit, esse sempiternum malum. Nam vitae miserae mors finis
is to-be an-everlasting evil for of-life wretched death an-end
esse videtur; mors si est misera, finis esse nullus potest.
to-be seems death if is wretched an-end to-be none can
Sed quid ego Socratem aut Theramenem, praestantis viros
but why I Socrates or Theramenes outstanding men
virtutis et sapientiae gloria, commemoro, cum Lacedaemonius
of-virtue and of-wisdom by-the-glory do-I-recall when a-Lacedaemonian
quidam, cuius ne nomen quidem proditum est, mortem
certain of-whom not the-name even handed-down is death
tantopere contempserit, ut, cum ad eam duceretur damnatus
so-greatly despised that when to it he-was-led condemned
ab ephoris et esset voltu hilari atque laeto dixissetque ei
by the-ephors and he-was with-a-face cheerful and glad and-had-said to-him
quidam inimicus: 'contemnisne leges Lycurgi?' responderit:
a-certain enemy do-you-despise the-laws of-Lycurgus he-answered
'ego vero illi maximam gratiam habeo, qui me ea
I indeed to-him the-greatest thanks have who me with-that
poena multaverit, quam sine mutuatione et sine versura
penalty has-punished which without borrowing and without a-loan
possem dissolvere.' O virum Sparta dignum! ut mihi
I-could to-discharge o a-man of-Sparta worthy so-that to-me
quidem, qui tam magno animo fuerit, innocens damnatus
indeed who so with-great a-mind was innocent condemned
esse videatur. Talis innumerabilis nostra civitas tulit.
to-have-been seems such countless our state has-borne
101 Sed quid duces et principes nominem, cum legiones scribat
but why the-leaders and the-chiefs should-I-name when legions writes
Cato saepe alacris in eum locum profectas, unde redituras
Cato often eager into that place having-set-out whence about-to-return

se non arbitrarentur? Pari animo Lacedaemonii in
themselves not they-judged with-equal mind the-Lacedaemonians at
Thermopylis occiderunt, in quos Simonides:
Thermopylae fell about whom Simonides

Dic, hospes, Spartae nos te hic vidisse iacentis,
tell stranger to-Sparta us you here to-have-seen lying
dum sanctis patriae legibus obsequimur.
while to-the-holy of-the-fatherland laws we-obey

E quibus unus, cum Perses hostis in conloquio dixisset
from whom one when a-Persian an-enemy in parley had-said
glorians: 'solem prae iaculorum multitudine et sagittarum
boasting the-sun because-of of-javelins the-multitude and of-arrows
non videbitis', 'in umbra igitur' inquit 'pugnabimus.'
not you-will-see in shade then he-says we-shall-fight
Viros commemoro; qualis tandem Lacaena? quae cum 102
men I-recall of-what-sort pray the-Laconian-woman who when
filium in proelium misisset et interfectum audisset, 'idcirco'
a-son into battle she-had-sent and slain she-had-heard for-this
inquit 'genueram, ut esset, qui pro patria mortem non
she-says I-had-borne-him that there-might-be who for the-fatherland death not
dubitaret occumbere'. Esto: fortes et duri Spartiatae; magnam
would-hesitate to-meet be-it brave and hard the-Spartiates a-great
habet vim rei publicae disciplina. Quid? Cyrenaeum
has force of-the-thing public the-training what the-Cyrenaic
Theodorum, philosophum non ignobilem, nonne miramur?
Theodorus a-philosopher not ignoble surely do-we-admire
cui cum Lysimachus rex crucem minaretur, 'istis, quaeso'
to-whom when Lysimachus the-king the-cross was-threatening to-those I-beg

inquit ‘ista horribilia minitare purpuratis tuis: Theodori
he-says those dreadful-things threaten to-the-purple-clad your of-Theodorus
quidem nihil interest, humine an sublime putescat.’
indeed nothing it-matters whether-on-the-ground or aloft he-rots
Cuius hoc dicto admoneor, ut aliquid etiam de humatione
of-whom by-this the-saying I-am-reminded that something also about burial
et sepultura dicendum existimem, rem non difficilem, iis
and interment to-be-said I-should-think a-thing not hard with-those
praesertim cognitis, quae de nihil sentiendo paulo ante dicta
especially known which about nothing feeling a-little before said
sunt. De qua Socrates quidem quid senserit, apparet in eo
have-been about which Socrates indeed what felt is-clear in that
libro in quo moritur, de quo iam tam multa diximus.
book in which he-dies about which now so many-things we-have-said

XLIII · BURIAL CONCERNS THE BODY ONLY

When Crito asked how he wished to be buried, Socrates said he had not persuaded him that he would fly away and leave nothing behind. Diogenes ordered himself thrown out unburied, and when his friends asked about the beasts he told them to put his stick beside him; and Anaxagoras said there was no need to carry him home, since the road to the underworld is the same length from everywhere.

103 Cum enim de inmortalitate animorum disputavisset et
when for about the-immortality of-souls he-had-argued and
iam moriendi tempus urgueret, rogatus a Critone, quem ad
now of-dying the-time pressed asked by Crito what in
modum sepeliri vellet, ‘multam vero’ inquit ‘operam, amici,
manner to-be-buried he-wished much indeed he-says pains friends
frustra consumpsi; Critoni enim nostro non persuasi me
in-vain I-have-spent to-Crito for our not I-have-persuaded me

hinc avolaturum neque mei quicquam relicturum. Verum
hence about-to-fly-away nor of-mine anything about-to-leave but
tamen, Crito, si me adsequi potueris aut sicubi nanctus
still Crito if me to-overtake you-shall-be-able or if-anywhere found
eris, ut tibi videbitur, sepelito. Sed, mihi crede, nemo
you-shall-have as to-you it-shall-seem bury but to-me believe no-one
me vestrum, cum hinc excessero, consequetur.' Praeclare
me of-you when hence I-shall-have-departed will-follow splendidly
id quidem, qui et amico permiserit et se ostenderit
he indeed who both to-a-friend allowed and himself showed
de hoc toto genere nihil laborare.
about this whole kind nothing to-care
Durior Diogenes, et is quidem idem sentiens, sed ut Cynicus 104
harder Diogenes and he indeed the-same thinking but as a-Cynic
asperius: proici se iussit inhumatum. Tum amici:
more-roughly to-be-cast-out himself he-ordered unburied then the-friends
'volucribusne et feris?' 'Minime vero' inquit, 'sed bacillum
to-birds-whether and to-beasts by-no-means indeed he-says but a-staff
propter me, quo abigam, ponitote.' 'Qui poteris?' illi,
beside me by-which I-may-drive-off place how will-you-be-able they
'non enim senties.' 'Quid igitur mihi ferarum laniatus oberit
not for you-will-feel what then to-me of-beasts the-tearing will-it-harm
nihil sentienti?' Praeclare Anaxagoras, qui cum Lampsaci
nothing to-one-feeling splendidly Anaxagoras who when at-Lampsacus
moreretur, quaerentibus amicis, velletne Clazomenas in
was-dying to-asking friends whether-he-wished to-Clazomenae into
patriam, si quid accidisset, auferri, 'nihil necesse est' inquit,
the-fatherland if anything had-happened to-be-carried nothing necessary it-is he-says
'undique enim ad inferos tantundem viae est.' Totaque
from-everywhere for to the-shades just-as-much of-way there-is and-the-whole
de ratione humationis unum tenendum est, ad corpus
about the-account of-burial one to-be-held it-is to the-body

illam pertinere, sive occiderit animus sive vigeat. In corpore
that to-pertain whether has-perished the-soul or thrives in the-body
autem perspicuum est vel extincto animo vel elapso
however plain it-is either with-quenched the-soul or slipped-away
nullum residere sensum. Sed plena errorum sunt omnia.
no to-remain sensation but full of-errors are all-things

XLIV · THE POETS' ERRORS ABOUT THE DEAD

Achilles drags Hector tied to his chariot and believes that he is torn and feels it; but what Hector, and how long will he be Hector? Accius puts it better in saying that he gave back a body to Priam and took Hector away. Thyestes curses Atreus with shipwreck, which is hard, but then with hanging pierced on the rocks, which is empty — the man hanging there will be as free of sensation as the rocks.

105 Trahit Hectorem ad currum religatum Achilles: lacerari eum
drags Hector to a-chariot bound Achilles to-be-torn him
et sentire, credo, putat. Ergo hic ulciscitur, ut quidem
and to-feel I-believe he-thinks therefore this-man avenges as indeed
sibi videtur; at illa sicut acerbissimam rem maeret:
to-himself it-seems but she just-as a-most-bitter thing mourns

Vidi, videre quod me passa aegerrume,
I-saw to-see which me having-suffered most-grievously
Hectorem curru quadriiugo raptarier.
Hector by-a-chariot four-horsed to-be-dragged

Quem Hectorem, aut quam diu ille erit Hector? Melius
which Hector or how long he will-be Hector better
Accius et aliquando sapiens Achilles:
Accius and at-last wise Achilles

Immo enimvero corpus Priamo reddidi, Hectorem abstuli.
nay indeed the-body to-Priam I-gave-back Hector I-took-away

Non igitur Hectora traxisti, sed corpus quod fuerat Hectoris.
not then Hector you-dragged but the-body which had-been of-Hector
Ecce alius exoritur e terra, qui matrem dormire non 106
lo another rises from the-earth who a-mother to-sleep not
sinat:
allows

Mater, te appello, tu, quae curam somno suspensam levas,
mother you I-call you who care in-sleep hung you-lift
neque te mei miseret, surge et sepeli natum—.
nor you of-me it-pities rise and bury a-son

Haec cum pressis et flebilibus modis, qui totis theatris
these when with-subdued and with-tearful measures which to-whole theaters
maestitiam inferant, concinuntur, difficile est non eos qui
sadness bring are-sung-together hard it-is not those who
inhumati sint miseros iudicare.
unburied are wretched to-judge

'Prius quam ferae
before than the-beasts
volucresque—.'
and-birds

Metuit, ne laceratis membris minus bene utatur, ne combustis,
he-fears lest with-torn limbs less well he-use lest with-burnt
non extimescit.
not he-dreads

Neu relliquias semiesas sireis denudatis ossibus
and-not the-remains half-eaten may-you-let with-stripped bones
per terram sanie delibutas foede divexarier.
through the-earth with-gore smeared foully to-be-torn-apart

Non intellego, quid metuat, cum tam bonos septenarios
not I-understand what he-fears when so good seven-footers
fundat ad tibiam. Tenendum est igitur nihil curandum esse
he-pours to the-pipe to-be-held it-is then nothing to-be-cared to-be
post mortem, cum multi inimicos etiam mortuos poeniuntur.
after death when many enemies even dead punish
Exsecratur luculentis sane versibus apud Ennium Thyestes,
curses with-splendid truly verses in Ennius Thyestes
primum ut naufragio pereat Atreus: durum hoc sane;
first that by-shipwreck should-perish Atreus hard this truly
talis enim interitus non est sine gravi sensu; illa inania:
such for a-perishing not is without heavy sensation those empty-things

Ipse summis saxis fixus asperis, evisceratus,
himself on-the-highest rocks fixed rough disemboweled
latere pendens, saxa spargens tabo, sanie et sanguine atro.
sideways hanging rocks spraying with-gore with-pus and with-blood black

107 Non ipsa saxa magis sensu omni vacabunt quam ille
not the-very rocks more of-sensation all will-lack than he
'latere pendens', cui se hic cruciatum censet optare.
sideways hanging for-whom himself this-man a-torment he-thinks to-wish

Quae essent dura, si sentiret, nulla sunt sine sensu. Illud
which would-be hard if he-felt none are without sensation that
vero perquam inane:
however exceedingly empty

Neque sepulcrum, quo recipiat habeat, portum corporis,
nor a-tomb where it-may-receive it-should-have a-harbor of-the-body
ubi remissa humana vita corpus requiescat malis.
where laid-down human life the-body may-rest from-evils

Vides, quanto haec in errore versentur: portum esse corporis
you-see how-great these in error are-involved a-harbor to-be of-the-body
et requiescere in sepulcro putat mortuum; magna culpa
and to-rest in the-tomb he-thinks the-dead-man great the-fault
Pelopis, qui non erudierit filium nec docuerit, quatenus
of-Pelops who not trained the-son nor taught how-far
esset quidque curandum.
was each-thing to-be-cared-for

Rather than note individual opinions, look at the errors of whole nations: the Egyptians embalm their dead and keep them at home, the Persians coat them with wax, and the Magi will not bury their own until wild beasts have torn them. In Hyrcania each man provides according to his means the dogs by which he is to be torn. The subject is to be despised in our own case, provided the living know that the bodies of the dead feel nothing; and death is met most calmly when a life closing can console itself with its own praises.

108 Sed quid singulorum opiniones animadvertam, nationum
but why of-individual the-opinions should-I-note of-nations
varios errores perspicere cum liceat? Condiunt Aegyptii
the-various errors to-perceive when it-is-permitted embalm the-Egyptians
mortuos et eos servant domi; Persae etiam cera circumlitos
the-dead and them they-keep at-home the-Persians even with-wax smeared-around
condunt, ut quam maxime permaneant diuturna corpora.
they-bury so-that as greatly they-may-endure the-long-lasting bodies
Magorum mos est non humare corpora suorum, nisi
of-the-Magi the-custom is not to-bury the-bodies of-their-own unless
a feris sint ante laniata; in Hyrcania plebs
by wild-beasts they-have-been first torn in Hyrcania the-common-people
publicos alit canes, optumates domesticos: nobile autem genus
public feeds dogs the-nobles household-ones a-noble however breed
canum illud scimus esse, sed pro sua quisque facultate
of-dogs that we-know to-be but according-to his-own each-man means
parat a quibus lanietur, eamque optumam illi esse censent
provides by which he-may-be-torn and-that the-best they to-be judge
sepulturam. Permulta alia colligit Chrysippus, ut est
burial very-many other-things collects Chrysippus as he-is
in omni historia curiosus, sed ita taetra sunt quaedam, ut
in every inquiry curious but so foul are certain-things that

ea fugiat et reformidet oratio. Totus igitur hic locus
them shrinks-from and dreads speech the-whole then this topic
est contemnendus in nobis, non neglegendus in nostris, ita
is to-be-despised in ourselves not to-be-neglected in our-own so
tamen, ut mortuorum corpora nihil sentire vivi sentiamus;
however that of-the-dead the-bodies nothing to-feel we-living may-perceive
quantum autem consuetudini famaeque dandum sit, id 109
how-much however to-custom and-to-reputation to-be-given is that
curent vivi, sed ita, ut intellegant nihil id ad mortuos
let-attend-to the-living but so that they-understand nothing that to the-dead
pertinere.
to-pertain

Sed profecto mors tum aequissimo animo oppetitur, cum
but assuredly death then with-a-most-serene mind is-met when
suis se laudibus vita occidens consolari potest. Nemo
with-its-own itself praises a-life setting to-console is-able no-one
parum diu vixit, qui virtutis perfectae perfecto functus
too-little long has-lived who of-virtue perfect with-the-completed discharged
est munere. Multa mihi ipsi ad mortem tempestiva fuerunt,
has duty many-things for-me myself for death timely have-been
quae utinam potuissem obire! Nihil enim iam acquirebatur,
which would-that I-had-been-able to-meet nothing for now was-being-gained
cumulata erant officia vitae, cum fortuna bella restabant. Quare
heaped-up were the-duties of-life with fortune wars remained wherefore
si ipsa ratio minus perficiet, ut mortem neglegere possimus,
if itself reason less will-accomplish that death to-disregard we-may-be-able
at vita acta perficiat, ut satis superque vixisse videamur.
yet a-life lived may-accomplish that enough and-more to-have-lived we-may-seem
Quamquam enim sensus abierit, tamen suis et
although for sensation will-have-departed still with-their-own and
propriis bonis laudis et gloriae, quamvis non sentiant,
proper goods of-praise and of-glory although not they-feel

mortui non carent. Etsi enim nihil habet in se gloria
the-dead not they-lack even-if for nothing has in itself glory
cur expetatur, tamen virtutem tamquam umbra sequitur.
why it-should-be-sought nevertheless virtue like a-shadow it-follows

XLVI · THE WORD OF THE SPARTAN TO DIAGORAS

One cannot say that Lycurgus and Solon lack glory in law, or Themistocles and Epaminondas in war: Neptune will bury Salamis before the trophy's memory. Such a man will even wish to die in prosperity, since loss hurts more than gain pleases, which is the sense of the Spartan's word to Diagoras: seeing him watch two sons crowned at Olympia on one day, he congratulated the old man and told him to die, since he would not climb into heaven. M. has spoken at length, though A. granted that the dead are in no evil, to root out the belief that those we lose still feel.

110 Verum multitudinis iudicium de bonis si quando est,
but of-the-multitude the-judgment about good-men if ever it-is
magis laudandum est quam illi ob eam rem beati.
more to-be-praised it-is than they on-account-of that thing happy
Non possum autem dicere, quoquo modo hoc accipietur,
not I-am-able however to-say in-whatever way this will-be-taken
Lycurgum Solonem legum et publicae disciplinae carere
Lycurgus Solon of-laws and public order to-lack
gloria, Themistoclem Epaminondam bellicae virtutis. Ante
glory Themistocles Epaminondas of-warlike virtue sooner
enim Salamina ipsam Neptunus obruet quam Salaminii
for Salamis itself Neptune will-overwhelm than of-the-Salaminian
tropaei memoriam, priusque Boeotia Leuctra tollentur
trophy the-memory and-sooner Boeotia Leuctra will-be-removed
quam pugnae Leuctricae gloria. Multo autem tardius
than of-the-battle Leuctra the-glory much moreover later

fama deseret Curium, Fabricium Calatinum, duo Scipiones
fame will-desert Curius Fabricius Calatinus the-two Scipios
duo Africanos, Maximum Marcellum Paulum, Catonem,
the-two Africani Maximus Marcellus Paulus Cato
Laelium, innumerabilis alios; quorum similitudinem aliquam
Laelius countless others of-whom a-likeness some
qui arripuerit, non eam fama populari, sed vera bonorum
who has-seized not it by-report popular but true of-good-men
laude metiens, fidenti animo, si ita res feret,
by-the-praise measuring with-a-confident mind if so the-case brings
gradietur ad mortem; in qua aut summum bonum aut nullum
he-will-walk to death in which either the-highest good or no
malum esse cognovimus. Secundis vero suis rebus volet
evil to-be we-have-learned in-favorable indeed his-own circumstances he-will-wish
etiam mori; non enim tam cumulus bonorum iucundus esse
even to-die not for so an-increase of-goods pleasant to-be
potest quam molesta decessio. Hanc sententiam significare
is-able as painful the-loss this sentiment to-signify
videtur Laconis illa vox, qui, cum Rhodius Diagoras,
seems of-the-Laconian that saying who when the-Rhodian Diagoras
Olympionices nobilis, uno die duo suos filios victores
an-Olympic-victor famous on-one day two his sons victors
Olympiae vidisset, accessit ad senem et gratulatus:
at-Olympia had-seen approached to the-old-man and having-congratulated
'morere, Diagora' inquit; 'non enim in caelum ascensurus 111
die Diagoras he-said not for into heaven about-to-ascend
es.' Magna haec, et nimium fortasse, Graeci putant vel tum
you-are great these and too-much perhaps the-Greeks think or then
potius putabant, isque, qui hoc Diagorae dixit, permagnum
rather they-thought and-he who this to-Diagoras said a-very-great-thing

existimans tris Olympionicas una e domo prodire cunctari
considering three Olympic-victors one from house to-come-forth to-linger
illum diutius in vita fortunae obiectum inutile putabat ipsi.
him longer in life to-fortune exposed unprofitable he-thought for-him
Ego autem tibi quidem, quod satis esset, paucis verbis,
I however to-you indeed what enough would-be in-few words
ut mihi videbar, responderam. Concesseras enim nullo in
as to-me I-seemed had-answered you-had-granted for no in
malo mortuos esse, sed ob eam causam contendi ut plura
evil the-dead to-be but for that reason I-strove that more
dicerem, quod in desiderio et luctu haec est consolatio
I-might-say because in longing and mourning this is the-consolation
maxima. Nostrum enim et nostra causa susceptum
greatest our for and our for-the-sake-of undertaken
dolorem modice ferre debemus, ne nosmet ipsos amare
pain moderately to-bear we-ought lest ourselves the-very to-love
videamur; illa suspicio intolerabili dolore cruciat, si opinamur
we-seem that suspicion with-unbearable pain torments if we-suppose
eos quibus orbati sumus esse cum aliquo sensu in iis
those of-whom bereaved we-are to-be with some feeling in those
malis quibus volgo opinantur. Hanc excutere opinionem
evils which commonly they-suppose this to-shake-off opinion
mihimet volui radicitus, eoque fui fortasse longior.
from-my-very-self I-wished root-and-branch and-therefore I-was perhaps too-long

XLVII · THE PERORATION BEGINS

The discourse was not too long for A.: its first part made him want to die, and the whole has accomplished this, that he does not count death among evils. The peroration begins with the judgments of the gods. Cleobis and Biton, whose mother's oxen were slow, came under the yoke themselves, and she prayed the goddess to give them the greatest gift a god can give — after which they were found dead in the morning. Trophonius and Agamedes, having built Apollo's temple, asked for whatever was best for a man, and were found dead on the third day.

A. Tu longior? Non mihi quidem. Prior enim pars orationis 112
you too-long not to-me indeed the-earlier for part of-speech
tuae faciebat, ut mori cuperem, posterior, ut modo non
your made that to-die I-desired the-later that at-one-moment not
nollem, modo non laborarem; omni autem oratione illud
I-was-unwilling at-another not I-was-troubled by-the-whole however discourse this
certe perfectum est, ut mortem non ducerem in malis.
certainly accomplished is that death not I-should-count among evils
M. Num igitur etiam rhetorum epilogum desideramus?
surely-not then also of-the-rhetoricians a-peroration do-we-want
an hanc iam artem plane relinquimus?
or this now art entirely do-we-abandon
A. Tu vero istam ne reliqueris, quam semper ornasti, et
you indeed that not abandon which always you-have-adorned and
quidem iure; illa enim te, verum si loqui volumus, ornaverat.
indeed rightly it for you the-truth if to-speak we-wish had-adorned
Sed quinam est iste epilogus? aveo enim audire, quicquid est.
but what-then is that peroration I-long for to-hear whatever it-is
M. Deorum immortalium iudicia solent in scholis 113
of-the-gods immortal judgments they-are-accustomed in the-schools
proferre de morte, nec vero ea fingere ipsi, sed
to-bring-forward about death nor indeed them to-invent themselves but

Herodoto auctore aliisque pluribus. Primum Argiae
with-Herodotus as-authority and-others several first of-the-Argive
sacerdotis Cleobis et Biton filii praedicantur. Nota fabula
priestess Cleobis and Biton the-sons are-celebrated well-known the-story
est. Cum enim illam ad sollemne et statum sacrificium
is since for her to solemn and appointed sacrifice
curru vehi ius esset satis longe ab oppido ad
in-a-carriage to-be-conveyed the-right was quite far from the-town to
fanum morarenturque iumenta, tum iuvenes ii quos
the-shrine and-were-delaying the-draft-animals then the-young-men those whom
modo nominavi veste posita corpora oleo perunxerunt, ad
just-now I-named their-clothing laid-aside their-bodies with-oil they-anointed to
iugum accesserunt. Ita sacerdos advecta in fanum, cum currus
the-yoke they-came thus the-priestess conveyed to the-shrine when the-carriage
esset ductus a filiis, precata a dea dicitur, ut id illis
had-been drawn by her-sons having-prayed from the-goddess is-said that that to-them
praemii daret pro pietate, quod maxumum homini dari
of-reward she-should-give for piety which greatest to-a-man to-be-given
posset a deo; post epulatos cum matre adulescentis
could by a-god afterward having-feasted with their-mother the-young-men
somno se dedisse, mane inventos esse mortuos.
to-sleep themselves to-have-given in-the-morning found to-have-been dead
114 Simili precatione Trophonius et Agamedes usi
with-a-similar prayer Trophonius and Agamedes having-used
dicuntur; qui cum Apollini Delphis templum exaedificavissent,
are-said who when for-Apollo at-Delphi a-temple had-built
venerantes deum petiverunt mercedem non parvam quidem
venerating the-god they-asked a-reward not small indeed
operis et laboris sui: nihil certi, sed quod esset optumum
of-work and of-labor their nothing definite but what would-be best
homini. Quibus Apollo se id daturum ostendit post eius
for-a-man to-whom Apollo himself that about-to-give declared after that

diei diem tertium; qui ut inluxit, mortui sunt reperti.
day's day third which when dawned dead were found
Iudicavisse deum dicunt, et eum quidem deum, cui
to-have-judged the-god they-say and him indeed a-god to-whom
reliqui dii concessissent, ut praeter ceteros divinaret.
the-remaining gods had-granted that beyond the-rest he-should-prophesy
Adfertur etiam de Sileno fabella quaedam; qui cum
is-brought-forward also about Silenus a-little-tale certain who when
a Mida captus esset, hoc ei muneris pro sua missione
by Midas captured had-been this to-him of-gift for his release
dedisse scribitur: docuisse regem non nasci homini
to-have-given it-is-written to-have-taught the-king not to-be-born for-a-man
longe optimum esse, proximum autem quam primum mori.
by-far best to-be next however as soonest to-die

Euripides used the same thought in the Cresphontes: we ought to mourn at a house where someone has been born, reckoning up the evils of human life, and to escort with gladness the man who has ended his toils. In Crantor's Consolation, Elysius of Terina asked an oracle of the dead why his son had died, and was given three verses saying that it was better so. Famous deaths met for one's country seem not merely glorious but blessed — Erechtheus' daughters, Codrus in a servant's clothes, Menoeceus, Iphigenia at Aulis, Harmodius, Leonidas, and Epaminondas.

115 Qua est sententia in Cresphonte usus Euripides:
which has the-sentiment in the-Cresphontes used Euripides

Nam nos decebat coetus celebrantis domum
for us it-would-have-befitted assemblies thronging the-house
lugere, ubi esset aliquis in lucem editus,
to-mourn when was someone into the-light brought-forth
humanae vitae varia reputantis mala;
of-human life the-various reckoning evils
at, qui labores morte finisset gravis,
but who toils by-death had-ended heavy
hunc omni amicos laude et laetitia exsequi.
him with-every friends praise and joy to-escort

Simile quiddam est in Consolatione Crantoris: ait enim
a-similar something is in the-Consolation of-Crantor he-says for
Terinaeum quendam Elysium, cum graviter filii mortem
a-Terinaean certain Elysius when heavily of-his-son the-death
maereret, venisse in psychomantium quaerentem, quae
was-mourning to-have-come into an-oracle-of-the-dead asking what

fuisset tantae calamitatis causa; huic in tabellis tris huius
had-been of-so-great a-calamity the-cause to-him on tablets three of-this
modi versiculos datos:
kind little-verses given

Ignaris homines in vita mentibus errant;
ignorant men in life with-minds wander
Euthynous potitur fatorum numine leto.
Euthynous gains of-the-fates by-the-will death
Sic fuit utilius finiri ipsique tibique.
thus it-was more-profitable to-be-ended both-for-him and-for-you

His et talibus auctoribus usi confirmant causam rebus a 116
by-these and such authorities using they-confirm the-case by-things by
dis immortalibus iudicatam. Alcidamas quidem, rhetor
the-gods immortal judged Alcidamas indeed a-rhetorician
antiquus in primis nobilis, scripsit etiam laudationem
ancient among the-first distinguished wrote even a-praise
mortis, quae constat ex enumeratione humanorum malorum;
of-death which consists of an-enumeration of-human evils
cui rationes eae quae exquisitius a philosophis colliguntur
to-which the-reasonings those which more-elaborately by the-philosophers are-gathered
defuerunt, ubertas orationis non defuit. Clarae vero mortes
were-lacking a-richness of-speech not was-lacking glorious indeed deaths
pro patria oppetitae non solum gloriosae rhetoribus, sed
for the-fatherland met not only glorious to-the-rhetoricians but
etiam beatae videri solent. Repetunt ab Erechtheo, cuius
even happy to-seem they-are-wont they-go-back from Erechtheus whose
etiam filiae cupide mortem expetiverunt pro vita civium;
even daughters eagerly death sought for the-life of-the-citizens
commemorant Codrum, qui se in medios inmisit hostis
they-mention Codrus who himself into the-midst-of flung the-enemy

veste famulari, ne posset adgnosci, si esset ornatu
in-clothing servile lest he-could to-be-recognized if he-were in-dress
regio, quod oraculum erat datum, si rex interfectus esset,
royal because an-oracle had been-given if the-king killed had-been
victrices Athenas fore; Menoeceus non praetermittitur,
victorious Athens would-be Menoeceus not is-passed-over
qui item oraculo edito largitus est patriae suum
who likewise with-an-oracle given lavished has on-the-fatherland his-own
sanguinem; Iphigenia Aulide duci se immolandam iubet,
blood Iphigenia at-Aulis to-be-led herself to-be-sacrificed bids
ut hostium eliciatur suo. Veniunt inde ad propiora:
so-that of-the-enemy may-be-drawn-out by-her-own they-come thence to nearer-times
Harmodius in ore est et Aristogiton; Lacedaemonius
Harmodius in mouth is and Aristogiton the-Spartan
Leonidas, Thebanus Epaminondas viget. Nostros non norunt,
Leonidas the-Theban Epaminondas flourishes ours not they-know
quos enumerare magnum est: ita sunt multi, quibus
whom to-enumerate a-great-task is so they-are many for-whom
videmus optabilis mortes fuisse cum gloria.
we-see desirable deaths to-have-been with glory
Quae cum ita sint, magna tamen eloquentia est utendum
which since so are great nevertheless eloquence is to-be-used
atque ita velut superiore e loco contionandum, ut homines
and so as-if higher from place to-be-harangued that men
mortem vel optare incipiant vel certe timere desistant.
death either to-desire may-begin or at-least to-fear may-cease

If the last day brings a change of place, what is more desirable; and if it blots out altogether, what is better than to fall asleep in the midst of life's labors? If anything happens that seems a notice from God to leave life, we should obey gladly, judging that we are sent out of custody and freed from our chains. A harbor is prepared for us, and what is necessary for everyone cannot be wretched for one.

Nam	si	supremus	ille	dies	non	extinctionem,	sed					117
for	*if*	*last*	*that*	*day*	*not*	*extinction*	*but*					
commutationem	adfert	loci,	quid	optabilius?	sin							
a-change	*brings*	*of-place*	*what*	*more-desirable*	*but-if*							
autem	perimit	ac	delet	omnino,	quid	melius						
however	*it-destroys*	*and*	*blots-out*	*utterly*	*what*	*better*						
quam	in	mediis	vitae	laboribus	obdormiscere	et	ita					
than	*in*	*the-midst*	*of-life*	*toils*	*to-fall-asleep*	*and*	*so*					
coniventem	somno	consopiri	sempiterno?	Quod	si							
closing-the-eyes	*in-sleep*	*to-be-lulled*	*everlasting*	*but*	*if*							

fiat, melior Ennii quam Solonis oratio. Hic enim
should-happen better of-Ennius than of-Solon the-saying this for
noster:
our-own

'nemo me lacrimis decoret' inquit 'nec funera fletu
no-one me with-tears let-adorn he-says nor a-funeral with-weeping
faxit!'
let-him-make

At vero ille sapiens:
but indeed that wise-man

Mors mea ne careat lacrimis; linquamus amicis
death my not let-it-lack tears let-us-leave to-friends
maerorem, ut celebrent funera cum gemitu.
grief that they-may-solemnize the-funeral with lamentation

118 Nos vero, si quid tale acciderit, ut a deo denuntiatum
we indeed if anything such should-happen that by a-god announced
videatur ut exeamus e vita, laeti et agentes gratias
it-seems that we-should-depart from life glad and giving thanks
pareamus emittique nos e custodia et levari
let-us-obey and-to-be-sent-out we from custody and to-be-freed
vinclis arbitremur, ut aut in aeternam et plane in
from-chains let-us-judge that either into an-eternal and truly into
nostram domum remigremus aut omni sensu molestiaque
our-own home we-may-return or of-every feeling and-annoyance
careamus; sin autem nihil denuntiabitur, eo tamen
we-may-be-free but-if however nothing shall-be-announced in-that still
simus animo, ut horribilem illum diem aliis nobis
let-us-be mind that fearful that day to-others for-us

faustum putemus nihilque in malis ducamus, quod sit
auspicious we-may-think and-nothing among evils let-us-count which is
vel a dis inmortalibus vel a natura parente omnium
either by the-gods immortal or by nature the-parent of-all
constitutum. Non enim temere nec fortuito sati et creati
appointed not for at-random nor by-chance sown and created
sumus, sed profecto fuit quaedam vis, quae generi
we-have-been but assuredly there-was a-certain power which for-the-race
consuleret humano nec id gigneret aut aleret, quod
should-take-thought human nor it should-beget or should-nourish which
cum exanclavisset omnes labores, tum incideret in mortis
when it-had-drained-out all toils then should-fall into of-death
malum sempiternum: portum potius paratum nobis et
the-evil everlasting a-harbor rather prepared for-us and
perfugium putemus.
a-refuge let-us-think
Quo utinam velis passis pervehi liceat! Sin 119
whither would-that with-sails spread to-be-carried it-may-be-allowed but-if
reflantibus ventis reiciemur, tamen eodem
by-contrary winds we-shall-be-driven-back still to-the-same-place
paulo tardius referamur necesse est. Quod autem
a-little later that-we-be-borne necessary is what however
omnibus necesse est, idne miserum esse uni potest?
for-all necessary is that-whether wretched to-be for-one can-it
Habes epilogum, ne quid praetermissum aut relictum
you-have a-peroration lest anything omitted or left-out
putes.
you-think
A. Ego vero, et quidem fecit etiam iste me epilogus
I indeed and indeed has-made even that me peroration
firmiorem.
firmer

M. Optime, inquam, sed nunc quidem valetudini tribuamus
excellent I-say but now indeed to-health let-us-grant
aliquid, cras autem et quot dies erimus
something tomorrow however and however-many days we-shall-be
in Tusculano, agamus haec et ea potissimum,
in Tusculum let-us-treat these-things and those especially
quae levationem habeant aegritudinum formidinum
which relief may-have of-distresses of-fears
cupiditatum, qui omni e philosophia est fructus
of-cravings which all from philosophy is the-fruit
uberrimus.
most-abundant

I · NOT A LITTLE PHILOSOPHY

Ennius' Neoptolemus would philosophize only a little; Cicero, with nothing better to do, would do so at length, since a few things can be known only by one who knows most. Even a little helps a busy life, and yesterday's talk at Tusculum brought a contempt for death that frees the mind from fear. He expects critics, as his speeches found them among the self-styled Attic orators the forum laughed into silence.

Neoptolemus quidem apud Ennium philosophari sibi ait 1
Neoptolemus indeed in Ennius to-philosophize for-himself says
necesse esse, sed paucis; nam omnino haud placere: ego
necessary to-be but with-few for altogether not to-please I
autem, Brute, necesse mihi quidem esse arbitror philosophari;
however Brutus necessary for-me indeed to-be think to-philosophize
nam quid possum, praesertim nihil agens, agere melius? Sed
for what can-I especially nothing doing to-do better but
non paucis, ut ille. Difficile est enim in philosophia pauca
not with-few as he difficult it-is for in philosophy few-things
esse ei nota, cui non sint aut pleraque aut omnia. Nam
to-be to-him known to-whom not are either most-things or all-things for
nec pauca nisi e multis eligi possunt nec, qui pauca
neither few-things except from many to-be-chosen can nor who few-things
perceperit, non idem reliqua eodem studio persequetur.
has-grasped not the-same the-rest with-the-same zeal will-pursue
Sed tamen in vita occupata atque, ut Neoptolemi tum erat, 2
but still in a-life busy and as Neoptolemus' then was
militari pauca ipsa multum saepe prosunt et ferunt fructus,
military few-things themselves much often are-of-use and bear fruits
si non tantos quanti ex universa philosophia percipi
if not as-great as-those-which from whole philosophy to-be-gathered

possunt, tamen eos quibus aliqua ex parte interdum aut
can still those by-which some from part sometimes either
cupiditate aut aegritudine aut metu liberemur. Velut ex ea
from-craving or from-distress or from-fear we-may-be-freed as from that
disputatione, quae mihi nuper habita est in Tusculano, magna
discussion which by-me lately held was in the-Tusculan-villa great
videbatur mortis effecta contemptio, quae non minimum valet
seemed of-death brought-about contempt which not least avails
ad animum metu liberandum. Nam qui id quod vitari
to the-soul from-fear to-be-freed for who that which to-be-avoided
non potest metuit, is vivere animo quieto nullo modo potest;
not can fears he to-live with-a-mind quiet in-no way can
sed qui non modo quia necesse est mori, verum etiam quia
but who not only because necessary it-is to-die but also because
nihil habet mors quod sit horrendum, mortem non timet,
nothing has death which may-be dreadful death not fears
magnum is sibi praesidium ad beatam vitam comparat.
great he for-himself a-defense for the-happy life procures

3 Quamquam non sumus ignari multos studiose contra
although not we-are unaware many zealously against
esse dicturos; quod vitare nullo modo potuimus, nisi
to-be about-to-speak which to-avoid in-no way we-could unless
nihil omnino scriberemus. Etenim si orationes, quas nos
nothing at-all we-wrote for if the-speeches which we
multitudinis iudicio probari volebamus (popularis est
of-the-multitude by-the-judgment to-be-approved wished popular is
enim illa facultas, et effectus eloquentiae est audientium
for that faculty and the-effect of-eloquence is of-the-hearers
adprobatio)— sed si reperiebantur non nulli, qui nihil
approval but if were-found not none who nothing
laudarent nisi quod se imitari posse confiderent,
praised except what themselves to-imitate to-be-able trusted

quemque sperandi sibi, eundem bene dicendi finem
and-which of-hoping for-themselves the-same well of-speaking end
proponerent, et cum obruerentur copia sententiarum
proposed and when they-were-overwhelmed by-abundance of-thoughts
atque verborum, ieiunitatem et famem se malle quam
and of-words leanness and hunger themselves to-prefer than
ubertatem et copiam dicerent, unde erat exortum genus
richness and abundance said whence had arisen the-class
Atticorum iis ipsis, qui id sequi se profitebantur,
of-the-Atticists to-those very who it to-follow themselves professed
ignotum, qui iam conticuerunt paene ab ipso foro inrisi:
unknown who now have-fallen-silent almost by the-very forum laughed-at

II · PHILOSOPHY CONTENT WITH FEW JUDGES

Philosophy is content with few judges and suspected by the many; he has answered its detractors in the Hortensius and defended the Academy in four books, yet he welcomes refutation, since Greek philosophy throve on dispute. Let Romans take this glory too from a flagging Greece. Oratory has risen and begins to age; philosophy is being born in Latin, and those who follow the probable can refute without obstinacy and be refuted without anger.

quid futurum putamus, cum adiutore populo, quo utebamur 4
what about-to-be do-we-think when the-helper the-people which we-used
antea, nunc minime nos uti posse videamus? Est enim
before now least ourselves to-use to-be-able we-see is for
philosophia paucis contenta iudicibus, multitudinem consulto
philosophy with-few content judges the-multitude on-purpose
ipsa fugiens eique ipsi et suspecta et invisa, ut, vel si quis
itself fleeing and-to-it itself both suspect and hateful so-that either if anyone
universam velit vituperare, secundo id populo facere possit,
the-whole should-wish to-censure with-favoring it people to-do could

vel si in eam quam nos maxime sequimur conetur invadere,
or if on it which we most follow should-try to-attack
magna habere possit auxilia a reliquorum philosophorum
great to-have could aids from of-the-remaining philosophers
disciplinis. Nos autem universae philosophiae vituperatoribus
schools we however of-the-whole of-philosophy to-the-censurers
respondimus in Hortensio, pro Academia autem quae dicenda
answered in the-Hortensius for the-Academy however what to-be-said
essent, satis accurate in Academicis quattuor libris explicata
was well-enough carefully in the-Academics four books set-out
arbitramur; sed tamen tantum abest ut scribi contra nos
we-think but still so-far is-it-off that to-be-written against us
nolimus, ut id etiam maxime optemus. In ipsa enim
we-should-not-wish that it even most we-desire in very for
Graecia philosophia tanto in honore numquam fuisset, nisi
Greece philosophy so-great in honor never would-have-been unless
doctissimorum contentionibus dissensionibusque viguisset.
of-the-most-learned by-contentions and-by-dissensions it-had-flourished
5 Quam ob rem hortor omnis, qui facere id possunt, ut
which for reason I-urge all who to-do it can that
huius quoque generis laudem iam languenti Graeciae
of-this also kind the-glory now from-languishing Greece
eripiant et transferant in hanc urbem, sicut reliquas
they-snatch and transfer into this city as the-rest
omnis, quae quidem erant expetendae, studio atque industria
all which indeed were to-be-sought by-zeal and by-industry
sua maiores nostri transtulerunt. Atque oratorum quidem
their-own ancestors our have-transferred and of-orators indeed
laus ita ducta ab humili venit ad summum, ut iam,
the-glory so led from the-low has-come to the-highest that now
quod natura fert in omnibus fere rebus, senescat brevique
which nature brings in all almost things it-grows-old and-in-brief

tempore ad nihilum ventura videatur, philosophia nascatur
time to nothing about-to-come seems philosophy let-be-born
Latinis quidem litteris ex his temporibus, eamque nos
in-Latin indeed letters from these times and-it we
adiuvemus nosque ipsos redargui refellique patiamur.
let-us-help and-us ourselves to-be-refuted and-to-be-disproved let-us-allow
Quod ii ferunt animo iniquo, qui certis quibusdam
which those bear with-a-mind unfair who to-certain some
destinatisque sententiis quasi addicti et consecrati sunt
and-fixed opinions as-if bound-over and consecrated are
eaque necessitate constricti, ut etiam, quae non probare
and-by-that necessity constrained that even what not to-approve
soleant, ea cogantur constantiae causa defendere:
they-are-wont those-things they-are-compelled of-consistency for-the-sake to-defend
nos, qui sequimur probabilia nec ultra quam ad id quod
we who follow the-probable nor beyond than to that which
veri simile occurrit progredi possumus, et refellere
to-the-true like presents-itself to-go-forward can both to-refute
sine pertinacia et refelli sine iracundia parati sumus.
without stubbornness and to-be-refuted without anger ready are

With these studies brought to Rome, Greek libraries will not be needed. He neglects the Latin Epicureans, who admit they write without order or elegance and are read only by their own. He has always liked the Academic and Peripatetic habit of arguing both sides, which finds the probable and trains the speaker, as Philo did. So after the morning's declamation they went down to the Academy, and the talk is set down almost word for word.

6 Quodsi haec studia traducta erunt ad nostros, ne
but-if these studies transferred shall-have-been to our-people not-even
bibliothecis quidem Graecis egebimus, in quibus multitudo
the-libraries indeed Greek shall-we-need in which a-multitude
infinita librorum propter eorum est multitudinem, qui
infinite of-books because-of their is multitude who
scripserunt. Eadem enim dicuntur a multis, ex quo
have-written the-same-things for are-said by many from which
libris omnia referserunt. Quod accidet etiam nostris, si ad
with-books all-things they-have-stuffed which will-happen also to-ours if to
haec studia plures confluxerint. Sed eos, si possumus,
these studies more shall-have-flowed-together but those if we-can
excitemus, qui liberaliter eruditi adhibita etiam disserendi
let-us-rouse who liberally educated applied also of-discussing
elegantia ratione et via philosophantur.
elegance with-method and system philosophize

7 Est enim quoddam genus eorum qui se philosophos
there-is for a-certain kind of-those who themselves philosophers
appellari volunt, quorum dicuntur esse Latini sane multi libri;
to-be-called wish of-whom are-said to-be Latin truly many books
quos non contemno equidem, quippe quos numquam legerim;
which not I-despise indeed since which never I-have-read
sed quia profitentur ipsi illi, qui eos scribunt, se neque
but because profess themselves those who them write themselves neither

distincte neque distribute neque eleganter neque ornate scribere,
distinctly nor methodically nor elegantly nor ornately to-write
lectionem sine ulla delectatione neglego. Quid enim dicant
reading without any delight I-neglect what for they-say
et quid sentiant ii, qui sunt ab ea disciplina, nemo ne
and what they-think those who are of that school no-one not-even
mediocriter quidem doctus ignorat. Quam ob rem, quoniam
moderately indeed learned is-unaware which for reason since
quem ad modum dicant ipsi non laborant, cur legendi
what in manner they-say themselves not they-trouble why to-be-read
sint nisi ipsi inter se qui idem sentiunt, non intellego.
they-are except they among themselves who the-same think not I-understand
Nam, ut Platonem reliquosque Socraticos et deinceps eos, qui 8
for as Plato and-the-other Socratics and next those who
ab his profecti sunt, legunt omnes, etiam qui illa aut
from these set-out have read all even who those-things either
non adprobant aut non studiosissime consectantur, Epicurum
not approve or not most-zealously pursue Epicurus
autem et Metrodorum non fere praeter suos quisquam in
however and Metrodorus not almost besides his-own anyone into
manus sumit, sic hos Latinos ii soli legunt, qui illa
hands takes so these Latins those alone read who those-things
recte dici putant. Nobis autem videtur, quicquid litteris
rightly to-be-said think to-us however it-seems whatever to-letters
mandetur, id commendari omnium eruditorum lectioni
is-committed it to-be-commended of-all the-learned to-the-reading
decere; nec, si id ipsi minus consequi possumus, idcirco
to-befit nor if it ourselves less to-attain can therefore
minus id ita faciendum esse sentimus.
less it so to-be-done to-be we-feel

9 Itaque mihi semper Peripateticorum Academiaeque consuetudo
therefore to-me always of-the-Peripatetics and-of-the-Academy the-custom
de omnibus rebus in contrarias partis disserendi non
about all things on contrary sides of-discussing not
ob eam causam solum placuit, quod aliter non posset,
because-of that reason alone has-pleased because otherwise not could
quid in quaque re veri simile esset, inveniri, sed etiam
what in each thing of-the-true like was to-be-found but also
quod esset ea maxuma dicendi exercitatio. Qua princeps
because was it the-greatest of-speaking exercise which first
usus est Aristoteles, deinde eum qui secuti sunt. Nostra
used has Aristotle then him who followed have in-our
autem memoria Philo, quem nos frequenter audivimus,
however memory Philo whom we often heard
instituit alio tempore rhetorum praecepta tradere,
undertook at-one time of-the-rhetoricians the-precepts to-hand-down
alio philosophorum: ad quam nos consuetudinem a
at-another of-the-philosophers to which we custom by
familiaribus nostris adducti in Tusculano, quod datum
friends our led in the-Tusculan-villa what given
est temporis nobis, in eo consumpsimus. Itaque cum ante
was of-time to-us on it we-spent so when before
meridiem dictioni operam dedissemus, sicut pridie
midday to-declamation effort we-had-given as on-the-day-before
feceramus, post meridiem in Academiam descendimus. In
we-had-done after midday into the-Academy we-went-down in
qua disputationem habitam non quasi narrantes exponimus,
which the-discussion held not as-if narrating we-set-out
sed eisdem fere verbis, ut actum disputatumque est.
but in-the-same almost words as acted and-argued it-was

Est igitur ambulantibus ad hunc modum sermo ille nobis
was then walking in this way talk that for-us
institutus et a tali quodam ductus exordio:
begun and from such a-certain led opening

IV · THE LISTENER FREED FROM FEAR OF DEATH

The listener says yesterday's talk freed him from the fear of losing life's comforts. Philosophy heals minds, M. answers, but it works best on a nature fit for it, and reason strengthens the brave more than fortune does. Yet how many philosophers live as reason requires, treating their doctrine as a law of life rather than a display of learning, and obeying their own decrees?

A. Dici non potest, quam sim hesterna disputatione 10
to-be-said not can how-much I-am by-yesterday's discussion
tua delectatus vel potius adiutus. Etsi enim mihi sum
your delighted or rather helped although for to-myself I-am
conscius numquam me nimis vitae cupidum fuisse, tamen
conscious never myself too of-life desirous to-have-been still
interdum obiciebatur animo metus quidam et dolor cogitanti
sometimes was-thrown-before the-soul fear a-certain and pain thinking
fore aliquando finem huius lucis et amissionem
there-would-be some-day an-end of-this light and loss
omnium vitae commodorum. Hoc genere molestiae sic,
of-all of-life's advantages from-this kind of-trouble so
mihi crede, sum liberatus, ut nihil minus curandum putem.
to-me believe I-am freed that nothing less to-be-cared-for I-think
M. Minime mirum id quidem;
least surprising that indeed

11 nam efficit hoc philosophia: medetur animis, inanes
for brings-about this philosophy it-heals souls empty
sollicitudines detrahit, cupiditatibus liberat, pellit timores.
anxieties it-draws-off from-cravings frees drives-out fears
Sed haec eius vis non idem potest apud omnis: tum
but this its power not the-same can with all then
valet multum, cum est idoneam conplexa naturam. Fortis
it-avails much when it-has suitable embraced a-nature the-brave
enim non modo fortuna adiuvat, ut est in vetere proverbio,
for not only fortune helps as is in the-old proverb
sed multo magis ratio, quae quibusdam quasi praeceptis
but much more reason which by-certain as-it-were precepts
confirmat vim fortitudinis. Te natura excelsum quendam
strengthens the-force of-fortitude you nature lofty a-certain
videlicet et altum et humana despicientem genuit; itaque
evidently and high and human-things despising begot and-so
facile in animo forti contra mortem habita insedit oratio.
easily in a-soul brave against death held settled the-speech
Sed haec eadem num censes apud eos ipsos valere nisi
but this same surely-not you-think with those very to-avail except
admodum paucos, a quibus inventa disputata conscripta sunt?
very few by whom discovered discussed written-up were
Quotus enim quisque philosophorum invenitur, qui sit ita
how-few for one of-philosophers is-found who may-be so
moratus, ita animo ac vita constitutus, ut ratio postulat? Qui
in-character so in-mind and in-life ordered as reason demands who
disciplinam suam non ostentationem scientiae, sed legem vitae
discipline his not a-display of-knowledge but the-law of-life
putet? Qui obtemperet ipse sibi et decretis suis pareat?
thinks who obeys himself to-himself and decrees his-own obeys

Many philosophers are vain, greedy, or slaves to lust, and a philosopher erring in life is the more shameful, as a grammarian who speaks barbarously. That proves nothing against philosophy: not every tilled field bears, but no field bears untilled, and philosophy is the mind's cultivation. A. proposes that pain is the greatest evil, then grants at once that disgrace is worse; so pain may not be the greatest evil, though it is an evil.

Videre licet alios tanta levitate et iactatione, ut 12
to-see it-is-possible some with-so-great levity and boastfulness that
iis fuerit non didicisse melius, alios pecuniae
for-them it-would-have-been not to-have-learned better others of-money
cupidos, gloriae non nullos, multos libidinum servos, ut
desirous of-glory not none many of-lusts slaves so-that
cum eorum vita mirabiliter pugnet oratio. Quod quidem
with their life wonderfully clashes speech which indeed
mihi videtur esse turpissimum. Ut enim si grammaticum
to-me seems to-be most-shameful as for if a-grammarian
se professus quispiam barbare loquatur, aut si absurde
himself having-professed someone barbarously speaks or if absurdly
canat is qui se haberi velit musicum, hoc turpior
sings he who himself to-be-held wishes a-musician by-this more-shameful
sit, quod in eo ipso peccet, cuius profitetur scientiam, sic
he-is because in that very he-errs of-which he-professes the-knowledge so
philosophus in vitae ratione peccans hoc turpior est,
a-philosopher in of-life the-conduct erring by-this more-shameful is
quod in officio, cuius magister esse vult, labitur artemque
because in the-duty of-which master to-be he-wishes he-slips and-the-art
vitae professus delinquit in vita.
of-life having-professed transgresses in life

A. Nonne verendum est igitur, si est ita, ut dicis, ne
surely to-be-feared is-it then if it-is so as you-say lest
philosophiam falsa gloria exornes? Quod est enim maius
philosophy with-false glory you-adorn what is for greater
argumentum nihil eam prodesse, quam quosdam perfectos
a-proof nothing it to-profit than certain complete
philosophos turpiter vivere?
philosophers shamefully to-live

13 M. Nullum vero id quidem argumentum est. Nam ut agri
no indeed that indeed a-proof is for as fields
non omnes frugiferi sunt qui coluntur, falsumque illud
not all fruit-bearing are which are-tilled and-false that
Accii:
of-Accius

Probae etsi in segetem sunt deteriorem datae
Good although onto ground they-are worse given
fruges, tamen ipsae suapte natura enitent,
grains still themselves by-their-own nature shine-out

sic animi non omnes culti fructum ferunt. Atque, ut in
so souls not all cultivated fruit bear and that in
eodem simili verser, ut ager quamvis fertilis sine cultura
the-same simile I-may-dwell as a-field however fertile without cultivation
fructuosus esse non potest, sic sine doctrina animus; ita
fruitful to-be not can so without teaching the-soul so
est utraque res sine altera debilis. Cultura autem animi
is each thing without the-other weak the-cultivation however of-the-soul
philosophia est; haec extrahit vitia radicitus et praeparat
philosophy is this pulls-out vices by-the-roots and prepares
animos ad satus accipiendos eaque mandat iis et, ut ita
souls for the-seeds to-be-received and-them commits to-them and as so

dicam, serit, quae adulta fructus uberrimos ferant. Agamus
I-may-say sows which grown-up fruits most-abundant may-bear let-us-proceed
igitur, ut coepimus. Dic, si vis, de quo disputari velis.
then as we-began say if you-wish about what to-be-discussed you-would-like

A. Dolorem existimo maxumum malorum omnium. 14
pain I-consider the-greatest of-evils of-all

M. Etiamne maius quam dedecus?
even-whether greater than disgrace

A. Non audeo dicere id quidem, et me pudet tam cito
not I-dare to-say it indeed and me shames so quickly
de sententia esse deiectum.
from opinion to-be thrown-down

M. Magis esset pudendum, si in sententia permaneres.
more it-would-be shameful if in opinion you-remained
Quid enim minus est dignum quam tibi peius quicquam
what for less is worthy than to-you worse anything
videri dedecore flagitio turpitudine? Quae ut effugias,
to-seem than-disgrace than-outrage than-shame which that you-may-escape
quis est non modo recusandus, sed non ultro
what is not only to-be-refused but not of-its-own-accord
adpetendus subeundus excipiendus dolor?
to-be-sought to-be-undergone to-be-taken-on pain

A. Ita prorsus existimo. Quare ne sit sane summum
so entirely I-think wherefore let-not it-be indeed the-highest
malum dolor, malum certe est.
evil pain an-evil certainly it-is

M. Videsne igitur, quantum breviter admonitus de doloris
do-you-see then how-much briefly admonished from of-pain
terrore deieceris?
terror you-have-thrown-off

A. wants more, and M. begins with the philosophers: Aristippus called pain the greatest evil, Epicurus followed that unmanly view, Hieronymus made freedom from pain the highest good, and all but Zeno, Aristo, and Pyrrho called it an evil, though not the worst. If pain were the greatest evil, no duty or honor would be worth bearing it for, no disgrace too great to escape it, and no one could ever be happy.

15 A. Video plane, sed plus desidero.
I-see plainly but more I-desire

M. Experiar equidem; sed magna res est, animoque mihi
I-will-try indeed but a-great matter it-is and-a-mind to-me
opus est non repugnante.
need is not resisting

A. Habebis id quidem. Ut enim heri feci, sic nunc
you-shall-have that indeed as for yesterday I-did so now
rationem, quo ea me cumque ducet, sequar.
reason where it me ever shall-lead I-will-follow

M. Primum igitur de inbecillitate multorum et de
first then about the-weakness of-many and about
variis disciplinis philosophorum loquar. Quorum princeps
the-various schools of-philosophers I-will-speak of-whom the-foremost
et auctoritate et antiquitate Socraticus Aristippus non
both in-authority and in-antiquity the-Socratic Aristippus not
dubitavit summum malum dolorem dicere. Deinde ad hanc
hesitated the-highest evil pain to-call then to this
enervatam muliebremque sententiam satis docilem se
enervated and-womanish opinion enough docile himself
Epicurus praebuit. Hunc post Rhodius Hieronymus dolore
Epicurus showed him after the-Rhodian Hieronymus from-pain
vacare summum bonum dixit: tantum in dolore duxit mali.
to-be-free the-highest good said so-much in pain he-held of-evil

Ceteri praeter Zenonem, Aristonem, Pyrrhonem idem fere
the-rest except Zeno Aristo Pyrrho the-same almost
quod modo tu: malum illud quidem, sed alia peiora.
as just-now you an-evil that indeed but other-things worse
Ergo id quod natura ipsa et quaedam generosa virtus 16
so that which nature itself and a-certain noble virtue
statim respuit, ne scilicet dolorem summum malum diceres
at-once spits-out lest of-course pain the-highest evil you-should-call
oppositoque dedecore sententia depellerere, in eo
and-with-set-against disgrace from-the-opinion you-should-be-driven in that
magistra vitae philosophia tot saecula permanet. Quod
the-mistress of-life philosophy so-many ages remains what
huic officium, quae laus, quod decus erit tanti, quod
for-him duty what praise what honor will-be of-such-worth which
adipisci cum dolore corporis velit, qui dolorem summum
to-attain with pain of-the-body he-would-wish who pain the-highest
malum sibi esse persuaserit? Quam porro quis ignominiam,
evil to-himself to-be has-persuaded what moreover who disgrace
quam turpitudinem non pertulerit, ut effugiat dolorem,
what shame not would-he-endure that he-may-escape pain
si id summum malum esse decreverit? Quis autem non
if it the-highest evil to-be he-has-decided who however not
miser non modo tunc, cum premetur summis doloribus,
wretched not only then when he-will-be-pressed by-the-highest pains
si in his est summum malum, sed etiam cum sciet
if in these is the-highest evil but also when he-will-know
id sibi posse evenire? Et quis est, cui non possit?
it to-himself to-be-able to-happen and who is-there to-whom not it-could
Ita fit, ut omnino nemo esse possit beatus.
so it-comes-about that at-all no-one to-be can happy

Metrodorus calls happy the man whose body is sound and sure to stay so, and who can be sure of that? Epicurus says the wise man in Phalaris' bull will call it sweet; M. asks only that the brave endure. Pain is harsh and bitter; Philoctetes may be forgiven his groans, crying out for someone to hurl him from the cliff into the sea, and it is hard to deny that such a man is in evil.

17 Metrodorus quidem perfecte eum beatum putat, cui corpus
Metrodorus indeed perfectly him happy thinks for-whom the-body
bene constitutum sit et exploratum ita semper fore.
well constituted is and ascertained so always to-be-going-to-be
Quis autem est iste, cui id exploratum possit esse?
who however is that-man to-whom that ascertained could be
Epicurus vero ea dicit, ut mihi quidem risus captare
Epicurus indeed such-things says that to-me indeed laughs to-catch
videatur. Adfirmat enim quodam loco, si uratur sapiens, si
he-seems he-affirms for in-a-certain place if be-burned the-wise-man if
crucietur— exspectas fortasse, dum dicat: 'patietur, perferet,
he-be-tortured you-expect perhaps until he-says he-will-suffer he-will-endure
non succumbet'; magna mehercule laus et eo ipso, per quem
not he-will-succumb great by-Hercules praise and of-him very by whom
iuravi, Hercule, digna; sed Epicuro, homini aspero et duro,
I-swore Hercules worthy but for-Epicurus a-man harsh and hard
non est hoc satis: in Phalaridis tauro si erit, dicet: 'quam
not is this enough in of-Phalaris the-bull if he-shall-be he-will-say how
suave est, quam hoc non curo!' Suave etiam? An parum est,
sweet it-is how this not I-care sweet even or too-little is-it
si non amarum? At id quidem illi ipsi, qui dolorem malum
if not bitter but that indeed those very who pain an-evil
esse negant, non solent dicere, cuiquam suave esse cruciari:
to-be deny not are-wont to-say to-anyone sweet to-be to-be-tortured

asperum, difficile, odiosum, contra naturam dicunt, nec tamen
harsh difficult hateful against nature they-say nor still
malum. Hic, qui solum hoc malum dicit et malorum
an-evil this-man who alone this evil says and of-evils
omnium extremum, sapientem censet id suave dicturum.
of-all the-last the-wise-man thinks it sweet about-to-call
Ego a te non postulo, ut dolorem eisdem verbis adficias 18
I from you not demand that pain with-the-same words you-treat
quibus Epicurus, homo, ut scis, voluptarius. Ille dixerit
with-which Epicurus a-man as you-know pleasure-loving he may-have-said
sane idem in Phalaridis tauro, quod, si esset in lectulo;
indeed the-same in of-Phalaris the-bull which if he-were in a-couch
ego tantam vim non tribuo sapientiae contra dolorem. Si
I so-great force not grant to-wisdom against pain if
fortis est in perferendo, officio satis est; ut laetetur etiam,
brave it-is in enduring for-duty enough it-is that it-rejoice even
non postulo. Tristis enim res est sine dubio, aspera,
not I-demand sad for a-thing it-is without doubt harsh
amara, inimica naturae, ad patiendum tolerandumque difficilis.
bitter hostile to-nature for suffering and-bearing difficult
Aspice Philoctetam, cui concedendum est gementi;
look-at Philoctetes to-whom to-be-granted it-is groaning

19 ipsum enim Herculem viderat in Oeta magnitudine dolorum
himself for Hercules he-had-seen on Oeta from-the-greatness of-pains
eiulantem. Nihil igitur hunc virum sagittae, quas ab Hercule
wailing nothing then this man the-arrows which from Hercules
acceperat, tum consolantur, cum
he-had-received then console when

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

Itaque exclamat auxilium expetens, mori cupiens;
and-so he-cries-out help seeking to-die desiring

heu! qui salsis fluctibus mandet
alas who to-the-salt waves would-commit
me ex sublimo vertice saxi?
me from the-lofty summit of-a-rock
Iam iam absumor, conficit animam
Now now I-am-consumed destroys (my)-life
vis volneris, ulceris aestus.
the-force of-the-wound of-the-ulcer the-burning

Difficile dictu videtur eum non in malo esse, et magno
difficult to-say it-seems him not in evil to-be and great
quidem, qui ita clamare cogatur.
indeed who so to-cry-out is-forced

Even Hercules broke under pain, seeking immortality by death. Cicero quotes his own version of Sophocles' Trachiniae: the poisoned robe of Deianira eats his flesh, he who escaped Juno, Eurystheus, giants, and centaurs dies by a woman's hand, he begs his son to pity him and Jupiter to strike him, and recalls the lion, the hydra, the boar, and Cerberus his hands once subdued. How can we despise pain when Hercules bears it so badly?

Sed videamus Herculem ipsum, qui tum dolore frangebatur, 20
but let-us-see Hercules himself who then by-pain was-broken
cum inmortalitatem ipsa morte quaerebat: quas hic voces
when immortality itself by-death he-was-seeking what this-man cries
apud Sophoclem in Trachiniis edit! Cui cum Deianira
in Sophocles in the-Trachiniae utters on-whom when Deianira
sanguine Centauri tinctam tunicam induisset inhaesissetque
with-the-blood of-the-Centaur dyed a-tunic had-put-on and-had-clung
ea visceribus, ait ille:
it to-the-entrails says he

O multa dictu gravia, perpessu aspera,
O many-things to-tell heavy to-endure harsh
quae corpore exanclata atque animo pertuli!
which with-body drained and with-soul I-have-borne
Nec mihi Iunonis terror inplacabilis
Not to-me of-Juno the-terror implacable
nec tantum invexit tristis Eurystheus mali,
nor so-much brought grim Eurystheus of-evil
quantum una vaecors Oenei partu edita.
as-much one frenzied of-Oeneus by-birth produced
Haec me inretivit veste furiali inscium,
She me has-ensnared in-a-robe frenzied unaware

quae latere inhaerens morsu lacerat viscera
which to-the-side clinging with-bite tears the-entrails
urguensque graviter pulmonum haurit spiritus;
and-pressing heavily of-the-lungs drains the-breath
iam decolorem sanguinem omnem exorbuit.
already discolored blood all it-has-sucked-out
Sic corpus clade horribili absumptum extabuit,
So the-body by-a-disaster horrible consumed has-wasted-away
ipse inligatus peste interimor textili.
myself entangled by-a-plague I-am-slain woven
Hos non hostilis dextra, non Terra edita
These not an-enemy's right-hand not from-the-Earth born
moles Gigantum, non biformato impetu
the-mass of-the-Giants not with-two-formed onset
centaurus ictus corpori inflixit meo,
a-centaur blows on-body inflicted my
non Graia vis, non barbara ulla immanitas,
not Greek force not barbarian any savagery
non saeva terris gens relegata ultimis,
not a-savage to-lands people banished farthest
quas peragrans undique omnem ecferitatem expuli,
which traversing everywhere all wildness I-drove-out
sed feminae vir feminea interimor manu.
but of-a-woman a-man by-a-womanly I-am-slain hand
O nate! vere hoc nomen usurpa patri,
O son truly this name use for-your-father
ne me occidentem matris superet caritas.
lest me dying of-your-mother overcome the-affection
Huc arripe ad me manibus abstractam piis;
Hither drag to me with-hands dragged-off dutiful
iam cernam, mene an illam potiorem putes.
now I-shall-see whether-me or her more-important you-think

Perge, aude, nate, inlacrima patris pestibus, 21
Go-on dare son weep for-your-father's plagues
miserere! Gentes nostras flebunt miserias.
pity Peoples our will-weep-for miseries
Heu! virginalem me ore ploratum edere,
Alas a-virginal me from-mouth wailing to-utter
quem vidit nemo ulli ingemescentem malo!
whom saw no-one at-any groaning evil
Ecfeminata virtus adflicta occidit.
Unmanned virtue crushed falls
Accede, nate, adsiste, miserandum aspice
Come son stand-by pitiable look-at
evisceratum corpus lacerati patris!
disemboweled the-body of-a-mangled father
Videte, cuncti, tuque, caelestum sator,
See all and-you of-the-heavenly-ones begetter
iace, obsecro, in me vim coruscam fulminis!
hurl I-beseech on me the-force flashing of-the-thunderbolt
Nunc, nunc dolorum anxiferi torquent vertices,
Now now of-pains anxiety-bringing twist the-whirls
nunc serpit ardor. O ante victrices manus,
now creeps the-burning O formerly victorious hands
o pectora, o terga, o lacertorum tori! 22
o breasts o backs o of-arms muscles
Vestrone pressu quondam Nemeaeus leo
By-your-whether pressure once the-Nemean lion
frendens efflavit graviter extremum halitum?
gnashing breathed-out heavily its-last breath
Haec dextra Lernam taetra mactata excetra
This right-hand Lerna foul slaughtered the-water-snake
pacavit? haec bicorporem adflixit manum?
pacified this the-twin-bodied crushed band

Erymanthiam haec vastificam abiecit beluam?
the-Erymanthian this ravaging struck-down beast
Haec e Tartarea tenebrica abstractum plaga
This from Tartarean dark dragged-off region
tricipitem eduxit Hydra generatum canem?
the-three-headed led-out from-Hydra born dog
Haec interemit tortu multiplicabili
This slew with-coiling manifold
draconem auriferam obtutu adservantem arborem?
the-dragon gold-bearing with-gaze guarding tree
Multa alia victrix nostra lustravit manus,
Many other-things victorious our has-traversed hand
nec quisquam e nostris spolia cepit laudibus.
nor anyone from our spoils has-taken praises

Possumusne nos contemnere dolorem, cum ipsum Herculem
can we to-despise pain when himself Hercules
tam intoleranter dolere videamus?
so unbearably to-suffer we-see

Aeschylus, poet and Pythagorean, shows Prometheus punished for the stolen fire. In Cicero's verses he calls on the Titans to see him wedged to the rock, Jupiter's eagle tearing his liver every third day, the liver renewed for its feasting, death denied him, and the dew of his melting body dripping on the Caucasus. Such a man, it seems, can hardly be called anything but wretched, and pain therefore an evil.

Veniat Aeschylus, non poëta solum, sed etiam Pythagoreus; 23
let-come Aeschylus not a-poet only but also a-Pythagorean
sic enim accepimus. Quo modo fert apud eum Prometheus
so for we-have-received in-what way bears in him Prometheus
dolorem, quem excipit ob furtum Lemnium,
the-pain which he-takes-on for the-theft Lemnian

unde ignis cluet mortalibus clam
whence fire is-said to-mortals secretly
divisus; eum doctus Prometheus
divided it the-learned Prometheus
clepsisse dolo poenasque Iovi
to-have-stolen by-guile and-penalties to-Jove
fato expendisse supremo.
by-fate to-have-paid supreme

Has igitur poenas pendens adfixus ad Caucasum dicit haec:
these then penalties paying fastened to the-Caucasus he-says these-things

Titanum suboles, socia nostri sanguinis,
Of-the-Titans offspring sharing our blood
generata Caelo, aspicite religatum asperis
born from-Heaven look-at (me)-bound to-rough
vinctumque saxis, navem ut horrisono freto
and-chained rocks a-ship as on-the-horrid-sounding strait
noctem paventes timidi adnectunt navitae.
the-night fearing timid moor sailors
Saturnius me sic infixit Iuppiter,
Saturn's me thus has-fastened Jupiter
Iovisque numen Mulciberi ascivit manus.
and-of-Jove the-will Mulciber's has-enlisted hand
Hos ille cuneos fabrica crudeli inserens
These he wedges with-craft cruel driving-in
perrupit artus; qua miser sollertia
broke-through (my)-joints by-which wretched skill
transverberatus castrum hoc Furiarum incolo.
pierced-through fortress this of-the-Furies I-inhabit
24 Iam tertio me quoque funesto die
Now third me every deadly day
tristi advolatu aduncis lacerans unguibus
with-grim swoop with-hooked tearing talons
Iovis satelles pastu dilaniat fero.
of-Jove the-attendant with-feeding rends savage

Tum iecore opimo farta et satiata adfatim
Then with-liver rich stuffed and sated abundantly
clangorem fundit vastum et sublime avolans
a-clangor pours vast and on-high flying-off
pinnata cauda nostrum adulat sanguinem.
with-feathered tail our fawns-on blood
Cum vero adesum inflatu renovatumst iecur,
When indeed the-eaten by-swelling is-renewed liver
tum rursum taetros avida se ad pastus refert.
then again foul greedy herself to feeding returns
Sic hanc custodem maesti cruciatus alo,
So this guardian of-sad torment I-feed
quae me perenni vivum foedat miseria.
who me with-perpetual alive defiles misery
Namque, ut videtis, vinclis constrictus Iovis
For as you-see with-bonds bound of-Jove
arcere nequeo diram volucrem a pectore.
to-keep-off I-cannot the-dread bird from (my)-breast
Sic me ipse viduus pestes excipio anxias
So of-me myself bereft plagues take-on anxious
amore mortis terminum anquirens mali,
by-love of-death the-end seeking of-evil
sed longe a leto numine aspellor Iovis.
but far from death by-the-will am-driven of-Jove
Atque haec vetusta saeclis glomerata horridis
And this ancient by-ages massed horrid
luctifica clades nostro infixa est corpori,
mourning-bringing disaster to-our fixed is body
e quo liquatae solis ardore excidunt
from which melted of-the-sun by-the-heat fall
guttae, quae saxa adsidue instillant Caucasi.
drops which the-rocks constantly drip-on of-the-Caucasus

Vix igitur posse videmur ita adfectum non miserum dicere
hardly then to-be-able we-seem so (one)-affected not wretched to-call
et, si hunc miserum, certe dolorem malum.
and if this-one wretched certainly pain an-evil
A. Tu quidem adhuc meam causam agis, sed hoc mox
you indeed so-far my case you-plead but this soon
videro;
I-shall-have-seen

X · THE POETS UNMAN US

A. asks where the verses come from. Philosophers' schools at Athens mixed verse into argument, Dionysius the Stoic without taste, Philo with choice; Cicero uses the Roman poets and translates the Greek where they fail. But the poets do harm: they bring the bravest men on lamenting, soften our minds, and, learned by heart from boyhood, cut the sinews of virtue, which is why Plato banished them from his state.

26 interea, unde isti versus? Non enim adgnosco.
meanwhile whence those verses not for I-recognize(-them)
M. Dicam hercle; etenim recte requiris. Videsne abundare
I-will-tell by-Hercules for rightly you-ask do-you-see to-abound
me otio?
me with-leisure
A. Quid tum?
what then
M. Fuisti saepe, credo, cum Athenis esses, in scholis
you-were often I-believe when at-Athens you-were in the-schools
philosophorum.
of-the-philosophers
A. Vero, ac libenter quidem.
indeed and gladly indeed

M. Animadvertebas igitur, etsi tum nemo erat admodum
you-noticed then although then no-one was very
copiosus, verum tamen versus ab iis admisceri orationi.
fluent but still verses by them to-be-mixed-in with-the-speech
A. Ac multos quidem a Dionysio Stoico.
and many indeed by Dionysius the-Stoic
M. Probe dicis. Sed is quasi dictata, nullo dilectu, nulla
well you-say but he as-if dictated-things with-no choice with-no
elegantia: Philo et proprio numero et lecta poëmata et loco
elegance Philo both in-proper rhythm and chosen poems and in-place
adiungebat. Itaque postquam adamavi hanc quasi senilem
used-to-add so after I-came-to-love this as-it-were old-man's
declamationem, studiose equidem utor nostris poëtis; sed sicubi
declamation zealously indeed I-use our poets but wherever
illi defecerunt, verti etiam multa de Graecis, ne quo
they have-failed I-have-translated also many-things from the-Greeks lest of-any
ornamento in hoc genere disputationis careret Latina oratio.
ornament in this kind of-discussion should-lack Latin speech
Sed videsne, poëtae quid mali adferant?
but do-you-see the-poets what of-evil bring
Lamentantis inducunt fortissimos viros, molliunt animos 27
lamenting they-bring-on bravest men they-soften souls
nostros, ita sunt deinde dulces, ut non legantur modo, sed
our so they-are moreover sweet that not they-are-read only but
etiam ediscantur. Sic ad malam domesticam disciplinam
also are-learned-by-heart so to a-bad domestic training
vitamque umbratilem et delicatam cum accesserunt etiam
and-life shaded and delicate when have-come-in also
poëtae, nervos omnis virtutis elidunt. Recte igitur a Platone
the-poets the-sinews all of-virtue they-crush rightly then by Plato
eiciuntur ex ea civitate, quam finxit ille, cum optimos
they-are-cast-out from that state which fashioned he when the-best

mores et optimum rei publicae statum exquireret. At vero
morals and the-best of-the-thing public state he-was-seeking but indeed
nos, docti scilicet a Graecia, haec a pueritia legimus et
we taught of-course by Greece these-things from boyhood we-read and
ediscimus, hanc eruditionem liberalem et doctrinam putamus.
we-learn-by-heart this education liberal and learning we-think
Sed quid poëtis irascimur?
but why with-poets are-we-angry

XI · DISGRACE WORSE THAN PAIN

Philosophers themselves called pain the greatest evil, while A. yielded at once when asked if it was worse than disgrace; Epicurus would say a moderate pain is worse than the greatest disgrace, and no disgrace could be greater from a philosopher. The question is less whether pain is an evil than how to steel the mind to bear it. The Stoics' little syllogisms argue about a word: Zeno calls pain harsh and against nature but no evil.

28 Virtutis magistri, philosophi, inventi sunt, qui summum
of-virtue teachers philosophers found have-been who the-highest
malum dolorem dicerent. At tu, adulescens, cum id tibi
evil pain called but you young-man when that to-you
paulo ante dixisses videri, rogatus a me, etiamne maius
a-little before you-had-said to-seem asked by me even-whether greater
quam dedecus, verbo de sententia destitisti. Roga hoc idem
than disgrace at-a-word from opinion you-desisted ask this same
Epicurum: maius dicet esse malum mediocrem dolorem quam
Epicurus greater he-will-say to-be an-evil moderate pain than
maxumum dedecus; in ipso enim dedecore mali nihil esse,
the-greatest disgrace in very for disgrace of-evil nothing to-be
nisi sequantur dolores. Quis igitur Epicurum sequitur dolor,
unless follow pains what then Epicurus follows pain

cum hoc ipsum dicit, summum malum esse dolorem? Quo
when this very he-says the-highest evil to-be pain than-which
dedecus maius a philosopho nullum expecto. Quare satis
disgrace greater from a-philosopher none I-expect wherefore enough
mihi dedisti, cum respondisti maius tibi videri malum dedecus
to-me you-gave when you-answered greater to-you to-seem an-evil disgrace
quam dolorem. Hoc ipsum enim si tenebis, intelleges
than pain this very for if you-shall-hold you-will-understand
quam sit obsistendum dolori; nec tam quaerendum est, dolor
how-much is to-be-resisted pain nor so-much to-be-asked is pain
malumne sit, quam firmandus animus ad dolorem ferendum.
an-evil-whether is as to-be-strengthened the-soul for pain to-be-borne
Concludunt ratiunculas Stoici, cur non sit malum;
conclude little-arguments the-Stoics why not it-is an-evil
quasi de verbo, non de re laboretur. Quid me decipis, 29
as-if about the-word not about the-thing it-were-labored why me do-you-deceive
Zeno? Nam cum id, quod mihi horribile videtur, tu omnino
Zeno for when that which to-me horrible seems you at-all
malum negas esse, capior et scire cupio, quo modo id,
an-evil deny to-be I-am-caught and to-know I-desire in-what way that
quod ego miserrimum existimem, ne malum quidem sit.
which I most-wretched consider not an-evil even should-be
'Nihil est' inquit 'malum nisi quod turpe atque vitiosum
nothing is he-says evil except what shameful and vicious
est.' Ad ineptias redis; illud enim, quod me angebat, non
is to trifles you-return that for which me was-tormenting not
eximis. Scio dolorem non esse nequitiam; desine id me
you-remove I-know pain not to-be wickedness stop that me
docere: hoc doce, doleam necne doleam, nihil interesse.
to-teach this teach whether-I-suffer or-not I-suffer nothing to-matter
'Numquam quicquam' inquit 'ad beate quidem vivendum, quod
never anything he-says for happily indeed living which

est in una virtute positum; sed est tamen reiciendum.' Cur?
is in one virtue placed but it-is still to-be-rejected why
'Asperum est, contra naturam, difficile perpessu, triste, durum.'
harsh it-is against nature difficult to-endure sad hard

XII · EITHER NO VIRTUE OR CONTEMPT OF PAIN

Calling pain harsh and against nature defines it without removing it. Better to say what nature shuns is evil; even so, the honorable so outweighs everything else that bodily ills are trifles beside disgrace. If disgrace is worse than pain, pain is nothing: either there is no virtue or all pain is to be despised. Prudence, temperance, justice, and above all courage, greatness of mind, and patience forbid yielding to it.

30 Haec est copia verborum, quod omnes uno verbo malum
this is abundance of-words what all with-one word evil
appellamus, id tot modis posse dicere. Definis tu mihi,
we-call that in-so-many ways to-be-able to-say you-define you to-me
non tollis dolorem, cum dicis asperum, contra naturam,
not you-remove pain when you-say harsh against nature
vix quod ferri tolerarique possit; nec mentiris; sed re
hardly which to-be-borne and-endured can nor do-you-lie but in-the-thing
succumbere non oportebat verbis gloriantem. 'Nihil bonum nisi
to-succumb not it-was-right in-words one-boasting nothing good except
quod honestum, nihil malum nisi quod turpe.' Optare hoc
what honorable nothing evil except what shameful to-wish this
quidem est, non docere; illud et melius et verius, omnia
indeed is not to-teach that-thing both better and truer all-things
quae natura aspernetur in malis esse, quae adsciscat, in
which nature spurns among evils to-be which it-adopts among
bonis. Hoc posito et verborum concertatione sublata tantum
goods this laid-down and of-words wrangling removed so-much

tamen excellet illud quod recte amplexantur isti, quod
still will-excel that which rightly embrace those-men which
honestum, quod rectum, quod decorum appellamus, quod idem
honorable which right which seemly we-call which the-same
interdum virtutis nomine amplectimur, ut omnia praeterea,
sometimes of-virtue by-the-name we-embrace that all-things besides
quae bona corporis et fortunae putantur, perexigua et minuta
which goods of-the-body and of-fortune are-thought very-small and slight
videantur, nec malum ullum, ne si in unum locum quidem
may-seem nor evil any not-even if in one place indeed
conlata omnia sint, cum turpitudinis malo comparanda.
gathered all were with of-shame the-evil to-be-compared
Quare si, ut initio concessisti, turpitudo peius est 31
wherefore if as at-the-beginning you-granted shame worse is
quam dolor, nihil est plane dolor. Nam dum tibi turpe nec
than pain nothing is plainly pain for while to-you shameful nor
dignum viro videbitur gemere, eiulare, lamentari, frangi,
worthy of-a-man shall-seem to-groan to-wail to-lament to-be-broken
debilitari dolore, dum honestas, dum dignitas, dum decus
to-be-weakened by-pain while honor while worth while seemliness
aderit, tuque in ea intuens te continebis, cedet
shall-be-present and-you on it looking yourself shall-restrain will-yield
profecto virtuti dolor et animi inductione languescet.
surely to-virtue pain and of-the-mind by-the-resolve will-grow-faint
Aut enim nulla virtus est aut contemnendus omnis dolor.
either for no virtue is or to-be-despised all pain
Prudentiamne vis esse, sine qua ne intellegi quidem ulla
prudence-whether you-wish to-be without which not to-be-understood even any
virtus potest? Quid ergo? Ea patieturne te quicquam facere
virtue can what then it will-it-allow you anything to-do
nihil proficientem et frustra laborantem? An temperantia
nothing achieving and in-vain laboring or temperance

sinet te inmoderate facere quicquam? An coli iustitia
will-allow you immoderately to-do anything or to-be-cultivated justice
poterit ab homine propter vim doloris enuntiante commissa,
will-be-able by a-man because-of the-force of-pain revealing things-entrusted
prodente conscios, multa officia relinquente? Quid? Fortitudini
betraying accomplices many duties abandoning what to-fortitude
comitibusque eius, magnitudini animi, gravitati, patientiae,
and-to-companions its greatness of-soul gravity endurance
rerum humanarum despicientiae, quo modo respondebis?
of-things human contempt in-what way will-you-answer

XIII · COURAGE LOST OR PAIN BURIED

A man lying prostrate and wailing will not hear himself called brave; courage must be given up or pain buried, and to admit lacking one virtue is to lack all. Philoctetes moaning in his cave was not brave. Pain is pain, but patience overpowers it: armed by courage, resist. The laws of Crete and of Lycurgus harden youth, and Spartan boys flogged at the altar never cry out. Can boys do what men cannot?

32 Adflictusne et iacens et lamentabili voce deplorans audies:
crushed-whether and lying-low and with-lamentable voice bewailing will-you-hear
'o virum fortem!'? Te vero ita adfectum ne virum
o man brave you however so affected not a-man
quidem quisquam dixerit. Amittenda igitur fortitudo est
even anyone would-call to-be-lost then fortitude is
aut sepeliendus dolor. Ecquid scis igitur, si quid de
or to-be-buried pain do-you-at-all know then if anything of
Corinthiis tuis amiseris, posse habere te reliquam
Corinthian-bronzes your you-lose to-be-able to-keep you the-rest-of
supellectilem salvam, virtutem autem si unam amiseris (etsi
furniture safe virtue however if one you-lose although

amitti non potest virtus), sed si unam confessus eris
to-be-lost not can virtue but if one having-confessed you-shall-be
te non habere, nullam esse te habiturum?
you not to-have none to-be you about-to-have
Num igitur fortem virum, num magno animo, num 33
surely-not then a-brave man surely-not of-great mind surely-not
patientem, num gravem, num humana contemnentem
enduring surely-not grave surely-not human-things despising
potes dicere aut Philoctetam illum—? A te enim malo
you-can call or Philoctetes that-one from you for I-prefer
discedere, sed ille certe non fortis, qui iacet
to-depart but he certainly not brave who lies

in tecto umido,
in a-dwelling damp
quod eiulatu, questu, gemitu, fremitibus
which with-wailing with-complaint with-groaning with-roarings
resonando mutum flebilis voces refert.
resounding dumb mournful cries returns

Non ego dolorem dolorem esse nego (cur enim fortitudo
not I pain pain to-be deny why for fortitude
desideraretur?), sed eum opprimi dico patientia, si modo
would-be-wanted but it to-be-overcome I-say by-endurance if only
est aliqua patientia; si nulla est, quid exornamus
there-is some endurance if none there-is why do-we-adorn
philosophiam aut quid eius nomine gloriosi sumus? Pungit
philosophy or why in-its name boastful are-we pricks
dolor, vel fodiat sane: si nudus es, da iugulum; sin
pain or let-it-pierce indeed if naked you-are give the-throat but-if

tectus Volcaniis armis, id est fortitudine, resiste; haec enim
covered with-Vulcanian arms that is with-fortitude resist this for
te, nisi ita facies, custos dignitatis relinquet et deseret.
you unless so you-will-do guardian of-dignity will-abandon and will-desert
34 Cretum quidem leges, quas sive Iuppiter sive Minos
of-the-Cretans indeed the-laws which whether Jupiter or Minos
sanxit de Iovis quidem sententia, ut poëtae ferunt, itemque
sanctioned by of-Jove indeed the-will as the-poets relate and-likewise
Lycurgi laboribus erudiunt iuventutem, venando currendo,
of-Lycurgus by-labors train the-youth by-hunting by-running
esuriendo sitiendo, algendo aestuando. Spartae vero pueri ad
by-hungering by-thirsting by-freezing by-sweltering at-Sparta indeed the-boys at
aram sic verberibus accipiuntur, 'ut multus e visceribus
the-altar so with-lashes are-received that much from the-flesh
sanguis exeat,' non numquam etiam, ut, cum ibi essem,
blood comes-out not never even as when there I-was
audiebam, ad necem; quorum non modo nemo exclamavit
I-used-to-hear to death of-whom not only no-one cried-out
umquam, sed ne ingemuit quidem. Quid ergo? Hoc pueri
ever but not groaned even what then this boys
possunt, viri non poterunt? Et mos valet, ratio non valebit?
can men not will-be-able and custom prevails reason not will-prevail

XIV · TOIL AND PAIN DISTINGUISHED

Toil and pain differ, though neighbors: toil is a function of mind or body in heavy work, pain a harsh motion in the body. The Greeks, for all their wealth of words, use one name for both; Marius felt pain when his veins were cut and toil when he led the march. Yet habit of toil makes pain easier, which is why Greek lawgivers, and the Spartans even for their girls, hardened the young by labor.

Interest aliquid inter laborem et dolorem. Sunt finitima 35
there-is-a-difference something between toil and pain they-are neighboring
omnino, sed tamen differt aliquid. Labor est functio quaedam
altogether but still differs something toil is a-performance certain
vel animi vel corporis gravioris operis et muneris, dolor autem
either of-soul or of-body of-heavier work and task pain however
motus asper in corpore alienus a sensibus. Haec duo Graeci
a-motion harsh in the-body alien to the-senses these two the-Greeks
illi, quorum copiosior est lingua quam nostra, uno nomine
those whose richer is language than ours by-one name
appellant. Itaque industrios homines illi studiosos vel potius
call and-so industrious men they eager or rather
amantis doloris appellant, nos commodius laboriosos: aliud est
lovers of-pain call we more-suitably laborious other is
enim laborare, aliud dolere. O verborum inops interdum,
for to-toil other to-suffer-pain O in-words poor sometimes
quibus abundare te semper putas, Graecia! Aliud, inquam,
in-which to-abound yourself always you-think Greece other I-say
est dolere, aliud laborare. Cum varices secabantur C.
it-is to-suffer-pain other to-toil when the-varicose-veins were-being-cut Gaius
Mario, dolebat; cum aestu magno ducebat agmen, laborabat.
for-Marius was-in-pain when in-heat great he-led the-column he-toiled

Est inter haec quaedam tamen similitudo: consuetudo enim
there-is between these a-certain still likeness the-habit for
laborum perpessionem dolorum efficit faciliorem.
of-toils the-endurance of-pains makes easier
36 Itaque illi, qui Graeciae formam rerum publicarum
and-so those who to-Greece the-form of-the-things public
dederunt, corpora iuvenum firmari labore voluerunt;
gave the-bodies of-young-men to-be-strengthened by-toil wished
quod Spartiatae etiam in feminas transtulerunt, quae ceteris
which the-Spartans even to women transferred who other
in urbibus mollissimo cultu 'parietum umbris occuluntur'.
in cities with-softest living of-walls in-the-shadows are-hidden
Illi autem voluerunt nihil horum simile esse
they however wished nothing of-these like to-be

apud Lacaenas virgines,
among Spartan maidens
quibus magis palaestra, Eurota, sol, pulvis, labor,
to-whom more the-wrestling-ground the-Eurotas sun dust toil
militia studio est quam fertilitas barbara.
soldiering for-zeal is than fertility barbarian

Ergo his laboriosis exercitationibus et dolor intercurrit
so in-these laborious exercises also pain runs-between
non numquam, inpelluntur feriuntur abiciuntur cadunt, et
not never they-are-pushed are-struck are-thrown-down fall and
ipse labor quasi callum quoddam obducit dolori.
itself toil as-it-were a-callus certain draws-over pain

The Roman army takes its name from exercise: soldiers carry half a month's rations, stakes, and arms they count as limbs. Training makes them ready for wounds, and a raw recruit beside a veteran seems a woman. The untrained wail at a slight blow, while the veteran asks only for a doctor, as Eurypylus does in Ennius, begging Patroclus to bind his wound while the sons of Aesculapius are thronged with the injured.

Militiam vero— nostram dico, non Spartiatarum, quorum 37
soldiering however ours I-mean not of-the-Spartans whose
procedit agmen ad tibiam, nec adhibetur ulla sine
advances the-column to the-pipe nor is-applied any without
anapaestis pedibus hortatio; nostri exercitus primum unde
anapaestic feet exhortation our armies first whence
nomen habeant, vides; deinde qui labor, quantus agminis:
the-name they-have you-see then what toil how-great of-the-march
ferre plus dimidiati mensis cibaria, ferre, si quid ad usum
to-carry more (than)-half-a month's rations to-carry if anything for use
velint, ferre vallum (nam scutum gladium galeam in onere
they-want to-carry a-stake for the-shield sword helmet in burden
nostri milites non plus numerant quam umeros lacertos
our soldiers not more count than shoulders arms
manus: arma enim membra militis esse dicunt; quae
hands arms for limbs of-a-soldier to-be they-say which
quidem ita geruntur apte, ut, si usus fuerit, abiectis
indeed so are-carried handily that if need shall-have-been with-thrown-down
oneribus expeditis armis ut membris pugnare possint). Quid?
loads with-ready arms as with-limbs to-fight they-can what
Exercitatio legionum, quid? Ille cursus concursus clamor
the-exercise of-the-legions what that running charging shouting

quanti laboris est! Ex hoc ille animus in proeliis paratus
of-how-much toil it-is from this that soul in battles ready
ad volnera. Adduc pari animo inexercitatum militem:
for wounds bring with-equal mind an-untrained soldier
38 mulier videbitur. Cur tantum interest inter novum et
a-woman he-will-seem why so-much is-there-difference between a-new and
veterem exercitum, quantum experti sumus? Aetas
an-old army as-much-as having-experienced we-are the-age
tironum plerumque melior, sed ferre laborem, contemnere
of-recruits generally better but to-bear toil to-despise
volnus consuetudo docet. Quin etiam videmus ex acie
a-wound habit teaches nay even we-see from the-line
efferri saepe saucios, et quidem rudem illum et
to-be-carried often wounded-men and indeed raw that-one and
inexercitatum quamvis levi ictu ploratus turpissimos
untrained however slight from-a-blow wailings most-shameful
edere: at vero ille exercitatus et vetus ob eamque rem
to-utter but indeed that trained and old-one for and-that reason
fortior medicum modo requirens, a quo obligetur:
braver a-doctor only seeking by whom he-may-be-bandaged

O Patricoles,
O Patroclus

inquit,
he-says

ad vos adveniens auxilium et vestras manus
to you coming help and your hands
peto, prius quam oppeto malam pestem mandatam hostili manu,
I-seek before than I-meet evil plague dealt by-enemy hand

neque sanguis ullo potis est pacto profluens consistere,
nor blood any able is way flowing to-stop
si qui sapientia magis vestra mors devitari potest.
if somehow by-wisdom more your death to-be-avoided can
Namque Aesculapi liberorum saucii opplent porticus;
For of-Aesculapius of-the-sons the-wounded fill porticoes
non potis accedi.
not possible to-be-approached

Certe Eurypylus hic quidem est. Hominem exercitum!
surely Eurypylus this indeed is a-man trained

Eurypylus answers calmly and asks how the battle goes. If a veteran can do this, can a wise man not? Habit is strong: old women fast, hunters lie out in snow, Indians let themselves be burned, boxers take blows without a groan. Gladiators, ruined or barbarian men, take wounds rather than flinch, send to ask their masters' pleasure, and offer their throats without shrinking. Shall a man born for glory have no part of his mind so trained?

39 Ubi tantum luctus continuatur, vide quam non flebiliter
where so-great mourning is-prolonged see how not tearfully
respondeat, rationem etiam adferat cur aequo animo sibi
he-answers a-reason even he-brings why with-calm mind by-himself
ferendum sit:
to-be-borne it-is

Qui alteri exitium parat,
Who for-another destruction prepares
eum scire oportet sibi paratam pestem ut participet parem.
him to-know it-behooves for-himself prepared the-plague that he-may-share equal

Abducet Patricoles, credo, ut conlocet in cubili, ut volnus
he-will-lead-off Patroclus I-believe to place-him on a-bed to the-wound
obliget. Siquidem homo esset; sed nihil vidi minus.
bind if-indeed a-man he-were but nothing I-have-seen less
Quaerit enim, quid actum sit:
he-asks for what done has-been

Eloquere, eloquere, res Argivum proelio ut se sustinet.
Speak-out speak-out the-fortune of-the-Argives in-battle how itself holds
Non potis ecfari tantum dictis, quantum factis suppetit
Not able to-utter so-much with-words as-much-as by-deeds is-at-hand
laboris.
of-toil

Quiesce igitur et volnus adliga. Etiamsi Eurypylus posset,
rest then and the-wound bind even-if Eurypylus could
non posset Aesopus:
not could Aesopus

Ubi fortuna Hectoris nostram acrem aciem inclinatam...
When the-fortune of-Hector our keen battle-line turned

Et cetera explicat in dolore; sic est enim intemperans
and the-rest he-sets-out in pain so is for immoderate
militaris in forti viro gloria. Ergo haec veteranus miles
the-soldierly in a-brave man glory so these-things a-veteran soldier
facere poterit, doctus vir sapiensque non poterit?
to-do will-be-able a-learned man and-wise not will-be-able
Ille vero melius, ac non paulo quidem. Sed adhuc de 40
he indeed better and not a-little indeed but so-far about
consuetudine exercitationis loquor, nondum de ratione et
the-habit of-exercise I-speak not-yet about reason and

sapientia. Aniculae saepe inediam biduum aut triduum
wisdom little-old-women often fasting two-days or three-days
ferunt; subduc cibum unum diem athletae, Iovem Olympium,
bear take-away food for-one day from-an-athlete Jupiter Olympian
eum ipsum, cui se exercebit, inplorabit, ferre non posse
him very for-whom himself he-will-train he-will-implore to-bear not to-be-able
se clamabit. Consuetudinis magna vis est: pernoctant
himself he-will-cry of-habit great the-force is spend-the-night
venatores in nive in montibus; uri se patiuntur
hunters in snow in mountains to-be-burned themselves allow
Indi; pugiles caestibus contusi ne ingemescunt quidem.
the-Indians boxers by-the-gauntlets bruised not groan even
41 Sed quid hos, quibus Olympiorum victoria consulatus ille
but why these to-whom of-the-Olympic-games victory consulship that
antiquus videtur? Gladiatores, aut perditi homines aut barbari,
ancient seems gladiators either ruined men or barbarians
quas plagas perferunt! Quo modo illi, qui bene instituti
what blows endure in-what way those who well trained
sunt, accipere plagam malunt quam turpiter vitare! Quam
are to-receive a-blow prefer than shamefully to-avoid how
saepe apparet nihil eos malle quam vel domino satis facere
often it-appears nothing they to-prefer than either the-master enough to-do
vel populo! Mittunt etiam volneribus confecti ad dominos,
or the-people they-send even with-wounds exhausted to the-masters
qui quaerant quid velint: si satis iis factum sit, se
who may-ask what they-want if enough to-them done has-been themselves
velle decumbere. Quis mediocris gladiator ingemuit, quis
to-wish to-lie-down what average gladiator has-groaned who
vultum mutavit umquam? Quis non modo stetit, verum
his-face has-changed ever who not only has-stood but
etiam decubuit turpiter? Quis, cum decubuisset, ferrum
even has-fallen shamefully who when he-had-fallen the-sword

recipere iussus collum contraxit? Tantum exercitatio meditatio
to-receive ordered his-neck drew-back so-much exercise practice
consuetudo valet. Ergo hoc poterit ‘Samnis, spurcus homo,
habit avails so this will-be-able a-Samnite filthy a-man
vita illa dignus locoque’; vir natus ad gloriam ullam
of-life that worthy and-of-station a-man born for glory any
partem animi tam mollem habebit, quam non meditatione
part of-the-soul so soft will-have which not by-practice
et ratione conroboret? Crudele gladiatorum spectaculum et
and reason he-may-strengthen cruel of-gladiators a-spectacle and
inhumanum non nullis videri solet, et haud scio an ita
inhuman not to-none to-seem is-wont and not I-know whether so
sit, ut nunc fit; cum vero sontes ferro depugnabant,
it-is as now it-is-done when however criminals with-the-sword fought-it-out
auribus fortasse multae, oculis quidem nulla poterat esse
for-the-ears perhaps many for-the-eyes indeed none could be
fortior contra dolorem et mortem disciplina.
stronger against pain and death training

Having spoken of practice and habit, M. turns to reason. Whether pain is an evil let the Stoics decide; he holds it is not as great as it seems and that all pain can be borne. Everyone agrees that brave men bear pain patiently and are praised for it, so to dread or fail to bear it is shameful. Virtue takes its name from vir, and the two chief tasks of a man's courage are contempt of death and of pain.

42 De exercitatione et consuetudine et commentatione dixi.
about exercise and habit and practice I-have-spoken
Age sis, nunc de ratione videamus, nisi quid vis
come if-you-please now about reason let-us-see unless anything you-want
ad haec.
to these-things
A. Egone ut te interpellem? Ne hoc quidem vellem: ita
I-whether that you I-should-interrupt not this even would-I-wish so
me ad credendum tua ducit oratio.
me to believing your leads speech
M. Sitne igitur malum dolere necne, Stoici viderint,
whether-it-be then an-evil to-feel-pain or-not the-Stoics may-see
qui contortulis quibusdam et minutis conclusiunculis nec ad
who by-twisted certain and petty little-syllogisms nor to
sensus permanantibus effici volunt non esse malum dolorem.
the-senses penetrating to-be-proved wish not to-be an-evil pain
Ego illud, quicquid sit, tantum esse, quantum videatur,
I it whatever it-may-be so-great to-be as-great-as it-seems
non puto, falsaque eius visione et specie moveri homines
not think and-by-false its appearance and look to-be-moved men
dico vehementius, doloremque omnem esse tolerabilem.
I-say more-violently and-pain all to-be bearable

Unde igitur ordiar? An eadem breviter attingam, quae
whence then shall-I-begin or the-same-things briefly shall-I-touch which
modo dixi, quo facilius oratio progredi possit longius?
just-now I-said that more-easily speech to-go-forward may further
Inter omnis igitur hoc constat, nec doctos homines solum 43
among all then this is-agreed not learned men only
sed etiam indoctos, virorum esse fortium et magnanimorum
but also unlearned of-men to-be brave and great-souled
et patientium et humana vincentium toleranter dolorem
and enduring and human-things conquering patiently pain
pati; nec vero quisquam fuit, qui eum, qui ita pateretur,
to-suffer nor indeed anyone has-been who him who so suffered
non laudandum putaret. Quod ergo et postulatur a fortibus
not to-be-praised thought what then both is-demanded from the-brave
et laudatur, cum fit, id aut extimescere veniens aut
and is-praised when it-is-done that either to-dread-greatly coming or
non ferre praesens nonne turpe est? Atquin vide ne, cum
not to-bear present surely shameful is-it but see lest since
omnes rectae animi adfectiones virtutes appellentur, non sit
all right of-the-soul dispositions virtues are-called not be
hoc proprium nomen omnium, sed ab ea quae una ceteris
this the-proper name of-all but from that which alone the-others
excellebat omnes nominatae sint. Appellata est enim
excelled all named have-been called it-has-been for
ex viro virtus; viri autem propria maxime est fortitudo,
from man virtue of-a-man however the-proper most is fortitude
cuius munera duo sunt maxima: mortis dolorisque contemptio.
whose functions two are greatest of-death and-of-pain contempt
Utendum est igitur his, si virtutis compotes vel potius si viri
to-be-used it-is then these if of-virtue possessed or rather if men
volumus esse, quoniam a viris virtus nomen est mutuata.
we-wish to-be since from men virtue its-name has borrowed

Quaeres fortasse, quo modo, et recte: talem enim
you-will-ask perhaps in-what way and rightly such for
medicinam philosophia profitetur.
a-medicine philosophy professes

XVIII · EPICURUS' REMEDY FOR PAIN

Epicurus, a good man, says neglect pain: if it is extreme it is short, if lasting it holds more joy than grief. But he never defines how great or how short, and many good men suffer gout for years; he seems to mock us. He who called pain the greatest evil cannot offer its remedy, however he bore his own colic. Seek it from those who hold the honorable the highest good and the base the highest evil.

44 Venit Epicurus, homo minime malus vel potius vir optimus;
comes Epicurus a-man least bad or rather a-man best
tantum monet, quantum intellegit. 'Neglege' inquit 'dolorem.'
so-much he-advises as-much-as he-understands disregard he-says pain
Quis hoc dicit? Idem, qui dolorem summum malum? Vix
who this says the-same who pain the-highest evil hardly
satis constanter. Audiamus. 'Si summus dolor est' inquit,
enough consistently let-us-hear if the-highest pain is he-says
'brevem necesse est esse.' 'Iteradum eadem ista mihi!'
brief necessary it-is to-be say-again the-same those-things to-me
Non enim satis intellego, quid summum dicas esse, quid
not for enough I-understand what highest you-call to-be what
breve. 'Summum, quo nihil sit superius, breve, quo
brief highest than-which nothing may-be higher brief than-which
nihil brevius. Contemno magnitudinem doloris, a qua me
nothing briefer I-despise the-greatness of-pain from which me
brevitas temporis vindicabit ante paene quam venerit.' Sed
the-briefness of-time will-deliver before almost than it-has-come but

si est tantus dolor, quantus Philoctetae? 'Bene plane magnus
if is so-great a-pain as-great-as Philoctetes' well plainly great
mihi quidem videtur, sed tamen non summus; nihil enim
to-me indeed it-seems but still not highest nothing for
dolet nisi pes: possunt oculi, potest caput latera pulmones,
hurts except the-foot can the-eyes can the-head sides lungs
possunt omnia; longe igitur abest a summo dolore. Ergo'
can all-things far then it-is-off from the-highest pain so
inquit 'dolor diuturnus habet laetitiae plus quam molestiae.'
he-says pain long-lasting has of-joy more than of-trouble
Nunc ego non possum tantum hominem nihil sapere dicere, 45
now I not can so-great a-man nothing to-know say
sed nos ab eo derideri puto. Ego summum dolorem (summum
but us by him to-be-mocked I-think I the-highest pain highest
autem dico, etiamsi decem atomis est maior alius) non continuo
however I-call even-if by-ten atoms is greater another not forthwith
esse dico brevem multosque possum bonos viros nominare,
to-be I-say brief and-many I-can good men name
qui complures annos doloribus podagrae crucientur maximis.
who several years by-pains of-gout are-tortured greatest
Sed homo catus numquam terminat nec magnitudinis nec
but the-man shrewd never defines neither of-greatness nor
diuturnitatis modum, ut sciam, quid summum dicat in
of-duration the-measure that I-may-know what highest he-calls in
dolore, quid breve in tempore. Omittamus hunc igitur nihil
pain what brief in time let-us-leave this-man then nothing
prorsus dicentem cogamusque confiteri non esse ab eo
at-all saying and-let-us-compel-him to-confess not to-be from him
doloris remedia quaerenda, qui dolorem malorum omnium
of-pain the-remedies to-be-sought who pain of-evils of-all
maxumum dixerit, quamvis idem forticulum se in torminibus
the-greatest has-called although the-same rather-brave himself in colic

et in stranguria sua praebeat. Aliunde igitur est quaerenda
and in strangury his may-show elsewhere then is to-be-sought
medicina, et maxime quidem, si, quid maxime consentaneum
the-medicine and most indeed if what most consistent
sit, quaerimus, ab iis, quibus, quod honestum sit, summum
is we-seek from those to-whom what honorable is the-highest
bonum, quod turpe, summum videtur malum. His tu
good what shameful the-highest seems evil with-these you
praesentibus gemere et iactare te non audebis profecto;
being-present to-groan and to-toss yourself not will-dare surely

XIX · VIRTUE HERSELF SPEAKS

In their presence Virtue herself will ask whether one who has seen Spartan boys, Olympic youths, and barbarians in the arena take blows in silence will cry out like a woman at a twinge. Nature, A. objects, does not allow it; but boys bear it for glory, others for shame or fear. Nature demands it, for she prizes nothing above honor, praise, dignity, and seemliness, and nothing is so foul as the base.

46 loquetur enim eorum voce Virtus ipsa tecum: 'tune,
will-speak for their with-the-voice Virtue herself with-you you-whether
cum pueros Lacedaemone, adulescentis Olympiae, barbaros in
when boys at-Sparta young-men at-Olympia barbarians in
harena videris excipientis gravissimas plagas et ferentis
the-arena you-have-seen receiving the-heaviest blows and bearing-them
silentio, si te forte dolor aliquis pervellerit, exclamabis
in-silence if you by-chance pain some shall-have-twinged you-will-cry-out
ut mulier, non constanter et sedate feres?' 'Fieri non
like a-woman not steadily and calmly you-will-bear-it to-be-done not
potest; natura non patitur.' Audio. Pueri ferunt gloria ducti,
it-can nature not allows I-hear boys bear-it by-glory led

ferunt pudore alii, multi metu, et tamen veremur, ut hoc,
bear-it by-shame others many by-fear and still do-we-fear that-not this
quod a tam multis et quod tot locis perferatur, natura
which by so many and which in-so-many places is-endured nature
patiatur? Illa vero non modo patitur, verum etiam postulat:
may-allow it indeed not only allows but also demands
nihil enim habet praestantius, nihil quod magis expetat
nothing for it-has more-excellent nothing which more it-seeks
quam honestatem, quam laudem, quam dignitatem, quam
than honor than praise than dignity than
decus. Hisce ego pluribus nominibus unam rem declarari
seemliness by-these I several names one thing to-be-declared
volo, sed utor, ut quam maxime significem, pluribus.
wish but I-use-them that as most I-may-signify more
Volo autem dicere illud homini longe optumum esse, quod
I-wish however to-say this for-man by-far best to-be what
ipsum sit optandum per se, a virtute profectum vel in
in-itself is to-be-wished for itself from virtue proceeding or in
ipsa virtute situm, sua sponte laudabile, quod quidem
itself virtue placed of-its-own accord praiseworthy which indeed
citius dixerim solum quam non summum bonum. Atque ut
sooner I-would-call the-only than not the-highest good and as
haec de honesto, sic de turpi contraria: nihil tam
these-things about the-honorable so about the-shameful the-contraries nothing so
taetrum, nihil tam aspernandum, nihil homine indignius.
foul nothing so to-be-spurned nothing than-man more-unworthy

If disgrace is worse than pain, command yourself. The mind has a reasoning part and a part without reason, soft and spiritless; reason, perfected, is virtue, and must rule the other as master, general, or parent. The weak are held by friends' watchfulness and shame, the firmer by appeals to dignity. Pacuvius' wounded Ulysses moans moderately, checks his cries, and, dying, rebukes those who lament fortune instead of bearing it.

47 Quod si tibi persuasum est (principio enim dixisti plus in
which if to-you persuaded it-is at-the-beginning for you-said more in
dedecore mali tibi videri quam in dolore), reliquum est, ut
disgrace of-evil to-you to-seem than in pain the-remaining-thing is that
tute tibi imperes. Quamquam hoc nescio quo modo
you-yourself to-yourself command although this I-know-not in-what way
dicitur, quasi duo simus, ut alter imperet, alter pareat! Non
is-said as-if two we-were so-that one commands the-other obeys not
inscite tamen dicitur. Est enim animus in partis tributus duas,
unskillfully still it-is-said is for the-soul into parts divided two
quarum altera rationis est particeps, altera expers. Cum igitur
of-which one of-reason is sharing the-other without-share when then
praecipitur, ut nobismet ipsis imperemus, hoc praecipitur, ut
it-is-enjoined that to-ourselves ourselves we-command this is-enjoined that
ratio coërceat temeritatem. Est in animis omnium fere natura
reason restrain rashness there-is in the-souls of-all almost by-nature
molle quiddam, demissum, humile, enervatum quodam modo
soft something abject low enervated in-a-certain way
et languidum. Si nihil esset aliud, nihil esset homine
and languid if nothing there-were else nothing would-be than-man
deformius. Sed praesto est domina omnium et regina ratio,
more-deformed but at-hand is mistress of-all and queen reason
quae conixa per se et progressa longius fit perfecta
who having-striven by itself and having-gone-on further becomes perfect

virtus. Haec ut imperet illi parti animi, quae oboedire
virtue this that it-may-command that part of-the-soul which to-obey
debet, id videndum est viro. 'Quonam modo?' inquies.
ought this to-be-seen-to is by-a-man in-what way you-will-say
Vel ut dominus servo vel ut imperator militi vel ut parens 48
either as a-master a-slave or as a-general a-soldier or as a-parent
filio. Si turpissime se illa pars animi geret, quam dixi esse
a-son if most-shamefully itself that part of-the-soul shall-behave which I-said to-be
mollem, si se lamentis muliebriter lacrimisque dedet,
soft if itself to-lamentations womanishly and-to-tears shall-surrender
vinciatur et constringatur amicorum propinquorumque
let-it-be-bound and be-constrained of-friends and-of-relatives
custodiis; saepe enim videmus fractos pudore, qui ratione
by-the-guards often for we-see broken by-shame those-who by-reason
nulla vincerentur. Ergo hos quidem ut famulos vinclis
none would-be-conquered so these indeed like slaves in-chains
prope atque custodia, qui autem erunt firmiores nec
almost and custody those-who however shall-be firmer nor
tamen robustissimi, hos admonitu oportebit ut bonos
still strongest these by-admonition it-will-behoove like good
milites revocatos dignitatem tueri. Non nimis in Niptris ille
soldiers recalled their-dignity to-guard not too-much in the-Niptra that
sapientissimus Graeciae saucius lamentatur vel modice potius:
wisest of-Greece wounded laments or moderately rather

pedetemptim, inquit, et sedato nisu,
step-by-step he-says and with-calm effort
ne succussu arripiat maior
lest by-jolting may-seize greater
dolor.
pain

Pacuvius hoc melius quam Sophocles (apud illum enim
Pacuvius this better than Sophocles in him for
perquam flebiliter Ulixes lamentatur in volnere);
very tearfully Ulysses laments in his-wound
49 tamen huic leviter gementi illi ipsi, qui ferunt saucium,
still to-him lightly groaning those very who carry the-wounded-man
personae gravitatem intuentes non dubitant dicere:
of-the-character the-dignity regarding not hesitate to-say

Tu quoque, Ulixes, quamquam graviter
You also Ulysses although heavily
cernimus ictum, nimis paene animo es
we-see struck too almost in-mind you-are
molli, qui consuetus in armis
soft who accustomed in arms
aevom agere...
a-lifetime to-spend

Intellegit poëta prudens ferendi doloris consuetudinem esse
understands the-poet wise of-bearing pain habit to-be
non contemnendam magistram.
not to-be-despised a-mistress
50 Atque ille non inmoderate magno in dolore:
and he not immoderately great in pain

Retinete, tenete! opprimit ulcus;
Hold-back hold-fast overwhelms the-ulcer
nudate! heu miserum me! excrucior.
uncover alas wretched me I-am-tortured

Incipit labi, deinde ilico desinit:
he-begins to-slip then at-once he-stops

Operite, abscedite, iam tandem
Cover-me go-away now at-last
mittite; nam attrectatu et quassu
let-go for by-touching and shaking
saevum amplificatis dolorem.
savage you-increase the-pain

Videsne, ut obmutuerit non sedatus corporis, sed castigatus
do-you-see how he-has-fallen-silent not calmed of-the-body but chastened
animi dolor? Itaque in extremis Niptris alios quoque
of-the-soul the-pain and-so in the-last Niptra others also
obiurgat, idque moriens:
he-rebukes and-that dying

Conqueri fortunam adversam, non lamentari decet.
To-complain-of fortune adverse not to-lament befits
Id viri est officium, fletus muliebri ingenio additus.
That of-a-man is the-duty weeping to-a-womanly nature added

In the perfectly wise man reason will rule the lower part as a just father rules good sons, and arm itself against pain with resolve and inner speech. Let him think of Zeno of Elea, who endured anything rather than betray his fellow conspirators, of Anaxarchus under Timocreon, of Calanus burned alive by choice. Marius refused to be bound under the knife but would not offer the second leg; the evil is one of opinion, not nature.

51 Huius animi pars illa mollior rationi sic paruit ut severo
of-this soul part that softer reason so obeyed as a-strict
imperatori miles pudens. In quo vero erit perfecta
general a-soldier modest in whom however shall-be perfect
sapientia (quem adhuc nos quidem vidimus neminem; sed
wisdom whom so-far we indeed have-seen no-one but
philosophorum sententiis, qualis hic futurus sit, si
of-philosophers in-the-opinions of-what-sort this-one about-to-be may-be if
modo aliquando fuerit, exponitur), is igitur sive ea
only some-day he-shall-have-been is-set-out he then or that
ratio, quae erit in eo perfecta atque absoluta, sic illi parti
reason which shall-be in him perfect and complete so that part
imperabit inferiori ut iustus parens probis filiis; nutu,
will-command lower as a-just parent upright sons with-a-nod
quod volet, conficiet, nullo labore, nulla molestia; eriget
what it-wishes it-will-accomplish with-no labor with-no trouble he-will-raise
ipse se, suscitabit, instruet, armabit, ut tamquam
he-himself himself he-will-rouse he-will-equip he-will-arm that as
hosti sic obsistat dolori. Quae sunt ista arma? Contentio
to-an-enemy so he-may-resist pain what are those arms effort
confirmatio sermoque intumus, cum ipse secum:
self-strengthening and-talk inmost with himself with-himself

‘cave turpe quicquam, languidum, non virile.’ Obversentur 52
beware shameful anything languid not manly let-hover-before
species honestae verae; Zeno proponatur Eleates, qui
images honorable true Zeno let-be-set-before-us of-Elea who
perpessus est omnia potius quam conscios delendae
endured has all-things rather than his-accomplices in-destroying
tyrannidis indicaret; de Anaxarcho Democritio cogitetur,
the-tyranny he-would-reveal about Anaxarchus the-Democritean let-it-be-thought
qui cum Cypri in manus Timocreontis regis incidisset,
who when in-Cyprus into the-hands of-Timocreon the-king he-had-fallen
nullum genus supplicii deprecatus est neque recusavit.
no kind of-punishment begged-off has nor refused
Calanus Indus, indoctus ac barbarus, in radicibus Caucasi
Calanus the-Indian untaught and barbarian at the-roots of-the-Caucasus
natus, sua voluntate vivus combustus est; nos, si pes
born by-his-own will alive burned was we if a-foot
condoluit, si dens, ferre non possumus. Opinio est enim
has-ached if a-tooth to-bear not can opinion is for
quaedam effeminata ac levis, nec in dolore magis quam
a-certain effeminate and light nor in pain more than
eadem in voluptate, qua cum liquescimus fluimusque
the-same in pleasure in-which when we-melt and-flow
mollitia, apis aculeum sine clamore ferre non possumus.
with-softness of-a-bee the-sting without outcry to-bear not we-can
At vero C. Marius, rusticanus vir, sed plane vir, cum 53
but indeed Gaius Marius a-rustic man but plainly a-man when
secaretur, ut supra dixi, principio vetuit se alligari,
he-was-being-cut as above I-said at-the-beginning forbade himself to-be-tied
nec quisquam ante Marium solutus dicitur esse sectus. Cur
nor anyone before Marius unbound is-said to-have been-cut why
ergo postea alii? Valuit auctoritas. Videsne igitur opinionis
then afterward others prevailed the-authority do-you-see then of-opinion

esse, non naturae malum? Et tamen fuisse acrem morsum
to-be not of-nature the-evil and still to-have-been sharp the-bite
doloris idem Marius ostendit; crus enim alterum non
of-pain the-same Marius showed leg for the-other not
praebuit. Ita et tulit dolorem ut vir et ut homo
he-offered so both he-bore pain like a-man and like a-human
maiorem ferre sine causa necessaria noluit.
greater to-bear without cause necessary he-refused
Totum igitur in eo est, ut tibi imperes. Ostendi
the-whole then in this is that to-yourself you-command I-have-shown
autem, quod esset imperandi genus; atque haec cogitatio,
however what was of-commanding the-kind and this thought
quid patientia, quid fortitudine, quid magnitudine animi
what with-endurance what with-fortitude what with-greatness of-mind
dignissimum sit, non solum animum comprimit, sed ipsum
most-worthy may-be not only the-soul restrains but itself
etiam dolorem nescio quo pacto mitiorem facit.
also pain I-know-not in-what way milder makes

As a coward throws away his shield and dies where he who stood would have lived, so those who cannot face pain collapse; those who resist come off best. A load is borne more easily by a tensed body, and the mind's effort likewise throws off its weight. Above all in pain we must do nothing abject, servile, or womanish, and reject Philoctetes' cries; a groan is sometimes allowed a man, and the Twelve Tables forbade wailing at funerals.

Ut enim fit in proelio, ut ignavus miles ac timidus, 54
as for it-happens in battle that a-cowardly soldier and timid
simul ac viderit hostem, abiecto scuto fugiat quantum
as-soon as he-has-seen the-enemy with-thrown-away shield flees as-far-as
possit, ob eamque causam pereat non numquam etiam
he-can for and-that reason perishes not never even
integro corpore, cum ei qui steterit nihil tale evenerit,
with-whole body when to-him who has-stood-firm nothing such has-happened
sic qui doloris speciem ferre non possunt, abiciunt se
so who of-pain the-appearance to-bear not can throw-down themselves
atque ita adflicti et exanimati iacent; qui autem restiterunt,
and so crushed and lifeless lie who however have-resisted
discedunt saepissime superiores. Sunt enim quaedam
depart most-often superior there-are for certain
animi similitudines cum corpore. Ut onera contentis
of-the-soul likenesses with the-body as burdens with-tensed
corporibus facilius feruntur, remissis opprimunt, simillime
bodies more-easily are-borne with-slackened they-crush most-similarly
animus intentione sua depellit pressum omnem ponderum,
the-soul by-tension its-own drives-off the-pressure all of-weights
remissione autem sic urgetur, ut se nequeat extollere.
by-slackening however so is-pressed that itself it-cannot raise

55 Et si verum quaerimus, in omnibus officiis persequendis
and if the-truth we-seek in all duties to-be-pursued
animi est adhibenda contentio; ea est sola officii tamquam
of-the-soul is to-be-applied effort it is the-only of-duty as-it-were
custodia. Sed hoc idem in dolore maxume est providendum,
guard but this same in pain most is to-be-provided-for
ne quid abiecte, ne quid timide, ne quid ignave,
lest anything abjectly lest anything timidly lest anything cowardly
ne quid serviliter muliebriterve faciamus, in primisque
lest anything slavishly or-womanishly we-do among and-first
refutetur ac reiciatur Philocteteus ille clamor. Ingemescere
let-be-refuted and be-rejected Philoctetean that outcry to-groan
non numquam viro concessum est, idque raro, eiulatus
not never to-a-man granted is and-that rarely wailing
ne mulieri quidem; et hic nimirum est fletus, quem
not to-a-woman even and this doubtless is the-weeping which
duodecim tabulae in funeribus adhiberi vetuerunt.
the-twelve tables at funerals to-be-used forbade

XXIII · A GROAN THAT STEELS THE MIND

A brave man groans only to brace himself, as runners and boxers cry out to put the whole body into the effort; Antonius touched the ground with his knee in pleading. A groan that steels the mind may be used; a weeping, abject one is unmanly and eases nothing. The same effort resists anger and lust. What helps most is to think how honorable endurance is; for honor the Decii charged and Epaminondas died content, leaving Thebes ruling Sparta.

Nec vero umquam ne ingemescit quidem vir fortis ac 56
nor indeed ever not groans even a-man brave and
sapiens, nisi forte ut se intendat ad firmitatem, ut in
wise unless perhaps that himself he-may-brace to firmness as in
stadio cursores exclamant quam maxime possunt. Faciunt
the-stadium runners shout as most they-can they-do
idem, cum exercentur, athletae; pugiles vero, etiam cum
the-same when they-are-trained athletes boxers indeed even when
feriunt adversarium, in iactandis caestibus ingemescunt, non
they-strike the-opponent in hurling the-gauntlets groan not
quod doleant animove succumbant, sed quia profundenda
because they-feel-pain or-in-soul succumb but because by-pouring-out
voce omne corpus intenditur venitque plaga vehementior.
the-voice the-whole body is-braced and-comes the-blow more-violent
Quid? Qui volunt exclamare maius, num satis habent
what those-who wish to-shout louder surely-not enough do-they-hold
latera fauces linguam intendere, e quibus eici
the-sides the-throat the-tongue to-brace from which to-be-thrown-out
vocem et fundi videmus? Toto corpore atque
the-voice and to-be-poured we-see with-the-whole body and
omnibus ungulis, ut dicitur, contentioni vocis adserviunt.
with-all nails as it-is-said to-the-straining of-the-voice they-serve

57 Genu mehercule M. Antonium vidi, cum contente pro
the-knee by-Hercules Marcus Antonius I-saw when strenuously for
se ipse lege Varia diceret, terram tangere. Ut enim
himself he-himself under-the-law Varian he-spoke the-ground to-touch as for
balistae lapidum et reliqua tormenta telorum eo graviores
catapults of-stones and the-other engines of-missiles by-so-much heavier
emissiones habent, quo sunt contenta atque adducta
discharges have by-how-much they-are stretched and drawn
vehementius, sic vox, sic cursus, sic plaga hoc gravior,
more-violently so the-voice so the-running so the-blow by-this heavier
quo est missa contentius. Cuius contentionis cum tanta
by-how-much it-is sent more-strainingly of-which straining since so-great
vis sit, si gemitus in dolore ad confirmandum animum
the-force is if groaning in pain for strengthening the-soul
valebit, utemur; sin erit ille gemitus elamentabilis, si
shall-avail we-shall-use-it but-if shall-be that groaning lamentable if
inbecillus, si abiectus, si flebilis, ei qui se dederit, vix
weak if abject if tearful to-it (he)-who himself has-surrendered hardly
eum virum dixerim. Qui quidem gemitus si levationis aliquid
him a-man would-I-call which indeed groaning if of-relief something
adferret, tamen videremus, quid esset fortis et animosi viri;
it-brought still we-should-see what were of-a-brave and spirited man
cum vero nihil imminuat doloris, cur frustra turpes esse
since indeed nothing it-lessens of-pain why in-vain shameful to-be
volumus? Quid est enim fletu muliebri viro turpius?
do-we-wish what is for than-weeping womanish for-a-man more-shameful
58 Atque hoc praeceptum, quod de dolore datur, patet latius:
and this precept which about pain is-given extends more-widely
omnibus enim rebus, non solum dolori, simili contentione
to-all for things not only to-pain with-like effort
animi resistendum est. Ira exardescit, libido concitatur:
of-soul to-be-resisted it-is anger blazes-up lust is-roused

in eandem arcem confugiendum est, eadem sunt arma
to the-same citadel to-be-fled-to it-is the-same are the-arms
sumenda. Sed quoniam de dolore loquimur, illa omittamus.
to-be-taken-up but since about pain we-speak those let-us-leave
Ad ferendum igitur dolorem placide atque sedate plurimum
for bearing then pain placidly and calmly most
proficit toto pectore, ut dicitur, cogitare, quam id
avails with-the-whole breast as it-is-said to-think how that
honestum sit. Sumus enim natura, ut ante dixi (dicendum
honorable is we-are for by-nature as before I-said to-be-said
est enim saepius), studiosissimi adpetentissimique honestatis,
it-is for more-often most-eager and-most-desirous of-honor
cuius si quasi lumen aliquod aspeximus, nihil est quod,
of-which if as-it-were a-light some we-have-glimpsed nothing is-there which
ut eo potiamur, non parati simus et ferre et perpeti.
that it we-may-gain not ready we-are both to-bear and to-endure
Ex hoc cursu atque impetu animorum ad veram laudem
from this course and onset of-souls toward true praise
atque honestatem illa pericula adeuntur in proeliis, non
and honor those dangers are-undergone in battles not
sentiunt viri fortes in acie volnera, vel sentiunt, sed mori
feel men brave in the-line wounds or they-feel but to-die
malunt quam tantum modo de dignitatis gradu demoveri.
they-prefer than merely only from of-dignity the-step to-be-moved
Fulgentis gladios hostium videbant Decii, cum in 59
flashing swords of-the-enemy saw the-Decii when into
aciem eorum inruebant. His levabat omnem volnerum
the-line of-them they-rushed from-these relieved all of-wounds
metum nobilitas mortis et gloria. Num tum ingemuisse
fear the-nobility of-death and glory surely-not then to-have-groaned
Epaminondam putas, cum una cum sanguine vitam
Epaminondas do-you-think when together with his-blood his-life

effluere sentiret? Imperantem enim patriam Lacedaemoniis
to-flow-out he-felt commanding for his-country over-the-Lacedaemonians
relinquebat, quam acceperat servientem. Haec sunt solacia,
he-was-leaving which he-had-received serving these are consolations
haec fomenta summorum dolorum.
these poultices of-the-greatest pains

XXIV · DIONYSIUS AND POSIDONIUS

What of peace, home, and the sickbed? Dionysius of Heraclea, schooled by Zeno to be brave, was unschooled by kidney pain and declared pain an evil, and Cleanthes, stamping, quoted the Epigoni at Zeno's shade. Posidonius was otherwise: when Pompey came to Rhodes and regretted he could not hear him because he was ill, he lectured from his bed, while pain seemed to burn him, that nothing is good but the honorable, and told pain it accomplished nothing.

60 Dices: quid in pace, quid domi, quid in lectulo? Ad
you-will-say what in peace what at-home what in bed to
philosophos me revocas, qui in aciem non saepe prodeunt.
philosophers me you-call-back who into the-line not often go-forth
E quibus homo sane levis, Heracleotes Dionysius, cum a
of whom a-man truly fickle of-Heraclea Dionysius when from
Zenone fortis esse didicisset, a dolore dedoctus est. Nam
Zeno brave to-be he-had-learned by pain untaught was for
cum ex renibus laboraret, ipso in eiulatu clamitabat falsa
when from the-kidneys he-was-suffering the-very in wailing he-kept-crying false
esse illa, quae antea de dolore ipse sensisset. Quem
to-be those-things which before about pain himself he-had-thought whom
cum Cleanthes condiscipulus rogaret, quaenam ratio eum de
when Cleanthes his-fellow-pupil asked what reason him from
sententia deduxisset, respondit: 'quia, si, cum tantum operae
opinion had-led-away he-answered because if when so-much of-effort

philosophiae dedissem, dolorem tamen ferre non possem,
to-philosophy I-had-given pain still to-bear not I-could
satis esset argumenti malum esse dolorem. Plurimos
enough it-would-be of-proof an-evil to-be pain very-many
autem annos in philosophia consumpsi nec ferre possum.
however years in philosophy I-have-spent nor to-bear can-I
Malum est igitur dolor.' Tum Cleanthem, cum pede
an-evil is then pain then Cleanthes when with-his-foot
terram percussisset, versum ex Epigonis ferunt dixisse:
the-ground he-had-struck a-verse from the-Epigoni they-say to-have-said

audisne haec, Amphiaraë sub terram abdite?
do-you-hear these-things Amphiaraus under the-earth hidden

Zenonem significabat, a quo illum degenerare dolebat.
Zeno he-meant from whom him to-degenerate he-grieved
At non noster Posidonius; quem et ipse saepe vidi et id 61
but not our Posidonius whom both myself often I-saw and this
dicam, quod solebat narrare Pompeius, se, cum Rhodum
I-will-tell which used to-relate Pompey himself when to-Rhodes
venisset decedens ex Syria, audire voluisse Posidonium; sed
he-had-come departing from Syria to-hear to-have-wished Posidonius but
cum audisset eum graviter esse aegrum, quod vehementer eius
when he-had-heard him seriously to-be ill because violently his
artus laborarent, voluisse tamen nobilissimum philosophum
joints were-suffering to-have-wished still the-most-noble philosopher
visere: quem ut vidisset et salutavisset honorificisque verbis
to-visit whom when he-had-seen and had-greeted and-with-honoring words
prosecutus esset molesteque se dixisset ferre, quod
attended had and-with-annoyance himself had-said to-bear that
eum non posset audire, at ille: 'tu vero' inquit 'potes, nec
him not he-could to-hear but he you indeed he-said can nor

committam, ut dolor corporis efficiat, ut frustra tantus
will-I-allow that pain of-the-body bring-it-about that in-vain so-great
vir ad me venerit.' Itaque narrabat eum graviter et copiose
a-man to me has-come and-so he-related him gravely and copiously
de hoc ipso, nihil esse bonum nisi quod esset honestum,
about this very nothing to-be good except what was honorable
cubantem disputavisse, cumque quasi faces ei doloris
lying-down to-have-discussed and-when as-it-were torches to-him of-pain
admoverentur, saepe dixisse: 'nihil agis, dolor! Quamvis
were-applied often to-have-said nothing you-do pain although
sis molestus, numquam te esse confitebor malum.'
you-may-be troublesome never you to-be will-I-confess an-evil

XXV · THE APPLAUSE OF CONSCIENCE

Famous toils become bearable: athletes, hunters, riders, and seekers of office shirk no pain, and Africanus prized Xenophon's saying that honor lightens the general's labor. The crowd follows the opinion of honor without seeing honor itself; judge by your own standard, and you will have conquered yourself and everything. Greatness of mind is most beautiful without applause, since there is no greater theater for virtue than conscience.

62 Omninoque omnes clari et nobilitati labores †contemplo fiunt
and-altogether all renowned and ennobled labors in-view [?] become
etiam tolerabiles. Videmusne, apud quos eorum ludorum, qui
even bearable do-we-see among whom of-those games which
gymnici nominantur, magnus honos sit, nullum ab iis, qui in
gymnic are-called great honor is none by them who into
id certamen descendant, devitari dolorem? Apud quos autem
that contest go-down to-be-avoided pain among whom however
venandi et equitandi laus viget, qui hanc petessunt, nullum
of-hunting and of-riding the-praise thrives who this pursue no

fugiunt dolorem. Quid de nostris ambitionibus, quid de
they-flee pain what about our canvassings what about
cupiditate honorum loquar? Quae flamma est, per quam non
the-craving for-offices shall-I-speak what fire is through which not
cucurrerint ii, qui haec olim punctis singulis colligebant?
have-run those who these-things formerly by-votes single used-to-gather
Itaque semper Africanus Socraticum Xenophontem in manibus
and-so always Africanus the-Socratic Xenophon in his-hands
habebat, cuius in primis laudabat illud, quod diceret
had whose among first he-praised this that he-said
eosdem labores non aeque gravis esse imperatori et militi,
the-same labors not equally heavy to-be for-a-general and for-a-soldier
quod ipse honos laborem leviorem faceret imperatorium.
because itself the-honor the-labor lighter made the-general's
Sed tamen hoc evenit, ut in volgus insipientium opinio 63
but still this happens that among the-crowd of-the-unwise the-opinion
valeat honestatis, cum ipsam videre non possint. Itaque
prevails of-honor since itself to-see not they-can and-so
fama et multitudinis iudicio moventur, cum id
by-repute and of-the-multitude by-the-judgment they-are-moved since that
honestum putent, quod a plerisque laudetur. Te autem,
honorable they-think which by most is-praised you however
si in oculis sis multitudinis, tamen eius iudicio stare
if in the-eyes you-are of-the-multitude still its judgment to-stand-by
nolim nec, quod illa putet, idem putare pulcherrimum.
I-would-not-wish nor what it may-think the-same to-think most-beautiful
Tuo tibi iudicio est utendum; tibi si recta probanti
your-own by-you judgment is to-be-used to-yourself if right-things approving
placebis, tum non modo tete viceris, quod paulo
you-shall-please then not only yourself you-will-have-conquered which a-little
ante praecipiebam, sed omnis et omnia.
before I-was-enjoining but all-men and all-things

64 Hoc igitur tibi propone: amplitudinem animi et quasi
this then to-yourself propose the-greatness of-soul and as-it-were
quandam exaggerationem quam altissimam animi, quae maxime
a-certain elevation as highest of-the-soul which most
eminet contemnendis et despiciendis doloribus, unam esse
stands-out in-despising and in-disdaining pains one to-be
omnium rem pulcherrimam, eoque pulchriorem, si vacet
of-all thing most-beautiful and-by-that more-beautiful if it-does-without
populo neque plausum captans se tamen ipsa delectet. Quin
the-people nor applause seeking itself still it-itself may-delight nay
etiam mihi quidem laudabiliora videntur omnia, quae sine
even to-me indeed more-praiseworthy seem all-things which without
venditatione et sine populo teste fiunt, non quo fugiendus
display and without the-people as-witness are-done not because to-be-shunned
sit (omnia enim bene facta in luce se conlocari volunt),
it-is all for well done-things in the-light themselves to-be-placed wish
sed tamen nullum theatrum virtuti conscientia maius est.
but still no theater for-virtue than-conscience greater is

Endurance must be uniform: many who bore wounds for victory or glory cannot bear sickness, since they bore pain from zeal, not reason; barbarians fight fiercely and fall ill like women, while Greeks fear the enemy and bear disease well. Whatever is not from fixed reason is uneven. Pain is no evil, or one so small that virtue buries it, and if it is unbearable death offers refuge, as a god might bid a sailor leap to a dolphin. A. is freed of both fears.

Atque in primis meditemur illud, ut haec patientia dolorum, 65
and among first let-us-ponder this that this endurance of-pains
quam saepe iam animi intentione dixi esse firmandam, in
which often now of-the-soul by-the-tension I-have-said to-be to-be-strengthened in
omni genere se aequabilem praebeat. Saepe enim multi, qui
every kind itself even may-show often for many who
aut propter victoriae cupiditatem aut propter gloriae aut etiam,
either because-of of-victory the-craving or because-of of-glory or even
ut ius suum et libertatem tenerent, volnera exceperunt
that right their and liberty they-might-hold wounds took-on
fortiter et tulerunt, iidem omissa contentione dolorem
bravely and bore the-same with-relaxed effort the-pain
morbi ferre non possunt; neque enim illum, quem facile
of-disease to-bear not can nor for that which easily
tulerant, ratione aut sapientia tulerant, sed studio potius et
they-had-borne by-reason or wisdom they-had-borne but by-zeal rather and
gloria. Itaque barbari quidam et inmanes ferro decertare
glory and-so barbarians some and savage with-the-sword to-fight-it-out
acerrume possunt, aegrotare viriliter non queunt. Graeci
most-fiercely can to-be-sick manfully not can Greeks
autem homines, non satis animosi, prudentes, ut est captus
however men not enough spirited sensible as is the-capacity
hominum, satis, hostem aspicere non possunt: eidem morbos
of-men enough the-enemy to-face not can the-same diseases

toleranter atque humane ferunt. At Cimbri et Celtiberi in
patiently and humanely bear but the-Cimbri and the-Celtiberians in
proeliis exultant, lamentantur in morbo. Nihil enim potest
battles exult lament in sickness nothing for can
esse aequabile, quod non a certa ratione proficiscatur.
be even which not from fixed reason proceeds
66 Sed cum videas eos, qui aut studio aut opinione ducantur,
but since you-see those who either by-zeal or by-opinion are-led
in eo persequendo atque adipiscendo dolore non frangi,
in it pursuing and attaining by-pain not to-be-broken
debeas existimare aut non esse malum dolorem aut, etiamsi,
you-should consider either not to-be an-evil pain or even-if
quicquid asperum alienumque natura sit, id appellari placeat
whatever harsh and-alien to-nature is that to-be-called it-please
malum, tantulum tamen esse, ut a virtute ita obruatur,
an-evil so-small still to-be that by virtue so it-is-overwhelmed
ut nusquam appareat. Quae meditare quaeso dies et
that nowhere it-appears which-things ponder I-pray days and
noctes. Latius enim manabit haec ratio et aliquanto
nights more-widely for will-flow this reasoning and somewhat
maiorem locum quam de uno dolore occupabit. Nam
greater place than about one pain will-occupy for
si omnia fugiendae turpitudinis adipiscendaeque honestatis
if all-things to-be-shunned of-shame and-to-be-gained of-honor
causa faciemus, non modo stimulos doloris, sed etiam
for-the-sake we-shall-do not only the-goads of-pain but also
fulmina fortunae contemnamus licebit, praesertim
the-thunderbolts of-fortune we-may-despise it-will-be-allowed especially
cum paratum sit illud ex hesterna disputatione perfugium.
since ready is that from yesterday's discussion refuge

Ut enim si cui naviganti, praedones si insequantur, deus qui 67
as for if to-anyone sailing pirates if pursue a-god who
dixerit: 'eice te navi; praesto est qui excipiat: vel
should-say throw yourself from-the-ship at-hand is one-who will-take-you-up either
delphinus, ut Arionem Methymnaeum, vel equi Pelopis illi
a-dolphin like Arion of-Methymna or the-horses of-Pelops those
Neptunii, qui per undas currus suspensos rapuisse dicuntur,
of-Neptune which over the-waves the-chariot lifted to-have-whirled are-said
excipient te et quo velis perferent', omnem omittat
will-take-up you and where you-wish will-carry all he-would-dismiss
timorem, sic urguentibus asperis et odiosis doloribus, si tanti
fear so when-pressing harsh and hateful pains if so-great
sint, ut ferendi non sint, quo sit confugiendum, tu vides.
they-are that to-be-borne not they-are whither is to-be-fled you see
Haec fere hoc tempore putavi esse dicenda. Sed tu
these-things about at-this time I-thought to-be to-be-said but you
fortasse in sententia permanes.
perhaps in opinion remain

A. Minime vero, meque biduo duarum rerum, quas maxime
by-no-means indeed and-me in-two-days of-two things which most
timebam, spero liberatum metu.
I-feared I-hope freed from-fear

M. Cras ergo ad clepsydram; sic enim diximus, et tibi
tomorrow then to the-water-clock so for we-have-said and to-you
hoc video non posse deberi.
this I-see not to-be-able to-be-owed

A. Ita prorsus; et illud quidem ante meridiem, hoc eodem
so exactly and that indeed before midday this at-the-same
tempore.
time

M. Sic faciemus tuisque optumis studiis obsequemur.
so we-shall-do and-your excellent zeal we-shall-comply-with

I · WHY THE MIND'S MEDICINE IS NEGLECTED

Why has an art for the body been sought and credited to the gods, while the mind's medicine is little wanted, little practiced, and widely distrusted? Perhaps because the mind judges its own sickness with the very faculty that is sick. Nature gave us small sparks and seeds of virtue, but bad habits and opinions quench them, and from the nurse's milk, then from parents and teachers, we drink in error until nature yields to opinion.

Quidnam esse, Brute, causae putem, cur, cum constemus 1
what-in-the-world to-be Brutus of-cause should-I-think why when we-consist
ex animo et corpore, corporis curandi tuendique causa
of soul and body of-the-body for-caring and-protecting for-the-sake
quaesita sit ars atque eius utilitas deorum inmortalium
sought-out has-been an-art and its usefulness of-the-gods immortal
inventioni consecrata, animi autem medicina nec tam
to-the-invention consecrated of-the-soul however the-medicine neither so-much
desiderata sit, ante quam inventa, nec tam culta,
desired has-been before than found nor so-much cultivated
posteaquam cognita est, nec tam multis grata et probata,
after known it-was nor so-much to-many pleasing and approved
pluribus etiam suspecta et invisa? An quod corporis
to-more even suspect and hateful or because of-the-body
gravitatem et dolorem animo iudicamus, animi morbum
the-heaviness and pain with-the-soul we-judge the-soul's disease
corpore non sentimus? Ita fit ut animus de se
with-the-body not we-feel so it-comes-about that the-soul about itself
ipse tum iudicet, cum id ipsum, quo iudicatur, aegrotet.
it-itself then judges when that very by-which it-is-judged is-sick

2 Quodsi talis nos natura genuisset, ut eam ipsam intueri et
but-if such us nature had-begotten that her very to-behold and
perspicere eademque optima duce cursum vitae conficere
to-see-through and-by-the-same best guide the-course of-life to-complete
possemus, haud erat sane quod quisquam rationem ac
we-could not there-was truly why anyone reason and
doctrinam requireret. Nunc parvulos nobis dedit igniculos,
learning should-require as-it-is tiny to-us she-has-given little-fires
quos celeriter malis moribus opinionibusque depravati sic
which quickly by-bad habits and-opinions corrupted so
restinguimus, ut nusquam naturae lumen appareat. Sunt enim
we-quench that nowhere of-nature the-light appears there-are for
ingeniis nostris semina innata virtutum, quae si adolescere
in-the-dispositions our seeds inborn of-virtues which if to-grow-up
liceret, ipsa nos ad beatam vitam natura perduceret. Nunc
it-were-allowed herself us to the-happy life nature would-lead as-it-is
autem, simul atque editi in lucem et suscepti sumus, in
however as-soon as brought-forth into the-light and taken-up we-are in
omni continuo pravitate et in summa opinionum perversitate
every at-once depravity and in the-utmost of-opinions perverseness
versamur, ut paene cum lacte nutricis errorem suxisse
we-move that almost with the-milk of-the-nurse error to-have-sucked
videamur. Cum vero parentibus redditi, dein magistris
we-seem when indeed to-parents returned then to-masters
traditi sumus, tum ita variis imbuimur erroribus, ut
handed-over we-are then so with-various we-are-steeped errors that
vanitati veritas et opinioni confirmatae natura ipsa cedat.
to-vanity truth and to-opinion confirmed nature itself yields

The poets add to it, then the people, the greatest teacher of all, until we take office, power, and popular fame for the highest good. The best men chase a shadow of glory instead of virtue. True glory is the agreed praise of good men, an echo of virtue; popular fame imitates it and corrupts its beauty, ruining states and men. And those driven by greed and lust are near madness: are they to have no cure?

Accedunt etiam poëtae, qui cum magnam speciem doctrinae 3
are-added also the-poets who since great an-appearance of-learning
sapientiaeque prae se tulerunt, audiuntur leguntur
and-wisdom before themselves have-borne are-heard are-read
ediscuntur et inhaerescunt penitus in mentibus. Cum
are-learned-by-heart and stick deep in minds when
vero eodem quasi maxumus quidam magister populus
however to-the-same as-it-were greatest a-certain master the-people
accessit atque omnis undique ad vitia consentiens multitudo,
has-come and the-whole from-all-sides to vices agreeing multitude
tum plane inficimur opinionum pravitate a naturaque
then plainly we-are-infected of-opinions by-the-depravity from and-nature
desciscimus, ut nobis optime naturae vim vidisse
we-revolt so-that to-us best of-nature the-force to-have-seen
videantur, qui nihil melius homini, nihil magis expetendum,
they-seem who nothing better for-man nothing more to-be-sought
nihil praestantius honoribus, imperiis, populari gloria
nothing more-excellent than-offices than-commands than-popular glory
iudicaverunt. Ad quam fertur optumus quisque veramque
have-judged to which is-borne best each and-the-true
illam honestatem expetens, quam unam natura maxime
that honor seeking which alone nature most
anquirit, in summa inanitate versatur consectaturque nullam
searches-for in the-utmost emptiness he-moves and-pursues no

eminentem effigiem virtutis, sed adumbratam imaginem
standing-out likeness of-virtue but a-shadowy image
gloriae. Est enim gloria solida quaedam res et expressa, non
of-glory is for glory solid a-certain thing and clear-cut not
adumbrata; ea est consentiens laus bonorum, incorrupta
shadowy it is agreeing the-praise of-the-good the-uncorrupted
vox bene iudicantium de excellenti virtute, ea virtuti resonat
voice well of-those-judging about excellent virtue it to-virtue re-echoes
tamquam imago; quae quia recte factorum plerumque
like an-echo which because rightly of-things-done generally
comes est, non est bonis viris repudianda.
the-companion it-is not is by-good men to-be-rejected
4 Illa autem, quae se eius imitatricem esse volt, temeraria
that however which itself its imitator to-be wishes rash
atque inconsiderata et plerumque peccatorum vitiorumque
and inconsiderate and generally of-sins and-of-vices
laudatrix, fama popularis, simulatione honestatis formam
the-praiser fame popular by-counterfeiting of-honor the-form
eius pulchritudinemque corrumpit. Qua caecitate homines,
its and-beauty corrupts by-which blindness men
cum quaedam etiam praeclara cuperent eaque nescirent
when certain-things even splendid they-desired and-them they-knew-not
nec ubi nec qualia essent, funditus alii everterunt suas
neither where nor of-what-sort they-were utterly some have-overturned their
civitates, alii ipsi occiderunt. Atque hi quidem optuma
states others themselves have-perished and these indeed the-best-things
petentes non tam voluntate quam cursus errore falluntur.
seeking not so-much by-will as of-their-course by-error are-deceived
Quid? Qui pecuniae cupiditate, qui voluptatum libidine
what those-who of-money by-craving who of-pleasures by-lust
feruntur, quorumque ita perturbantur animi, ut non multum
are-carried and-whose so are-disturbed souls that not much

absint ab insania, quod insipientibus contingit omnibus,
they-are-distant from insanity which to-the-unwise happens to-all
his nullane est adhibenda curatio? Utrum quod minus
for-these no-whether is to-be-applied cure whether because less
noceant animi aegrotationes quam corporis, an quod corpora
harm the-soul's sicknesses than the-body's or because bodies
curari possint, animorum medicina nulla sit?
to-be-cured can of-souls the-medicine none is

III · PHILOSOPHY THE MEDICINE OF THE MIND

Diseases of the mind are more numerous and deadly than the body's, and grief and desire worse than any bodily ill. The mind that found medicine for the body can heal itself, and those who obey the wise are healed without fail. Philosophy is that medicine, sought not from outside but by our own effort. The Hortensius praised philosophy; this third book records the third day's talk at Tusculum.

At et morbi perniciosiores pluresque sunt animi quam 5
but both the-diseases more-ruinous and-more-numerous are of-the-soul than
corporis; hoc enim ipso odiosi sunt, quod ad animum
of-the-body by-this for very hateful they-are that to the-soul
pertinent eumque sollicitant, 'animusque aeger', ut ait Ennius,
they-pertain and-it they-trouble and-the-soul sick as says Ennius
'semper errat neque pati neque perpeti potest, cupere
always strays neither to-suffer nor to-endure can to-desire
numquam desinit.' Quibus duobus morbis, ut omittam alios,
never ceases by-which two diseases to omit others
aegritudine et cupiditate, qui tandem possunt in corpore
distress and craving what pray can in the-body
esse graviores? Qui vero probari potest ut sibi mederi
be heavier how however to-be-proved can-it that itself to-heal

animus non possit, cum ipsam medicinam corporis animus
the-soul not could when the-very medicine of-the-body the-soul
invenerit, cumque ad corporum sanationem multum ipsa
has-found and-when to of-bodies the-healing much themselves
corpora et natura valeat nec omnes, qui curari se
the-bodies and nature avail nor all who to-be-cured themselves
passi sint, continuo etiam convalescant, animi autem, qui
allowed have at-once also recover souls however which
se sanari voluerint praeceptisque sapientium paruerint,
themselves to-be-healed have-wished and-to-the-precepts of-the-wise have-obeyed
sine ulla dubitatione sanentur?
without any doubt are-healed

6 Est profecto animi medicina, philosophia; cuius auxilium
there-is surely of-the-soul a-medicine philosophy whose aid
non ut in corporis morbis petendum est foris, omnibusque
not as in of-the-body diseases to-be-sought is from-outside and-with-all
opibus viribus, ut nosmet ipsi nobis mederi possimus,
resources strength that we we-ourselves ourselves to-heal may-be-able
elaborandum est. Quamquam de universa philosophia, quanto
to-be-labored it-is although about the-whole philosophy how
opere et expetenda esset et colenda, satis, ut arbitror,
much both to-be-sought it-was and to-be-cultivated enough as I-think
dictum est in Hortensio. De maxumis autem rebus
said has-been in the-Hortensius about the-greatest however things
nihil fere intermisimus postea nec disputare nec scribere.
nothing almost we-have-left-off since neither to-discuss nor to-write
His autem libris exposita sunt ea quae a nobis cum
in-these however books set-out are those-things which by us with
familiaribus nostris in Tusculano erant disputata. Sed
friends our in the-Tusculan-villa had-been discussed but

quoniam duobus superioribus de morte et de dolore dictum
since in-the-two former about death and about pain said
est, tertius dies disputationis hoc tertium volumen efficiet.
it-has-been the-third day of-the-discussion this third volume will-make

IV · EVERY DISTURBANCE A KIND OF INSANITY

In the afternoon a listener proposes that grief befalls the wise man. M. asks whether the other passions, the Greek pathe, do too, which Latin better calls disturbances than diseases, and A. says yes. Then that boasted wisdom is near madness, M. replies; our ancestors, centuries before Socrates, called a mind not sound insane, since soundness lies in tranquility and constancy, and all the unwise are therefore unsound.

Ut enim in Academiam nostram descendimus inclinato iam 7
as for into the-Academy our we-went-down having-declined now
in postmeridianum tempus die, poposci eorum aliquem,
into the-afternoon time the-day I-asked of-them some-one
qui aderant, causam disserendi. Tum res acta sic est:
who were-present a-subject for-discussing then the-matter conducted thus was
A. Videtur mihi cadere in sapientem aegritudo.
it-seems to-me to-befall onto the-wise-man distress
M. Num reliquae quoque perturbationes animi, formidines
surely-not the-other also disturbances of-the-soul fears
libidines iracundiae? Haec enim fere sunt eius modi,
lusts angers these for about are of-that kind
quae Graeci πάθη appellant; ego poteram 'morbos', et id
which the-Greeks passions call I could-have diseases and that
verbum esset e verbo, sed in consuetudinem nostram
word would-be from the-word but into custom our
non caderet. Nam misereri, invidere, gestire, laetari, haec
not it-would-fall for to-pity to-envy to-exult to-rejoice these

omnia morbos Graeci appellant, motus animi rationi non
all diseases the-Greeks call motions of-the-soul to-reason not
obtemperantis, nos autem hos eosdem motus concitati animi
obeying we however these same motions of-the-roused soul
recte, ut opinor, perturbationes dixerimus, morbos autem
rightly as I-think disturbances should-call diseases however
non satis usitate, nisi quid aliud tibi videtur.
not enough customarily unless something else to-you seems-good

A. Mihi vero isto modo.
to-me indeed in-that way

8 M. Haecine igitur cadere in sapientem putas?
these-whether then to-befall onto the-wise-man do-you-think

A. Prorsus existimo.
absolutely I-think

M. Ne ista gloriosa sapientia non magno aestimanda est,
truly that boastful wisdom not at-much to-be-valued is
siquidem non multum differt ab insania.
if-indeed not much it-differs from insanity

A. Quid? Tibi omnisne animi commotio videtur insania?
what to-you every-whether of-the-soul agitation seems insanity

M. Non mihi quidem soli, sed, id quod admirari saepe
not to-me indeed alone but that which to-wonder-at often
soleo, maioribus quoque nostris hoc ita visum intellego
I-am-wont to-ancestors also our this so to-have-seemed I-understand
multis saeculis ante Socratem, a quo haec omnis, quae
by-many ages before Socrates from whom this whole which
est de vita et de moribus, philosophia manavit.
is about life and about morals philosophy has-flowed

A. Quonam tandem modo?
in-what pray way

M. Quia nomen insaniae significat mentis aegrotationem et
because the-name of-insanity signifies of-the-mind sickness and
morbum, id est insanitatem et aegrotum animum, quam
disease that is unsoundness and a-sick soul which
appellarunt insaniam.
they-called insanity
(Omnis autem perturbationes animi morbos philosophi 9
all however disturbances of-the-soul diseases the-philosophers
appellant negantque stultum quemquam his morbis
call and-deny foolish anyone from-these diseases
vacare. Qui autem in morbo sunt, sani non sunt; et
to-be-free those-who however in disease are sound not are and
omnium insipientium animi in morbo sunt: omnes insipientes
of-all the-unwise the-souls in disease are all the-unwise
igitur insaniunt). Sanitatem enim animorum positam in
therefore are-insane the-health for of-souls placed in
tranquillitate quadam constantiaque censebant; his rebus
a-tranquility certain and-constancy they-held from-these things
mentem vacuam appellarunt insaniam, propterea quod in
the-mind empty they-called insanity for-this-reason that in
perturbato animo sicut in corpore sanitas esse non posset.
a-disturbed soul as in the-body health to-be not could

Amentia and dementia likewise name a mind without light, so the Latin words carry the Stoic doctrine that all the unwise are unsound, better than the Greek. Those carried off by lust or anger are said to be out of their own control. Latin also separates insania, joined to folly and wider, from furor, the blindness the Greeks call melancholy; the Twelve Tables bar the furiosus from his property, and furor can befall the wise man, though insania cannot.

Nec minus illud acute, quod animi adfectionem lumine mentis
nor less that acutely that of-the-soul the-state the-light of-the-mind
carentem nominaverunt amentiam eandemque dementiam. Ex
lacking they-named mindlessness and-the-same derangement from
quo intellegendum est eos qui haec rebus nomina posuerunt
which to-be-understood it-is those who these to-things names gave
sensisse hoc idem, quod a Socrate acceptum diligenter
to-have-thought this same which from Socrates received carefully
Stoici retinuerunt, omnis insipientes esse non sanos. Qui est
the-Stoics have-retained all the-unwise to-be not sound which is
enim animus in aliquo morbo (morbos autem hos perturbatos
for a-soul in some disease diseases however these disturbed
motus, ut modo dixi, philosophi appellant), non magis est
motions as just-now I-said the-philosophers call not more is
sanus quam id corpus quod in morbo est. Ita fit ut
sound than that body which in disease is so it-comes-about that
sapientia sanitas sit animi, insipientia autem quasi insanitas
wisdom the-health is of-the-soul unwisdom however as-it-were unsoundness
quaedam, quae est insania eademque dementia; multoque
a-certain which is insanity and-the-same derangement and-much
melius haec notata sunt verbis Latinis quam Graecis.
better these marked are by-words Latin than Greek

Quod aliis quoque multis locis reperietur; sed id alias, 11
which in-other also many places will-be-found but that another-time
nunc, quod instat. Totum igitur id quod quaerimus quid
now what presses the-whole then that which we-seek what
et quale sit, verbi vis ipsa declarat. Eos enim sanos
and of-what-kind it-is of-the-word the-force itself declares those for sound
quoniam intellegi necesse est, quorum mens motu quasi
since to-be-understood necessary it-is whose mind by-motion as-it-were
morbo perturbata nullo sit, qui contra adfecti sint,
by-disease disturbed by-none is those-who on-the-contrary affected are
hos insanos appellari necesse est. Itaque nihil melius, quam
these unsound to-be-called necessary it-is and-so nothing better than
quod est in consuetudine sermonis Latini, cum exisse
what is in the-usage of-speech Latin when to-have-gone-out
ex potestate dicimus eos, qui ecfrenati feruntur aut libidine
from control we-say those who unbridled are-carried either by-lust
aut iracundia; quamquam ipsa iracundia libidinis est pars;
or by-anger although itself anger of-lust is a-part
sic enim definitur: iracundia ulciscendi libido. Qui igitur
so for is-defined anger of-avenging the-lust those-who then
exisse ex potestate dicuntur, idcirco dicuntur, quia
to-have-gone-out from control are-said therefore are-said because
non sint in potestate mentis, cui regnum totius
not they-are in the-control of-the-mind to-which the-kingdom of-the-whole
animi a natura tributum est. Graeci autem μανίαν unde
soul by nature assigned is the-Greeks however mania whence
appellent, non facile dixerim; eam tamen ipsam distinguimus
they-name not easily I-could-say it still itself distinguish
nos melius quam illi. Hanc enim insaniam, quae iuncta
we better than they this for insanity which joined
stultitia patet latius, a furore disiungimus.
to-folly extends more-widely from madness we-separate

Graeci volunt illi quidem, sed parum valent verbo: quem
the-Greeks wish they indeed but too-little they-avail in-the-word what
nos furorem, μελαγχολίαν illi vocant; quasi vero atra
we madness melancholy they call as-if indeed by-black
bili solum mens ac non saepe vel iracundia graviore
bile alone the-mind and not often either by-anger heavier
vel timore vel dolore moveatur; quo genere Athamantem
or by-fear or by-pain were-moved in-which kind Athamas
Alcmaeonem Aiacem Orestem furere dicimus. Qui ita sit
Alcmaeon Ajax Orestes to-rage we-say one-who so is
adfectus, eum dominum esse rerum suarum vetant duodecim
affected him master to-be of-affairs his-own forbid the-twelve
tabulae; itaque non est scriptum ‘si insanus’, sed ‘si furiosus
tables and-so not it-is written if insane but if mad
escit’. Stultitiam enim censuerunt constantia, id est sanitate,
he-be folly for they-thought of-constancy that is of-health
vacantem posse tamen tueri mediocritatem officiorum et
lacking to-be-able still to-maintain the-average of-duties and
vitae communem cultum atque usitatum; furorem autem esse
of-life the-common observance and usual madness however to-be
rati sunt mentis ad omnia caecitatem. Quod cum
reckoned they-have of-the-mind toward all-things a-blindness which though
maius esse videatur quam insania, tamen eius modi est,
greater to-be may-seem than insanity still of-such kind is
ut furor in sapientem cadere possit, non possit insania.
that madness onto the-wise-man to-fall can not can insanity
Sed haec alia quaestio est; nos ad propositum revertamur.
but this another question is we to the-proposition let-us-return

A. still holds that grief befalls the wise man. That is human, M. says, for we are not born of flint, and Crantor rejected an insensibility bought with brutishness of mind and numbness of body. But that speech may flatter our weakness; we should tear out not only the branches of wretchedness but every root fiber. Without philosophy the mind is not healed. M. will treat every disturbance, first in the terse Stoic manner, then at large.

Cadere, opinor, in sapientem aegritudinem tibi dixisti videri. 12
to-befall I-think onto the-wise-man distress to-you you-said to-seem

A. Et vero ita existimo.
and indeed so I-think

M. Humanum id quidem, quod ita existimas. Non enim
human that indeed that so you-think not for
silice nati sumus, sed est naturale in animis tenerum
from-flint born we-are but there-is natural in souls tender
quiddam atque molle, quod aegritudine quasi tempestate
something and soft which by-distress as-it-were by-a-storm
quatiatur, nec absurde Crantor ille, qui in nostra Academia
may-be-shaken nor absurdly Crantor that-one who in our Academy
vel in primis fuit nobilis, 'minime' inquit 'adsentior iis,
even among the-first was noble by-no-means he-says I-agree with-those
qui istam nescio quam indolentiam magno opere laudant,
who that I-know-not what painlessness with-great labor praise
quae nec potest ulla esse nec debet. Ne aegrotus sim; si'
which neither can any be nor ought may-I-not sick be if
inquit 'fuero, sensus adsit, sive secetur quid sive avellatur
he-says I-shall-be sensation let-be-present whether be-cut anything or be-torn
a corpore. Nam istuc nihil dolere non sine magna
from the-body for that nothing to-feel-pain not without great
mercede contingit inmanitatis in animo, stuporis in corpore.'
price comes of-savagery in the-soul of-numbness in the-body

13 Sed videamus ne haec oratio sit hominum adsentantium nostrae
but let-us-see lest this speech be of-men flattering our
inbecillitati et indulgentium mollitudini; nos autem audeamus
weakness and indulging softness we however let-us-dare
non solum ramos amputare miseriarum, sed omnis radicum
not only the-branches to-lop of-miseries but all of-the-roots
fibras evellere. Tamen aliquid relinquetur fortasse; ita sunt
the-fibers to-pluck-out still something will-be-left perhaps so are
altae stirpes stultitiae; sed relinquetur id solum quod erit
deep the-roots of-folly but will-be-left that only which shall-be
necessarium. Illud quidem sic habeto, nisi sanatus animus sit,
necessary this indeed so hold unless healed the-soul be
quod sine philosophia fieri non potest, finem miseriarum
which without philosophy to-be-done not can end of-miseries
nullum fore. Quam ob rem, quoniam coepimus,
none to-be-going-to-be which for reason since we-have-begun
tradamus nos ei curandos: sanabimur, si volemus. Et
let-us-hand-over ourselves to-it to-be-cured we-shall-be-healed if we-wish and
progrediar quidem longius: non enim de aegritudine solum,
I-will-go-on indeed further not for about distress only
quamquam id quidem primum, sed de omni animi, ut
although that indeed first but about every of-the-soul as
ego posui, perturbatione, morbo, ut Graeci volunt, explicabo.
I have-put disturbance disease as the-Greeks wish I-will-explain
Et primo, si placet, Stoicorum more agamus, qui breviter
and first if it-pleases in-the-Stoics' manner let-us-act who briefly
astringere solent argumenta; deinde nostro instituto vagabimur.
to-bind are-wont arguments then in-our custom we-will-roam

The brave man is confident and therefore fearless, and grief and fear fall on the same man, since we grieve at present what we fear to come. So grief is at odds with courage and brings dejection, servility, cowardice. The brave man is great-minded, unconquered, and looks down on human things, which he cannot do if they can grieve him. A disturbed mind, like a disturbed eye, cannot do its work: the wise man is never disturbed.

Qui fortis est, idem est fidens (quoniam confidens mala 14
who brave is the-same is confident since over-confident by-bad
consuetudine loquendi in vitio ponitur, ductum verbum
usage of-speaking among vice is-placed derived the-word
a confidendo, quod laudis est). Qui autem est fidens,
from trusting which of-praise is who however is confident
is profecto non extimescit; discrepat enim a timendo
he surely not dreads differs for from fearing
confidere. Atqui, in quem cadit aegritudo, in eundem
to-trust but on whom falls distress on the-same
timor; quarum enim rerum praesentia sumus in aegritudine,
fear of-which for things in-the-presence we-are in distress
easdem inpendentes et venientes timemus. Ita fit
the-same impending and coming we-fear so it-comes-about
ut fortitudini aegritudo repugnet. Veri simile est igitur,
that to-fortitude distress is-opposed of-truth like it-is then
in quem cadat aegritudo, cadere in eundem timorem et
on whom falls distress to-fall on the-same fear and
infractionem quidem animi et demissionem. Quae in quem
breaking indeed of-the-soul and dejection which on whom
cadunt, in eundem cadit, ut serviat, ut victum, si quando,
fall on the-same it-falls that he-serves that conquered if ever
se esse fateatur. Quae qui recipit, recipiat idem
himself to-be he-confess which-things who admits should-admit the-same

necesse est timiditatem et ignaviam. Non cadunt autem
necessary it-is timidity and cowardice not fall however
haec in virum fortem: igitur ne aegritudo quidem. At nemo
these on man brave therefore not distress even but no-one
sapiens nisi fortis: non cadet ergo in sapientem aegritudo.
wise unless brave not will-fall therefore on the-wise-man distress
Praeterea necesse est, qui fortis sit, eundem esse magni
besides necessary it-is who brave is the-same to-be of-great
animi; qui magni animi sit, invictum; qui invictus sit,
soul who of-great soul is unconquered who unconquered is
eum res humanas despicere atque infra se positas
him human things to-look-down-on and below himself placed
arbitrari. Despicere autem nemo potest eas res, propter
to-reckon to-look-down-on however no-one can those things because-of
quas aegritudine adfici potest; ex quo efficitur fortem
which by-distress to-be-affected he-can from which it-is-proved the-brave
virum aegritudine numquam adfici. Omnes autem sapientes
man by-distress never to-be-affected all however the-wise
fortes: non cadit igitur in sapientem aegritudo. Et quem
brave not falls then on the-wise-man distress and what
ad modum oculus conturbatus non est probe adfectus ad
in manner an-eye disturbed not is properly disposed for
suum munus fungendum, et reliquae partes totumve corpus
its function to-be-performed and the-other parts or-the-whole body
statu cum est motum, deest officio suo et muneri,
from-its-state when it-is moved fails duty its and function
sic conturbatus animus non est aptus ad exsequendum
so the-disturbed soul not is fit for performing
munus suum. Munus autem animi est ratione bene uti;
function its the-function however of-the-soul is reason well to-use
et sapientis animus ita semper adfectus est, ut ratione
and the-wise-man's soul so always disposed is that reason

optime utatur; numquam igitur est perturbatus. At aegritudo
best it-uses never therefore is it-disturbed but distress
perturbatio est animi: semper igitur ea sapiens vacabit.
a-disturbance is of-the-soul always therefore from-it the-wise-man will-be-free

VIII · FRUGALITAS

The temperate man, the Greek sophron, has the virtue Cicero calls temperance or moderation, and perhaps best frugalitas, wider than the Greek word for useful men, embracing abstinence and harmlessness. Piso's surname Frugi was prized because the frugi man neither deserts his post from fear, nor keeps a deposit from greed, nor mismanages from rashness. Its proper task is to curb and calm desire; its opposite is nequitia.

Veri etiam simile illud est, qui sit temperans— quem Graeci 16
of-truth also like that is who is temperate whom the-Greeks
σώφρονα appellant eamque virtutem σωφροσύνην vocant,
temperate call and-that virtue temperance they-name
quam soleo equidem tum temperantiam, tum moderationem
which I-am-wont indeed now temperance now moderation
appellare, non numquam etiam modestiam; sed haud scio
to-call not never also modesty but not I-know
an recte ea virtus frugalitas appellari possit, quod angustius
whether rightly that virtue frugality to-be-called could which more-narrowly
apud Graecos valet, qui frugi homines χρησίμους appellant,
among the-Greeks avails who thrifty men useful call
id est tantum modo utilis; at illud est latius; omnis enim
that is only merely useful but that is broader all for
abstinentia, omnis innocentia (quae apud Graecos usitatum
abstinence all innocence which among the-Greeks usual
nomen nullum habet, sed habere potest ἀβλάβειαν; nam
name none has but to-have can harmlessness for

est innocentia adfectio talis animi quae noceat nemini)—
is innocence a-disposition such of-the-soul which harms no-one
reliquas etiam virtutes frugalitas continet. Quae nisi tanta
the-other also virtues frugality contains which unless so-great
esset, et si iis angustiis, quibus plerique putant, teneretur,
it-were and if in-those narrow-limits in-which most think it-were-held
numquam esset L. Pisonis cognomen tanto opere laudatum.
never would-be Lucius of-Piso the-surname so much praised
17 Sed quia, nec qui propter metum praesidium reliquit, quod
but because neither who because-of fear his-post abandoned which
est ignaviae, nec qui propter avaritiam clam depositum non
is of-cowardice nor who because-of greed secretly a-deposit not
reddidit, quod est iniustitiae, nec qui propter temeritatem
returned which is of-injustice nor who because-of rashness
male rem gessit, quod est stultitiae, frugi appellari solet,
badly the-business managed which is of-folly thrifty to-be-called is-wont
eo tris virtutes, fortitudinem iustitiam prudentiam, frugalitas
by-that three virtues fortitude justice prudence frugality
complexa est (etsi hoc quidem commune est virtutum;
embraced has although this indeed common is of-the-virtues
omnes enim inter se nexae et iugatae sunt): reliqua
all for among themselves linked and yoked are remaining
igitur est, quarta virtus ut sit, ipsa frugalitas. Eius enim
then it-is fourth virtue that it-be itself frugality of-it for
videtur esse proprium motus animi adpetentis regere et
seems to-be proper the-motions of-the-soul desiring to-govern and
sedare semperque adversantem libidini moderatam in omni re
to-calm and-always opposing lust measured in every thing
servare constantiam. Cui contrarium vitium nequitia dicitur.
to-keep constancy to-which contrary the-vice worthlessness is-called

Frugalitas comes from frux, the best fruit of the earth, nequitia from nequicquam, worthlessness. The temperate man is constant, calm, and free of grief. Dionysius of Heraclea argues on Achilles' complaint in Homer that a swollen mind is diseased, like a swollen limb; the wise man's mind never swells, so he is never angry, for anger desires to give pain and rejoices in another's harm. Grief would also bring pity and envy.

Frugalitas, ut opinor, a fruge, qua nihil melius e terra, 18
frugality as I-think from fruit than-which nothing better from the-earth
nequitia ab eo (etsi erit hoc fortasse durius, sed temptemus:
worthlessness from this although will-be this perhaps harsher but let-us-try
lusisse putemur, si nihil sit) ab eo, quod nequicquam
to-have-jested let-us-be-thought if nothing there-be from that which nothing
est in tali homine, ex quo idem 'nihili' dicitur. Qui sit frugi
is in such a-man from which the-same worthless is-called who is thrifty
igitur vel, si mavis, moderatus et temperans, eum necesse est
then or if you-prefer measured and temperate him necessary it-is
esse constantem; qui autem constans, quietum; qui quietus,
to-be constant who however constant calm who calm
perturbatione omni vacuum, ergo etiam aegritudine. Et sunt
from-disturbance all free therefore also from-distress and are
illa sapientis: aberit igitur a sapiente aegritudo.
those-things of-the-wise-man will-be-absent then from the-wise-man distress

Itaque non inscite Heracleotes Dionysius ad ea
and-so not unskillfully the-Heracleote Dionysius about those-things
disputat, quae apud Homerum Achilles queritur hoc, ut
argues which in Homer Achilles complains-of in-this as
opinor, modo:
I-think manner

Corque meum penitus turgescit tristibus iris,
And-heart my deep-within swells with-gloomy angers
cum decore atque omni me orbatum laude recordor.
when of-honor and of-all myself bereft praise I-recall

Num manus adfecta recte est, cum in tumore est, aut
surely-not a-hand affected rightly is when in swelling it-is or
num aliud quodpiam membrum tumidum ac turgidum
surely-not other any limb swollen and turgid
non vitiose se habet?
not faultily itself holds

19 Sic igitur inflatus et tumens animus in vitio est. Sapientis
so then puffed-up and swelling the-soul in vice is of-the-wise-man
autem animus semper vacat vitio, numquam turgescit,
however the-soul always is-free from-vice never swells
numquam tumet; at iratus animus eius modi est: numquam
never is-swollen but the-angry soul of-that kind is never
igitur sapiens irascitur. Nam si irascitur, etiam concupiscit;
therefore the-wise-man is-angry for if he-is-angry also he-desires
proprium est enim irati cupere, a quo laesus videatur,
proper it-is for of-the-angry to-desire by whom wronged he-seems
ei quam maxumum dolorem inurere. Qui autem id
on-him as greatest pain to-brand who however that
concupierit, eum necesse est, si id consecutus sit, magno
has-desired him necessary it-is if that attained he-has in-great

opere laetari. Ex quo fit, ut alieno malo gaudeat;
measure to-rejoice from which it-comes-about that in-another's evil he-rejoices
quod quoniam non cadit in sapientem, ne ut irascatur quidem
which since not falls on the-wise-man not that he-be-angry even
cadit. Sin autem caderet in sapientem aegritudo, caderet etiam
falls if however were-to-fall on the-wise-man distress would-fall also
iracundia; qua quoniam vacat, aegritudine etiam vacabit.
anger from-which since he-is-free from-distress also he-will-be-free
Etenim si sapiens in aegritudinem incidere posset, posset 20
for if the-wise-man into distress to-fall could he-could
etiam in misericordiam, posset in invidentiam. Non dixi
also into pity he-could into envying not I-said
'invidiam', quae tum est, cum invidetur; ab invidendo autem
envy which then is when one-is-envied from envying however
invidentia recte dici potest, ut effugiamus ambiguum
envying rightly to-be-called can that we-may-escape the-ambiguous
nomen invidiae. Quod verbum ductum est a nimis
name of-invidia which word derived is from too-much
intuendo fortunam alterius, ut est in Melanippo: 'quisnam
gazing-at the-fortune of-another as is in the-Melanippus who-in-the-world
florem liberum invidit meum?' Male Latine videtur, sed
the-flower of-children has-envied my badly in-Latin it-seems but
praeclare Accius; ut enim 'videre', sic 'invidere florem'
splendidly Accius as for to-see so to-envy the-flower
rectius quam 'flori'. Nos consuetudine prohibemur;
more-rightly than to-the-flower we by-custom are-prevented

One who grieves at another's misfortune grieves at another's success, as Theophrastus, mourning Callisthenes, was pained by Alexander's prosperity; pity and envy go together, and envy does not befall the wise man. M. will treat this more amply but on the bravest teaching, rejecting the Peripatetics' moderate passions, since a moderately sick body is not healthy. Latin rightly names aegritudo from the sick body; its cause must be found to cure it.

21 poëta ius suum tenuit et dixit audacius. Cadit igitur in
the-poet right his held and said more-boldly falls therefore on
eundem et misereri et invidere. Nam qui dolet rebus
the-same both to-pity and to-envy for who grieves at-the-things
alicuius adversis, idem alicuius etiam secundis dolet, ut
of-someone adverse the-same of-someone also at-the-prosperous grieves as
Theophrastus interitum deplorans Callisthenis sodalis sui,
Theophrastus the-death lamenting of-Callisthenes comrade his
rebus Alexandri prosperis angitur, itaque dicit Callisthenem
at-the-affairs of-Alexander prosperous is-tormented and-so he-says Callisthenes
incidisse in hominem summa potentia summaque fortuna,
to-have-fallen-in with a-man of-highest power and-highest fortune
sed ignarum quem ad modum rebus secundis uti conveniret.
but ignorant what in manner things prosperous to-use it-befitted
Atqui, quem ad modum misericordia aegritudo est ex alterius
and-yet what in manner pity distress is from of-another
rebus adversis, sic invidentia aegritudo est ex alterius rebus
things adverse so envying distress is from of-another things
secundis. In quem igitur cadit misereri, in eundem etiam
prosperous on whom then falls to-pity on the-same also
invidere; non cadit autem invidere in sapientem: ergo ne
to-envy not falls however to-envy on the-wise-man therefore not

misereri quidem. Quodsi aegre ferre sapiens soleret, misereri
to-pity even but-if amiss to-bear the-wise-man were-wont to-pity
etiam soleret. Abest ergo a sapiente aegritudo.
also he-would-be-wont is-absent therefore from the-wise-man distress
Haec sic dicuntur a Stoicis concludunturque contortius. 22
these-things so are-said by the-Stoics and-are-concluded more-intricately
Sed latius aliquanto dicenda sunt et diffusius; sententiis
but more-broadly somewhat to-be-said they-are and more-diffusely the-opinions
tamen utendum eorum potissimum, qui maxime forti et,
still to-be-used of-those especially who most brave and
ut ita dicam, virili utuntur ratione atque sententia. Nam
as so I-may-say manly use reasoning and opinion for
Peripatetici, familiares nostri, quibus nihil est uberius, nihil
the-Peripatetics friends our than-whom nothing is richer nothing
eruditius, nihil gravius, mediocritates vel perturbationum
more-learned nothing weightier the-means either of-disturbances
vel morborum animi mihi non sane probant. Omne enim
or of-diseases of-the-soul to-me not truly commend every for
malum, etiam mediocre, malum est; nos autem id agimus,
evil even moderate an-evil is we however this aim-at
ut id in sapiente nullum sit omnino. Nam ut corpus,
that it in the-wise-man none be at-all for as a-body
etiamsi mediocriter aegrum est, sanum non est, sic in
even-if moderately sick it-is sound not is so in
animo ista mediocritas caret sanitate. Itaque praeclare nostri,
the-soul that mean lacks health and-so splendidly ours
ut alia multa, molestiam sollicitudinem angorem propter
as other-things many trouble anxiety anguish because-of
similitudinem corporum aegrorum aegritudinem nominaverunt.
the-likeness of-bodies sick distress have-named

23 Hoc propemodum verbo Graeci omnem animi perturbationem
by-this nearly word the-Greeks every of-the-soul disturbance
appellant; vocant enim πάθος, id est morbum, quicumque est
call they-call for passion that is disease whatever is
motus in animo turbidus. Nos melius: aegris enim corporibus
motion in the-soul turbulent we better to-sick for bodies
simillima animi est aegritudo, at non similis aegrotationis
most-similar of-the-soul is distress but not like to-sickness
est libido, non inmoderata laetitia, quae est voluptas animi
is lust not immoderate joy which is pleasure of-the-soul
elata et gestiens. Ipse etiam metus non est morbi admodum
elated and exulting itself even fear not is to-disease very
similis, quamquam aegritudini est finitimus, sed proprie, ut
like although to-distress it-is neighboring but properly as
aegrotatio in corpore, sic aegritudo in animo nomen habet
sickness in the-body so distress in the-soul a-name has
non seiunctum a dolore. Doloris huius igitur origo nobis
not separated from pain of-pain this then the-origin by-us
explicanda est, id est causa efficiens aegritudinem in animo
to-be-explained is that is the-cause producing distress in the-soul
tamquam aegrotationem in corpore. Nam ut medici causa
as sickness in the-body for as doctors the-cause
morbi inventa curationem esse inventam putant, sic nos
of-disease found the-cure to-be found think so we
causa aegritudinis reperta medendi facultatem reperiemus.
the-cause of-distress discovered of-healing the-means shall-discover

Every disturbance comes from opinion. There are four, each a movement of the mind defying reason: two from opinion of good, exultant pleasure in a present good and desire for a future one, and two from opinion of evil, fear of an evil to come and grief at an evil present. Grief is a fresh opinion of present evil, with the belief that it is right to be pained. These Furies must be fought with all one's strength.

Est igitur causa omnis in opinione, nec vero aegritudinis 24
is then the-cause all in opinion nor indeed of-distress
solum, sed etiam reliquarum omnium perturbationum, quae
only but also of-the-remaining all disturbances which
sunt genere quattuor, partibus plures. Nam cum omnis
are in-kind four in-parts more for since every
perturbatio sit animi motus vel rationis expers vel rationem
disturbance is of-the-soul a-motion either of-reason lacking or reason
aspernans vel rationi non oboediens, isque motus aut boni
spurning or to-reason not obedient and-that motion either of-good
aut mali opinione citetur bifariam, quattuor perturbationes
or of-evil by-opinion is-roused in-two-ways four disturbances
aequaliter distributae sunt. Nam duae sunt ex opinione boni;
equally divided are for two are from opinion of-good
quarum altera, voluptas gestiens, id est praeter modum elata
of-which one pleasure exulting that is beyond measure elated
laetitia, opinione praesentis magni alicuius boni, altera, quae
joy by-the-opinion of-present great some good the-other which
est inmoderata adpetitio opinati magni boni rationi non
is immoderate desire of-a-supposed great good to-reason not
obtemperans, vel cupiditas recte vel libido dici potest.
obedient either craving rightly or lust to-be-called can

25 Ergo haec duo genera, voluptas gestiens et libido, bonorum
therefore these two kinds pleasure exulting and lust of-goods
opinione turbantur, ut duo reliqua, metus et aegritudo,
by-opinion are-disturbed as the-two remaining fear and distress
malorum. Nam et metus opinio magni mali inpendentis et
of-evils for both fear an-opinion of-great evil impending and
aegritudo est opinio magni mali praesentis, et quidem recens
distress is an-opinion of-great evil present and indeed fresh
opinio talis mali, ut in eo rectum videatur esse angi,
an-opinion of-such evil that in it right it-seems to-be to-be-anguished
id autem est, ut is qui doleat oportere opinetur se
that however is that he who grieves to-be-fitting thinks himself
dolere. His autem perturbationibus, quas in vitam hominum
to-grieve to-these however disturbances which into the-life of-men
stultitia quasi quasdam Furias inmittit atque incitat,
folly as-it-were certain Furies sends-in and rouses
omnibus viribus atque opibus repugnandum est, si volumus
with-all strength and resources to-be-resisted it-is if we-wish
hoc, quod datum est vitae, tranquille placideque traducere.
this which given has-been of-life tranquilly and-placidly to-pass
Sed cetera alias; nunc aegritudinem, si possumus,
but the-rest another-time now distress if we-can
depellamus. Id enim sit propositum, quandoquidem eam
let-us-drive-off that for let-be the-proposition since it
tu videri tibi in sapientem cadere dixisti, quod ego nullo
you to-seem to-you onto the-wise-man to-fall you-said which I in-no
modo existimo; taetra enim res est, misera, detestabilis,
way think foul for a-thing it-is wretched detestable
omni contentione, velis, ut ita dicam, remisque fugienda.
with-every effort with-sails as so I-may-say and-oars to-be-fled

Look at Pelops' son in the tragedy, Jupiter's great-grandson, crushed, warning his guests not to come near lest his pollution touch them; will Thyestes condemn himself for another's crime? Aeetes, son of the Sun, wasted, unshaven, and weeping, brought these ills on himself; he mourns his lost kingdom, not his daughter, whom he hated. It is a shameless grief that pines because it may no longer rule free men.

Qualis enim tibi ille videtur 26
of-what-sort for to-you he seems

Tantalo prognatus, Pelope natus, qui quondam a socru
from-Tantalus descended from-Pelops born who once from father-in-law
Oenomao rege Hippodameam raptis nanctust nuptiis?
Oenomaus the-king Hippodamia by-seized has-gained nuptials

Iovis iste quidem pronepos. Tamne ergo abiectus tamque
of-Jove he indeed the-great-grandson so-whether then cast-down and-so
fractus?
broken

Nolite, inquit, hospites ad me adire! Ilico istic,
Do-not he-says strangers to me approach At-once there
ne contagio mea bonis umbrave obsit.
lest contagion my to-the-good or-shadow may-harm
... tanta vis sceleris in corpore haeret.
so-great the-force of-crime in the-body clings

Tu te, Thyesta, damnabis orbabisque luce propter vim
you yourself Thyestes will-condemn and-will-deprive of-light because-of the-force
sceleris alieni? Quid? Illum filium Solis nonne patris
of-crime another's what that son of-the-Sun surely of-his-father
ipsius luce indignum putas?
very of-the-light unworthy do-you-think

Refugere oculi, corpus macie extabuit,
Have-sunk my-eyes the-body with-leanness has-wasted
lacrimae peredere umore exsanguis genas,
tears have-eaten with-moisture bloodless cheeks
situm inter oris barba paedore horrida
the-filth among the-mouth the-beard with-squalor rough
intonsa infuscat pectus inluvie scabrum.
unshorn darkens the-breast with-dirt scabby

Haec mala, o stultissime Aeeta, ipse tibi addidisti; non
these evils o most-foolish Aeetes yourself to-yourself have-added not
inerant in iis, quae tibi casus invexerat, et quidem
they-were-in in those-things which to-you chance had-brought and indeed
inveterato malo, cum tumor animi resedisset (est autem
with-an-inveterate evil when the-swelling of-the-soul had-subsided is however
aegritudo, ut docebo, in opinione mali recenti); sed maeres
distress as I-will-teach in an-opinion of-evil fresh but you-grieve
videlicet regni desiderio, non filiae. Illam enim
evidently for-the-kingdom by-longing not for-the-daughter her for
oderas, et iure fortasse; regno non aequo animo carebas.
you-hated and justly perhaps the-kingdom not with-calm mind you-lacked
Est autem inpudens luctus maerore se conficientis,
is however shameless the-mourning by-grief himself of-one-wasting
quod imperare non liceat liberis.
because to-command not it-is-allowed over-the-free

Dionysius, driven from Syracuse, taught boys at Corinth, unable to do without command; Tarquin, failing to return by Veii's or the Latins' arms, wasted away at Cumae in grief. Every disturbance is wretched, but grief is the executioner, wasting and tearing the mind. Epicurus holds that the thought of any great evil brings grief; the Cyrenaics, only an unforeseen one, and the verses praised a father who knew when he begot his sons that they would die.

Dionysius quidem tyrannus Syracusis expulsus Corinthi pueros 27
Dionysius indeed the-tyrant from-Syracuse driven-out at-Corinth boys
docebat: usque eo imperio carere non poterat. Tarquinio
used-to-teach so far to-command to-be-without not he-could than-Tarquin
vero quid inpudentius, qui bellum gereret cum is qui eius
indeed what more-shameless who war waged with those who his
non tulerant superbiam? Is cum restitui in regnum nec
not had-borne pride he when to-be-restored to the-kingdom neither
Veientium nec Latinorum armis potuisset, Cumas contulisse
of-the-Veientes nor of-the-Latins by-the-arms he-could to-Cumae to-have-betaken
se dicitur inque ea urbe senio et aegritudine esse
himself is-said and-in that city by-old-age and by-distress to-have-been
confectus. Hoc tu igitur censes sapienti accidere posse, ut
worn-out this you then think to-the-wise-man to-befall can that
aegritudine opprimatur, id est miseria? Nam cum omnis
by-distress he-be-overwhelmed that is by-wretchedness for while every
perturbatio miseria est, tum carnificina est aegritudo. Habet
disturbance wretchedness is then a-torture is distress has
ardorem libido, levitatem laetitia gestiens, humilitatem metus,
burning lust levity joy exulting lowness fear
sed aegritudo maiora quaedam, tabem cruciatum adflictationem
but distress greater certain-things wasting torture affliction

foeditatem, lacerat exest animum planeque conficit. Hanc nisi
foulness it-tears devours the-soul and-plainly destroys this unless
exuimus sic ut abiciamus, miseria carere non possumus.
we-strip-off so that we-throw-it-away wretchedness to-be-without not we-can
28 Atque hoc quidem perspicuum est, tum aegritudinem existere,
and this indeed clear is then distress to-arise
cum quid ita visum sit, ut magnum quoddam malum
when something so seemed has that great a-certain evil
adesse et urgere videatur. Epicuro autem placet opinionem
to-be-present and to-press it-seems to-Epicurus however it-is-pleasing the-opinion
mali aegritudinem esse natura, ut, quicumque intueatur in
of-evil distress to-be by-nature so-that whoever looks on
aliquod maius malum, si id sibi accidisse opinetur, sit
some greater evil if it to-himself to-have-befallen he-thinks be
continuo in aegritudine. Cyrenaici non omni malo aegritudinem
at-once in distress the-Cyrenaics not by-every evil distress
effici censent, sed insperato et necopinato malo. Est id
to-be-produced think but by-unhoped-for and unexpected evil is that
quidem non mediocre ad aegritudinem augendam: videntur enim
indeed not moderate for distress increasing seem for
omnia repentina graviora. Ex hoc et illa iure laudantur:
all sudden-things heavier from this also those-lines justly are-praised

Ego cum genui, tum morituros scivi et ei rei sustuli.
I when I-begot-them then about-to-die I-knew and for-that end I-raised-them
Praeterea ad Troiam cum misi ob defendendam Graeciam,
Besides to Troy when I-sent-them for defending Greece
scibam me in mortiferum bellum, non in epulas mittere.
I-knew myself into deadly war not into banquets to-send

Rehearsing future evils softens their arrival: Euripides' Theseus, taught by a learned man, pondered death and exile beforehand so as not to be caught unready, and Euripides speaks of himself, a hearer of Anaxagoras, who said on his son's death that he knew he had begotten a mortal. Evils are harder unforeseen, and the highest wisdom is to wonder at nothing. Terence too bids the returning traveler think of every mischance.

Haec igitur praemeditatio futurorum malorum lenit eorum 29
this then premeditation of-future evils softens of-them
adventum, quae venientia longe ante videris. Itaque apud
the-arrival which coming long before you-have-seen and-so in
Euripiden a Theseo dicta laudantur; licet enim, ut saepe
Euripides by Theseus said are-praised it-is-allowed for as often
facimus, in Latinum illa convertere:
we-do into Latin them to-turn

Nam qui haec audita a docto meminissem viro,
For since these-things heard from a-learned I-remembered man
futuras mecum commentabar miserias,
future with-myself I-pondered miseries
aut mortem acerbam aut exili maestam fugam
either death bitter or of-exile sad flight
aut semper aliquam molem meditabar mali,
or always some mass I-pondered of-evil
ut, si qua invecta diritas casu foret,
that if any brought-in dreadfulness by-chance should-be
ne me inparatum cura laceraret repens.
lest me unprepared care should-tear sudden

30 Quod autem Theseus a docto se audisse dicit,
what however Theseus from a-learned-man that-he to-have-heard says
id de se ipso loquitur Euripides. Fuerat enim auditor
that about him himself speaks Euripides he-had-been for a-hearer
Anaxagorae, quem ferunt nuntiata morte filii dixisse:
of-Anaxagoras who they-say on-the-announced death of-his-son to-have-said
'sciebam me genuisse mortalem.' Quae vox declarat iis
I-knew myself to-have-begotten a-mortal which saying declares to-those
esse haec acerba, quibus non fuerint cogitata. Ergo id
to-be these-things bitter by-whom not they-have-been thought-over therefore this
quidem non dubium, quin omnia, quae mala putentur, sint
indeed not doubtful that all-things which evils are-thought are
inprovisa graviora. Itaque quamquam non haec una res efficit
unforeseen heavier and-so although not this one thing produces
maximam aegritudinem, tamen, quoniam multum potest
the-greatest distress still since much can
provisio animi et praeparatio ad minuendum dolorem, sint
the-foresight of-the-soul and preparation for lessening pain let-be
semper omnia homini humana meditata. Et nimirum haec
always all-things to-man human pondered and doubtless this
est illa praestans et divina sapientia, et perceptas penitus
is that excellent and divine wisdom both perceived thoroughly
et pertractatas res humanas habere, nihil admirari, cum
and handled-thoroughly human things to-have nothing to-wonder-at when

acciderit, nihil, ante quam evenerit, non evenire
it-has-happened nothing before than it-has-come-about not to-come-about
posse arbitrari.
to-be-able to-think

Quam ob rem omnis, cum secundae res sunt maxume,
Which for reason all when prosperous things are most
tum maxume
then most
meditari secum oportet, quo pacto adversam aerumnam ferant.
to-ponder inwardly must in-what way adverse hardship they-bear
Pericla, damna peregre rediens semper secum cogitet
Dangers losses from-abroad returning always with-himself let-him-think-on
aut fili peccatum aut uxoris mortem aut morbum filiae,
either of-a-son the-offense or of-a-wife the-death or the-disease of-a-daughter
communia esse haec, ne quid horum
common to-be these-things lest anything of-these
umquam accidat animo novum;
ever happen to-the-mind new
quicquid praeter spem eveniat, omne id deputare esse in lucro.
whatever beyond hope turns-out all that to-reckon to-be in profit

Ergo hoc Terentius a philosophia sumptum cum tam
so this Terence from philosophy taken when so
commode dixerit, nos, e quorum fontibus id haustum
aptly he-has-said we from whose springs it drawn
est, non et dicemus hoc melius et constantius sentiemus?
has-been not both shall-say this better and more-steadfastly shall-feel

Xanthippe said Socrates left and came home always with the same face, calm and serene, not like the elder Crassus, who laughed once in his life, for his mind never changed. M. accepts the Cyrenaics' weapon of forethought but holds the evil to be one of opinion. Epicurus thinks forethought foolish and grief inevitable, and offers two remedies: turning the mind from troubles and recalling it to the contemplation of pleasures.

31 Hic est enim ille voltus semper idem, quem dicitur
this is for that face always the-same which is-said
Xanthippe praedicare solita in viro suo fuisse Socrate:
Xanthippe to-proclaim was-wont in husband her to-have-been Socrates
eodem semper se vidisse exeuntem illum domo et
the-same always herself to-have-seen him going-out from-home and
revertentem. Nec vero ea frons erat, quae M. Crassi
returning nor indeed that brow was which of-Marcus Crassus
illius veteris, quem semel ait in omni vita risisse
that-one old whom once says in all his-life to-have-laughed
Lucilius, sed tranquilla et serena; sic enim accepimus. Iure
Lucilius but tranquil and serene so for we-have-received rightly
autem erat semper idem voltus, cum mentis, a qua is
however was always the-same face since of-the-mind by which it
fingitur, nulla fieret mutatio. Quare accipio equidem a
is-shaped no there-came change wherefore I-accept indeed from
Cyrenaicis haec arma contra casus et eventus, quibus eorum
the-Cyrenaics these arms against chances and events by-which of-them
advenientes impetus diuturna praemeditatione frangantur,
coming the-onsets by-long premeditation may-be-broken
simulque iudico malum illud opinionis esse, non naturae;
and-at-the-same-time I-judge evil that of-opinion to-be not of-nature
si enim in re esset, cur fierent provisa leviora?
if for in the-thing it-were why would-become foreseen-things lighter

Sed est, isdem de rebus quod dici possit subtilius, si 32
but there-is the-same about things what to-be-said could more-subtly if
prius Epicuri sententiam viderimus. Qui censet necesse esse
first Epicurus' opinion we-shall-have-seen who thinks necessary to-be
omnis in aegritudine esse, qui se in malis esse arbitrentur,
all in distress to-be who themselves in evils to-be think
sive illa ante provisa et expectata sint sive inveteraverint.
whether those before foreseen and expected be or have-grown-old
Nam neque vetustate minui mala nec fieri praemeditata
for neither by-age to-be-lessened evils nor to-become premeditated
leviora, stultamque etiam esse meditationem futuri mali aut
lighter and-foolish even to-be meditation of-future evil or
fortasse ne futuri quidem: satis esse odiosum malum omne,
perhaps not future even enough to-be hateful evil all
cum venisset; qui autem semper cogitavisset accidere posse
when it-had-come who however always had-thought to-happen to-be-able
aliquid adversi, ei fieri illud sempiternum malum; si vero
something adverse for-him to-become that a-perpetual evil if indeed
ne futurum quidem sit, frustra suscipi miseriam voluntariam;
not future even it-be in-vain to-be-taken-on wretchedness voluntary
ita semper angi aut accipiendo aut cogitando malo.
so always to-be-anguished either by-receiving or by-thinking evil
Levationem autem aegritudinis in duabus rebus ponit, avocatione 33
the-relief however of-distress in two things he-places in-calling-away
a cogitanda molestia et revocatione ad contemplandas
from thinking-of trouble and in-calling-back to contemplating
voluptates. Parere enim censet animum rationi posse et, quo
pleasures to-obey for he-thinks the-soul to-reason to-be-able and where
illa ducat, sequi. Vetat igitur ratio intueri molestias, abstrahit
it leads to-follow forbids then reason to-look-on troubles it-draws-away
ab acerbis cogitationibus, hebetem facit aciem ad miserias
from bitter thoughts dull it-makes the-sight for miseries

contemplandas; a quibus cum cecinit receptui, inpellit
contemplating from which when it-has-sounded the-retreat it-drives
rursum et incitat ad conspiciendas totaque mente
again and rouses toward beholding and-with-the-whole mind
contrectandas varias voluptates, quibus ille et praeteritarum
handling various pleasures with-which he both of-past-ones
memoria et spe consequentium sapientis vitam refertam
by-memory and by-hope of-following the-wise-man's life filled
putat. Haec nostro more nos diximus, Epicurii dicunt
thinks these-things in-our manner we have-said the-Epicureans say
suo; sed quae dicant, videamus, quo modo, neglegamus.
in-their-own but what they-say let-us-see in-what way let-us-disregard

XVI · FORETHOUGHT DEFENDED AGAINST EPICURUS

Epicurus is wrong to blame forethought: constant reflection that anything can happen makes us grieve never, not always. It heals adversity three ways: by long expectation, by teaching that human things must be borne humanly, and by showing that there is no evil but fault. His call to forget is useless, since pain will not let us look away and time is the slow medicine. If he meant by goods what is worthiest of man, he would be right.

34 Principio male reprehendunt praemeditationem rerum
in-the-beginning badly they-rebuke premeditation of-things
futurarum. Nihil est enim quod tam obtundat elevetque
future nothing is-there for which so blunts and-lightens
aegritudinem quam perpetua in omni vita cogitatio nihil esse
distress as perpetual in all life thinking nothing to-be
quod non accidere possit, quam meditatio condicionis humanae,
which not to-happen could as pondering of-the-condition human
quam vitae lex commentatioque parendi, quae non hoc adfert,
as of-life the-law and-meditation-on obeying which not this brings

ut semper maereamus, sed ut numquam. Neque enim, qui
that always we-grieve but that never nor for who
rerum naturam, qui vitae varietatem, qui inbecillitatem generis
of-things the-nature who of-life the-variety who the-weakness of-the-race
humani cogitat, maeret, cum haec cogitat, sed tum vel
human thinks-on grieves when these-things he-thinks-on but then even
maxime sapientiae fungitur munere: utrumque enim consequitur,
most of-wisdom performs the-function both for he-attains
ut et considerandis rebus humanis proprio philosophiae fruatur
that both in-considering things human the-proper of-philosophy he-enjoys
officio et adversis casibus triplici consolatione sanetur,
duty and in-adverse chances by-a-threefold consolation he-is-healed
primum quod posse accidere diu cogitavit, quae cogitatio
first because to-be-able to-happen long he-has-thought which thought
una maxime molestias omnis extenuat et diluit, deinde quod
alone most troubles all thins and dilutes then because
humana humane ferenda intellegit, postremo quod videt
human-things humanly to-be-borne he-understands lastly because he-sees
malum nullum esse nisi culpam, culpam autem nullam esse,
evil none to-be except fault fault however none to-be
cum id, quod ab homine non potuerit praestari, evenerit.
when that which by a-man not could to-be-answered-for has-come-about
Nam revocatio illa, quam adfert, cum a contuendis nos 35
for calling-back that which he-brings when from beholding us
malis avocat, nulla est. Non est enim in nostra potestate
evils he-calls-away none is not is for in our power
fodicantibus iis rebus, quas malas esse opinemur, dissimulatio
when-goading those things which evil to-be we-think pretense
vel oblivio: lacerant, vexant, stimulos admovent, ignis
or forgetting they-tear they-harass goads they-apply fires
adhibent, respirare non sinunt, et tu oblivisci iubes, quod
they-employ to-breathe not they-allow and you to-forget bid which

contra naturam est, qui, quod a natura datum est, auxilium
against nature is who what by nature given is help
extorqueas inveterati doloris? Est enim tarda illa quidem
wrench-away of-inveterate pain is for slow that indeed
medicina, sed tamen magna, quam adfert longinquitas et
medicine but still great which brings length and
dies. Iubes me bona cogitare, oblivisci malorum. Diceres
time you-bid me goods to-think-on to-forget evils you-would-say
aliquid, et magno quidem philosopho dignum, si ea bona
something and of-great indeed a-philosopher worthy if those goods
esse sentires, quae essent homine dignissima.
to-be you-felt which were of-man most-worthy

XVII · THE VIRTUES RECALLED

If Pythagoras, Socrates, or Plato said: rise, rouse your virtues; courage will make you despise everything human, temperance forbid unmanly conduct, justice call you unjust for wanting a mortal's lot to be immortal, and prudence teach that virtue suffices for happiness, then M. would obey and forget his evils. But Epicurus draws the mind to pleasures of the body or those remembered and hoped for on its account.

36 Pythagoras mihi si diceret aut Socrates aut Plato: 'quid iaces
Pythagoras to-me if were-to-say or Socrates or Plato why do-you-lie
aut quid maeres aut cur succumbis cedisque fortunae? Quae
or why do-you-grieve or why succumb and-yield to-fortune which
pervellere te forsitan potuerit et pungere, non potuit certe
to-twinge you perhaps could and to-prick not could surely
vires frangere. Magna vis est in virtutibus; eas excita,
(your)-strength to-break great force is in the-virtues them rouse
si forte dormiunt. Iam tibi aderit princeps fortitudo,
if perhaps they-sleep now to-you will-be-present first fortitude

quae te animo tanto esse coget, ut omnia, quae possint
which you of-mind so-great to-be will-compel that all-things which can
homini evenire, contemnas et pro nihilo putes. Aderit
to-man happen you-despise and for nothing think will-be-present
temperantia, quae est eadem moderatio, a me quidem paulo
temperance which is the-same moderation by me indeed a-little
ante appellata frugalitas, quae te turpiter et nequiter facere
before called frugality which you shamefully and worthlessly to-do
nihil patietur. Quid est autem nequius aut turpius
nothing will-allow what is however more-worthless or more-shameful
ecfeminato viro? Ne iustitia quidem sinet te ista
than-an-effeminate man not justice even will-allow you those-things
facere, cui minimum esse videtur in hac causa loci; quae
to-do for-which least to-be seems in this case place which
tamen ita dicet dupliciter esse te iniustum, cum et alienum
still thus will-say doubly to-be you unjust since both another's
adpetas, qui mortalis natus condicionem postules inmortalium
you-seek who mortal born the-condition demand of-immortals
et graviter feras te, quod utendum acceperis, reddidisse.'
and heavily bear that-you what to-be-used you-have-received to-have-returned
'Prudentiae vero quid respondebis docenti virtutem sese esse 37
to-prudence however what will-you-answer teaching virtue itself to-be
contentam, quo modo ad bene vivendum, sic etiam ad
content in-what way for well living so also for
beate? Quae si extrinsecus religata pendeat et non et oriatur
happily which if from-outside tied-on it-hang and not both arise
a se et rursus ad se revertatur et omnia sua complexa
from itself and again to itself return and all-things its-own embracing
nihil quaerat aliunde, non intellego, cur aut verbis tam
nothing seek from-elsewhere not I-understand why either in-words so
vehementer ornanda aut re tantopere expetenda videatur'.
vehemently to-be-adorned or in-fact so-greatly to-be-sought it-should-seem

Ad haec bona me si revocas, Epicure, pareo, sequor, utor
to these goods me if you-call-back Epicurus I-obey I-follow I-use
te ipso duce, obliviscor etiam malorum, ut iubes, eoque
you yourself as-guide I-forget even evils as you-bid and-by-that
facilius, quod ea ne in malis quidem ponenda censeo. Sed
more-easily because them not among evils even to-be-placed I-think but
traducis cogitationes meas ad voluptates. Quas? Corporis, credo,
you-transfer thoughts my to pleasures which of-the-body I-believe
aut quae propter corpus vel recordatione vel spe cogitentur.
or which because-of the-body either by-recollection or by-hope are-thought-of
Num quid est aliud? Rectene interpretor sententiam tuam?
surely-not anything is other rightly-whether do-I-interpret opinion your
Solent enim isti negare nos intellegere, quid dicat Epicurus.
are-wont for those-men to-deny us to-understand what says Epicurus

XVIII · EPICURUS' OWN WORDS ON PLEASURE

Zeno the Epicurean, whom M. heard at Athens, defined the happy man as enjoying present pleasure and confident of more, without fear of death or the gods. Will that console Thyestes, Aeetes, or Telamon in exile? Epicurus' own book on the highest good says he cannot conceive the good apart from the pleasures of taste, sound, sight, and the body. So will you give a mourner sturgeon instead of a Socratic dialogue, music, flowers, and perfumes?

38 Hoc dicit, et hoc ille acriculus me audiente Athenis
this he-says and this that sharpish-man me hearing at-Athens
senex Zeno, istorum acutissimus, contendere et magna
old Zeno of-those-men the-most-acute to-maintain and with-great
voce dicere solebat: eum esse beatum, qui praesentibus
voice to-say used him to-be happy who present
voluptatibus frueretur confideretque se fruiturum aut
pleasures enjoyed and-trusted himself to-be-about-to-enjoy either

in omni aut in magna parte vitae dolore non interveniente,
in all or in great part of-life pain not intervening
aut si interveniret, si summus foret, futurum brevem, sin
or if it-intervened if highest it-were about-to-be brief but-if
productior, plus habiturum iucundi quam mali; haec
more-prolonged more to-be-about-to-have of-pleasant than of-evil these-things
cogitantem fore beatum, praesertim si et ante
thinking to-be-about-to-be happy especially if both before
perceptis bonis contentus esset et nec mortem nec deos
with-gained goods content he-were and neither death nor gods
extimesceret. Habes formam Epicuri vitae beatae verbis
dreaded you-have the-form of-Epicurus' life happy in-the-words
Zenonis expressam, nihil ut possit negari.
of-Zeno expressed nothing so-that can to-be-denied
Quid ergo?
what then
Huiusne vitae propositio et cogitatio aut Thyestem 39
of-this-whether life the-proposition and thought either Thyestes
levare poterit aut Aeetam, de quo paulo ante dixi, aut
to-relieve will-be-able or Aeetes about whom a-little before I-spoke or
Telamonem pulsum patria exulantem atque egentem?
Telamon driven from-(his)-country exiled and needy
In quo haec admiratio fiebat:
in whom this wonder was-made

Hicine est ille Telamon, modo quem gloria ad caelum extulit,
This-whether is that Telamon lately whom glory to heaven raised
quem aspectabant, cuius ob os Graii ora obvertebant sua?
whom they-gazed-at whose before face the-Greeks faces turned their

40 Quodsi cui, ut ait idem, 'simul animus cum re
but-if for-anyone as says the-same at-once the-soul with fortune
concidit', a gravibus illis antiquis philosophis petenda
has-fallen from serious those old philosophers to-be-sought
medicina est, non ab his voluptariis. Quam enim isti
medicine is not from these pleasure-lovers what for they
bonorum copiam dicunt? Fac sane esse summum bonum
of-goods abundance say suppose truly to-be the-highest good
non dolere (quamquam id non vocatur voluptas, sed non
not to-feel-pain although that not is-called pleasure but not
necesse est nunc omnia); idne est, quo traducti luctum
necessary it-is now all-things that-whether is by-which led-over mourning
levemus? Sit sane summum malum dolere: in eo igitur
we-may-lighten let-it-be truly the-highest evil to-feel-pain in it then
qui non est, si malo careat, continuone fruitur summo bono?
who not is if from-evil he-is-free at-once-whether he-enjoys the-highest good
41 Quid tergiversamur, Epicure, nec fatemur eam nos dicere
why do-we-shuffle Epicurus nor confess that we to-mean
voluptatem, quam tu idem, cum os perfricuisti,
pleasure which you likewise when (your)-face you-have-rubbed-shameless
soles dicere? Sunt haec tua verba necne? In eo quidem libro,
are-wont to-say are these your words or-not in that indeed book
qui continet omnem disciplinam tuam, (fungar enim iam
which contains whole doctrine your I-will-perform for now
interpretis munere, ne quis me putet fingere) dicis haec:
of-an-interpreter the-office lest anyone me should-think to-invent you-say this
'nec equidem habeo, quod intellegam bonum illud, detrahens
not indeed have-I what I-may-understand good that taking-away
eas voluptates, quae sapore percipiuntur, detrahens eas, quae
those pleasures which by-taste are-perceived taking-away those which
auditu et cantibus, detrahens eas etiam quae ex formis
by-hearing and songs taking-away those also which from shapes

percipiuntur oculis suavis motiones, sive quae aliae voluptates
are-perceived by-the-eyes sweet motions or which other pleasures
in toto homine gignuntur quolibet sensu. Nec vero ita
in the-whole man are-produced by-any sense nor indeed so
dici potest, mentis laetitiam solam esse in bonis.
to-be-said can-it of-the-mind joy alone to-be among goods
Laetantem enim mentem ita novi: spe eorum omnium,
rejoicing for the-mind so I-know by-hope of-those-things all
quae supra dixi, fore ut natura iis potiens dolore careat.'
which above I-said to-come-about that nature them possessing from-pain be-free
Atque haec quidem his verbis, quivis ut intellegat, quam 42
and these-things indeed in-these words anyone that may-understand what
voluptatem norit Epicurus. Deinde paulo infra: 'saepe quaesivi'
pleasure knows Epicurus then a-little below often I-have-asked
inquit 'ex iis, qui appellabantur sapientes, quid haberent quod
he-says of those who were-called wise what they-had which
in bonis relinquerent, si illa detraxissent, nisi si vellent
among goods they-could-leave if those-things they-had-taken-away except if they-wished
voces inanis fundere: nihil ab iis potui cognoscere. Qui si
words empty to-pour-out nothing from them I-could learn who if
virtutes ebullire volent et sapientias, nihil aliud dicent nisi
virtues to-bubble-out will-wish and wisdoms nothing else they-will-say except
eam viam, qua efficiantur eae voluptates quas supra dixi.' Quae
that way by-which are-produced those pleasures which above I-said what
sequuntur, in eadem sententia sunt, totusque liber, qui est
follows in the-same opinion are and-the-whole book which is
de summo bono, refertus est et verbis et sententiis talibus.
about the-highest good stuffed is both with-words and opinions such
Ad hancine igitur vitam Telamonem illum revocabis, ut 43
to this-whether then life Telamon that will-you-recall that
leves aegritudinem, et si quem tuorum adflictum
you-may-lighten (his)-distress and if anyone of-your-own crushed

maerore videris, huic acipenserem potius quam aliquem
with-grief you-see to-him a-sturgeon rather than some
Socraticum libellum dabis? Hydrauli hortabere ut audiat
Socratic little-book will-you-give the-water-organ's will-you-urge that he-hear
voces potius quam Platonis? Expones, quae spectet,
sounds rather than Plato's will-you-set-out what he-may-look-at
florida et varia? Fasciculum ad naris admovebis? Incendes
flowery and varied a-nosegay to the-nostrils will-you-apply will-you-burn
odores et sertis redimiri iubebis et rosa? Si vero
perfumes and with-garlands to-be-wreathed will-you-bid and rose if indeed
aliquid etiam—, tum plane luctum omnem absterseris.
something even then plainly mourning all you-will-have-wiped-away

XIX · ANDROMACHE'S LAMENT

Epicurus must own these words or throw out his book. What can relieve the fallen king in tragedy, whom we would press with a cup of honeyed wine to stop his weeping, or Andromache, who asks where to turn with altars broken, temples burned, and the halls of Priam, rich with gold and ivory, all seen in flames? Ennius, scorned by the admirers of Euphorion, saw that sudden ills strike harder.

44 Haec Epicuro confitenda sunt aut ea, quae modo expressa
these-things by-Epicurus to-be-confessed are or those-things which just-now expressed
ad verbum dixi, tollenda de libro vel totus liber potius
to the-word I-said to-be-removed from the-book or the-whole book rather

abiciundus; est enim confertus voluptatibus. Quaerendum
to-be-thrown-away is for crammed with-pleasures to-be-asked
igitur, quem ad modum aegritudine privemus eum qui ita dicat:
then what in manner of-distress we-may-rid him who so says

... pol mihi fortuna magis nunc defit quam genus.
by-Pollux to-me fortune more now fails than birth
Namque regnum suppetebat mi, ut scias, quanto e loco,
For a-kingdom was-at-hand to-me that you-may-know how-great from place
quantis opibus, quibus de rebus lapsa fortuna occidat.
from-what-great wealth what from things fallen fortune perishes

Quid? Huic calix mulsi impingendus est, ut plorare
what for-this-one a-cup of-mead to-be-thrust is that to-weep
desinat, aut aliquid eius modi? Ecce tibi ex altera parte
he-may-stop or something of-that kind look for-you from the-other side
ab eodem poëta; 'ex opibus summis opis egens, Hector,
by the-same poet from wealth highest of-help needy Hector
tuae'— huic subvenire debemus; quaerit enim auxilium:
of-yours her to-help we-ought she-seeks for aid

Quid petam praesidi aut exequar quove nunc
What should-I-seek of-protection or pursue or-by-what now
auxilio †exili aut fuga freta sim?
aid of-exile [?] or flight relying should-I-be
Arce et urbe orba sum. Quo accidam? quo applicem?
Of-citadel and city bereft I-am Whither should-I-fall-down whither should-I-turn
Cui nec arae patriae domi stant, fractae et disiectae iacent,
For-whom neither altars ancestral at-home stand broken and scattered they-lie

fana flamma deflagrata, tosti alti stant parietes
the-shrines by-flame burned-down scorched high stand the-walls
deformati atque abiete crispa...
disfigured and with-fir curled

Scitis quae sequantur, et illa in primis:
you-know what follow and those-lines among the-first

O pater, o patria, o Priami domus,
O father o fatherland o of-Priam house
saeptum altisono cardine templum!
a-fenced with-high-sounding hinge temple
Vidi ego te astante ope barbarica
I-saw I you standing with-wealth barbaric
tectis caelatis, laqueatis,
with-roofs carved paneled
auro, ebore instructam regifice.
with-gold with-ivory furnished royally

45 O poëtam egregium! Quamquam ab his cantoribus Euphorionis
O poet excellent although by these singers of-Euphorion
contemnitur. Sentit omnia repentina et necopinata esse
he-is-despised he-feels all sudden and unexpected to-be

graviora; exaggeratis igitur regiis opibus, quae videbantur
heavier with-heaped-up then royal riches which seemed
sempiternae fore, quid adiungit?
everlasting to-be what does-he-add

Haec omnia vidi inflammari,
These all I-saw to-be-set-on-fire
Priamo vi vitam evitari,
for-Priam by-force his-life to-be-taken
Iovis aram sanguine turpari.
of-Jove the-altar with-blood to-be-defiled

XX · THREE ERRORS OF EPICURUS

Shall Andromache be laid on a feather bed with a harp girl and perfume? M. agrees mourners should be recalled to good things, if only they agreed on what is good. Epicurus spoke much nobly, but he named the pleasures of taste and the body, then said the highest pleasure is freedom from pain; he contradicts himself, confuses painlessness with pleasure, and severs the highest good from virtue, praising virtue as Gracchus praised the treasury he emptied.

Praeclarum carmen! Est enim et rebus et verbis et 46
a-splendid song it-is for both in-matter and in-words and
modis lugubre. Eripiamus huic aegritudinem. Quo modo?
in-measures mournful let-us-snatch from-her distress in-what way
Conlocemus in culcita plumea, psaltriam adducamus, hedychri
let-us-place-(her) on a-cushion of-feathers a-harp-girl let-us-bring of-hedychrum
incendamus scutellam, dulciculae potionis aliquid videamus
let-us-burn a-little-dish of-sweetish drink something let-us-provide
et cibi? Haec tandem bona sunt, quibus aegritudines
and of-food these pray goods are by-which distresses

gravissimae detrahantur? Tu enim paulo ante ne intellegere
heaviest may-be-removed you for a-little before not to-understand
quidem te alia ulla dicebas. Revocari igitur oportere
even that-you other any you-said to-be-called-back then it-behooves
a maerore ad cogitationem bonorum conveniret mihi cum
from grief to the-thought of-goods it-would-agree for-me with
Epicuro, si, quid esset bonum, conveniret.
Epicurus if anything were good it-would-agree
Dicet aliquis: quid ergo? Tu Epicurum existimas ista
will-say someone what then you Epicurus think those-things
voluisse, aut libidinosas eius fuisse sententias? Ego vero
to-have-meant or lustful his to-have-been opinions I indeed
minime; video enim ab eo dici multa severe, multa
by-no-means I-see for by him to-be-said many-things severely many
praeclare. Itaque, ut saepe dixi, de acumine agitur
splendidly and-so as often I-have-said about the-sharpness it-is-treated
eius, non de moribus; quamvis spernat voluptates eas
his not about his-morals however-much he-spurn pleasures those
quas modo laudavit, ego tamen meminero quod videatur
which just-now he-praised I still shall-remember what seems
ei summum bonum. Non enim verbo solum posuit
to-him the-highest good not for in-word only he-has-laid-down
voluptatem, sed explanavit quid diceret: 'saporem' inquit
pleasure but he-has-explained what he-meant taste he-says
'et corporum complexum et ludos atque cantus et formas
and of-bodies embracing and games and songs and shapes
eas quibus oculi iucunde moveantur.' Num fingo, num
those by-which the-eyes pleasantly are-moved surely-not I-invent surely-not
mentior? Cupio refelli. Quid enim laboro nisi ut veritas
I-lie I-desire to-be-refuted why for do-I-labor except that the-truth
in omni quaestione explicetur?
in every question be-unfolded

‘At idem ait non crescere voluptatem dolore detracto, 47
but the-same says not to-grow pleasure with-pain removed
summamque voluptatem esse nihil dolere.’ Paucis verbis tria
and-the-highest pleasure to-be nothing to-feel-pain in-few words three
magna peccata: unum, quod secum ipse pugnat. Modo
great sins one that with-himself himself he-fights just-now
enim ne suspicari quidem se quicquam bonum, nisi
for not to-suspect even that-he anything good unless
sensus quasi titillarentur voluptate; nunc autem summam
the-senses as-it-were were-tickled by-pleasure now however the-highest
voluptatem esse dolore carere: potestne magis secum
pleasure to-be from-pain to-be-free can-he more with-himself
ipse pugnare? Alterum peccatum, quod, cum in natura
he-himself to-fight the-second sin that while in nature
tria sint, unum gaudere, alterum dolere, tertium nec
three-things are one to-rejoice the-second to-feel-pain the-third neither
gaudere nec dolere, hic primum et tertium putat idem
to-rejoice nor to-feel-pain this-man the-first and the-third thinks the-same
esse nec distinguit a non dolendo voluptatem. Tertium
to-be nor distinguishes from not feeling-pain pleasure the-third
peccatum commune cum quibusdam, quod, cum virtus
sin shared with some that while virtue
maxime expetatur eiusque adipiscendae causa philosophia
most is-sought and-of-it to-be-gained for-the-sake philosophy
quaesita sit, ille a virtute summum bonum separavit.
sought has-been he from virtue the-highest good has-separated
‘At laudat saepe virtutem’. Et quidem C. Gracchus, 48
but he-praises often virtue and indeed Gaius Gracchus
cum largitiones maximas fecisset et effudisset aerarium,
when largesses the-greatest he-had-made and had-poured-out the-treasury
verbis tamen defendebat aerarium. Quid verba audiam,
in-words still used-to-defend the-treasury why words should-I-hear

cum facta videam? Piso ille Frugi semper contra legem
when deeds I-see Piso that Frugi always against the-law
frumentariam dixerat. Is lege lata consularis ad
on-grain had-spoken he with-the-law passed a-consular for
frumentum accipiundum venerat. Animum advertit Gracchus
grain to-receive had-come (his)-mind turned Gracchus
in contione Pisonem stantem; quaerit audiente populo
in the-assembly Piso standing he-asks in-the-hearing of-the-people
Romano, qui sibi constet, cum ea lege frumentum
Roman how with-himself he-is-consistent when by-that law grain
petat, quam dissuaserit. 'Nolim' inquit 'mea bona,
he-seeks which he-had-spoken-against I-would-not-wish he-said my goods
Gracche, tibi viritim dividere libeat, sed, si facias,
Gracchus to-you man-by-man to-divide it-may-please but if you-do-it
partem petam.' Parumne declaravit vir gravis et sapiens
(my)-share I-will-seek too-little-whether declared the-man grave and wise
lege Sempronia patrimonium publicum dissupari? Lege
by-the-law Sempronian the-patrimony public to-be-squandered read
orationes Gracchi, patronum aerarii esse dices.
the-speeches of-Gracchus the-patron of-the-treasury (him)-to-be you-will-say
49 Negat Epicurus iucunde posse vivi, nisi cum virtute
denies Epicurus pleasantly to-be-able to-be-lived unless with virtue
vivatur, negat ullam in sapientem vim esse fortunae,
it-be-lived he-denies any over the-wise-man power to-be of-fortune
tenuem victum antefert copioso, negat ullum esse tempus,
a-slender diet he-prefers to-an-abundant he-denies any to-be time
quo sapiens non beatus sit. Omnia philosopho digna,
in-which the-wise-man not happy is all-things of-a-philosopher worthy
sed cum voluptate pugnantia. 'Non istam dicit voluptatem'.
but with pleasure clashing not that he-means pleasure
Dicat quamlibet; nempe eam dicit, in qua virtutis nulla
let-him-say what-he-likes surely that he-means in which of-virtue no

pars insit. Age, si voluptatem non intellegimus, ne dolorem
part is-present come if pleasure not we-understand not pain
quidem? Nego igitur eius esse, qui dolore summum malum
either I-deny then of-him to-be who by-pain the-highest evil
metiatur, mentionem facere virtutis.
measures mention to-make of-virtue

XXI · THE EPICUREANS COMPLAIN

Some Epicureans, good men all, complain that M. attacks Epicurus with zeal, as if they contended for office. He places the good in the mind and virtue, they in the body and pleasure, and they call on their neighbors for help. He will not quarrel, as Cato and Lentulus never quarreled over the Punic War, but if the wise man does all for his own advantage, let them stop boasting. The Cyrenaic view remains.

Et queruntur quidam Epicurei, viri optimi (nam nullum genus 50
and complain certain Epicureans men excellent for no class
est minus malitiosum), me studiose dicere contra Epicurum.
is less malicious me zealously to-speak against Epicurus
Ita credo, de honore aut de dignitate contendimus. Mihi
so I-believe about office or about dignity we-contend to-me
summum in animo bonum videtur, illi autem in corpore,
the-highest in the-soul good seems to-them however in the-body
mihi in virtute, illi in voluptate. Et illi pugnant, et
to-me in virtue to-them in pleasure and they fight and
quidem vicinorum fidem inplorant; multi autem sunt,
indeed of-the-neighbors the-protection implore many however there-are
qui statim convolent. Ego sum is qui dicam me non
who at-once would-fly-together I am he who would-say that-I not
laborare, actum habiturum, quod egerint.
to-be-troubled done to-be-going-to-hold what they-shall-have-done

51 Quid enim? De bello Punico agitur? De quo ipso cum
what for about the-war Punic is-it-argued about which very when
aliud M. Catoni, aliud L. Lentulo videretur, nulla
one-thing to-Marcus Cato another to-Lucius Lentulus seemed no
inter eos concertatio umquam fuit. Hi nimis iracunde
between them dispute ever there-was these-men too angrily
agunt, praesertim cum ab iis non sane animosa defendatur
act especially since by them not very spirited is-defended
sententia, pro qua non in senatu, non in contione, non apud
an-opinion for which not in the-senate not in the-assembly not before
exercitum neque ad censores dicere audeant. Sed cum
the-army nor before the-censors to-speak they-would-dare but with
istis alias, et eo quidem animo, nullum ut certamen
those another-time and with-this indeed mind no that contest
instituam, verum dicentibus facile cedam; tantum admonebo,
I-may-set-up true-things to-those-saying easily I-may-yield only I-will-advise
si maxime verum sit ad corpus omnia referre sapientem sive,
if most true it-be to the-body all-things to-refer the-wise-man or
ut honestius dicam, nihil facere nisi quod expediat, sive
that more-honorably I-may-say nothing to-do except what is-expedient or
omnia referre ad utilitatem suam, quoniam haec plausibilia
all-things to-refer to advantage his-own since these applaudable
non sunt, ut in sinu gaudeant, gloriose loqui desinant.
not are that in their-bosom they-rejoice boastfully to-speak let-them-cease
Cyrenaicorum restat sententia;
of-the-Cyrenaics remains the-opinion

The Cyrenaics hold that only the unexpected brings grief. Sudden things do seem greater, because there is no time to weigh them and they seem to be our fault, but time softens grief though the evil remains: Carthaginian and Macedonian captives at Rome and Corinthians in the Peloponnese no longer lamented. Clitomachus sent Carneades' consolation to his fellow captives after Carthage fell, medicine for wounds, not scars. Why then console at all?

qui tum aegritudinem censent existere, si necopinato quid 52
who then distress think to-arise if unexpectedly anything
evenerit. Est id quidem magnum, ut supra dixi; etiam
has-happened is that indeed great as above I-said also
Chrysippo ita videri scio, quod provisum ante non sit, id
to-Chrysippus so to-seem I-know what foreseen before not has-been that
ferire vehementius; sed non sunt in hoc omnia. Quamquam
to-strike more-violently but not are in this all-things although
hostium repens adventus magis aliquanto conturbat quam
of-the-enemy the-sudden arrival more somewhat disturbs than
expectatus, et maris subita tempestas quam ante provisa
expected and of-the-sea a-sudden storm than before foreseen
terret navigantes vehementius, et eius modi sunt pleraque.
terrifies sailors more-violently and of-this kind are most-things
Sed cum diligenter necopinatorum naturam consideres, nihil
but when carefully of-unexpected-things the-nature you-consider nothing
aliud reperias nisi omnia videri subita maiora, et quidem
else you-would-find except all-things to-seem sudden greater and indeed
ob duas causas, primum quod, quanta sint quae
for two causes first because how-great are the-things-which
accidunt, considerandi spatium non datur, deinde, cum
happen of-considering room not is-given then when

videtur praecaveri potuisse, si provisum esset, quasi
it-seems to-be-guarded-against to-have-been-able if foreseen it-had-been as-if
culpa contractum malum aegritudinem acriorem facit.
by-fault contracted the-evil distress keener makes
53 Quod ita esse dies declarat, quae procedens ita mitigat, ut
that so it-is time declares which advancing so softens that
isdem malis manentibus non modo leniatur aegritudo, sed
with-the-same evils remaining not only is-eased distress but
in plerisque tollatur. Karthaginienses multi Romae servierunt,
in most-cases is-removed Carthaginians many at-Rome have-been-slaves
Macedones rege Perse capto; vidi etiam in Peloponneso,
Macedonians the-king Perseus captured I-saw also in the-Peloponnese
cum essem adulescens, quosdam Corinthios. Hi poterant
when I-was a-young-man certain Corinthians these could
omnes eadem illa de Andromacha deplorare: 'haec omnia
all the-same those-lines from the-Andromache lament these all
vidi...', sed iam decantaverant fortasse. Eo enim erant
I-saw but already they-had-sung-them-out perhaps in-such for they-were
voltu, oratione, omni reliquo motu et statu, ut eos Argivos
face speech all the-other motion and bearing that them Argives
aut Sicyonios diceres, magisque me moverant Corinthi
or Sicyonians you-would-call and-more me had-moved at-Corinth
subito aspectae parietinae quam ipsos Corinthios, quorum
suddenly seen ruined-walls than the-very Corinthians whose
animis diuturna cogitatio callum vetustatis obduxerat.
in-souls long thinking a-callus of-age had-drawn-over
54 Legimus librum Clitomachi, quem ille eversa Karthagine
we-read the-book of-Clitomachus which he overturned Carthage
misit consolandi causa ad captivos, cives suos; in eo est
sent of-consoling for-the-sake to the-captives citizens his in it is
disputatio scripta Carneadis, quam se ait in commentarium
a-discussion written of-Carneades which himself he-says into his-notebook

rettulisse. Cum ita positum esset, videri fore in aegritudine
to-have-entered when so set-forth it-had-been to-seem would-be in distress
sapientem patria capta, quae Carneades contra dixerit,
the-wise-man his-country captured what Carneades against-it said
scripta sunt. Tanta igitur calamitatis praesentis adhibetur a
written-down is so-great then of-calamity present is-applied by
philosopho medicina, quanta inveteratae ne desideratur quidem,
a-philosopher a-medicine as-great-as of-inveterate not is-wanted even
nec, si aliquot annis post idem ille liber captivis missus
nor if some years after the-same that book to-the-captives sent
esset, volneribus mederetur, sed cicatricibus. Sensim enim
had-been to-the-wounds it-would-heal but to-the-scars gradually for
et pedetemptim progrediens extenuatur dolor, non quo ipsa
and step-by-step advancing is-thinned pain not because itself
res immutari soleat aut possit, sed id, quod ratio debuerat,
the-thing to-be-changed is-wont or can but that which reason ought-to-have
usus docet, minora esse ea quae sint visa maiora.
experience teaches smaller to-be those-things which have seemed greater
Quid ergo opus est, dicet aliquis, ratione aut omnino
what then need is-there will-say someone of-reasoning or at-all
consolatione illa, qua solemus uti, cum levare dolorem
of-consolation that which we-are-wont to-use when to-lighten the-pain
maerentium volumus?
of-the-grieving we-wish

The common consolation, that nothing should seem unforeseen, takes nothing from the evil itself but helps greatly. Unexpected ills strike harder but seem greater because recent, not because sudden. There are two ways of finding the truth about apparent evils or goods: to weigh the thing itself, as when we show how little nature needs, or to turn to examples, Socrates, Diogenes, and Fabricius, who bore poverty.

55 Hoc enim fere tum habemus in promptu, nihil oportere
this for about then we-have at hand nothing to-be-right
inopinatum videri. Aut qui tolerabilius feret incommodum,
unexpected to-seem or how more-bearably will-be-bear a-misfortune
qui cognoverit necesse esse homini tale aliquid accidere?
who has-learned necessary to-be for-man such something to-happen
Haec enim oratio de ipsa summa mali nihil detrahit,
this for speech from the-very sum of-the-evil nothing takes-away
tantum modo adfert, nihil evenisse quod non opinandum
only merely it-adds nothing to-have-happened which not to-be-expected
fuisset. Neque tamen genus id orationis in consolando
had-been nor still the-kind that of-speech in consoling
non valet, sed id haud sciam an plurimum. Ergo
not avails but that not I-would-know whether most therefore
ista necopinata non habent tantam vim, ut aegritudo ex
those unexpected-things not have so-great force that distress from
iis omnis oriatur; feriunt enim fortasse gravius, non id
them all arises they-strike for perhaps more-heavily not that
efficiunt, ut ea, quae accidant maiora videantur: quia
they-bring-about that those-things which happen greater seem because
recentia sunt, maiora videntur, non quia repentina.
recent they-are greater seem not because sudden

Duplex est igitur ratio veri reperiendi non in iis solum, 56
twofold is then the-method of-truth of-finding not in those only
quae mala, sed in iis etiam, quae bona videntur. Nam aut
which evil but in those also which good seem for either
ipsius rei natura qualis et quanta sit, quaerimus, ut
of-the-very thing the-nature of-what-sort and how-great it-is we-seek as
de paupertate non numquam, cuius onus disputando levamus
about poverty not never whose burden by-discussing we-lighten
docentes, quam parva et quam pauca sint quae natura
teaching how small and how few are-the-things which nature
desideret, aut a disputandi subtilitate orationem ad exempla
requires or from of-discussing the-subtlety the-speech to examples
traducimus. Hic Socrates commemoratur, hic Diogenes, hic
we-transfer here Socrates is-mentioned here Diogenes here
Caecilianum illud: 'saepe est etiam sub palliolo sordido
Caecilius' that often is even under a-little-cloak shabby
sapientia.' Cum enim paupertatis una eademque sit vis,
wisdom since for of-poverty one and-the-same is the-force
quidnam dici potest, quam ob rem C. Fabricio
what-in-the-world to-be-said can which for reason Gaius to-Fabricius
tolerabilis ea fuerit, alii negent se ferre posse?
bearable it was others deny themselves to-bear to-be-able

Similar is the consolation that what has happened is human: others have borne it and bear it. The patient poor are cited for poverty, the obscure for neglect of honor, those who chose private leisure, and the king in Euripides who envies the unknown old man; the bereaved are comforted with examples. Telamon, Theseus, and Anaxagoras show that long reflection finds human ills far less dreadful than the crowd believes.

57 Huic igitur alteri generi similis est ea ratio consolandi,
to-this then other kind similar is that method of-consoling
quae docet humana esse quae acciderint. Non enim id
which teaches human to-be the-things-which have-happened not for this
solum continet ea disputatio, ut cognitionem adferat generis
only contains that discussion that knowledge it-brings of-the-race
humani, sed significat tolerabilia esse, quae et tulerint et
human but it-signifies bearable to-be what both have-borne and
ferant ceteri. De paupertate agitur: multi patientes pauperes
bear others about poverty it-is-treated many patient poor-men
commemorantur; de contemnendo honore: multi inhonorati
are-mentioned about despising office many without-office
proferuntur, et quidem propter id ipsum beatiores,
are-brought-forward and indeed because-of that very happier
eorumque, qui privatum otium negotiis publicis antetulerunt,
and-of-those who private leisure to-business public preferred
nominatim vita laudatur, nec siletur illud potentissimi regis
by-name the-life is-praised nor is-silenced that of-a-most-powerful king
anapaestum, qui laudat senem et fortunatum esse dicit, quod
anapaest who praises an-old-man and fortunate to-be says because
inglorius sit atque ignobilis ad supremum diem perventurus;
inglorious he-is and obscure to the-last day about-to-come

similiter commemorandis exemplis orbitates quoque liberum 58
likewise by-mentioning examples bereavements also of-children
praedicantur, eorumque, qui gravius ferunt, luctus aliorum
are-proclaimed and-of-those who more-heavily bear mournings of-others
exemplis leniuntur. Sic perpessio ceterorum facit, ut
by-examples are-softened so the-endurance of-the-rest brings-about that
ea quae acciderint multo minora quam quanta sint
those-things which have-happened much smaller than how-great they-have-been
existimata, videantur. Ita fit, sensim cogitantibus ut,
reckoned seem so it-comes-about gradually to-those-thinking that
quantum sit ementita opinio, appareat. Atque hoc idem et
how-much has lied opinion it-appears and this same both
Telamo ille declarat: 'ego cum genui...' Et Theseus: 'futuras
Telamon that declares I when I-begot and Theseus future
mecum commentabar miserias' et Anaxagoras: 'sciebam me
with-myself I-pondered miseries and Anaxagoras I-knew myself
genuisse mortalem.' Hi enim omnes diu cogitantes de
to-have-begotten a-mortal these for all long thinking about
rebus humanis intellegebant eas nequaquam pro opinione
things human understood them by-no-means according-to the-opinion
volgi esse extimescendas. Et mihi quidem videtur idem
of-the-crowd to-be to-be-dreaded and to-me indeed it-seems the-same
fere accidere iis, qui ante meditantur, quod iis,
nearly to-happen to-those who beforehand ponder as to-those
quibus medetur dies, nisi quod ratio quaedam sanat illos,
whom heals time except that reason a-certain heals those
hos ipsa natura intellecto eo quod rem continet, illud
these nature itself understood that which the-matter contains that
malum, quod opinatum sit esse maxumum, nequaquam
evil which supposed has-been to-be the-greatest by-no-means
esse tantum, ut vitam beatam possit evertere.
to-be so-great that the-life happy it-could overturn

The unexpected makes the blow heavier, not the grief its only source; some mourners take the common lot worse. Carneades blamed Chrysippus for praising Euripides' lines that no mortal escapes pain, sickness, and burying children, and that earth must return to earth; such talk, he said, comforts only the spiteful. M. disagrees: necessity forbids fighting a god and reminds us that we are human, and examples show the mourner that many have borne it calmly.

59 Hoc igitur efficitur, ut ex illo necopinato plaga maior
this then is-brought-about that from that unexpected-thing the-blow greater
sit, non, ut illi putant, ut, cum duobus pares casus evenerint,
is not as they think that when to-two equal mishaps have-happened
is modo aegritudine adficiatur, cui ille necopinato casus
he only by-distress is-affected to-whom that unexpectedly mishap
evenerit.
has-happened
Itaque dicuntur non nulli in maerore, cum de hac
and-so are-said not none in grief when about this
communi hominum condicione audivissent, ea lege esse
common of-men condition they-had-heard by-that law to-be
nos natos, ut nemo in perpetuum esse posset expers mali,
us born that no-one for ever to-be could free of-evil
gravius etiam tulisse. Quocirca Carneades, ut video
more-heavily even to-have-borne-it wherefore Carneades as I-see

nostrum scribere Antiochum, reprendere Chrysippum solebat
our to-write Antiochus to-censure Chrysippus used
laudantem Euripideum carmen illud:
praising of-Euripides song that

Mortalis nemo est, quem non attingat dolor
Mortal no-one is whom not touches pain
morbusque; multis sunt humandi liberi,
and-disease for-many are to-be-buried children
rursum creandi, morsque est finita omnibus,
again to-be-begotten and-death is fixed for-all
quae generi humano angorem nequicquam adferunt.
which to-the-race human anguish in-vain bring
Reddenda terrae est terra, tum vita omnibus
To-be-given-back to-earth is earth then life for-all
metenda, ut fruges. Sic iubet Necessitas.
to-be-reaped like fruits So bids Necessity

Negabat genus hoc orationis quicquam omnino ad levandam 60
he-denied the-kind this of-speech anything at-all to lightening
aegritudinem pertinere. Id enim ipsum dolendum esse dicebat,
distress to-pertain that for very to-be-grieved to-be he-said
quod in tam crudelem necessitatem incidissemus; nam illam
that into so cruel a-necessity we-had-fallen for that
quidem orationem ex commemoratione alienorum malorum
indeed speech from the-mention of-others' evils
ad malivolos consolandos esse accommodatam. Mihi vero
to the-malicious consoling to-be suited to-me however
longe videtur secus. Nam et necessitas ferendae condicionis
far it-seems otherwise for both the-necessity of-bearing the-condition
humanae quasi cum deo pugnare prohibet admonetque
human as-it-were with a-god to-fight forbids and-reminds

esse hominem, quae cogitatio magno opere luctum levat,
to-be a-man which thought at-great effort mourning lightens
et enumeratio exemplorum, non ut animum malivolorum
and the-recounting of-examples not that the-soul of-the-malicious
oblectet, adfertur, sed ut ille qui maeret ferundum sibi id
it-may-delight is-brought but that he who grieves to-be-borne by-himself that
censeat, quod videat multos moderate et tranquille tulisse.
may-think which he-sees many moderately and calmly to-have-borne

XXVI · GRIEF AS A DUTY

Grief, which Chrysippus derives from a loosening of the whole man, can be uprooted once its cause is known, the opinion of a present evil. Bodily pain is borne in hope of good, and a well-spent life consoles. Grief becomes grave when we add the belief that it is right to grieve: hence torn cheeks and beaten breasts, Agamemnon tearing his hair, Aeschines rebuking Demosthenes for sacrificing a week after his daughter's death, Bellerophon wandering alone, and Niobe turned to stone.

61 Omnibus enim modis fulciendi sunt, qui ruunt nec cohaerere
by-all for ways to-be-propped are those-who fall nor hold-together
possunt propter magnitudinem aegritudinis. Ex quo ipsam
can because-of the-greatness of-distress from which itself
aegritudinem λύπην Chrysippus quasi solutionem totius
distress grief Chrysippus as-it-were the-dissolution of-the-whole
hominis appellatam putat. Quae tota poterit evelli
man called he-thinks which whole will-be-able to-be-plucked-out
explicata, ut principio dixi, causa aegritudinis; est enim nulla
explained as at-the-beginning I-said the-cause of-distress is for none
alia nisi opinio et iudicium magni praesentis atque urgentis
other except opinion and judgment of-a-great present and pressing
mali. Itaque et dolor corporis, cuius est morsus acerrimus,
evil and-so both the-pain of-the-body whose is the-bite sharpest

perfertur spe proposita boni, et acta aetas honeste ac
is-endured with-hope set-before of-good and spent a-life honorably and
splendide tantam adfert consolationem, ut eos qui ita vixerint
splendidly so-great brings consolation that those who so have-lived
aut non attingat aegritudo aut perleviter pungat animi dolor.
either not touches distress or very-lightly pricks the-soul's pain
Sed ad hanc opinionem magni mali cum illa etiam opinio
but to this opinion of-great evil when that also opinion
accessit oportere, rectum esse, ad officium pertinere ferre
has-come-to it-to-behoove right to-be to duty to-pertain to-bear
illud aegre quod acciderit, tum denique efficitur illa gravis
that ill which has-happened then at-last is-produced that heavy
aegritudinis perturbatio.
of-distress disturbance

Ex hac opinione sunt illa varia et detestabilia genera lugendi: 62
from this opinion are those various and detestable kinds of-mourning
paedores, muliebres lacerationes genarum, pectoris feminum
squalors womanish lacerations of-cheeks of-breast of-thighs
capitis percussiones; hinc ille Agamemno Homericus et idem
of-head beatings hence that Agamemnon Homeric and the-same
Accianus 'scindens dolore identidem intonsam comam'; in quo
of-Accius tearing in-grief again-and-again his-unshorn hair in which
facetum illud Bionis, perinde stultissimum regem in luctu
witty that of-Bion as-much most-foolish the-king in mourning
capillum sibi evellere, quasi calvitio maeror levaretur.
hair from-himself to-pluck-out as-if by-baldness grief were-lightened
Sed haec omnia faciunt opinantes ita fieri oportere. Itaque 63
but these-things all they-do thinking so to-be-done it-behooves and-so
et Aeschines in Demosthenem invehitur, quod is septimo
both Aeschines against Demosthenes inveighs because he on-the-seventh
die post filiae mortem hostias immolavisset. At quam
day after his-daughter's death victims had-sacrificed but how

rhetorice, quam copiose! Quas sententias colligit, quae verba
rhetorically how copiously what thoughts he-gathers what words
contorquet! Ut licere quidvis rhetori intellegas.
he-hurls so-that to-be-allowed anything to-a-rhetorician you-may-understand
Quae nemo probaret, nisi insitum illud in animis
which-things no-one would-approve unless implanted that in souls
haberemus, omnis bonos interitu suorum quam gravissime
we-had all the-good at-the-death of-their-own as heavily-as-possible
maerere oportere. Ex hoc evenit, ut in animi doloribus
to-grieve to-behoove from this it-has-come-about that in of-the-soul pains
alii solitudines captent, ut ait Homerus de Bellerophonte:
some solitudes seek as says Homer about Bellerophon

Qui miser in campis maerens errabat Aleis
Who wretched in the-plains grieving wandered Aleian
ipse suum cor edens, hominum vestigia vitans.
himself his-own heart eating of-men the-tracks avoiding

Et Nioba fingitur lapidea propter aeternum, credo, in luctu
and Niobe is-imagined of-stone because-of the-eternal I-believe in mourning
silentium, Hecubam autem putant propter animi acerbitatem
silence Hecuba however they-think because-of of-the-soul the-bitterness
quandam et rabiem fingi in canem esse conversam.
a-certain and rage to-be-imagined into a-dog to-have-been changed

Sunt autem alii, quos in luctu cum ipsa solitudine loqui
there-are however others whom in mourning with very solitude to-speak
saepe delectat, ut illa apud Ennium nutrix:
often delights as that-one in Ennius the-nurse

Cupido cepit miseram nunc me proloqui
Desire has-seized wretched now me to-proclaim
caelo atque terrae Medeai miserias.
to-heaven and earth of-Medea the-miseries

XXVII · GRIEF BY CHOICE

People grieve because they think it right: they reproach themselves for a cheerful word, and parents beat children who laugh in mourning. When grief abates and seems useless, it shows it was voluntary all along. Terence's Self-Tormentor decides to be wretched, and no one decides anything against his will. In Homer the daily slaughter of many forbids long mourning: bury the dead with a firm mind and end grief with a day's tears.

Haec omnia recta vera debita putantes faciunt in dolore, 64
these-things all right true due thinking they-do in pain
maximeque declaratur hoc quasi officii iudicio fieri, quod,
and-most is-declared this as-it-were by-duty's judgment to-be-done for
si qui forte, cum se in luctu esse vellent, aliquid
if any perhaps when themselves in mourning to-be they-wished something
fecerunt humanius aut si hilarius locuti sunt, revocant
have-done more-human or if more-cheerfully have spoken they-call-back
se rursus ad maestitiam peccatique se insimulant,
themselves again to sadness and-of-sin themselves accuse
quod dolere intermiserint. Pueros vero matres et magistri
because to-grieve they-had-left-off boys indeed mothers and teachers

castigare etiam solent, nec verbis solum, sed etiam verberibus,
to-chastise even are-wont nor with-words only but even with-blows
si quid in domestico luctu hilarius ab iis factum est
if anything in domestic mourning more-cheerfully by them done has-been
aut dictum, plorare cogunt. Quid? Ipsa remissio luctus cum
or said to-weep they-compel what itself the-slackening of-mourning when
est consecuta intellectumque est nihil profici maerendo,
it-has followed and-understood it-has-been nothing to-be-gained by-grieving
nonne res declarat fuisse totum illud voluntarium?
surely the-thing declares to-have-been the-whole that voluntary
65 Quid ille Terentianus 'ipse se poeniens', id est ἑαυτὸν
what that Terentian he-himself himself punishing that is himself
τιμωρούμενος?
punishing

Decrevi tantisper me minus iniuriae,
I-have-decided for-so-long me less of-injury
Chremes, meo gnato facere, dum fiam miser.
Chremes to-my son to-do while I-am-made wretched

Hic decernit, ut miser sit. Num quis igitur quicquam
he decides that wretched he-be surely-not anyone then anything
decernit invitus? 'Malo quidem me quovis dignum deputem.'
decide unwilling of-evil indeed me any worthy I-should-reckon
Malo se dignum deputat, nisi miser sit. Vides ergo opinionis
of-evil himself worthy he-reckons unless wretched he-be you-see then of-opinion
esse, non naturae malum. Quid, quos res ipsa lugere
to-be not of-nature the-evil what those-whom the-thing itself to-mourn

prohibet? Ut apud Homerum cotidianae neces interitusque
forbids as in Homer daily killings and-deaths
multorum sedationem maerendi adferunt, apud quem ita dicitur:
of-many a-calming of-grieving bring in whom so it-is-said

Namque nimis multos atque omni luce cadentis
For too many and in-every daylight falling
cernimus, ut nemo possit maerore vacare.
we-see so-that no-one can of-grief be-free
Quo magis est aequum tumulis mandare peremptos
By-which more is it-just to-tombs to-commit the-slain
firmo animo et luctum lacrimis finire diurnis.
with-firm mind and mourning with-tears to-end of-a-day

XXVIII · GRIEF CAN BE LAID ASIDE

If grief can be put aside when we choose, it need not be taken up. Those who saw Pompey cut down were too afraid of the enemy fleet to mourn until they reached Tyre. The often afflicted grow hardened, and philosophers who know themselves unwise do not grieve at that greatest evil, since no one thinks it a duty. Aristotle foresaw philosophy soon complete and Theophrastus, dying, blamed nature for man's short life, yet neither grieved at his own folly, and Maximus, Paulus, and Cato buried sons without mourning.

Ergo in potestate est abicere dolorem, cum velis, tempori 66
therefore in power it-is to-cast-off pain when you-wish to-time
servientem. An est ullum tempus, quoniam quidem res in
yielding or is-there any time since indeed the-thing in
nostra potestate est, cui non ponendae curae et aegritudinis
our power is to-which not of-laying-aside care and of-distress

causa serviamus? Constabat eos, qui concidentem volneribus
for-the-sake we-may-yield it-was-agreed those who falling by-wounds
Cn. Pompeium vidissent, cum in illo ipso acerbissimo
Gnaeus Pompey had-seen when in that very most-bitter
miserrimoque spectaculo sibi timerent, quod se
and-most-wretched spectacle for-themselves they-feared because themselves
classe hostium circumfusos viderent, nihil aliud tum egisse,
by-the-fleet of-the-enemy surrounded they-saw nothing else then to-have-done
nisi ut remiges hortarentur et ut salutem adipiscerentur
except that the-rowers they-might-urge and that safety they-might-gain
fuga; posteaquam Tyrum venissent, tum adflictari lamentarique
by-flight after to-Tyre they-had-come then to-be-afflicted and-to-lament
coepisse. Timor igitur ab his aegritudinem potuit repellere,
to-have-begun fear then from them distress could drive-off
ratio ab sapienti viro non poterit? Quid est autem
reason from a-wise man not will-be-able what is-there however
quod plus valeat ad ponendum dolorem, quam cum est
which more avails for laying-aside pain than when it-has-been
intellectum nil profici et frustra esse susceptum? Si
understood nothing to-be-gained and in-vain to-have-been taken-on if
igitur deponi potest, etiam non suscipi potest; voluntate
then to-be-laid-down it-can also not to-be-taken-on it-can by-will
igitur et iudicio suscipi aegritudinem confitendum est.
then and by-judgment to-be-taken-on distress to-be-confessed it-is
67 Idque indicatur eorum patientia, qui cum multa
and-this is-shown of-those by-the-endurance who when many-things
sint saepe perpessi, facilius ferunt quicquid accidit,
they-have often endured more-easily bear whatever has-happened

obduruisseque iam sese contra fortunam arbitrantur,
and-to-have-grown-hard already themselves against fortune think
ut ille apud Euripidem:
as that-one in Euripides

Si mihi nunc tristis primum inluxisset dies,
If for-me now a-sad first had-dawned day
nec tam aerumnoso navigavissem salo,
nor so troubled had-I-sailed a-sea
esset dolendi causa, ut iniecto eculei
there-would-be of-grieving cause as when-put-on of-a-colt
freno repente tactu exagitantur novo;
the-bit suddenly by-touch they-are-driven-wild new
sed iam subactus miseriis obtorpui.
but now subdued by-miseries I-have-grown-numb

Defetigatio igitur miseriarum aegritudines cum faciat leniores,
the-weariness then of-miseries distresses since it-makes milder
intellegi necesse est non rem ipsam causam atque
to-be-understood necessary it-is not the-thing itself the-cause and
fontem esse maeroris.
spring to-be of-grief
Philosophi summi nequedum tamen sapientiam consecuti 68
philosophers highest and-not-yet still wisdom having-attained
nonne intellegunt in summo se malo esse? Sunt enim
surely understand in the-greatest themselves evil to-be they-are for
insipientes, neque insipientia ullum maius malum est. Neque
unwise nor than-unwisdom any greater evil is nor
tamen lugent. Quid ita? Quia huic generi malorum
still do-they-mourn why so because to-this kind of-evils
non adfingitur illa opinio, rectum esse et aequum et ad
not is-attached that opinion right to-be and just and to

officium pertinere aegre ferre, quod sapiens non sis, quod
duty to-pertain ill to-bear that wise not you-are which
idem adfingimus huic aegritudini, in qua luctus inest,
same we-attach to-this distress in which mourning is-present
quae omnium maxuma est.
which of-all the-greatest is
69 Itaque Aristoteles veteres philosophos accusans, qui
and-so Aristotle the-old philosophers accusing who
existimavissent philosophiam suis ingeniis esse perfectam,
had-thought philosophy by-their-own talents to-be perfected
ait eos aut stultissimos aut gloriosissimos fuisse; sed
says them either most-foolish or most-boastful to-have-been but
se videre, quod paucis annis magna accessio facta esset,
himself to-see because in-few years great an-addition made had-been
brevi tempore philosophiam plane absolutam fore.
in-brief time philosophy plainly complete to-be-going-to-be
Theophrastus autem moriens accusasse naturam dicitur,
Theophrastus however dying to-have-accused nature is-said
quod cervis et cornicibus vitam diuturnam, quorum id nihil
because to-stags and crows life long to-whom it nothing
interesset, hominibus, quorum maxime interfuisset, tam
mattered to-men to-whom most it-would-have-mattered so
exiguam vitam dedisset; quorum si aetas potuisset esse
scanty a-life she-had-given whose if the-age could have-been
longinquior, futurum fuisse ut omnibus perfectis artibus
longer about-to-be to-have-been that with-all perfected arts
omni doctrina hominum vita erudiretur. Querebatur igitur
with-all learning of-men the-life would-be-educated he-complained then
se tum, cum illa videre coepisset, extingui. Quid?
himself then when those-things to-see he-had-begun to-be-extinguished what
Ex ceteris philosophis nonne optumus et gravissumus
of the-other philosophers surely best and weightiest

quisque confitetur multa se ignorare et multa
each confess many-things himself to-be-ignorant-of and many-things
sibi etiam atque etiam esse discenda?
by-himself again and again to-be to-be-learned
Neque tamen, cum se in media stultitia, qua nihil 70
nor still when themselves in the-midst-of folly than-which nothing
est peius, haerere intellegant, aegritudine premuntur; nulla
is worse to-stick they-understand by-distress they-are-pressed none
enim admiscetur opinio officiosi doloris. Quid, qui non
for is-mixed-in opinion of-dutiful pain what those-who not
putant lugendum viris? Qualis fuit Q. Maxumus efferens
think to-be-mourned by-men of-what-sort was Quintus Maximus burying
filium consularem, qualis L. Paulus duobus paucis diebus
his-son a-consular of-what-sort Lucius Paulus two in-few days
amissis filiis, qualis M. Cato praetore designato mortuo
lost sons of-what-sort Marcus Cato a-praetor elect dead
filio, quales reliqui, quos in Consolatione conlegimus.
his-son of-what-sort the-rest whom in the-Consolation we-have-collected

Those men thought mourning unmanly, so they resisted grief; it lies in opinion, not nature. Opponents say nature forces grief, citing Oileus in Sophocles, who consoled Telamon and broke at his own loss, yet they admit we take on more than nature demands. We grieve from the opinion of evil, the belief that it pleases the dead, and superstition, praising those who die calmly while blaming those who bear another's death calmly, as if anyone could love another more than himself.

71 Quid hos aliud placavit nisi quod luctum et maerorem esse
what these else calmed except that mourning and grief to-be
non putabant viri? Ergo id, quod alii rectum opinantes
not they-thought of-a-man therefore that which others right thinking
aegritudini se solent dedere, id hi turpe putantes
to-distress themselves are-wont to-surrender that these shameful thinking
aegritudinem reppulerunt. Ex quo intellegitur non in natura,
distress repelled from which it-is-understood not in nature
sed in opinione esse aegritudinem.
but in opinion to-be distress
Contra dicuntur haec: quis tam demens, ut sua
against-it are-said these-things who so mad that by-his-own
voluntate maereat? Natura adfert dolorem, cui quidem
will be-grieves nature brings pain to-which indeed
Crantor, inquiunt, vester cedendum putat; premit enim
Crantor they-say your to-be-yielded thinks it-presses for
atque instat, nec resisti potest. Itaque Oileus ille
and insists nor to-be-resisted can and-so Oileus that-one
apud Sophoclem, qui Telamonem antea de Aiacis morte
in Sophocles who Telamon before about Ajax's death

consolatus esset, is cum audivisset de suo, fractus est.
consoled had he when he-had-heard about his-own broken was
De cuius commutata mente sic dicitur:
about whose changed mind so it-is-said

Nec vero tanta praeditus sapientia
Nor indeed with-such endowed wisdom
quisquamst, qui aliorum aerumnam dictis adlevans
anyone-is who of-others the-hardship by-words relieving
non idem, cum fortuna mutata impetum
not the-same when fortune changed its-onset
convertat, clade subita frangatur sua,
turns by-disaster sudden is-broken his-own
ut illa ad alios dicta et praecepta excidant.
so-that those-things to others said and precepts fall-away

Haec cum disputant, hoc student efficere, naturae
these-things when they-argue this they-strive to-bring-about nature
obsisti nullo modo posse; et tamen fatentur graviores
to-be-resisted in-no way to-be-able and still they-confess heavier
aegritudines suscipi, quam natura cogat. Quae est igitur
distresses to-be-taken-on than nature compels what is then
amentia? Ut nos quoque idem ab illis requiramus.
the-madness that we also the-same from them may-demand
Sed plures sunt causae suscipiendi doloris: primum illa 72
but more are the-causes of-taking-on pain first that
opinio mali, quo viso atque persuaso aegritudo insequitur
opinion of-evil which seen and persuaded distress follows
necessario. Deinde etiam gratum mortuis se facere,
necessarily then also pleasing to-the-dead themselves to-do
si graviter eos lugeant, arbitrantur. Accedit superstitio
if heavily them they-mourn they-think there-comes-in a-superstition

muliebris quaedam; existumant enim dis inmortalibus
womanish certain they-reckon for to-the-gods immortal
se facilius satis facturos, si eorum plaga perculsi
themselves more-easily satisfaction to-be-going-to-make if by-their blow struck
adflictos se et stratos esse fateantur. Sed haec inter
crushed themselves and prostrate to-be they-confess but these-things among
se quam repugnent, plerique non vident. Laudant enim
themselves how they-conflict most not see they-praise for
eos, qui aequo animo moriantur; qui alterius mortem
those who with-calm mind die who another's death
aequo animo ferant, eos putant vituperandos. Quasi fieri
with-calm mind bear them they-think to-be-blamed as-if to-be-done
ullo modo possit, quod in amatorio sermone dici solet,
in-any way it-could which in amorous talk to-be-said is-wont
ut quisquam plus alterum diligat quam se.
that anyone more another should-esteem than himself

XXX · OTHERS' FAULTS SEEN, OUR OWN FORGOTTEN

We should love those dearest to us as ourselves, never more; to love another more would overturn life and every duty. So we should not grieve at a friend's death as if we loved him more than he would wish. That many are not relieved by consolation, and that consolers break down at their own losses, are faults of folly, not nature, like the greedy blaming the greedy; folly sees others' vices and forgets its own.

73 Praeclarum illud est et, si quaeris, rectum quoque et verum,
splendid that is and if you-ask right also and true
ut eos, qui nobis carissimi esse debeant, aeque ac nosmet
that those who to-us dearest to-be ought equally as we
ipsos amemus; ut vero plus, fieri nullo pacto potest.
ourselves love that indeed more to-be-done in-no way can

Ne optandum quidem est in amicitia, ut me ille plus quam
not to-be-wished even it-is in friendship that me he more than
se, ego illum plus quam me; perturbatio vitae, si ita sit,
himself I him more than me the-disturbance of-life if so it-were
atque officiorum omnium consequatur. Sed de hoc alias;
and of-duties all would-follow but about this another-time
nunc illud satis est, non attribuere ad amissionem amicorum
now this enough is not to-attribute to the-loss of-friends
miseriam nostram, ne illos plus quam ipsi velint, si
wretchedness our lest them more than themselves they-would-wish if
sentiant, plus certe quam nosmet ipsos diligamus. Nam quod
they-feel more surely than we ourselves esteem for as-to-what
aiunt plerosque consolationibus nihil levari adiunguntque
they-say most by-consolations nothing to-be-relieved and-add
consolatores ipsos confiteri se miseros, cum ad eos
the-consolers themselves to-confess themselves wretched when against them
impetum suum fortuna converterit, utrumque dissolvitur.
onset its fortune has-turned both is-dissolved
Sunt enim ista non naturae vitia, sed culpae. Stultitiam
they-are for those not of-nature faults but of-fault folly
autem accusare quamvis copiose licet. Nam et qui non
however to-accuse as-much-as-you-like copiously is-allowed for both who not
levantur, ipsi se ad miseriam invitant, et qui suos
are-relieved they-themselves themselves to wretchedness invite and who their-own
casus aliter ferunt atque ut auctores aliis ipsi fuerunt,
misfortunes otherwise bear than as advisers to-others themselves they-were
non sunt vitiosiores quam fere plerique, qui avari
not are more-faulty than about most who greedy-themselves
avaros, gloriae cupidos gloriosi reprehendunt. Est enim
the-greedy of-glory desirous the-boastful rebuke it-is for
proprium stultitiae aliorum vitia cernere, oblivisci suorum.
proper to-folly of-others the-vices to-discern to-forget its-own

Time heals grief not by itself but through long reflection that the thing is not evil. Moderate passions, if natural, need no consolation; if from opinion, remove the opinion. Zeno rightly adds that the opinion must be fresh, as Artemisia's was all her life. The consoler removes, lessens, or diverts grief: Cleanthes says it is no evil, the Peripatetics a small one, Epicurus turns to pleasures, the Cyrenaics show nothing unexpected occurred, and Chrysippus removes the belief that grief is a duty.

74 Sed nimirum hoc maxumum est experimentum, cum constet
but doubtless this the-greatest is proof since it-is-agreed
aegritudinem vetustate tolli, hanc vim non esse in die
distress by-age to-be-removed this force not to-be in time
positam, sed in cogitatione diuturna. Nam si et eadem res est
placed but in thought long for if both the-same thing is
et idem est homo, qui potest quicquam de dolore mutari,
and the-same is the-man how can anything about the-pain to-be-changed
si neque de eo, propter quod dolet, quicquam est
if neither about that because-of which he-grieves anything has-been
mutatum neque de eo, qui dolet? Cogitatio igitur diuturna
changed nor about him who grieves thought then long
nihil esse in re mali dolori medetur, non ipsa diuturnitas.
nothing to-be in the-thing of-evil pain heals not itself the-length
Hic mihi adferunt mediocritates. Quae si naturales sunt,
here to-me they-bring moderate-states which if natural they-are
quid opus est consolatione? Natura enim ipsa terminabit
what need is-there of-consolation nature for itself will-set-bounds-to
modum; sin opinabiles, opinio tota tollatur.
the-measure but-if matters-of-opinion the-opinion whole let-be-removed

Satis dictum esse arbitror aegritudinem esse opinionem
enough said to-have-been I-think distress to-be an-opinion
mali praesentis, in qua opinione illud insit, ut aegritudinem
of-evil present in which opinion this may-be-in that distress
suscipere oporteat.
to-take-on it-behooves
Additur ad hanc definitionem a Zenone recte, ut illa 75
is-added to this definition by Zeno rightly that that
opinio praesentis mali sit recens. Hoc autem verbum sic
opinion of-present evil be fresh this however word thus
interpretantur, ut non tantum illud recens esse velint, quod
they-interpret that not only that fresh to-be they-wish which
paulo ante acciderit, sed quam diu in illo opinato malo vis
a-little before has-happened but as long-as in that supposed evil force
quaedam insit, ut vigeat et habeat quandam viriditatem,
a-certain is-present that it-thrives and has a-certain greenness
tam diu appelletur recens. Ut Artemisia illa, Mausoli Cariae
so long it-be-called fresh as Artemisia that-one of-Mausolus of-Caria
regis uxor, quae nobile illud Halicarnasi fecit sepulcrum,
the-king's wife who noble that at-Halicarnassus made tomb
quam diu vixit, vixit in luctu eodemque etiam confecta
as long-as she-lived lived in mourning and-by-the-same also worn-out
contabuit. Huic erat illa opinio cotidie recens; quae tum
wasted-away for-her was that opinion daily fresh which then
denique non appellatur recens, cum vetustate exaruit.
at-last not is-called fresh when by-age it-has-dried-up
Haec igitur officia sunt consolantium, tollere aegritudinem
these then the-duties are of-consolers to-remove distress
funditus aut sedare aut detrahere quam plurumum aut
utterly or to-calm-it or to-take-away as most-possible or
supprimere nec pati manare longius aut ad alia traducere.
to-suppress-it nor to-allow to-spread further or to other-things to-turn-it

76 Sunt qui unum officium consolantis putent malum illud
there-are-those who one duty of-the-consoler think evil that
omnino non esse, ut Cleanthi placet; sunt qui non
at-all not to-be as to-Cleanthes is-pleasing there-are-those who not
magnum malum, ut Peripatetici; sunt qui abducant a
a-great evil as the-Peripatetics there-are-those who lead-away from
malis ad bona, ut Epicurus; sunt qui satis putent
evils to goods as Epicurus there-are-those who enough think
ostendere nihil inopinati accidisse, ut Cyrenaici. Chrysippus
to-show nothing unexpected to-have-happened as the-Cyrenaics Chrysippus
autem caput esse censet in consolando detrahere illam
however the-chief-point to-be thinks in consoling to-take-away that
opinionem maerenti, si se officio fungi putet iusto atque
opinion from-the-griever if himself duty to-perform he-thinks just and
debito. Sunt etiam qui haec omnia genera consolandi colligant
due there-are also who these all kinds of-consoling gather
(alius enim alio modo movetur), ut fere nos in Consolatione
one for in-one way is-moved as about we in the-Consolation
omnia in consolationem unam coniecimus; erat enim in tumore
all-things into consolation one we-threw was for in swelling
animus, et omnis in eo temptabatur curatio. Sed sumendum
the-soul and every on it was-tried cure but to-be-taken

tempus est non minus in animorum morbis quam in corporum;
the-time is not less in of-souls diseases than in of-bodies
ut Prometheus ille Aeschyli, cui cum dictum esset:
as Prometheus that of-Aeschylus to-whom when said it-had-been

Atqui, Prometheu, te hoc tenere existimo,
But Prometheus you this to-hold I-think
mederi posse rationem iracundiae,
to-heal to-be-able reason anger

respondit:
he-answered

Siquidem qui tempestivam medicinam admovens
If-indeed one timely medicine applying
non adgravescens volnus inlidat manu.
not a-growing-heavier wound strike with-the-hand

Consolation's first medicine is to show that the evil is nothing or small, the second to speak of the common lot, the third to show that mourning in vain is folly. Cleanthes consoles the wise man, who needs none; convince a mourner that only the base is evil and you remove his folly, not his grief. Yet when Socrates showed Alcibiades how worthless he was, and he begged in tears for virtue, was there no evil there, Cleanthes?

77 Erit igitur in consolationibus prima medicina docere aut
there-will-be then in consolations the-first medicine to-teach either
nullum malum esse aut admodum parvum, altera et de
no evil to-be or very small the-second both about
communi condicione vitae et proprie, si quid sit de
the-common condition of-life and particularly if anything there-be about
ipsius qui maereat disputandum, tertia summam esse
of-the-very-one who grieves to-be-discussed the-third the-utmost to-be
stultitiam frustra confici maerore, cum intellegas nil
folly in-vain to-be-worn-out by-grief when you-understand nothing
posse profici. Nam Cleanthes quidem sapientem consolatur,
to-be-able to-be-gained for Cleanthes indeed the-wise-man consoles
qui consolatione non eget. Nihil enim esse malum, quod
who of-consolation not needs nothing for to-be evil which
turpe non sit, si lugenti persuaseris, non tu illi luctum,
shameful not is if the-mourner you-persuade not you from-him mourning
sed stultitiam detraxeris; alienum autem tempus docendi.
but folly will-have-removed unsuitable however the-time of-teaching
Et tamen non satis mihi videtur vidisse hoc Cleanthes,
and still not enough to-me seems to-have-seen this Cleanthes
suscipi aliquando aegritudinem posse ex eo ipso, quod
to-be-taken-on sometimes distress to-be-able from that very which
esse summum malum Cleanthes ipse fateatur. Quid enim
to-be the-highest evil Cleanthes himself confesses what for

dicemus, cum Socrates Alcibiadi persuasisset, ut accepimus,
shall-we-say when Socrates Alcibiades had-persuaded as we-have-received
eum nihil hominis esse nec quicquam inter Alcibiadem
him nothing of-a-man to-be nor anything between Alcibiades
summo loco natum et quemvis baiolum interesse, cum
in-the-highest station born and any-you-please porter to-differ when
se Alcibiades adflictaret lacrimansque Socrati supplex esset,
himself Alcibiades afflicted and-weeping to-Socrates a-suppliant was
ut sibi virtutem traderet turpitudinemque depelleret,
that to-him virtue he-might-hand-over and-shame drive-off
quid dicemus, Cleanthe? Num in illa re, quae aegritudine
what shall-we-say Cleanthes surely-not in that thing which with-distress
Alcibiadem adficiebat, mali nihil fuisse?
Alcibiades afflicted of-evil nothing to-have-been
Quid? Illa Lyconis qualia sunt? Qui aegritudinem 78
what those of-Lycon of-what-sort are who distress
extenuans parvis ait eam rebus moveri, fortunae et corporis
lessening by-small says it things to-be-moved of-fortune and of-body
incommodis, non animi malis. Quid ergo? Illud, quod
by-misfortunes not of-the-soul by-evils what then that which
Alcibiades dolebat, non ex animi malis vitiisque constabat?
Alcibiades grieved-over not from of-the-soul evils and-vices consisted
Ad Epicuri consolationem satis est ante dictum.
for Epicurus' consolation enough has-been before said

"You are not alone" helps, but not always or everyone, and it matters how it is offered. Chrysippus' method is truest but hard in fresh grief. As a pleader suits his argument to the case, the consoler must see what cure each can bear. M. has strayed from the question about the wise man, who counts nothing evil but the base and adds no opinion to grief, but reason has shown that grief is contracted by judgment and error, not nature.

79 Ne illa quidem firmissima consolatio est, quamquam et usitata
not that even the-firmest consolation is although both common
est et saepe prodest: 'non tibi hoc soli.' Prodest haec quidem,
it-is and often helps not to-you this alone helps this indeed
ut dixi, sed nec semper nec omnibus; sunt enim qui respuant;
as I-said but neither always nor for-all there-are for who spurn-it
sed refert, quo modo adhibeatur. Ut enim tulerit quisque
but it-matters in-what way it-is-applied how for bore each
eorum qui sapienter tulerunt, non quo quisque incommodo
of-those who wisely have-borne not by-what each misfortune
adfectus sit, praedicandum est. Chrysippi ad veritatem firmissima
affected was to-be-proclaimed is Chrysippus' for truth firmest
est, ad tempus aegritudinis difficilis. Magnum opus est probare
is for the-time of-distress difficult a-great work it-is to-prove
maerenti illum suo iudicio et, quod se ita putet oportere
to-the-griever him by-his-own judgment and because himself so he-thinks to-behoove
facere, maerere. Nimirum igitur, ut in causis non semper
to-do to-grieve doubtless then as in cases not always
utimur eodem statu (sic enim appellamus controversiarum
we-use the-same issue so for we-call of-controversies
genera), sed ad tempus, ad controversiae naturam, ad
the-kinds but to the-time to of-the-controversy the-nature to

personam accommodamus, sic in aegritudine lenienda, quam
the-person we-adapt so in distress to-be-softened what
quisque curationem recipere possit, videndum est.
each cure to-receive can to-be-seen is
Sed nescio quo pacto ab eo, quod erat a te propositum, 80
but I-know-not in-what way from that which was by you proposed
aberravit oratio. Tu enim de sapiente quaesieras, cui aut
has-strayed the-speech you for about the-wise-man had-asked to-whom either
malum videri nullum potest, quod vacet turpitudine, aut ita
evil to-seem none can which is-free from-shame or so
parvum malum, ut id obruatur sapientia vixque appareat,
small an-evil that it is-overwhelmed by-wisdom and-hardly appears
qui nihil opinione adfingat adsumatque ad aegritudinem
who nothing by-opinion invents and-adds to distress
nec id putet esse rectum, se quam maxime excruciari
nor that thinks to-be right himself as most to-be-tortured
luctuque confici, quo pravius nihil esse possit.
and-by-mourning to-be-worn-out than-which more-perverse nothing to-be could
Edocuit tamen ratio, ut mihi quidem videtur, cum hoc ipsum
has-taught still reason as to-me indeed it-seems though this very
proprie non quaereretur hoc tempore, num quod esset
properly not was-asked at-this time whether anything were
malum nisi quod idem dici turpe posset, tamen ut
evil except what the-same to-be-called shameful could still that
videremus, quicquid esset in aegritudine mali, id non naturale
we-might-see whatever were in distress of-evil that not natural
esse, sed voluntario iudicio et opinionis errore contractum.
to-be but by-voluntary judgment and of-opinion by-error contracted

He has treated the greatest kind of grief, so that with it removed the remedies for the rest need little seeking: poverty, obscurity, exile, the fall of one's country, slavery, and blindness, which the Greeks give separate lectures and books. As a physician heals the whole body, philosophy removing grief removes them all. A natural twinge may remain, if the name of grief is gone. Envy, rivalry, pity, mourning, and despair are its many names; uprooting them all is great and hard, but philosophy promises it.

81 Tractatum est autem a nobis id genus aegritudinis, quod
treated has-been however by us that kind of-distress which
unum est omnium maxumum, ut eo sublato reliquorum
alone is of-all the-greatest that that removed of-the-rest
remedia ne magnopere quaerenda arbitraremur. Sunt enim
the-remedies not greatly to-be-sought we-might-think there-are for
certa, quae de paupertate certa, quae de vita inhonorata
set-things which about poverty set-things which about life without-office
et ingloria dici soleant; separatim certae scholae sunt
and inglorious to-be-said are-wont separately set lectures there-are
de exilio, de interitu patriae, de servitute, de
about exile about the-destruction of-the-fatherland about slavery about
debilitate, de caecitate, de omni casu, in quo nomen
weakness about blindness about every mischance in which the-name
poni solet calamitatis. Haec Graeci in singulas scholas
to-be-put is-wont of-calamity these the-Greeks into single lectures
et in singulos libros dispertiunt; opus enim quaerunt
and into single books divide work for they-seek
(quamquam plenae disputationes delectationis sunt);
although full the-discussions of-delight are

et tamen, ut medici toto corpore curando minimae 82
and still as doctors the-whole body by-curing the-smallest
etiam parti, si condoluit, medentur, sic philosophia cum
even part if it-has-ached heal so philosophy when
universam aegritudinem sustulit, sustulit etiam, si quis
the-whole distress it-has-removed has-removed also if any
error alicunde extitit, si paupertas momordit, si ignominia
error from-somewhere has-arisen if poverty has-bitten if disgrace
pupugit, si quid tenebrarum obfudit exsilium, aut eorum
has-stung if any of-darkness has-spread exile or of-those-things
quae modo dixi si quid extitit. Etsi singularum rerum
which just-now I-said if anything has-arisen although of-single things
sunt propriae consolationes, de quibus audies tu
there-are proper consolations about which you-will-hear you
quidem, cum voles. Sed ad eundem fontem revertendum
indeed when you-wish but to the-same spring to-be-returned
est, aegritudinem omnem procul abesse a sapiente,
it-is distress all far to-be-absent from the-wise-man
quod inanis sit, quod frustra suscipiatur, quod non natura
because empty it-is because in-vain it-is-taken-on because not by-nature
exoriatur, sed iudicio, sed opinione, sed quadam invitatione
it-arises but by-judgment but by-opinion but by-a-certain invitation
ad dolendum, cum id decreverimus ita fieri oportere.
to grieving when it we-have-decided so to-be-done to-behoove
Hoc detracto, quod totum est voluntarium, aegritudo erit 83
this removed which wholly is voluntary distress will-be
sublata illa maerens, morsus tamen et contractiuncula quaedam
removed that grieving a-bite still and a-little-contraction certain
animi relinquetur. Hanc dicant sane naturalem, dum
of-the-soul will-be-left this let-them-call by-all-means natural so-long-as
aegritudinis nomen absit grave taetrum funestum, quod
of-distress the-name be-absent heavy foul deadly which

cum sapientia esse atque, ut ita dicam, habitare nullo modo
with wisdom to-be and as so I-may-say to-dwell in-no way
possit. At quae stirpes sunt aegritudinis, quam multae, quam
can but what roots are of-distress how many how
amarae! Quae ipso trunco everso omnes eligendae
bitter which with-the-very trunk overturned all to-be-plucked-out
sunt et, si necesse erit, singulis disputationibus. Superest
are and if necessary it-shall-be by-single discussions remains
enim nobis hoc, cuicuimodi est, otium. Sed ratio una
for to-us this of-whatever-sort it-is leisure but the-account one
omnium est aegritudinum, plura nomina. Nam et invidere
of-all is distresses more names for both to-envy
aegritudinis est et aemulari et obtrectare et misereri et
of-distress is and to-emulate and to-disparage and to-pity and
angi, lugere, maerere, aerumna adfici, lamentari,
to-be-anguished to-mourn to-grieve with-hardship to-be-affected to-lament
sollicitari, dolere, in molestia esse, adflictari, desperare.
to-be-troubled to-feel-pain in trouble to-be to-be-afflicted to-despair

84 Haec omnia definiunt Stoici, eaque verba quae dixi singularum
these all define the-Stoics and-those words which I-said of-single
rerum sunt, non, ut videntur, easdem res significant, sed
things are not as they-seem the-same things signify but
aliquid differunt; quod alio loco fortasse tractabimus. Haec
somewhat differ which in-another place perhaps we-shall-treat these
sunt illae fibrae stirpium, quas initio dixi, persequendae
are those fibers of-the-roots which at-the-beginning I-said to-be-pursued
et omnes eligendae, ne umquam ulla possit existere.
and all to-be-plucked-out lest ever any could arise
Magnum opus et difficile, quis negat? Quid autem praeclarum
a-great work and difficult who denies what however splendid

non idem arduum? Sed tamen id se effecturam
not the-same arduous but still that itself to-be-going-to-accomplish
philosophia profitetur, nos modo curationem eius recipiamus.
philosophy professes we only the-cure of-it let-us-accept
Verum haec quidem hactenus, cetera, quotienscumque
but these-things indeed so-far the-rest whenever
voletis, et hoc loco et aliis parata vobis erunt.
you-shall-wish both in-this place and in-others ready for-you will-be

I · PYTHAGORAS AND EARLY ROME

Cicero admires the Romans most in studies they took late from Greece. From the city's founding, kings and laws established auspices, assemblies, appeals, the senate, and the army, and once freed from kingship the state rose to every excellence; he has written of that in his six books on the Republic. Pythagoras lived in Italy when Brutus freed Rome, and his teaching, flourishing in Great Greece, can hardly have failed to reach Roman ears.

Cum multis locis nostrorum hominum ingenia virtutesque, 1
both in-many places of-our men the-talents and-virtues
Brute, soleo mirari, tum maxime in iis studiis, quae sero
Brutus I-am-wont to-admire and most in those studies which late
admodum expetita in hanc civitatem e Graecia transtulerunt.
very sought into this state from Greece they-have-transferred
Nam cum a primo urbis ortu regiis institutis, partim
for when from the-first of-the-city rise by-royal institutions partly
etiam legibus auspicia, caerimoniae, comitia, provocationes,
also by-laws auspices ceremonies assemblies appeals
patrum consilium, equitum peditumque discriptio, tota
of-the-fathers the-council of-knights and-of-infantry the-division the-whole
res militaris divinitus esset constituta, tum progressio
thing military divinely had-been established then an-advance
admirabilis incredibilisque cursus ad omnem excellentiam
admirable and-incredible course to every excellence
factus est dominatu regio re publica liberata. Nec vero
made was from-domination royal the-thing public freed nor indeed
hic locus est, ut de moribus institutisque maiorum et
this the-place is that about the-morals and-institutions of-the-ancestors and
disciplina ac temperatione civitatis loquamur; aliis haec
the-discipline and tempering of-the-state we-should-speak in-other these-things

locis satis accurate a nobis dicta sunt maximeque in iis
places enough carefully by us said have-been and-most in those
sex libris, quos de re publica scripsimus.
six books which about the-thing public we-have-written

2 Hoc autem loco consideranti mihi studia doctrinae multa
in-this however place considering to-me the-studies of-learning many
sane occurrunt, cur ea quoque arcessita aliunde neque
truly occur why they also summoned from-elsewhere not
solum expetita, sed etiam conservata et culta videantur.
only sought but also preserved and cultivated seem
Erat enim illis paene in conspectu praestanti sapientia
there-was for for-them almost in sight of-excellent wisdom
et nobilitate Pythagoras, qui fuit in Italia temporibus
and nobility Pythagoras who was in Italy in-the-times
isdem quibus L. Brutus patriam liberavit, praeclarus auctor
same in-which Lucius Brutus his-country freed the-illustrious founder
nobilitatis tuae. Pythagorae autem doctrina cum longe lateque
of-nobility your of-Pythagoras however the-doctrine when far and-wide
flueret, permanavisse mihi videtur in hanc civitatem, idque
it-flowed to-have-spread to-me it-seems into this state and-that
cum coniectura probabile est, tum quibusdam etiam vestigiis
both by-conjecture probable is and by-certain also traces
indicatur. Quis enim est qui putet, cum floreret in Italia
is-indicated who for is-there who could-think when flourished in Italy
Graecia potentissimis et maximis urbibus, ea quae magna
Greece with-most-powerful and greatest cities that which great
dicta est, in iisque primum ipsius Pythagorae, deinde postea
called was in and-them first himself of-Pythagoras then afterward
Pythagoreorum tantum nomen esset, nostrorum hominum
of-the-Pythagoreans so-great the-name was our of-men
ad eorum doctissimas voces aures clausas fuisse?
to their most-learned voices the-ears closed to-have-been

Admiration for the Pythagoreans led later Romans to make King Numa a pupil of Pythagoras, though the dates forbid it. There are traces: Cato records the ancestral custom of singing the praises of famous men to the flute at banquets, the Twelve Tables forbid songs that injure another, and the lyre still plays at feasts of the gods and magistrates. Appius Caecus' poem, which Panaetius praised, seems Pythagorean, and much in Roman custom came from them.

Quin etiam arbitror propter Pythagoreorum admirationem 3
nay even I-think because-of the-Pythagoreans' admiration
Numam quoque regem Pythagoreum a posterioribus
Numa also the-king a-Pythagorean by later-men
existimatum. Nam cum Pythagorae disciplinam et instituta
to-have-been-reckoned for when of-Pythagoras the-teaching and institutions
cognoscerent regisque eius aequitatem et sapientiam
they-knew and-of-the-king that the-fairness and wisdom
a maioribus suis accepissent, aetates autem et tempora
from ancestors their they-had-received the-ages however and times
ignorarent propter vetustatem, eum, qui sapientia excelleret,
they-did-not-know because-of antiquity him who in-wisdom excelled
Pythagorae auditorem crediderunt fuisse. Et de coniectura
of-Pythagoras a-hearer they-believed to-have-been and about conjecture
quidem hactenus. Vestigia autem Pythagoreorum quamquam
indeed so-far the-traces however of-the-Pythagoreans although
multa colligi possunt, paucis tamen utemur, quoniam non
many to-be-gathered can few still we-shall-use since not
id agitur hoc tempore. Nam cum carminibus soliti illi
that is-aimed-at at-this time for when in-songs accustomed they
esse dicantur et praecepta quaedam occultius tradere et
to-be are-said both precepts certain more-secretly to-hand-down and
mentes suas a cogitationum intentione cantu fidibusque ad
minds their from of-thoughts the-strain by-song and-strings to

tranquillitatem traducere, gravissumus auctor in Originibus
tranquility to-lead the-weightiest authority in the-Origins
dixit Cato morem apud maiores hunc epularum fuisse,
said Cato the-custom among the-ancestors this of-banquets to-have-been
ut deinceps, qui accubarent, canerent ad tibiam clarorum
that in-turn those-who reclined should-sing to the-pipe of-famous
virorum laudes atque virtutes; ex quo perspicuum est et
men the-praises and virtues from which clear it-is both
cantus tum fuisse discriptos vocum sonis et carmina.
songs then to-have-been arranged of-voices in-sounds and poems
4 Quamquam id quidem etiam XII tabulae declarant,
although that indeed also the-twelve tables declare
condi iam tum solitum esse carmen; quod ne
to-be-composed already then accustomed to-have-been a-song which lest
liceret fieri ad alterius iniuriam, lege sanxerunt.
it-might-be-allowed to-be-done to another's injury by-law they-ordained
Nec vero illud non eruditorum temporum argumentum est,
nor indeed that not of-learned times a-proof is
quod et deorum pulvinaribus et epulis magistratuum
that both at-the-gods' couches and at-the-banquets of-magistrates
fides praecinunt, quod proprium eius fuit, de qua loquor,
the-strings play-before which proper of-that was about which I-speak
disciplinae. Mihi quidem etiam Appii Caeci carmen, quod
teaching to-me indeed also of-Appius Caecus the-poem which
valde Panaetius laudat epistula quadam, quae est ad Q.
greatly Panaetius praises in-a-letter certain which is to Quintus
Tuberonem, Pythagoreum videtur. Multa etiam sunt in
Tubero Pythagorean seems many-things also are in
nostris institutis ducta ab illis; quae praetereo, ne ea,
our institutions derived from them which I-pass-over lest those-things
quae repperisse ipsi putamur, aliunde didicisse videamur.
which to-have-found ourselves we-are-thought from-elsewhere to-have-learned we-may-seem

Rome produced many poets and orators in a short time and could master anything once it wished. Philosophy appears only in the age of Laelius and Scipio, when Diogenes the Stoic and Carneades the Academic came as envoys. The Romans pursued the art of living well in their lives more than in books, and while the Socratic schools were silent in Latin, Amafinius wrote, and the crowd flocked to Epicureanism, easy to learn and alluring with pleasure.

Sed ut ad propositum redeat oratio, quam brevi tempore
but that to the-proposition may-return the-speech in-how brief time
quot et quanti poëtae, qui autem oratores extiterunt!
how-many and how-great poets what however orators have-arisen
Facile ut appareat nostros omnia consequi potuisse,
easily so-that it-appears our-people all-things to-attain to-have-been-able
simul ut velle coepissent.
as-soon as to-wish they-had-begun
Sed de ceteris studiis alio loco et dicemus, si usus
but about the-other studies in-another place both we-shall-speak if need
fuerit, et saepe diximus. Sapientiae studium vetus id
shall-have-been and often we-have-spoken of-wisdom the-study old that
quidem in nostris, sed tamen ante Laelii aetatem et
indeed among our-people but still before of-Laelius the-age and
Scipionis non reperio quos appellare possim nominatim. Quibus
of-Scipio not I-find whom to-call I-could by-name with-whom
adulescentibus Stoicum Diogenen et Academicum Carneadem
(being)-young-men the-Stoic Diogenes and the-Academic Carneades
video ad senatum ab Atheniensibus missos esse legatos,
I-see to the-senate by the-Athenians sent to-have-been as-envoys
qui cum rei publicae nullam umquam partem attigissent
who since of-the-thing public no ever part they-had-touched
essetque eorum alter Cyrenaeus alter Babylonius, numquam
and-was of-them one a-Cyrenaean the-other a-Babylonian never

profecto scholis essent excitati neque ad illud
surely from-the-schools would-they-have-been called nor for that
munus electi, nisi in quibusdam principibus temporibus illis
office chosen unless in certain leading-men in-times those
fuissent studia doctrinae. Qui cum cetera litteris mandarent,
there-had-been studies of-learning who though the-rest to-letters committed
alii ius civile, alii orationes suas, alii monumenta
some law civil others speeches their-own others the-records
maiorum, hanc amplissimam omnium artium, bene vivendi
of-the-ancestors this most-ample of-all arts well of-living
disciplinam, vita magis quam litteris persecuti sunt.
the-discipline in-life more than in-letters pursued have
6 Itaque illius verae elegantisque philosophiae, quae ducta
and-so of-that true and-elegant philosophy which derived
a Socrate in Peripateticis adhuc permansit et idem
from Socrates in the-Peripatetics still has-remained and the-same
alio modo dicentibus Stoicis, cum Academici eorum
in-another way saying the-Stoics while the-Academics their
controversias disceptarent, nulla fere sunt aut pauca
controversies judged none almost are or few
admodum Latina monumenta sive propter magnitudinem
quite Latin records either because-of the-greatness
rerum occupationemque hominum, sive etiam quod imperitis
of-things and-the-occupation of-men or also because to-the-unskilled
ea probari posse non arbitrabantur, cum interim
those-things to-be-approved to-be-able not they-thought when meanwhile
illis silentibus C. Amafinius extitit dicens, cuius libris
those being-silent Gaius Amafinius arose speaking whose books
editis commota multitudo contulit se ad eam potissimum
published the-roused multitude betook itself to that especially
disciplinam, sive quod erat cognitu perfacilis, sive quod
school either because it-was to-learn very-easy or because

invitabantur inlecebris blandis voluptatis, sive etiam, quia
they-were-invited by-the-allurements charming of-pleasure or also because
nihil erat prolatum melius, illud quod erat tenebant.
nothing had-been brought-forward better that which there-was they-held

IV · THE FOURTH DAY

Amafinius' imitators filled Italy and took as proof of their doctrine that the unlearned approve it, the strongest sign of its lack of subtlety. Let each defend his view; Cicero, bound to no school, always seeks the most probable. On the fourth day, in the lower walk, A. proposes that the wise man cannot be free of every disturbance. But if grief cannot touch him, fear cannot, and if neither joy nor desire does, his mind will always be calm.

Post Amafinium autem multi eiusdem aemuli rationis 7
after Amafinius however many of-the-same emulators of-system
multa cum scripsissent, Italiam totam occupaverunt,
many-things when they-had-written Italy whole seized
quodque maxumum argumentum est non dici illa
and-what greatest argument is not to-be-said those-things
subtiliter, quod et tam facile ediscantur et ab indoctis
subtly that both so easily they-are-learned and by the-unlearned
probentur, id illi firmamentum esse disciplinae putant.
are-approved that they the-foundation to-be of-the-school think
Sed defendat, quod quisque sentit; sunt enim iudicia libera:
but let-defend what each thinks are for judgments free
nos institutum tenebimus nullisque unius disciplinae legibus
we our-practice shall-keep and-by-no of-one school laws
adstricti, quibus in philosophia necessario pareamus, quid
bound which in philosophy necessarily we-must-obey what
sit in quaque re maxime probabile, semper requiremus.
is in each thing most probable always we-shall-seek

Quod cum saepe alias, tum nuper in Tusculano studiose
which both often elsewhere and lately in the-Tusculan-villa zealously
egimus. Itaque expositis tridui disputationibus quartus dies
we-did and-so set-out of-three-days the-discussions the-fourth day
hoc libro concluditur. Ut enim in inferiorem ambulationem
by-this book is-concluded as for into the-lower walk
descendimus, quod feceramus idem superioribus diebus,
we-went-down as we-had-done the-same on-former days
acta res est sic:
conducted the-matter was so

M. Dicat, si quis volt, qua de re disputari velit.
let-him-say if anyone wishes what about thing to-be-discussed he-would-like

8 A. Non mihi videtur omni animi perturbatione posse
not to-me it-seems from-every of-the-soul disturbance to-be-able
sapiens vacare.
the-wise-man to-be-free

M. Aegritudine quidem hesterna disputatione videbatur, nisi
from-distress indeed in-yesterday's discussion he-seemed(-free) unless
forte temporis causa nobis adsentiebare.
perhaps of-the-time for-the-sake with-us you-agreed

A. Minime vero; nam mihi egregie probata est oratio tua.
least indeed for to-me excellently approved was speech your

M. Non igitur existimas cadere in sapientem aegritudinem?
not then do-you-think to-befall onto the-wise-man distress

A. Prorsus non arbitror.
absolutely not I-think

M. Atqui, si ista perturbare animum sapientis non potest,
and-yet if that to-disturb the-soul of-the-wise-man not can
nulla poterit. Quid enim? Metusne conturbet? At earum
none will-be-able what for fear-whether should-disturb but of-those
rerum est absentium metus, quarum praesentium est aegritudo;
things is of-absent fear of-which present is distress

sublata igitur aegritudine sublatus est metus. Restant duae
removed then distress removed is fear remain two
perturbationes, laetitia gestiens et libido; quae si non cadent
disturbances joy exulting and lust which if not shall-befall
in sapientem, semper mens erit tranquilla sapientis.
onto the-wise-man always the-mind will-be tranquil of-the-wise-man

V · OARS BEFORE SAILS

M. asks whether to spread sail at once or row out a little with the dialecticians' oars, since the Stoics spend their effort dividing and defining the disturbances and little on curing them, while the Peripatetics soothe and skip the thorny divisions. A. wants both. M. follows the old division of Pythagoras and Plato, which splits the mind into a part sharing reason, seat of tranquility, and a part without it, seat of anger and desire.

A. Sic prorsus intellego. 9
so exactly I-understand
M. Utrum igitur mavis? Statimne nos vela facere an
whether then do-you-prefer at-once-whether we sails to-make or
quasi e portu egredientis paululum remigare?
as-it-were from harbor going-out a-little to-row
A. Quidnam est istuc? Non enim intellego.
what-in-the-world is that not for I-understand
M. Quia Chrysippus et Stoici cum de animi
because Chrysippus and the-Stoics when about of-the-soul
perturbationibus disputant, magnam partem in his partiendis
disturbances they-argue great part in these dividing
et definiendis occupati sunt, illa eorum perexigua oratio est,
and defining busied are that their very-small speech is
qua medeantur animis nec eos turbulentos esse patiantur,
by-which they-may-heal souls nor them disturbed to-be may-allow

Peripatetici autem ad placandos animos multa adferunt,
the-Peripatetics however for calming souls many-things bring
spinas partiendi et definiendi praetermittunt. Quaerebam
the-thorns of-dividing and defining they-pass-over I-asked
igitur, utrum panderem vela orationis statim an eam ante
then whether I-should-spread the-sails of-speech at-once or it before
paululum dialecticorum remis propellerem.
a-little with-the-dialecticians' oars I-should-push-forward

A. Isto modo vero; erit enim hoc totum, quod quaero,
in-that way indeed will-be for this whole which I-seek
ex utroque perfectius.
from both more-complete

M. Est id quidem rectius;
is that indeed more-right
sed post requires, si quid fuerit obscurius.
but afterward you-will-ask if anything shall-have-been more-obscure

A. Faciam equidem; tu tamen, ut soles, dices ista ipsa
I-will-do-so indeed you still as you-are-wont will-say those very
obscura planius quam dicuntur a Graecis.
obscure-things more-plainly than they-are-said by the-Greeks

M. Enitar equidem, sed intento opus est animo, ne omnia
I-will-strive indeed but intent need is of-mind lest all-things
dilabantur, si unum aliquid effugerit. Quoniam, quae Graeci
slip-away if one something shall-have-escaped since what the-Greeks
πάθη vocant, nobis perturbationes appellari magis placet quam
passions call to-us disturbances to-be-called more pleases than
morbos, in his explicandis veterem illam equidem Pythagorae
diseases in these explaining old that indeed of-Pythagoras
primum, dein Platonis discriptionem sequar, qui animum in
first then of-Plato division I-shall-follow who the-soul into
duas partes dividunt: alteram rationis participem faciunt, alteram
two parts divide one of-reason sharing they-make the-other

expertem; in participe rationis ponunt tranquillitatem, id est
without-share in the-sharing of-reason they-place tranquility that is
placidam quietamque constantiam, in illa altera motus turbidos
placid and-quiet constancy in that other motions turbulent
cum irae tum cupiditatis, contrarios inimicosque rationi.
both of-anger and of-craving contrary and-hostile to-reason

VI · ZENO'S DEFINITIONS

He uses the Stoics' definitions: Zeno calls a disturbance a movement of the mind turned from right reason and against nature; some say more briefly an excessive appetite. From two supposed goods spring desire and joy, from two supposed evils fear and grief. Reasoned desire the Stoics call boulesis, will, found only in the wise; reasoned elation is gladness, unreasoned is exultant joy; reasoned avoidance is caution, and fear is caution turned from reason.

Sit igitur hic fons; utamur tamen in his perturbationibus 11
let-be then this the-spring let-us-use still in these disturbances
discribendis Stoicorum definitionibus et partitionibus, qui
to-be-divided the-Stoics' definitions and divisions who
mihi videntur in hac quaestione versari acutissime.
to-me seem in this question to-move most-acutely
Est igitur Zenonis haec definitio, ut perturbatio sit, quod
is then Zeno's this definition that a-disturbance is what
πάθος ille dicit, aversa a recta ratione contra naturam
passion he calls turned-away from right reason against nature
animi commotio. Quidam brevius perturbationem esse
of-the-soul an-agitation some more-briefly a-disturbance to-be
adpetitum vehementiorem, sed vehementiorem eum volunt esse,
a-desire more-violent but more-violent that they-wish to-be
qui longius discesserit a naturae constantia. Partes autem
which further has-departed from nature's constancy the-parts however

perturbationum volunt ex duobus opinatis bonis nasci
of-disturbances they-wish from two supposed goods to-be-born
et ex duobus opinatis malis; ita esse quattuor, ex bonis
and from two supposed evils so to-be four from goods
libidinem et laetitiam, ut sit laetitia praesentium bonorum,
lust and joy so-that is joy of-present goods
libido futurorum, ex malis metum et aegritudinem nasci
lust of-future from evils fear and distress to-be-born
censent, metum futuris, aegritudinem praesentibus; quae enim
they-think fear from-future distress from-present-things which for
venientia metuuntur, eadem adficiunt aegritudine instantia.
coming are-feared the-same affect with-distress pressing
12 Laetitia autem et libido in bonorum opinione versantur, cum
joy however and lust in of-goods opinion move since
libido ad id, quod videtur bonum, inlecta et inflammata
lust to that which seems good enticed and inflamed
rapiatur, laetitia ut adepta iam aliquid concupitum
is-swept joy as having-gained now something desired
ecferatur et gestiat. Natura enim omnes ea, quae
is-carried-away and exults by-nature for all those-things which
bona videntur, sequuntur fugiuntque contraria; quam ob
good seem follow and-flee the-contraries which for
rem simul obiecta species est cuiuspiam, quod bonum
reason as-soon-as presented the-appearance is of-something which good
videatur, ad id adipiscendum impellit ipsa natura. Id cum
seems to it gaining drives itself nature that when
constanter prudenterque fit, eius modi adpetitionem
steadily and-prudently it-is-done of-such kind desire
Stoici βούλησιν appellant, nos appellemus voluntatem, eam
the-Stoics wish call we let-us-call will that
illi putant in solo esse sapiente; quam sic definiunt:
they think in alone to-be the-wise-man which so they-define

voluntas est, quae quid cum ratione desiderat. Quae
will is that-which something with reason desires that
autem ratione adversante incitata est vehementius, ea libido
however with-reason opposing aroused is more-violently that lust
est vel cupiditas effrenata, quae in omnibus stultis invenitur.
is or craving unbridled which in all fools is-found
Itemque cum ita movemur, ut in bono simus aliquo, dupliciter 13
and-likewise when so we-are-moved that in a-good we-are some doubly
id contingit. Nam cum ratione animus movetur placide atque
that happens for when with-reason the-soul is-moved placidly and
constanter, tum illud gaudium dicitur; cum autem inaniter et
steadily then that gladness is-called when however emptily and
effuse animus exultat, tum illa laetitia gestiens vel nimia
extravagantly the-soul exults then that joy exulting or excessive
dici potest, quam ita definiunt: sine ratione animi
to-be-called can which so they-define without reason of-the-soul
elationem. Quoniamque, ut bona natura adpetimus, sic a malis
an-elation and-since as goods by-nature we-seek so from evils
natura declinamus, quae declinatio cum ratione fiet,
by-nature we-turn-aside which turning-aside when with-reason it-shall-be-done
cautio appelletur, eaque intellegatur in solo esse sapiente; quae
caution let-it-be-called and-that let-it-be-understood in alone to-be the-wise-man that
autem sine ratione et cum exanimatione humili atque fracta,
however without reason and with dismay low and broken
nominetur metus; est igitur metus a ratione aversa cautio.
let-it-be-named fear is then fear from reason turned-away caution

The wise man has no feeling at present evil; the fool has grief, a contraction of the mind against reason, so there are four disturbances and three constant states. All come from judgment and opinion, and the Stoics define them so: grief is a fresh opinion of a present evil in which it seems right to be cast down, and so with the others. Under grief fall envy, rivalry, jealousy, pity, and the rest; under fear, sloth, shame, terror; under pleasure, malice and boasting; under desire, anger, hatred, longing.

14 Praesentis autem mali sapientis adfectio nulla est, stultorum
of-present however evil of-the-wise-man disposition none is of-fools
aegritudo est, eaque adficiuntur in malis opinatis animosque
distress is and-by-it they-are-affected in evils supposed and-their-souls
demittunt et contrahunt rationi non obtemperantes. Itaque
lower and contract to-reason not obedient and-so
haec prima definitio est, ut aegritudo sit animi adversante
this the-first definition is that distress be of-the-soul with-opposing
ratione contractio. Sic quattuor perturbationes sunt, tres
reason a-contraction so four disturbances are three
constantiae, quoniam aegritudini nulla constantia opponitur.
constancies since to-distress no constancy is-opposed
Sed omnes perturbationes iudicio censent fieri et
but all disturbances by-judgment they-think to-come-about and
opinione. Itaque eas definiunt pressius, ut intellegatur,
opinion and-so them they-define more-strictly that it-may-be-understood
non modo quam vitiosae, sed etiam quam in nostra sint
not only how faulty but also how in our they-are
potestate. Est ergo aegritudo opinio recens mali praesentis,
power is therefore distress an-opinion fresh of-evil present
in quo demitti contrahique animo rectum esse videatur,
in which to-be-lowered and-contracted in-soul right to-be it-seems

laetitia opinio recens boni praesentis, in quo ecferri
joy an-opinion fresh of-good present in which to-be-carried-away
rectum esse videatur, metus opinio impendentis mali, quod
right to-be it-seems fear an-opinion of-impending evil which
intolerabile esse videatur, lubido opinio venturi boni, quod
unbearable to-be it-seems lust an-opinion of-coming good which
sit ex usu iam praesens esse atque adesse.
would-be of use already present to-be and to-be-at-hand
Sed quae iudicia quasque opiniones perturbationum esse dixi, 15
but what judgments and-what opinions of-disturbances to-be I-said
non in eis perturbationes solum positas esse dicunt, verum
not in them the-disturbances only placed to-be they-say but
illa etiam quae efficiuntur perturbationibus, ut aegritudo
those-things also which are-produced by-disturbances as distress
quasi morsum aliquem doloris efficiat, metus recessum
as-it-were a-bite some of-pain produces fear a-retreat
quendam animi et fugam, laetitia profusam hilaritatem,
certain of-the-soul and flight joy lavish hilarity
lubido effrenatam adpetentiam. Opinationem autem, quam
lust unbridled appetite opinion however which
in omnis definitiones superiores inclusimus, volunt esse
into all the-definitions above we-included they-wish to-be
inbecillam adsensionem.
a-weak assent
Sed singulis perturbationibus partes eiusdem generis plures 16
but to-single disturbances parts of-the-same kind more
subiciuntur, ut aegritudini invidentia (utendum est enim
are-subjected as to-distress envying to-be-used it-is for
docendi causa verbo minus usitato, quoniam invidia non
of-teaching for-the-sake a-word less usual since envy not
in eo qui invidet solum dicitur, sed etiam in eo cui
of him who envies only is-said but also of him to-whom

invidetur), aemulatio, obtrectatio, misericordia, angor, luctus,
is-envied rivalry disparagement pity anguish mourning
maeror, aerumna, dolor, lamentatio, sollicitudo, molestia,
grief hardship pain lamentation anxiety trouble
adflictatio, desperatio, et si quae sunt de genere eodem.
affliction despair and if any there-are of kind the-same
Sub metum autem subiecta sunt pigritia, pudor, terror, timor,
under fear however subjected are sloth shame terror dread
pavor, exanimatio, conturbatio, formido, voluptati malivolentia
panic dismay confusion fright to-pleasure malice
laetans malo alieno, delectatio, iactatio et similia, lubidini
rejoicing at-evil another's delight boasting and similar-things to-lust
ira, excandescentia, odium, inimicitia, discordia, indigentia,
anger wrath hatred enmity discord want
desiderium et cetera eius modi. Haec autem definiunt
longing and the-rest of-that kind these however they-define
hoc modo: invidentiam esse dicunt aegritudinem susceptam
in-this way envying to-be they-say distress taken-on
propter alterius res secundas, quae nihil noceant invidenti.
because-of another's things prosperous which nothing harm the-envier

Envy is grief at another's success that does no harm to the envier; rivalry, grief that another has what one lacks; jealousy, that another also has what one wanted; pity, grief at another's undeserved misery. Mourning, sorrow, distress, anguish, lamentation, anxiety, and despair are each defined. Under fear: sloth is fear of coming toil, terror a shaking fear that brings pallor and chattering teeth as shame brings a blush, dread the fear of an approaching evil, panic one that unseats the mind, as in Ennius, and fright a lasting fear.

Nam si qui doleat eius rebus secundis a quo ipse laedatur, 17
for if anyone grieve at-his things prosperous by whom himself he-is-hurt
non recte dicatur invidere, ut si Hectori Agamemno; qui
not rightly he-would-be-said to-envy as if at-Hector Agamemnon who
autem, cui alterius commoda nihil noceant, tamen eum
however to-whom another's advantages nothing harm still him
doleat iis frui, is invideat profecto. Aemulatio autem dupliciter
grieves them to-enjoy he would-envy surely rivalry however in-two-ways
illa quidem dicitur, ut et in laude et in vitio nomen hoc
that indeed is-spoken-of so-that both in praise and in vice the-name this
sit; nam et imitatio virtutis aemulatio dicitur (sed ea nihil
be for both the-imitation of-virtue rivalry is-called but it not-at-all
hoc loco utimur; est enim laudis), et est aemulatio aegritudo,
in-this place we-use it-is for of-praise and is rivalry distress
si eo quod concupierit alius potiatur, ipse careat. Obtrectatio
if that which he-has-desired another possesses himself lacks disparagement
autem est, ea quam intellegi ζηλοτυπίαν volo, aegritudo ex
however is that which to-be-understood jealousy I-wish distress from
eo, quod alter quoque potiatur eo quod ipse concupiverit.
this that another also possesses that which himself has-desired

18 Misericordia est aegritudo ex miseria alterius iniuria
pity is distress from the-wretchedness of-another by-injury
laborantis (nemo enim parricidae aut proditoris supplicio
suffering no-one for by-a-parricide's or a-traitor's punishment
misericordia commovetur); angor aegritudo premens, luctus
to-pity is-moved anguish distress pressing mourning
aegritudo ex eius qui carus fuerit interitu acerbo, maeror
distress from of-one who dear has-been the-death bitter grief
aegritudo flebilis, aerumna aegritudo laboriosa, dolor aegritudo
distress tearful hardship distress laborious pain distress
crucians, lamentatio aegritudo cum eiulatu, sollicitudo aegritudo
torturing lamentation distress with wailing anxiety distress
cum cogitatione, molestia aegritudo permanens, adflictatio
with thinking trouble distress lasting affliction
aegritudo cum vexatione corporis, desperatio aegritudo sine ulla
distress with harassing of-the-body despair distress without any
rerum expectatione meliorum. Quae autem subiecta sunt sub
of-things expectation better what however subjected are under
metum, ea sic definiunt: pigritiam metum consequentis laboris,
fear those so they-define sloth fear of-following toil
19 terrorem metum concutientem, ex quo fit ut
terror fear shaking from which it-comes-about that
pudorem rubor, terrorem pallor et tremor et dentium
shame a-blush terror pallor and trembling and of-teeth
crepitus consequatur, timorem metum mali adpropinquantis,
chattering follow dread fear of-evil approaching
pavorem metum mentem loco moventem, ex quo illud
panic fear the-mind from-place moving from which that-line
Ennius: 'tum pavor sapientiam omnem mi exanimato
Ennius then panic wisdom all from-me in-dismay
expectorat', exanimationem metum subsequentem et
drives-from-the-breast dismay fear following-on and

quasi comitem pavoris, conturbationem metum excutientem
as-it-were companion of-panic confusion fear shaking-out
cogitata, formidinem metum permanentem.
thoughts fright fear lasting

IX · INTEMPERANCE, THE FOUNTAIN

Malice is pleasure at another's harm without gain to oneself, delight a pleasure that soothes the mind through the senses, boasting an insolent exultation. Anger is the desire to punish one thought to have wronged us; hot temper, anger arising; hatred, anger grown old; enmity, anger awaiting its chance. The source of all is intemperance, the mind's revolt from reason, and as corrupted blood or bile breeds sickness, so warring false opinions rob the mind of health.

Voluptatis autem partes hoc modo discribunt, ut malivolentia 20
of-pleasure however the-parts in-this way they-divide that malice
sit voluptas ex malo alterius sine emolumento suo,
is pleasure from the-evil of-another without advantage one's-own
delectatio voluptas suavitate auditus animum deleniens; et
delight pleasure by-the-sweetness of-hearing the-soul soothing and
qualis est haec aurium, tales sunt et oculorum et tactionum
of-what-sort is this of-the-ears such are also of-the-eyes and of-touchings
et odorationum et saporum, quae sunt omnes unius generis
and of-smellings and of-tastes which are all of-one kind
ad perfundendum animum tamquam inliquefactae voluptates.
for drenching the-soul as-it-were melted-in pleasures
Iactatio est voluptas gestiens et se efferens insolentius.
boasting is pleasure exulting and itself lifting-up more-insolently
Quae autem libidini subiecta sunt, ea sic definiuntur, 21
what however to-lust subjected are those so are-defined
ut ira sit libido poeniendi eius qui videatur laesisse
that anger is lust for-punishing him who seems to-have-hurt

iniuria, excandescentia autem sit ira nascens et modo
wrongfully wrath however is anger being-born and just
existens, quae θύμωσις Graece dicitur, odium ira inveterata,
arising which an-angering in-Greek is-called hatred anger grown-old
inimicitia ira ulciscendi tempus observans, discordia ira
enmity anger for-avenging the-time watching discord anger
acerbior intimo animo et corde concepta, indigentia
more-bitter in-the-innermost soul and heart conceived want
libido inexplebilis, desiderium libido eius, qui nondum adsit,
lust insatiable longing lust him who not-yet is-present
videndi. Distinguunt illud etiam, ut libido sit earum rerum,
for-seeing they-distinguish this also that lust is of-those things
quae dicuntur de quodam aut quibusdam, quae κατηγορήματα
which are-said about someone or some which predicates
dialectici appellant, ut habere divitias, capere honores,
the-dialecticians call as to-have riches to-take honors
indigentia rerum ipsarum sit, ut honorum, ut pecuniae.
want of-things themselves is as of-honors as of-money
22 Omnium autem perturbationum fontem esse dicunt
of-all however disturbances the-spring to-be they-say
intemperantiam, quae est tota mente a recta ratione
intemperance which is with-the-whole mind from right reason
defectio sic aversa a praescriptione rationis, ut nullo
a-defection so turned-away from the-prescription of-reason that in-no
modo adpetitiones animi nec regi nec contineri queant.
way the-desires of-the-soul neither to-be-ruled nor to-be-restrained can
Quem ad modum igitur temperantia sedat adpetitiones et
what in manner then temperance calms desires and
efficit, ut eae rectae rationi pareant, conservatque considerata
brings-about that they to-right reason obey and-preserves considered
iudicia mentis, sic huic inimica intemperantia omnem animi
judgments of-the-mind so to-it hostile intemperance all of-the-soul

statum inflammat conturbat incitat, itaque et aegritudines et
the-state inflames disturbs rouses and-so both distresses and
metus et reliquae perturbationes omnes gignuntur ex ea.
fears and the-remaining disturbances all are-born from it
Quem ad modum, cum sanguis corruptus est aut pituita
what in manner when the-blood corrupted is or phlegm
redundat aut bilis, in corpore morbi aegrotationesque nascuntur,
overflows or bile in the-body diseases and-sicknesses are-born
sic pravarum opinionum conturbatio et ipsarum inter se
so of-depraved opinions the-confusion and of-themselves among themselves
repugnantia sanitate spoliat animum morbisque perturbat;
the-conflict of-health despoils the-soul and-with-diseases disturbs

X · DISEASES AND INFIRMITIES

From the disturbances come first diseases, the Greek nosemata, with their opposite aversions, then infirmities, arrostemata, with theirs. The Stoics, and Chrysippus above all, spend too much labor comparing diseases of the body with those of the mind; M. will leave that and treat what matters.

ex perturbationibus autem primum morbi conficiuntur, quae 23
from disturbances however first diseases are-produced which
vocant illi νοσήματα, eaque quae sunt eis morbis
call they diseases and-those-things which are to-those diseases
contraria, quae habent ad res certas vitiosam offensionem
contrary which have toward things certain a-faulty aversion
atque fastidium, deinde aegrotationes, quae appellantur a
and loathing then sicknesses which are-called by
Stoicis ἀρρωστήματα, hisque item oppositae contrariae
the-Stoics sicknesses and-to-these likewise opposed contrary
offensiones. Hoc loco nimium operae consumitur a Stoicis,
aversions in-this place too-much of-effort is-spent by the-Stoics

maxime a Chrysippo, dum morbis corporum comparatur
most by Chrysippus while to-the-diseases of-bodies is-compared
morborum animi similitudo; qua oratione praetermissa minime
of-the-diseases of-the-soul the-likeness which discourse passed-over least
necessaria ea, quae rem continent, pertractemus.
necessary those-things which the-matter contain let-us-handle

XI · AVARICE AND ITS OPPOSITES

A disturbance is always in motion; when its heat settles into the veins and marrow it becomes a disease and an infirmity. Money desired without Socrates' medicine becomes avarice; so with love of glory and of women. Their opposites arise from fear: hatred of women, as in Atilius' Misogynist, Timon's hatred of mankind, and inhospitality. An infirmity is a vehement, deep-rooted opinion that something not worth seeking is greatly worth seeking.

24 Intellegatur igitur perturbationem iactantibus se
let-it-be-understood then disturbance with-tossing themselves
opinionibus inconstanter et turbide in motu esse semper; cum
opinions inconstantly and turbulently in motion to-be always when
autem hic fervor concitatioque animi inveteravit et tamquam in
however this ferment and-agitation of-the-soul has-grown-old and as-it-were in
venis medullisque insedit, tum exsistit et morbus et aegrotatio
the-veins and-marrow has-settled then arises both disease and sickness
et offensiones eae, quae sunt eis morbis aegrotationibusque
and aversions those which are to-those diseases and-sicknesses
contrariae. Haec, quae dico, cogitatione inter se differunt,
contrary these which I-mean in-thought among themselves differ
re quidem copulata sunt, eaque oriuntur ex libidine et ex
in-fact indeed linked they-are and-they arise from lust and from
laetitia. Nam cum est concupita pecunia nec adhibita continuo
joy for when is desired money nor applied at-once

ratio quasi quaedam Socratica medicina, quae sanaret eam
reason as-it-were a-certain Socratic medicine which might-heal that
cupiditatem, permanat in venas et inhaeret in visceribus illud
craving it-spreads into the-veins and clings in the-entrails that
malum, existitque morbus et aegrotatio, quae evelli
evil and-arises a-disease and sickness which to-be-plucked-out
inveterata non possunt, eique morbo nomen est avaritia;
grown-old not can and-to-that disease the-name is avarice
similiterque ceteri morbi, ut gloriae cupiditas, ut mulierositas, 25
and-likewise the-other diseases as of-glory the-craving as women-craziness
ut ita appellem eam quae Graece φιλογυνία dicitur, ceterique
that so I-may-call it which in-Greek woman-love is-called and-the-other
similiter morbi aegrotationesque nascuntur. Quae autem
similarly diseases and-sicknesses are-born what however
sunt his contraria, ea nasci putantur a metu, ut
are to-these contrary those to-be-born are-thought from fear as
odium mulierum, quale in μισογύνῳ Atilii est, ut in
hatred of-women such-as in the-woman-hater of-Atilius is as against
hominum universum genus, quod accepimus de Timone
of-men the-whole race which we-have-received about Timon
qui μισάνθρωπος appellatur, ut inhospitalitas est: quae omnes
who man-hater is-called as inhospitality is which all
aegrotationes animi ex quodam metu nascuntur earum
sicknesses of-the-soul from a-certain fear are-born of-those
rerum quas fugiunt et oderunt.
things which they-flee and hate
Definiunt autem animi aegrotationem opinationem vehementem 26
they-define however of-the-soul a-sickness an-opinion vehement
de re non expetenda, tamquam valde expetenda sit,
about a-thing not to-be-sought as-though greatly to-be-sought it-be
inhaerentem et penitus insitam. Quod autem nascitur ex
clinging and deeply implanted what however is-born from

offensione, ita definiunt: opinionem vehementem de re non
aversion so they-define an-opinion vehement about a-thing not
fugienda inhaerentem et penitus insitam tamquam fugienda;
to-be-shunned clinging and deeply implanted as-though to-be-shunned
haec autem opinatio est iudicatio se scire, quod nesciat.
this however opinion is a-judging oneself to-know what one-knows-not
Aegrotationi autem talia quaedam subiecta sunt: avaritia,
to-sickness however such certain-things subjected are avarice
ambitio, mulierositas, pervicacia, ligurritio, vinulentia, cuppedia,
ambition women-craziness obstinacy gluttony drunkenness love-of-dainties
et si qua similia. Est autem avaritia opinatio vehemens de
and if any similar is however avarice an-opinion vehement about
pecunia, quasi valde expetenda sit, inhaerens et penitus
money as-if greatly to-be-sought it-be clinging and deeply
insita, similisque est eiusdem generis definitio reliquarum.
implanted and-similar is of-the-same kind the-definition of-the-rest

XII · PRONENESS TO DISTURBANCE

Aversions are defined likewise: inhospitality is a deep-rooted opinion that a guest is to be shunned, and so the hatred of women in Hippolytus and of mankind in Timon. As some bodies are prone to colds or colic, some minds are prone to fear or to other disturbances; so anxiety differs from anguish and irascibility from anger, as drunkenness from habitual drinking and being a lover from being in love.

27 Offensionum autem definitiones sunt eius modi, ut
of-aversions however the-definitions are of-this kind that
inhospitalitas sit opinio vehemens valde fugiendum esse
inhospitality is an-opinion vehement greatly to-be-shunned to-be
hospitem, eaque inhaerens et penitus insita; similiterque
a-guest and-that clinging and deeply implanted and-similarly

definitur et mulierum odium, ut Hippolyti, et, ut Timonis,
is-defined both of-women hatred as Hippolytus' and as Timon's
generis humani.
of-the-race human
Atque ut ad valetudinis similitudinem veniamus eaque
and that to of-health the-likeness we-may-come and-that
conlatione utamur aliquando, sed parcius quam solent
comparison we-may-use sometimes but more-sparingly than are-wont
Stoici: ut sunt alii ad alios morbos procliviores (itaque
the-Stoics as are some to other diseases more-prone and-so
dicimus gravedinosos quosdam, quosdam torminosos, non
we-call head-cold-prone some some colic-prone not
quia iam sint, sed quia saepe), sic alii ad metum, alii ad
because now they-are but because often so some to fear others to
aliam perturbationem; ex quo in aliis anxietas, unde anxii,
another disturbance from which in some anxiety whence the-anxious
in aliis iracundia dicitur. Quae ab ira differt, estque
in others irascibility is-spoken-of which from anger differs and-is
aliud iracundum esse, aliud iratum, ut differt anxietas ab
one-thing irascible to-be another angry as differs anxiety from
angore (neque enim omnes anxii, qui anguntur aliquando,
anguish nor for all anxious who are-anguished sometimes
nec, qui anxii, semper anguntur), ut inter ebrietatem et
nor who anxious always are-anguished as between drunkenness and
ebriositatem interest, aliudque est amatorem esse, aliud
drunkard's-habit there-is-a-difference and-one-thing is lover to-be another
amantem. Atque haec aliorum ad alios morbos proclivitas
one-in-love and this of-some to other diseases proneness
late patet; nam pertinet ad omnes perturbationes;
widely extends for it-pertains to all disturbances

Proneness to good things may be called aptitude, to bad, liability. Disease is the corruption of the whole body, infirmity disease with weakness, defect a disagreement of the parts; in the mind disease and infirmity differ only in thought, while viciousness is a state inconsistent with itself. Diseases are parts of viciousness, but disturbances, being in motion, perhaps are not. The mind has health too, the harmony of its judgments, which is virtue and found only in the wise.

28 in multis etiam vitiis apparet, sed nomen res non habet.
in many also vices it-appears but a-name the-thing not has
Ergo et invidi et malivoli et timidi et misericordes,
therefore both the-envious and the-malicious and the-timid and the-pitying
quia proclives ad eas perturbationes, non quia semper,
because prone to those disturbances not because always
feruntur. Haec igitur proclivitas ad suum quodque genus a
they-are-carried this then proneness to its-own each kind from
similitudine corporis aegrotatio dicatur, dum ea intellegatur
the-likeness of-the-body sickness let-it-be-called provided it be-understood
ad aegrotandum proclivitas. Sed haec in bonis rebus, quod
to being-sick proneness but this in good things because
alii ad alia bona sunt aptiores, facilitas nominetur, in malis
some to other goods are more-apt facility let-it-be-named in evil
proclivitas, ut significet lapsionem, in neutris habeat
proneness that it-may-signify falling in neutral(-things) let-it-have
superius nomen. Quo modo autem in corpore est morbus,
the-former name in-what way however in the-body there-is disease
est aegrotatio, est vitium, sic in animo. Morbum appellant
there-is sickness there-is defect so in the-soul disease they-call
totius corporis corruptionem, aegrotationem morbum cum
of-the-whole body the-corruption sickness disease with

imbecillitate, vitium, cum partes corporis inter se
weakness defect when the-parts of-the-body among themselves
dissident, ex quo pravitas membrorum, distortio, deformitas.
disagree from which depravity of-limbs distortion deformity
Itaque illa duo, morbus et aegrotatio, ex totius valetudinis 29
and-so those two disease and sickness from of-the-whole health
corporis conquassatione et perturbatione gignuntur, vitium
of-the-body a-shattering and disturbance are-born defect
autem integra valetudine ipsum ex se cernitur. Sed in animo
however with-whole health itself by itself is-discerned but in the-soul
tantum modo cogitatione possumus morbum ab aegrotatione
only merely by-thought we-can disease from sickness
seiungere, vitiositas autem est habitus aut adfectio in tota
separate viciousness however is a-habit or disposition in the-whole
vita inconstans et a se ipsa dissentiens. Ita fit,
life inconstant and from itself it-itself disagreeing so it-comes-about
ut in altera corruptione opinionum morbus efficiatur et
that in one by-corruption of-opinions disease is-produced and
aegrotatio, in altera inconstantia et repugnantia. Non
sickness in the-other inconstancy and conflict not
enim omne vitium paris habet dissensiones, ut eorum, qui
for every vice equal has disagreements as of-those who
non longe a sapientia absunt, adfectio est illa quidem
not far from wisdom are-distant the-disposition is that indeed
discrepans sibi ipsa, dum est insipiens, sed non distorta nec
disagreeing with-itself itself while it-is unwise but not distorted nor
prava. Morbi autem et aegrotationes partes sunt vitiositatis,
depraved diseases however and sicknesses parts are of-viciousness
sed perturbationes sintne eiusdem partes, quaestio est.
but disturbances whether-they-be of-the-same parts a-question it-is

30 Vitia enim adfectiones sunt manentes, perturbationes autem
vices for dispositions are lasting disturbances however
moventes, ut non possint adfectionum manentium partes
moving so-that not they-can of-dispositions lasting parts
esse. Atque ut in malis attingit animi naturam corporis
be and as in evils touches the-soul's nature the-body's
similitudo, sic in bonis. Sunt enim in corpore praecipua,
likeness so in goods there-are for in the-body chief
valetudo, vires, pulchritudo, firmitas, velocitas, sunt item in
health strength beauty firmness swiftness there-are likewise in
animo. Ut enim corporis temperatio, cum ea congruunt
the-soul as for of-the-body tempering when those-things agree
inter se e quibus constamus, sanitas, sic animi dicitur,
among themselves of which we-consist health so of-the-soul it-is-called
cum eius iudicia opinionesque concordant, eaque animi
when its judgments and-opinions agree and-that of-the-soul
est virtus, quam alii ipsam temperantiam dicunt esse, alii
is virtue which some itself temperance say to-be others
obtemperantem temperantiae praeceptis et eam subsequentem
obeying temperance's precepts and it following
nec habentem ullam speciem suam, sed sive hoc sive
nor having any form of-its-own but whether this or
illud sit, in solo esse sapiente. Est autem quaedam animi
that it-be in alone to-be the-wise-man there-is however a-certain of-the-soul
sanitas, quae in insipientem etiam cadat, cum curatione
health which onto the-unwise-man even may-befall when by-the-cure
medicorum conturbatio mentis aufertur.
of-doctors the-disturbance of-the-mind is-removed

The mind has beauty in the evenness and firmness of its judgments, strength, and speed of wit. Unlike bodies, strong minds cannot be attacked by disease, and the mind's diseases come only from scorning reason, so they are found only in men, not beasts. Clever minds, like Corinthian bronze, fall ill slowly and recover quickly, and do not fall into savage passions. That is what the Stoics call logic; the discussion, having sailed out from its rocks, holds to the rest of its course, and A. waits for the sails.

Et ut corporis est quaedam apta figura membrorum cum 31
and as of-the-body there-is a-certain apt shape of-the-limbs with
coloris quadam suavitate eaque dicitur pulchritudo, sic in
of-color a-certain sweetness and-that is-called beauty so in
animo opinionum iudiciorumque aequabilitas et constantia cum
the-soul of-opinions and-judgments evenness and constancy with
firmitate quadam et stabilitate virtutem subsequens aut virtutis
firmness a-certain and stability virtue following or of-virtue
vim ipsam continens pulchritudo vocatur. Itemque viribus
the-force itself containing beauty is-called and-likewise to-the-strength
corporis et nervis et efficacitati similes similibus quoque
of-the-body and sinews and efficacy similar by-similar also
verbis animi vires nominantur. Velocitas autem corporis
words of-the-soul the-strengths are-named swiftness however of-the-body
celeritas appellatur, quae eadem ingenii etiam laus habetur
speed is-called which the-same of-the-intellect also a-praise is-held
propter animi multarum rerum brevi tempore percursionem.
because-of the-soul's of-many things in-brief time running-through
Illud animorum corporumque dissimile, quod animi valentes
this of-souls and-of-bodies unlike that souls strong
morbo temptari non possunt, corpora possunt; sed corporum
by-disease to-be-assailed not can bodies can but of-bodies

offensiones sine culpa accidere possunt, animorum non item,
the-mishaps without fault to-happen can of-souls not likewise
quorum omnes morbi et perturbationes ex aspernatione rationis
whose all diseases and disturbances from spurning of-reason
eveniunt. Itaque in hominibus solum existunt; nam bestiae
come-about and-so in men alone they-arise for beasts
simile quiddam faciunt, sed in perturbationes non incidunt.
similar something do but into disturbances not they-fall
32 Inter acutos autem et inter hebetes interest, quod
between the-acute however and between the-dull there-is-a-difference that
ingeniosi, ut aes Corinthium in aeruginem, sic illi in
the-clever as bronze Corinthian into rust so they into
morbum et incidunt tardius et recreantur ocius, hebetes
disease both fall more-slowly and recover more-quickly the-dull
non item. Nec vero in omnem morbum ac perturbationem
not likewise nor indeed into every disease and disturbance
animus ingeniosi cadit; †non enim multa ecferata et
the-soul of-the-clever falls not [?] for many-things savage and
inmania; quaedam autem humanitatis quoque habent primam
monstrous some however of-humanity also have the-first
speciem, ut misericordia, aegritudo, metus. Aegrotationes
appearance as pity distress fear sicknesses
autem morbique animorum difficilius evelli posse
however and-diseases of-souls with-more-difficulty to-be-plucked-out to-be-able
putantur quam summa illa vitia, quae virtutibus sunt
are-thought than the-highest those vices which to-virtues are
contraria. Morbis enim manentibus vitia sublata esse possunt,
contrary with-diseases for remaining vices removed to-be can
quia non tam celeriter sanantur, quam illa tolluntur.
because not so quickly they-are-healed as those are-removed

Habes ea quae de perturbationibus enucleate disputant 33
you-have those-things which about disturbances in-detail argue
Stoici, quae λογικά appellant, quia disseruntur subtilius. Ex
the-Stoics which logical they-call because they-are-discussed more-subtly from
quibus quoniam tamquam ex scrupulosis cotibus enavigavit
which since as-it-were from rugged reefs has-sailed-out
oratio, reliquae disputationis cursum teneamus, modo
the-speech of-the-remaining discussion the-course let-us-hold if-only
satis illa dilucide dixerimus pro rerum obscuritate.
enough those clearly we-have-said for of-the-things the-obscurity
A. Prorsus satis; sed si quae diligentius erunt cognoscenda,
absolutely enough but if any more-carefully shall-be to-be-learned
quaeremus alias, nunc vela, quae modo dicebas,
we-shall-ask another-time now the-sails which just-now you-spoke-of
expectamus et cursum.
we-await and the-course

XV · VIRTUE AND VICIOUSNESS

Virtue is a constant and consistent disposition of the mind, praiseworthy in itself apart from advantage, from which spring honorable wills, judgments, and acts; it may be called right reason. Its opposite is viciousness, the Greek kakia, from which spring the disturbances, turbulent movements hostile to reason and calm; they bring anxious griefs, weaken the mind with fear, and inflame it with excessive desire.

Quando, ut aliis locis de virtute et diximus et saepe 34
since as in-other places about virtute both we-have-spoken and often
dicendum erit (pleraeque enim quaestiones, quae ad vitam
to-be-spoken it-will-be most for questions which to life
moresque pertinent, a virtutis fonte ducuntur) quando igitur
and-morals pertain from of-virtue the-spring are-drawn since then

virtus est adfectio animi constans conveniensque, laudabiles
virtue is a-disposition of-the-soul constant and-consistent praiseworthy
efficiens eos, in quibus est, et ipsa per se sua sponte
making those in whom it-is and itself by itself of-its-own accord
separata etiam utilitate laudabilis, ex ea proficiscuntur
separated even from-advantage praiseworthy from it proceed
honestae voluntates sententiae actiones omnisque recta ratio
honorable wills opinions actions and-all right reason
(quamquam ipsa virtus brevissume recta ratio dici potest).
although itself virtue most-briefly right reason to-be-called can
Huius igitur virtutis contraria est vitiositas (sic enim malo quam
of-this then virtue the-contrary is viciousness so for I-prefer than
malitiam appellare eam quam Graeci κακίαν appellant; nam
malice to-call that which the-Greeks vice call for
malitia certi cuiusdam vitii nomen est, vitiositas omnium);
malice of-a-certain particular vice the-name is viciousness of-all
ex qua concitantur perturbationes, quae sunt, ut paulo ante
from which are-roused disturbances which are as a-little before
diximus, turbidi animorum concitatique motus, aversi a
we-said turbulent of-souls and-roused motions turned-away from
ratione et inimicissimi mentis vitaeque tranquillae. Inportant
reason and most-hostile to-the-mind and-to-life tranquil they-bring
enim aegritudines anxias atque acerbas animosque adfligunt et
for distresses anxious and bitter and-souls they-afflict and
debilitant metu; iidem inflammant adpetitione nimia, quam
weaken with-fear the-same inflame with-desire excessive which
tum cupiditatem tum libidinem dicimus, inpotentiam quandam
now craving now lust we-call an-ungovernedness a-certain
animi a temperantia et moderatione plurimum dissidentem.
of-the-soul from temperance and moderation most disagreeing

Desire, gaining what it wanted, exults beyond all measure, and virtue alone cures these ills. Nothing is more wretched and ugly than a man prostrate with grief, and next to him the man who hangs in fear of an approaching evil, like Tantalus with the rock above him in the underworld, the common punishment of folly. Desire and empty joy are close to madness. The frugal man, in the proverb, does all things rightly, as the Stoics say of the wise.

Quae si quando adepta erit id quod ei fuerit 35
which if ever gained it-shall-have that which by-it has-been
concupitum, tum ecferetur alacritate, ut 'nihil ei
desired then it-will-be-carried-away with-eagerness so-that nothing to-it
constet', quod agat, ut ille, qui 'voluptatem animi nimiam
is-consistent of-what it-does as he who pleasure of-the-soul excessive
summum esse errorem' arbitratur. Eorum igitur malorum
the-highest to-be error thinks of-those then evils
in una virtute posita sanatio est. Quid autem est non
in sole virtue placed the-healing is what however is not
miserius solum, sed foedius etiam et deformius quam
more-wretched only but fouler also and more-deformed than
aegritudine quis adflictus debilitatus iacens? Cui miseriae
by-distress one afflicted weakened lying-low to-which wretchedness
proxumus est is qui adpropinquans aliquod malum metuit
nearest is he who approaching some evil fears
exanimatusque pendet animi. Quam vim mali significantes
and-in-dismay hangs in-mind which force of-evil signifying
poëtae impendere apud inferos saxum Tantalo faciunt
the-poets to-hang-over among those-below a-rock for-Tantalus make

ob scelera animique inpotentiam et superbiloquentiam.
because-of (his)-crimes and-the-soul's ungovernedness and boastful-talk

Ea communis poena stultitiae est. Omnibus enim, quorum
that the-common penalty of-folly is to-all for whose
mens abhorret a ratione, semper aliqui talis terror impendet.
mind shrinks from reason always some such terror hangs-over
36 Atque ut haec tabificae mentis perturbationes sunt, aegritudinem
and as these of-a-wasting mind the-disturbances are distress
dico et metum, sic hilariores illae, cupiditas avide semper
I-mean and fear so more-cheerful those craving greedily always
aliquid expetens et inanis alacritas, id est laetitia gestiens,
something seeking and empty eagerness that is joy exulting
non multum differunt ab amentia. Ex quo intellegitur,
not much differ from madness from which it-is-understood
qualis ille sit, quem tum moderatum, alias modestum
of-what-sort he is whom now moderate at-other-times modest
tum temperantem, alias constantem continentemque
now temperate at-other-times constant and-continent
dicimus; non numquam haec eadem vocabula ad frugalitatis
we-call not never these same words to of-frugality
nomen tamquam ad caput referre volumus. Quodnisi eo
the-name as-it-were to the-head to-refer we-wish but-unless by-that
nomine virtutes continerentur, numquam ita pervolgatum
name the-virtues were-contained never so widespread
illud esset, ut iam proverbii locum obtineret, 'hominem
that-saying would-be that now of-a-proverb the-place it-held a-man
frugi omnia recte facere'. Quod idem cum Stoici de sapiente
thrifty all-things rightly to-do which same when the-Stoics about the-wise-man
dicunt, nimis admirabiliter nimisque magnifice dicere videntur.
say too wonderfully and-too grandly to-speak they-seem

The calm man whom grief does not waste, fear break, desire inflame, or empty joy melt is the wise and happy man we seek, to whom no human thing seems great, since he knows all eternity and the universe and nothing comes upon him unforeseen. The Peripatetics' moderate disturbances are soft and spineless: can there be a measure in vice? Rupilius died of grief at his brother's defeat, and griefs added one to one would become unbearable.

Ergo hic, quisquis est, qui moderatione et constantia 37
therefore this-man whoever is who by-moderation and constancy
quietus animo est sibique ipse placatus, ut nec
quiet in-soul is and-with-himself himself at-peace so-that neither
tabescat molestiis nec frangatur timore nec sitienter quid
he-wastes with-troubles nor is-broken by-fear nor thirstily something
expetens ardeat desiderio nec alacritate futtili gestiens
seeking burns with-longing nor with-eagerness futile exulting
deliquescat, is est sapiens quem quaerimus, is est
melts-away he is the-wise-man whom we-seek he is
beatus, cui nihil humanarum rerum aut intolerabile ad
happy to-whom nothing of-human things either unbearable for
demittendum animum aut nimis laetabile ad ecferendum
lowering the-soul or too joyful for carrying-it-away
videri potest. Quid enim videatur ei magnum in rebus
to-seem can what for should-seem to-him great in things
humanis, cui aeternitas omnis totiusque mundi nota
human to-whom eternity all and-of-the-whole world known
sit magnitudo? Nam quid aut in studiis humanis aut in
is the-greatness for what either in pursuits human or in
tam exigua brevitate vitae magnum sapienti videri potest,
so scanty a-brevity of-life great to-the-wise-man to-seem can

qui semper animo sic excubat, ut ei nihil inprovisum
who always in-soul so keeps-watch that to-him nothing unforeseen
accidere possit, nihil inopinatum, nihil omnino novum?
to-happen can nothing unexpected nothing at-all new
38 Atque idem ita acrem in omnis partis aciem intendit, ut
and the-same so keen in all directions the-sight directs that
semper videat sedem sibi ac locum sine molestia atque
always he-sees a-seat for-himself and a-place without trouble and
angore vivendi, ut, quemcumque casum fortuna invexerit,
anguish of-living that whatever chance fortune has-brought-in
hunc apte et quiete ferat. Quod qui faciet, non aegritudine
this aptly and quietly he-may-bear which who will-do not from-distress
solum vacabit, sed etiam perturbationibus reliquis omnibus.
only will-be-free but also from-disturbances the-remaining all
His autem vacuus animus perfecte atque absolute beatos
from-these however free the-soul perfectly and completely happy
efficit, idemque concitatus et abstractus ab integra certaque
makes-men and-the-same roused and drawn-away from whole and-sure
ratione non constantiam solum amittit, verum etiam sanitatem.
reason not constancy only loses but also health
Quocirca mollis et enervata putanda est Peripateticorum
wherefore soft and enervated to-be-thought is of-the-Peripatetics
ratio et oratio, qui perturbari animos necesse dicunt
the-reasoning and speech who to-be-disturbed souls necessary say
esse, sed adhibent modum quendam, quem ultra progredi
to-be but apply a-measure certain which beyond to-go
non oporteat.
not it-behooves
39 Modum tu adhibes vitio? An vitium nullum est non parere
a-measure you apply to-vice or vice none is not to-obey
rationi? An ratio parum praecipit nec bonum illud esse,
reason or reason too-little teaches neither good that to-be

quod aut cupias ardenter aut adeptus ecferas te
which either you-crave ardently or having-gained you-carry-away yourself
insolenter, nec porro malum, quo aut oppressus iaceas aut,
insolently nor again evil by-which either crushed you-lie or
ne opprimare, mente vix constes? Eaque omnia aut nimis
lest you-be-crushed in-mind hardly you-stand-firm and-those all either too
tristia aut nimis laeta errore fieri, qui error stultis
sad or too glad by-error to-come-about which error for-fools
extenuetur die, ut, cum res eadem maneat, aliter ferant
is-thinned by-time so-that when the-thing the-same remains otherwise they-bear
inveterata aliter recentia, sapientis ne attingat quidem omnino?
grown-old otherwise fresh the-wise not touches even at-all
Etenim quis erit tandem modus iste? Quaeramus enim modum 40
for what will-be pray measure that let-us-seek for the-measure
aegritudinis, in qua operae plurimum ponitur. Aegre tulisse
of-distress in which of-effort most is-spent ill to-have-borne
P. Rupilium fratris repulsam consulatus scriptum apud
Publius Rupilius his-brother's defeat for-the-consulship written in
Fannium est. Sed tamen transisse videtur modum, quippe
Fannius it-is but still to-have-passed he-seems the-measure since
qui ob eam causam a vita recesserit; moderatius igitur
who for that cause from life withdrew more-moderately then
ferre debuit. Quid, si, cum id ferret modice, mors
to-bear he-ought what if when that he-was-bearing moderately the-death
liberorum accessisset? 'Nata esset aegritudo nova, sed
of-his-children had-been-added born would-have-been a-distress new but
ea modica.' Magna tamen facta esset accessio. Quid,
it moderate great still made would-have-been the-addition what
si deinde dolores graves corporis, si bonorum amissio,
if then pains heavy of-the-body if of-goods the-loss

si caecitas, si exilium? Si pro singulis malis aegritudines
if blindness if exile if for single evils distresses
accederent, summa ea fieret, quae non sustineretur.
were-added a-sum that would-become which not could-be-sustained

XVIII · MODERATE VICE IS STILL VICE

To seek a measure for vice is like thinking a man leaping from Leucas can stop where he likes. What is ruinous when grown is vicious when born; once reason is left, the disturbances drive themselves on and find no stopping place. To approve moderate disturbances is to approve moderate injustice, cowardice, or intemperance. And the Peripatetics call these disturbances not only natural but useful gifts of nature.

41 Qui modum igitur vitio quaerit, similiter facit, ut si posse
who a-measure then for-vice seeks similarly does as if to-be-able
putet eum qui se e Leucata praecipitaverit sustinere
he-should-think him who himself from Leucas has-thrown-headlong to-stop
se, cum velit. Ut enim id non potest, sic animus
himself when he-wishes as for that not can so the-soul
perturbatus et incitatus nec cohibere se potest nec,
disturbed and roused neither restrain itself can nor
quo loco vult, insistere. Omninoque, quae crescentia
at-what place it-wishes stand-still and-altogether what-things growing
perniciosa sunt, eadem sunt vitiosa nascentia;
ruinous are the-same are vicious being-born
42 aegritudo autem ceteraeque perturbationes amplificatae certe
distress however and-the-other disturbances amplified certainly
pestiferae sunt: igitur etiam susceptae continuo in magna
pestilent are therefore also taken-on at-once in great
pestis parte versantur. Etenim ipsae se impellunt,
of-the-plague part they-move for they-themselves themselves drive

ubi semel a ratione discessum est, ipsaque sibi
when once from reason departed it-has-been and-itself to-itself
inbecillitas indulget in altumque provehitur imprudens nec
weakness indulges into and-the-deep is-carried unawares nor
reperit locum consistendi. Quam ob rem nihil interest,
finds a-place for-stopping which for reason nothing it-matters
utrum moderatas perturbationes adprobent an moderatam
whether moderate disturbances they-approve or moderate
iniustitiam, moderatam ignaviam, moderatam intemperantiam;
injustice moderate cowardice moderate intemperance
qui enim vitiis modum apponit, is partem suscipit vitiorum;
who for to-vices a-measure sets he a-part takes-on of-vices
quod cum ipsum per se odiosum est, tum eo molestius,
which both itself by itself hateful is and by-that more-troublesome
quia sunt in lubrico incitataque semel proclivi labuntur
because they-are on slippery-ground and-roused once on-a-slope they-slide
sustinerique nullo modo possunt.
and-to-be-held-back in-no way can
Quid, quod iidem Peripatetici perturbationes istas, quas
what of-the-fact-that the-same Peripatetics disturbances those which
nos extirpandas putamus, non modo naturalis esse dicunt,
we to-be-rooted-out think not only natural to-be say
sed etiam utiliter a natura datas?
but also usefully by nature given

They praise anger as the whetstone of courage: without it a soldier's reasoning is feeble, no command is stern, no orator persuasive, and a man who cannot be angry is no man. Desire too is useful, since no one does anything well without it: Themistocles could not sleep for Miltiades' trophies, Demosthenes grieved if craftsmen rose before him, and Pythagoras, Democritus, and Plato traveled the world from a burning desire to learn.

43 Quorum est talis oratio: primum multis verbis iracundiam
whose is such the-speech first with-many words anger
laudant, cotem fortitudinis esse dicunt, multoque et in
they-praise the-whetstone of-fortitude to-be they-say and-much both against
hostem et in inprobum civem vehementiores iratorum
the-enemy and against a-wicked citizen more-vehement of-the-angry
impetus esse, levis autem ratiunculas eorum, qui ita
the-onsets to-be light however the-little-reasonings of-those who so
cogitarent: 'proelium rectum est hoc fieri, convenit dimicare
might-think the-battle right is this to-be-done it-befits to-fight
pro legibus, pro libertate, pro patria'; haec nullam habent
for the-laws for liberty for country these-things no have
vim, nisi ira excanduit fortitudo. Nec vero de bellatoribus
force unless by-anger has-blazed-up fortitude nor indeed about warriors
solum disputant: imperia severiora nulla esse putant sine aliqua
only do-they-argue commands more-severe none to-be they-think without some
acerbitate iracundiae; oratorem denique non modo accusantem,
sharpness of-anger the-orator lastly not only accusing
sed ne defendentem quidem probant sine aculeis iracundiae,
but not defending even do-they-approve without the-stings of-anger
quae etiamsi non adsit, tamen verbis atque motu simulandam
which even-if not it-be-present still by-words and gesture to-be-feigned
arbitrantur, ut auditoris iram oratoris incendat actio. Virum
they-think so-that the-hearer's anger the-orator's may-kindle delivery a-man

denique videri negant qui irasci nesciat, eamque, quam
lastly to-seem they-deny who to-be-angry knows-not and-that which
lenitatem nos dicimus, vitioso lentitudinis nomine appellant.
gentleness we call with-the-faulty of-sluggishness name they-call
Nec vero solum hanc libidinem laudant (est enim ira, 44
nor indeed only this lust they-praise is for anger
ut modo definivi, ulciscendi libido), sed ipsum illud genus
as just-now I-defined of-avenging the-lust but itself that kind
vel libidinis vel cupiditatis ad summam utilitatem esse
either of-lust or of-craving for the-highest usefulness to-be
dicunt a natura datum; nihil enim quemquam nisi quod
they-say by nature given nothing for anyone except what
lubeat praeclare facere posse. Noctu ambulabat in publico
pleases splendidly to-do to-be-able by-night used-to-walk in public
Themistocles, cum somnum capere non posset, quaerentibusque
Themistocles when sleep to-take not he-could and-to-those-asking
respondebat Miltiadis tropaeis se e somno suscitari.
he-answered by-Miltiades' trophies himself from sleep to-be-roused
Cui non sunt auditae Demosthenis vigiliae? Qui dolere
to-whom not have-been heard-of Demosthenes' night-watches who to-grieve
se aiebat, si quando opificum antelucana victus esset
himself said if ever by-the-craftsmen's before-dawn outdone he-had-been
industria. Philosophiae denique ipsius principes numquam in
industry of-philosophy lastly itself the-leaders never in
suis studiis tantos progressus sine flagranti cupiditate facere
their studies such progress without blazing craving to-make
potuissent. Ultimas terras lustrasse Pythagoran Democritum
could-have the-farthest lands to-have-traversed Pythagoras Democritus
Platonem accepimus. Ubi enim quicquid esset quod disci
Plato we-have-received where for whatever was which to-be-learned

posset, eo veniendum iudicaverunt. Num putamus haec
could thither to-be-come they-judged surely-not we-think these-things
fieri sine summo cupiditatis ardore potuisse?
to-be-done without the-highest of-craving ardor to-have-been-able

XX · THE USES OF GRIEF AND FEAR

Grief too, they say, nature gave for good, so that men might feel rebuke and disgrace; as the father in Afranius says, so long as he feels some pain, let it be what pain it may. Pity moves us to help, rivalry and jealousy spur us, and without fear all care would vanish, which is greatest in those who fear the laws and disgrace. They would trim these feelings, not uproot them, and think the mean best in nearly everything.

45 Ipsam aegritudinem, quam nos ut taetram et inmanem beluam
itself distress which we as a-foul and monstrous beast
fugiendam diximus, non sine magna utilitate a natura dicunt
to-be-fled said not without great usefulness by nature they-say
constitutam, ut homines castigationibus reprehensionibus
established so-that men by-chastisements by-rebukes
ignominiis adfici se in delicto dolerent. Inpunitas
by-disgraces to-be-affected themselves in wrongdoing should-grieve impunity
enim peccatorum data videtur eis qui ignominiam et
for for-sins given seems to-those who disgrace and
infamiam ferunt sine dolore; morderi est melius conscientia.
infamy bear without pain to-be-bitten is better by-conscience
Ex quo est illud e vita ductum ab Afranio: nam cum
from which is that from life drawn by Afranius for when
dissolutus filius: 'heu me miserum!' Tum severus pater:
the-dissolute son alas me wretched then the-severe father
'dum modo doleat aliquid, doleat quidlubet.'
so-long-as only he-grieve something let-him-grieve anything-he-likes

Reliquas quoque partis aegritudinis utilis esse dicunt, 46
the-remaining also parts of-distress useful to-be they-say
misericordiam ad opem ferendam et hominum indignorum
pity for help to-be-brought and of-men undeserving
calamitates sublevandas; ipsum illud aemulari obtrectare non
calamities to-be-relieved itself that to-emulate to-disparage not
esse inutile, cum aut se non idem videat consecutum,
to-be useless when either himself not the-same he-sees to-have-attained
quod alium, aut alium idem, quod se; metum vero si qui
as another or another the-same as himself fear indeed if one
sustulisset, omnem vitae diligentiam sublatam fore, quae
had-removed all of-life carefulness removed to-be-going-to-be which
summa esset in eis qui leges, qui magistratus, qui paupertatem,
highest was in those who the-laws who magistrates who poverty
qui ignominiam, qui mortem, qui dolorem timerent. Haec
who disgrace who death who pain feared these-things
tamen ita disputant, ut resecanda esse fateantur, evelli
still so they-argue that to-be-cut-back to-be they-confess to-be-plucked-out
penitus dicant nec posse nec opus esse et in omnibus
deeply they-say neither to-be-able nor needful to-be and in all
fere rebus mediocritatem esse optumam existiment. Quae
almost things the-mean to-be best they-think which
cum exponunt, nihilne tibi videntur an aliquid dicere?
when they-set-out nothing-whether to-you they-seem or something to-say
A. Mihi vero dicere aliquid, itaque expecto, quid ad ista.
to-me indeed to-say something and-so I-await what to those-things
M. Reperiam fortasse, sed illud ante: videsne, quanta fuerit
I-shall-find perhaps but this before do-you-see how-great was
apud Academicos verecundia?
among the-Academics modesty

The Academics leave the Stoics to answer the Peripatetics and seek only the probable. Zeno's definition stands: a disturbance is a movement turned from reason and against nature. Must a brave man rage to be brave? That is a gladiator's courage, like Lucilius' Pacideianus, who fights in hatred and anger; yet even gladiators often meet calmly, and Homer's Ajax advanced cheerfully to fight Hector.

47 Plane enim dicunt, quod ad rem pertineat: Peripateticis
plainly for they-say what to the-matter pertains to-the-Peripatetics
respondetur a Stoicis; digladientur illi per me licet,
it-is-answered by the-Stoics let-fight-it-out they through me it-is-allowed
cui nihil est necesse nisi, ubi sit illud, quod veri
to-whom nothing is necessary except where may-be that which of-truth
simillimum videatur, anquirere. Quid est igitur quod
most-like may-seem to-search-out what is then that-which
occurrat in hac quaestione, e quo possit attingi aliquid
presents-itself in this question from which can to-be-reached something
veri simile, quo longius mens humana progredi non
of-truth like than-which further the-mind human to-go-forward not
potest? Definitio perturbationis, qua recte Zenonem usum
can the-definition of-disturbance which rightly Zeno to-have-used
puto. Ita enim definit, ut perturbatio sit aversa a
I-think so for he-defines that a-disturbance is turned-away from
ratione contra naturam animi commotio, vel brevius, ut
reason against nature of-the-soul an-agitation or more-briefly that
perturbatio sit adpetitus vehementior, vehementior autem
a-disturbance is a-desire more-violent more-violent however
intellegatur is qui procul absit a naturae constantia.
be-understood that which far is-distant from nature's constancy

Quid ad has definitiones possint dicere? Atque haec 48
what against these definitions could-they say and these-things
pleraque sunt prudenter acuteque disserentium, illa quidem
mostly are prudently and-acutely of-men-discussing those-things indeed
ex rhetorum pompa: 'ardores animorum cotesque
from of-the-rhetoricians the-parade the-ardors of-souls and-the-whetstones
virtutum.' An vero vir fortis, nisi stomachari coepit,
of-virtues or indeed a-man brave unless to-be-angry he-has-begun
non potest fortis esse? Gladiatorium id quidem. Quamquam
not can brave be gladiatorial that indeed although
in eis ipsis videmus saepe constantiam: 'conlocuntur,
in those very we-see often constancy they-converse
congrediuntur, quaerunt aliquid, postulant,' ut magis placati
they-meet they-ask something they-demand so-that rather calmed
quam irati esse videantur, sed in illo genere sit sane
than angry to-be they-seem but in that kind let-be by-all-means
Pacideianus aliquis hoc animo, ut narrat Lucilius:
a-Pacideianus some with-this spirit as relates Lucilius

Occidam illum equidem et vincam, si id quaeritis, inquit.
I-will-kill him indeed and conquer if that you-ask he-says
Verum illud credo fore: in os prius accipiam ipse,
But this I-believe will-be in the-face first I-shall-receive myself
quam gladium in stomacho furi ac pulmonibus sisto.
than the-sword in the-belly of-the-thief and lungs I-plant
Odi hominem, iratus pugno, nec longius quicquam
I-hate the-man angry I-fight nor longer anything
nobis, quam dextrae gladium dum accommodet alter;
to-us than to-his-right-hand the-sword while fits the-other
usque adeo studio atque odio illius ecferor ira.
so far by-zeal and hatred of-him I-am-carried-away with-anger

At sine hac gladiatoria iracundia videmus progredientem apud
but without this gladiatorial anger we-see advancing in
Homerum Aiacem multa cum hilaritate, cum depugnaturus
Homer Ajax much with cheerfulness when about-to-fight-it-out
esset cum Hectore;
he-was with Hector

XXII · COURAGE WITHOUT RAGE

Ajax's advance cheered his friends and terrified the enemy, and he and Hector spoke courteously and fought without fury. Torquatus did not strip the Gaul in anger, nor Marcellus win at Clastidium by rage; Africanus, M. could swear, was not inflamed when he shielded Alliennius and stabbed his foe, though Brutus perhaps attacked Arruns from hatred of the tyrant. Did Hercules or Theseus fight the boar, the lion, or the bull in anger?

49 cuius, ut arma sumpsit, ingressio laetitiam attulit sociis,
whose as arms he-took-up the-advance joy brought to-his-comrades
terrorem autem hostibus, ut ipsum Hectorem, quem ad
terror however to-the-enemy so-that himself Hector what in
modum est apud Homerum, toto pectore trementem
manner it-is in Homer in-the-whole breast trembling
provocasse ad pugnam paeniteret. Atque hi conlocuti
to-have-challenged-(him) to the-fight repented and these having-conversed
inter se, prius quam manum consererent, leniter et quiete
among themselves before than hand they-joined gently and quietly
nihil ne in ipsa quidem pugna iracunde rabioseve fecerunt.
nothing not in the-very even fight angrily or-ravingly did
Ego ne Torquatum quidem illum, qui hoc cognomen invenit,
I not Torquatus even that-one who this surname found

iratum existimo Gallo torquem detraxisse, nec Marcellum
angry I-think from-the-Gaul the-torque to-have-pulled-off nor Marcellus
apud Clastidium ideo fortem fuisse, quia fuerit iratus.
at Clastidium for-that-reason brave to-have-been because he-was angry
De Africano quidem, quia notior est nobis propter 50
about Africanus indeed because better-known he-is to-us because-of
recentem memoriam, vel iurare possum non illum iracundia
recent memory even swear I-can not him by-anger
tum inflammatum fuisse, cum in acie M. Alliennium
then inflamed to-have-been when in the-line Marcus Alliennius
Paelignum scuto protexerit gladiumque hosti in
the-Paelignian with-his-shield he-protected and-the-sword to-the-enemy in
pectus infixerit. De L. Bruto fortasse dubitarim, an
the-breast he-fixed about Lucius Brutus perhaps I-might-doubt whether
propter infinitum odium tyranni ecfrenatius in Arruntem
because-of boundless hatred of-the-tyrant more-unbridledly on Arruns
invaserit; video enim utrumque comminus ictu cecidisse
he-rushed I-see for both at-close-quarters by-a-blow to-have-fallen
contrario. Quid igitur huc adhibetis iram? An fortitudo, nisi
opposite why then hither do-you-bring anger or fortitude unless
insanire coepit, impetus suos non habet? Quid? Herculem,
to-rave it-has-begun onsets its-own not has what Hercules
quem in caelum ista ipsa, quam vos iracundiam esse
whom into heaven that very which you anger to-be
vultis, sustulit fortitudo, iratumne censes conflixisse cum
wish raised fortitude angry-whether do-you-think to-have-fought with
Erymanthio apro aut leone Nemeaeo? An etiam Theseus
the-Erymanthian boar or the-lion Nemean or also Theseus
Marathonii tauri cornua conprehendit iratus? Vide ne
of-the-Marathonian bull the-horns seized angry see lest
fortitudo minime sit rabiosa sitque iracundia tota levitatis.
fortitude least be raving and-be anger wholly of-levity

There is no courage without reason; firm judgment that death, pain, and toil are to be despised is courage. Scipio Nasica was not angry with Gracchus when he called the citizens to follow him, nor was Cicero angry in anything he did bravely for the state. Anger, as Ennius said, is the beginning of madness: Homer's Achilles and Agamemnon are ugly with it, and it drove Ajax to madness and death. By that reasoning drunkenness and madness would be useful too.

51 Neque enim est ulla fortitudo, quae rationis est expers.
nor for is-there any fortitude which of-reason is without-share
'Contemnendae res humanae sunt, neglegenda mors est,
to-be-despised things human are to-be-disregarded death is
patibiles et dolores et labores putandi' haec cum
endurable both pains and toils to-be-thought these-things when
constituta sunt iudicio atque sententia, tum est robusta
established are by-judgment and opinion then is robust
illa et stabilis fortitudo, nisi forte, quae vehementer
that and stable fortitude unless perhaps what-things vehemently
acriter animose fiunt, iracunde fieri suspicamur. Mihi ne
keenly spiritedly are-done angrily to-be-done we-suspect to-me not
Scipio quidem ille pontufex maxumus, qui hoc Stoicorum
Scipio even that-one pontiff greatest who this of-the-Stoics
verum esse declaravit, numquam privatum esse sapientem,
true to-be declared never a-private-man to-be the-wise-man
iratus videtur fuisse Ti. Graccho tum, cum consulem
angry seems to-have-been Tiberius at-Gracchus then when the-consul
languentem reliquit atque ipse privatus, ut si consul esset,
hesitating he-left and himself a-private-man as if consul he-were
qui rem publicam salvam esse vellent, se sequi iussit.
those-who the-thing public safe to-be wished himself to-follow bade

Nescio, ecquid ipsi nos fortiter in re publica 52
I-know-not whether-anything ourselves we bravely in the-thing public
fecerimus: si quid fecimus, certe irati non fecimus. An est
have-done if anything we-have-done surely angry not we-did-it or is-there
quicquam similius insaniae quam ira? Quam bene Ennius
anything more-like to-insanity than anger how well Ennius
'initium' dixit 'insaniae.' Color, vox, oculi, spiritus, inpotentia
the-beginning called of-insanity color voice eyes breath ungovernedness
dictorum ac factorum quam partem habent sanitatis? Quid
of-words and deeds what part have-they of-sanity what
Achille Homerico foedius, quid Agamemnone in iurgio?
than-Achilles Homeric fouler what than-Agamemnon in the-quarrel
Nam Aiacem quidem ira ad furorem mortemque perduxit.
for Ajax indeed anger to madness and-death led
Non igitur desiderat fortitudo advocatam iracundiam; satis
not then requires fortitude summoned anger enough
est instructa parata armata per sese. Nam isto quidem modo
it-is equipped prepared armed by itself for in-that indeed way
licet dicere utilem vinulentiam ad fortitudinem, utilem etiam
it-is-allowed to-say useful drunkenness for fortitude useful also
dementiam, quod et insani et ebrii multa faciunt saepe
derangement because both the-insane and drunk many-things do often
vehementius. Semper Aiax fortis, fortissimus tamen in furore.
more-vehemently always Ajax brave bravest however in madness

Nam facinus fecit maximum, cum Danais inclinantibus
For a-deed did greatest when with-the-Danaans giving-way
summam rem perfecit, manu sua restituit proelium
the-highest thing accomplished with-hand his-own restored the-battle
insaniens.
raving

Courage needs no temper, as its definitions show: a disposition obeying the highest law in endurance, the firm judgment in facing and repelling what seems fearful, or, in Chrysippus' words, the knowledge of what is to be endured. These clarify our common notion. The Stoics call all fools mad as all mire stinks; the irascible are not always angry, but provoke them and see. And what use is warlike anger at home with wife and children?

53 Dicamus igitur utilem insaniam? Tracta definitiones fortitudinis:
let-us-call then useful insanity handle the-definitions of-fortitude
intelleges eam stomacho non egere. Fortitudo est igitur
you-will-understand it of-temper not to-need fortitude is then
'adfectio animi legi summae in perpetiendis rebus
a-disposition of-the-soul to-the-law highest in to-be-endured things
obtemperans' vel 'conservatio stabilis iudicii in eis rebus
obedient or the-preservation of-stable judgment in those things
quae formidolosae videntur subeundis et repellendis' vel
which dreadful seem to-be-undergone and to-be-repelled or
'scientia rerum formidolosarum contrariarumque aut omnino
the-knowledge of-things dreadful and-contrary or wholly
neglegendarum conservans earum rerum stabile iudicium'
to-be-disregarded preserving of-those things a-stable judgment
vel brevius, ut Chrysippus (nam superiores definitiones
or more-briefly as Chrysippus for the-former definitions
erant Sphaeri, hominis in primis bene definientis, ut
were of-Sphaerus a-man among the-foremost well defining as
putant Stoici; sunt enim omnino omnes fere similes, sed
think the-Stoics they-are for altogether all nearly alike but
declarant communis notiones alia magis alia)— quo modo
declare common notions one more another in-what way
igitur Chrysippus? 'Fortitudo est' inquit 'scientia rerum
then Chrysippus fortitude is he-says the-knowledge of-things

perferendarum vel adfectio animi in patiendo ac perferendo
to-be-endured or a-disposition of-the-soul in suffering and enduring
summae legi parens sine timore.' Quamvis licet
to-the-highest law obedient without fear although it-is-allowed
insectemur istos, ut Carneades solebat, metuo ne soli
we-may-assail those-men as Carneades was-wont I-fear lest alone
philosophi sint. Quae enim istarum definitionum non aperit
philosophers they-be which for of-those definitions not opens
notionem nostram, quam habemus omnes de fortitudine
the-notion ours which we-have all about fortitude
tectam atque involutam? Qua aperta quis est qui aut
covered and wrapped-up which opened who is-there who either
bellatori aut imperatori aut oratori quaerat aliquid neque
for-the-warrior or for-the-general or for-the-orator should-seek something nor
eos existumet sine rabie quicquam fortiter facere posse?
them should-think without raving anything bravely to-do to-be-able
Quid? Stoici, qui omnes insipientes insanos esse dicunt, 54
what the-Stoics who all the-unwise insane to-be say
nonne ista conligunt? Remove perturbationes maxumeque
surely those-things gather remove disturbances and-most
iracundiam: iam videbuntur monstra dicere. Nunc autem
anger now they-will-seem monstrosities to-say now however
ita disserunt, sic se dicere omnes stultos insanire,
so they-argue thus themselves to-say all fools to-be-insane
ut male olere omne caenum. 'At non semper.' Commove:
as badly to-smell all mud but not always stir-it
senties. Sic iracundus non semper iratus est; lacesse:
you-will-perceive so the-irascible-man not always angry is provoke-him
iam videbis furentem. Quid? Ista bellatrix iracundia, cum
now you-will-see raving what that warlike anger when
domum rediit, qualis est cum uxore, cum liberis, cum
home it-has-returned of-what-sort is-it with wife with children with

familia? An tum quoque est utilis? Est igitur aliquid quod
household or then also is-it useful is-there then something which
perturbata mens melius possit facere quam constans? An
a-disturbed mind better can do than a-steady-one or
quisquam potest sine perturbatione mentis irasci? Bene
anyone can without disturbance of-mind to-be-angry well
igitur nostri, cum omnia essent in moribus vitia, quod nullum
then ours when all were in morals vices because none
erat iracundia foedius, iracundos solos morosos nominaverunt.
was than-anger fouler the-irascible alone morose named

XXV · THE ORATOR FEIGNS ANGER

An orator should never be angry, though he may feign it; Cicero is not angry when he speaks vehemently or writes his speeches, nor were the actor Aesopus or the poet Accius. Themistocles and Demosthenes show zeal, not lust, and even the best pursuits should be calm. Afranius' line concerns a dissolute youth, not a wise man. Let centurions and standard-bearers have their anger; it is useful to those who cannot use reason, but the question is the wise man.

55 Oratorem vero irasci minime decet, simulare non dedecet.
the-orator indeed to-be-angry least befits to-feign not misbefits
An tibi irasci tum videmur, cum quid in causis
or to-you to-be-angry then do-we-seem when something in cases
acrius et vehementius dicimus? Quid? Cum iam rebus
more-sharply and more-vehemently we-say what when now with-matters
transactis et praeteritis orationes scribimus, num irati
transacted and past speeches we-write surely-not angry
scribimus? 'Ecquis hoc animadvertit? Vincite!' Num aut
we-write does-anyone this notice conquer surely-not either
egisse umquam iratum Aesopum aut scripsisse existimas
to-have-acted ever angry Aesopus or to-have-written you-think

iratum Accium? Aguntur ista praeclare, et ab oratore
angry Accius are-acted those-things splendidly and by the-orator
quidem melius, si modo est orator, quam ab ullo histrione,
indeed better if only he-is an-orator than by any actor
sed aguntur leniter et mente tranquilla.
but they-are-acted gently and with-a-mind tranquil
Libidinem vero laudare cuius est libidinis? Themistoclem
lust however to-praise of-what is lust Themistocles
mihi et Demosthenen profertis, additis Pythagoran
to-me and Demosthenes you-bring-forward with-added Pythagoras
Democritum Platonem. Quid? Vos studia libidinem vocatis?
Democritus Plato what you studies lust call
Quae vel optimarum rerum, ut ea sunt quae profertis,
which even of-the-best things as those are which you-bring-forward
sedata tamen et tranquilla esse debent. Iam aegritudinem
calmed still and tranquil to-be ought now distress
laudare, unam rem maxime detestabilem, quorum est
to-praise one thing most detestable of-what is
tandem philosophorum? At commode dixit Afranius: 'dum
pray philosophers but aptly said Afranius so-long-as
modo doleat aliquid, doleat quidlibet.' Dixit enim de
only he-grieve something let-him-grieve anything-he-likes he-said-it for about
adulescente perdito ac dissoluto, nos autem de constanti viro
a-young-man ruined and dissolute we however about a-steady man
ac sapienti quaerimus. Et quidem ipsam illam iram centurio
and wise ask and indeed itself that anger the-centurion
habeat aut signifer vel ceteri, de quibus dici non
let-him-have or the-standard-bearer or the-rest about whom to-be-said not
necesse est, ne rhetorum aperiamus mysteria. Utile est
necessary it-is lest of-the-rhetoricians we-open the-mysteries useful it-is

enim uti motu animi, qui uti ratione non potest.
for to-use the-motion of-the-soul for-him-who to-use reason not can
Nos autem, ut testificor saepe, de sapiente quaerimus.
we however as I-testify often about the-wise-man ask

XXVI · PITY, RIVALRY, AND THE MEAN

Why pity rather than help, if you can? We should relieve others' grief, not take it on ourselves. Jealousy and vicious rivalry are mere pain at another's good. Who can praise a moderate evil? A man with desire, anger, anguish, or fear in him is lustful, irascible, anxious, timid; is the wise man so? Wisdom is the knowledge of things divine and human; what can disturb so great a mind? What is natural cannot be excessive; these grow from error and must be uprooted.

56 At enim aemulari utile est, obtrectare, misereri. Cur
but for to-emulate useful it-is to-disparage to-pity why
misereare potius quam feras opem, si id facere possis? An
should-you-pity rather than bring help if that to-do you-can or
sine misericordia liberales esse non possumus? Non enim
without pity generous to-be not can-we not for
suscipere ipsi aegritudines propter alios debemus, sed alios,
to-take-on ourselves distresses because-of others we-ought but others
si possumus, levare aegritudine. Obtrectare vero alteri aut
if we-can to-relieve from-distress to-disparage indeed another or
illa vitiosa aemulatione, quae rivalitati similis est, aemulari
with-that vicious emulation which to-rivalry like is to-emulate
quid habet utilitatis, cum sit aemulantis angi alieno
what has-it of-usefulness since it-is of-the-emulator to-be-anguished at-another's
bono quod ipse non habeat, obtrectantis autem angi
good which he-himself not has of-the-disparager however to-be-anguished
alieno bono, quod id etiam alius habeat? Qui id adprobari
at-another's good because it also another has how that to-be-approved

possit, aegritudinem suspicere pro experientia, si quid
can-it distress to-take-on in-place-of effort if something
habere velis? Nam solum habere velle summa dementia est.
to-have you-wish for only to-have to-wish the-highest madness is
Mediocritates autem malorum quis laudare recte possit?
the-means however of-evils who to-praise rightly could
Quis enim potest, in quo libido cupiditasve sit, non 57
who for can in whom lust or-craving be not
libidinosus et cupidus esse? In quo ira, non iracundus?
lustful and craving to-be in whom anger not irascible
In quo angor, non anxius? In quo timor, non timidus?
in whom anguish not anxious in whom fear not timid
Libidinosum igitur et iracundum et anxium et timidum
lustful then and irascible and anxious and timid
censemus esse sapientem? De cuius excellentia multa
do-we-judge to-be the-wise-man about whose excellence many-things
quidem dici quamvis fuse lateque possunt, sed brevissime
indeed to-be-said however diffusely and-widely can but most-briefly
illo modo, sapientiam esse rerum divinarum et humanarum
in-that way wisdom to-be of-things divine and human
scientiam cognitionemque, quae cuiusque rei causa sit; ex
the-knowledge and-understanding what of-each thing the-cause be from
quo efficitur, ut divina imitetur, humana omnia
which it-is-brought-about that the-divine-things it-imitates human-things all
inferiora virtute ducat. In hanc tu igitur tamquam in mare,
lower than-virtue it-holds onto this you then as-it-were onto the-sea
quod est ventis subiectum, perturbationem cadere tibi dixisti
which is to-winds subject disturbance to-fall to-you you-said
videri? Quid est quod tantam gravitatem constantiamque
to-seem what is-there which so-great gravity and-constancy
perturbet? An inprovisum aliquid aut repentinum? Quid potest
could-disturb or unforeseen something or sudden what can

accidere tale ei, cui nihil, quod homini evenire possit,
happen such to-him to-whom nothing which to-man to-befall can
non praemeditatum sit? Nam quod aiunt nimia
not premeditated has-been for as-to-what they-say excessive-things
resecari oportere, naturalia relinqui, quid tandem potest esse
to-be-cut-back it-behooves natural-things to-be-left what pray can be
naturale, quod idem nimium esse possit? Sunt enim omnia
natural which the-same excessive to-be can they-are for all
ista ex errorum orta radicibus, quae evellenda et
those-things from of-errors arisen roots which to-be-plucked-out and
extrahenda penitus, non circumcidenda nec amputanda sunt.
to-be-drawn-out deeply not to-be-trimmed nor to-be-lopped are

XXVII · THE CURES FOR THE DISTURBANCES

M. suspects A. asks about himself, not the wise man, and turns to the remedies. Nature has given the mind its cure within itself. Cures differ: one for mourning, another for pity or envy, and one may argue against the whole disturbance or each, and either that the thing is not to be borne ill or that nothing is. The latter is better, for if the mourner of poverty is not convinced that poverty is no evil, one would have to give in to grief.

58 Sed quoniam suspicor te non tam de sapiente quam de
but since I-suspect you not so-much about the-wise-man as about
te ipso quaerere (illum enim putas omni perturbatione
you yourself to-ask him for you-think from-every disturbance
esse liberum, te vis), videamus, quanta sint quae a
to-be free you you-wish let-us-see how-great are which from
philosophia remedia morbis animorum adhibeantur. Est
philosophy remedies for-the-diseases of-souls are-applied there-is
enim quaedam medicina certe, nec tam fuit hominum
for a-certain medicine surely nor so has-been of-men

generi infensa atque inimica natura, ut corporibus tot
to-the-race hostile and unfriendly nature that for-bodies so-many
res salutaris, animis nullam invenerit; de quibus hoc etiam
things healthful for-souls none she-has-found about which this also
est merita melius, quod corporum adiumenta adhibentur
she-has deserved better that of-bodies the-aids are-applied
extrinsecus, animorum salus inclusa in his ipsis est. Sed
from-outside of-souls the-health enclosed in these very is but
quo maior est in eis praestantia et divinior, eo
by-how-much greater is in them the-excellence and more-divine by-so-much
maiore indigent diligentia. Itaque bene adhibita ratio cernit,
the-greater they-need carefulness and-so well applied reason discerns
quid optumum sit, neglecta multis implicatur erroribus.
what best is neglected in-many is-entangled errors
Ad te igitur mihi iam convertenda omnis oratio est; 59
to you then by-me now to-be-turned all the-speech is
simulas enim quaerere te de sapiente, quaeris autem
you-pretend for to-ask you about the-wise-man you-ask however
fortasse de te.
perhaps about yourself
Earum igitur perturbationum, quas exposui, variae sunt
of-those then disturbances which I-have-set-out various are
curationes. Nam neque omnis aegritudo una ratione sedatur
the-cures for neither every distress by-one method is-calmed
(alia est enim lugenti, alia miseranti aut invidenti adhibenda
one is for to-the-mourner another to-the-pitying or envying to-be-applied
medicina); est etiam in omnibus quattuor perturbationibus
medicine there-is also in all four disturbances
illa distinctio, utrum ad universam perturbationem, quae est
that distinction whether to the-whole disturbance which is
aspernatio rationis aut adpetitus vehementior, an ad singulas,
a-spurning of-reason or desire more-violent or to the-single-ones

ut ad metum lubidinem reliquas melius adhibeatur oratio,
as to fear lust the-rest better be-applied the-speech
et utrum illudne non videatur aegre ferundum, ex quo
and whether that-whether not seem ill to-be-borne from which
suscepta sit aegritudo, an omnium rerum tollenda omnino
taken-on has-been distress or of-all things to-be-removed altogether
aegritudo, ut, si quis aegre ferat se pauperem esse, idne
distress as if one ill bear himself poor to-be that-whether
disputes, paupertatem malum non esse, an hominem aegre
you-should-argue poverty an-evil not to-be or a-man ill
ferre nihil oportere. Nimirum hoc melius, ne, si forte de
to-bear nothing to-behoove doubtless this better lest if perhaps about
paupertate non persuaseris, sit aegritudini concedendum;
poverty not you-shall-have-persuaded there-be to-distress to-be-yielded
aegritudine autem sublata propriis rationibus, quibus heri
with-distress however removed by-proper reasonings which yesterday
usi sumus, quodam modo etiam paupertatis malum tollitur.
used we-have in-a-certain way also of-poverty the-evil is-removed

Teaching that the cause of joy or fear is neither good nor evil can calm a disturbance, but the sure cure is to show that the disturbance itself is vicious, neither natural nor necessary, as mourners are shamed by talk of weakness. Some griefs that cure cannot touch, as when one grieves at having no virtue; then all philosophers must agree that movements turned from reason are vicious, since the great-minded man neither mourns, fears, desires, nor exults.

Sed omnis eius modi perturbatio animi placatione abluatur 60
but every of-this kind disturbance of-the-soul by-calming let-be-washed-away
illa quidem, cum doceas nec bonum illud esse, ex quo
that indeed when you-teach neither good that to-be from which
laetitia aut libido oriatur, nec malum, ex quo aut metus aut
joy or lust arises nor evil from which either fear or
aegritudo; verum tamen haec est certa et propria sanatio, si
distress but still this is the-sure and proper healing if
doceas ipsas perturbationes per se esse vitiosas nec habere
you-teach the-very disturbances by themselves to-be vicious nor to-have
quicquam aut naturale aut necessarium, ut ipsam aegritudinem
anything either natural or necessary as itself distress
leniri videmus, cum obicimus maerentibus inbecillitatem
to-be-softened we-see when we-cast-before the-grieving the-weakness
animi ecfeminati, cumque eorum gravitatem constantiamque
of-a-soul effeminate and-when their gravity and-constancy
laudamus, qui non turbulente humana patiantur. Quod
we-praise who not turbulently human-things endure which
quidem solet eis etiam accidere, qui illa mala esse censent,
indeed is-wont to-them also to-happen who those evils to-be think
ferenda tamen aequo animo arbitrantur. Putat aliquis esse
to-be-borne still with-calm mind they-judge thinks someone to-be
voluptatem bonum, alius autem pecuniam; tamen et ille
pleasure a-good another however money still both that-one

ab intemperantia et hic ab avaritia avocari potest.
from intemperance and this-one from avarice to-be-called-away can
Illa autem altera ratio et oratio, quae simul et opinionem
that however other method and speech which at-once both opinion
falsam tollit et aegritudinem detrahit, est ea quidem utilior,
false removes and distress takes-away is it indeed more-useful
sed raro proficit neque est ad volgus adhibenda.
but rarely succeeds nor is to the-crowd to-be-applied
61 Quaedam autem sunt aegritudines, quas levare illa medicina
some however there-are distresses which to-relieve that medicine
nullo modo possit, ut, si quis aegre ferat nihil in se esse
in-no way could as if one ill bear nothing in himself to-be
virtutis, nihil animi, nihil officii, nihil honestatis, propter mala
of-virtue nothing of-spirit nothing of-duty nothing of-honor because-of evils
is quidem angatur, sed alia quaedam sit ad eum admovenda
he indeed is-anguished but another certain should-be to him applied
curatio, et talis quidem, quae possit esse omnium etiam de
cure and such indeed which could be of-all even about
ceteris rebus discrepantium philosophorum. Inter omnis enim
the-other things disagreeing philosophers among all for
convenire oportet commotiones animorum a recta ratione
to-agree it-behooves the-agitations of-souls from right reason
aversas esse vitiosas, ut, etiamsi vel mala sint illa, quae
turned-away to-be vicious so-that even-if either evils are those-things which
metum aegritudinemve, vel bona, quae cupiditatem laetitiamve
fear or-distress or goods which craving or-joy
moveant, tamen sit vitiosa ipsa commotio. Constantem
move still be vicious itself the-agitation steady
enim quendam volumus, sedatum, gravem, humana omnia
for a-certain-man we-wish calm grave human all-things
spernentem illum esse, quem magnanimum et fortem virum
spurning him to-be whom great-souled and brave man

dicimus. Talis autem nec maerens nec timens nec cupiens nec
we-call such however neither grieving nor fearing nor craving nor
gestiens esse quisquam potest. Eorum enim haec sunt, qui
exulting to-be anyone can of-those for these-things are who
eventus humanos superiores quam suos animos esse ducunt.
events human higher than their-own souls to-be reckon

XXIX · ONE METHOD FOR ALL SCHOOLS

All schools share one method of healing: speak of the disturbance, not of its object. Whether the highest good is the honorable, pleasure, both, or three kinds of goods, desire itself must be removed, even a vehement desire for virtue. Human nature in view brings calm: Socrates had Euripides' lines repeated, that no misfortune is so dreadful that human nature cannot bear it. Cicero wrote his Consolation in fresh grief, against Chrysippus' rule.

Quare omnium philosophorum, ut ante dixi, una ratio 62
wherefore of-all philosophers as before I-said one method
est medendi, ut nihil, quale sit illud quod perturbet
is of-healing that nothing of-what-sort be that which disturbs
animum, sed de ipsa sit perturbatione dicendum. Itaque
the-soul but about the-very be disturbance to-be-spoken and-so
primum in ipsa cupiditate, cum id solum agitur ut
first in the-very craving when that only is-aimed-at that
ea tollatur, non est quaerendum, bonum illud necne sit
it be-removed not is to-be-asked good that or-not be
quod lubidinem moveat, sed lubido ipsa tollenda est, ut,
which lust moves but lust itself to-be-removed is so-that
sive, quod honestum est, id sit summum bonum sive
whether what honorable is that be the-highest good or
voluptas sive horum utrumque coniunctum sive tria illa
pleasure or of-these both joined or three those

genera bonorum, tamen, etiamsi virtutis ipsius vehementior
kinds of-goods still even-if of-virtue itself more-vehement
adpetitus sit, eadem sit omnibus ad deterrendum adhibenda
the-desire be the-same be for-all for deterring to-be-applied
oratio. Continet autem omnem sedationem animi humana in
speech contains however every calming of-the-soul human in
conspectu posita natura; quae quo facilius expressa cernatur,
sight placed nature which that more-easily expressed it-be-discerned
explicanda est oratione communis condicio lexque vitae.
to-be-explained is in-speech the-common condition and-law of-life

63 Itaque non sine causa, cum Orestem fabulam doceret
and-so not without cause when the-Orestes the-play he-was-producing
Euripides, primos tris versus revocasse dicitur Socrates:
Euripides the-first three verses to-have-encored is-said Socrates

Neque tam terribilis ulla fando oratio est
Nor so terrible any in-speaking report is
nec sors nec ira caelitum invectum malum,
nor lot nor anger of-the-heavenly-ones brought-in evil
quod non natura humana patiendo ecferat.
which not nature human by-enduring may-bear-up

Est autem utilis ad persuadendum ea quae acciderint
is however useful for persuading those-things which have-happened
ferri et posse et oportere enumeratio eorum qui
to-be-borne both to-be-able and to-behoove the-enumeration of-those who
tulerunt. Etsi aegritudinis sedatio et hesterna disputatione
have-borne-them although of-distress the-calming both in-yesterday's discussion
explicata est et in Consolationis libro, quem in medio
explained has-been and in of-the-Consolation the-book which in the-midst
(non enim sapientes eramus) maerore et dolore conscripsimus;
not for wise we-were of-grief and pain we-wrote

quodque vetat Chrysippus, ad recentis quasi tumores animi
and-what forbids Chrysippus to fresh as-it-were swellings of-the-soul
remedium adhibere, id nos fecimus naturaeque vim attulimus,
a-remedy to-apply that we did and-to-nature force we-applied
ut magnitudini medicinae doloris magnitudo concederet.
that to-the-greatness of-the-medicine of-pain the-greatness should-yield

XXX · FEAR

Fear neighbors grief, as grief is of present evil and fear of future; some called it a part of grief, others pre-grief. The same reasoning that bears present ills scorns coming ones, so that nothing low or womanish be done. It is fortunate that death and pain, the things most feared, were discussed on the first two days; if those arguments stand, we are largely freed from fear. So much for opinions of evil.

Sed aegritudini, de qua satis est disputatum, finitimus 64
but to-distress about which enough it-has-been discussed neighboring
est metus, de quo pauca dicenda sunt. Est enim metus,
is fear about which few-things to-be-said are is for fear
ut aegritudo praesentis, sic ille futuri mali. Itaque non nulli
as distress of-present so it of-future evil and-so not none
aegritudinis partem quandam metum esse dicebant, alii autem
of-distress a-part certain fear to-be said others however
metum praemolestiam appellabant, quod esset quasi dux
fear fore-trouble called because it-was as-it-were the-leader
consequentis molestiae. Quibus igitur rationibus instantia
of-following trouble by-what then reasonings pressing-things
feruntur, eisdem contemnuntur sequentia. Nam videndum est
are-borne by-the-same are-despised following-ones for to-be-seen-to it-is
in utrisque, ne quid humile summissum molle ecfeminatum
in both lest anything low submissive soft effeminate

fractum abiectumque faciamus. Sed quamquam de ipsius
broken and-abject we-do but although about itself
metus inconstantia inbecillitate levitate dicendum est, tamen
of-fear the-inconstancy weakness levity to-be-spoken is still
multum prodest ea, quae metuuntur, ipsa contemnere.
much it-helps those-things which are-feared themselves to-despise
Itaque sive casu accidit sive consilio, percommode factum
and-so whether by-chance it-happened or by-design very-conveniently done
est, quod eis de rebus quae maxime metuuntur, de morte
it-was that those about things which most are-feared about death
et de dolore, primo et proxumo die disputatum est.
and about pain on-the-first and next day discussed it-was
Quae si probata sunt, metu magna ex parte liberati sumus.
which if approved they-are from-fear great from part freed we-are
Ac de malorum opinione hactenus;
and about of-evils opinion so-far

XXXI · JOY AND DESIRE

Now joy and desire. All the disturbances are in our power, taken up by judgment and willing. Even granting that office, wealth, and pleasure are goods, exultant joy in them is base, as guffawing is when laughter is allowed; overflowing joy is as light as crushing grief. It befits us to be glad but not to exult: Naevius' Hector rejoices to be praised by one praised, while the lover in Trabea gloats at the bawd he has bribed and thinks himself above fortune.

65 videamus nunc de bonorum, id est de laetitia et de
let-us-see now about (that)-of-goods that is about joy and about
cupiditate. Mihi quidem in tota ratione ea, quae pertinet
craving to-me indeed in the-whole reasoning that which pertains
ad animi perturbationem, una res videtur causam continere,
to of-the-soul disturbance one thing seems the-cause to-contain

omnis eas esse in nostra potestate, omnis iudicio susceptas,
all them to-be in our power all by-judgment taken-on
omnis voluntarias. Hic igitur error est eripiendus, haec
all voluntary this then error is to-be-snatched-away this
detrahenda opinio atque ut in malis opinatis tolerabilia, sic
to-be-removed opinion and as in evils supposed bearable so
in bonis sedatiora sunt efficienda ea quae magna et
in goods calmer are to-be-made those-things which great and
laetabilia ducuntur. Atque hoc quidem commune malorum
joyful are-reckoned and this indeed common of-evils
et bonorum, ut, si iam difficile sit persuadere nihil earum
and goods that if now difficult it-be to-persuade nothing of-those
rerum, quae perturbent animum, aut in bonis aut in
things which disturb the-soul either among goods or among
malis esse habendum, tamen alia ad alium motum curatio
evils to-be to-be-held still one for another motion cure
sit adhibenda aliaque ratione malivolus, alia amator,
be to-be-applied and-by-another method the-malicious by-another the-lover
alia rursus anxius, alia timidus corrigendus.
by-another again the-anxious by-another the-timid to-be-corrected
Atque erat facile sequentem eam rationem, quae maxume 66
and it-was easy following that reasoning which most
probatur de bonis et malis, negare umquam laetitia
is-approved about goods and evils to-deny ever by-joy
adfici posse insipientem, quod nihil umquam haberet
to-be-affected to-be-able the-unwise-man because nothing ever he-had
boni; sed loquimur nunc more communi. Sint sane
of-good but we-speak now in-the-manner common let-be by-all-means
ista bona, quae putantur, honores divitiae voluptates cetera,
those goods which are-thought honors riches pleasures the-rest
tamen in eis ipsis potiundis exultans gestiensque laetitia
still in those very being-gained exulting and-rejoicing joy

turpis est, ut, si ridere concessum sit, vituperetur tamen
shameful is as if to-laugh granted it-be is-blamed still
cachinnatio. Eodem enim vitio est ecfusio animi
loud-laughter with-the-same for vice is the-pouring-out of-the-soul
in laetitia quo in dolore contractio, eademque levitate
in joy as in pain the-contraction and-with-the-same levity
cupiditas est in appetendo qua laetitia in fruendo, et ut
craving is in seeking as joy in enjoying and as
nimis adflicti molestia, sic nimis elati laetitia iure iudicantur
too afflicted with-trouble so too elated with-joy justly are-judged
leves; et, cum invidere aegritudinis sit, malis autem alienis
light and since to-envy of-distress is at-evils however another's
voluptatem capere laetitiae, utrumque immanitate et feritate
pleasure to-take of-joy both by-savagery and ferocity
quadam proponenda castigari solet; atque ut cavere
a-certain to-be-set-forth to-be-chastised is-wont and as to-be-cautious
decet, timere non decet, sic gaudere decet, laetari non decet,
befits to-fear not befits so to-be-glad befits to-rejoice not befits
quoniam docendi causa a gaudio laetitiam distinguimus;
since of-teaching for-the-sake from gladness joy we-distinguish

illud iam supra diximus, contractionem animi recte fieri 67
that already above we-said a-contraction of-the-soul rightly to-happen
numquam posse, elationem posse. Aliter enim Naevianus
never to-be-able an-elation to-be-able otherwise for Naevius'
ille gaudet Hector:
that rejoices Hector

Laetus sum laudari me abs te, pater, a laudato viro,
Glad I-am to-be-praised me by you father by-a praised man

aliter ille apud Trabeam:
otherwise that-one in Trabea

Lena delenita argento nutum observabit meum,
The-bawd soothed with-silver nod will-watch my
quid velim, quid studeam; adveniens digito impellam ianuam,
what I-want what I-desire arriving with-finger I-will-push the-door
fores patebunt; de inproviso Chrysis ubi me aspexerit,
the-doors will-open from the-unforeseen Chrysis when me she-shall-have-seen
alacris ob viam mihi veniet complexum exoptans meum,
eager into the-way to-me will-come embrace longing-for my
mihi se dedet.
to-me herself will-surrender

Quam haec pulchra putet, ipse iam dicet:
how these-things beautiful he-thinks himself now will-say

Fortunam ipsam anteibo fortunis meis.
Fortune herself I-shall-surpass with-fortunes my

Such joy is plainly base, and those who burn with desire for sexual pleasure are disgraceful. Love, as the crowd calls it, is the height of levity, yet Caecilius thinks him a fool who does not count Love the greatest god, maker of madness and health. Comedy would not exist if we did not approve such vices. Tragedy's Jason was saved for love rather than honor, and Medea's love kindled every misery while she claimed Love gave her husband over her father.

68 Haec laetitia quam turpis sit, satis est diligenter attendentem
this joy how shameful it-is enough it-is carefully to-one-attending
penitus videre.
thoroughly to-see
Et ut turpes sunt, qui ecferunt se laetitia tum,
and as shameful are those-who carry-away themselves with-joy then
cum fruuntur Veneriis voluptatibus, sic flagitiosi, qui eas
when they-enjoy venereal pleasures so disgraceful those-who them
inflammato animo concupiscunt. Totus vero iste, qui volgo
with-inflamed mind desire whole indeed that which commonly
appellatur amor (nec hercule invenio, quo nomine alio possit
is-called love nor by-Hercules do-I-find by-what name other it-could
appellari), tantae levitatis est, ut nihil videam quod putem
to-be-called of-such levity is that nothing I-see which I-should-think
conferendum. Quem Caecilius 'deum qui non summum
comparable whom Caecilius a-god who not highest
putet, aut stultum aut rerum esse imperitum' existumat,
should-think either foolish or of-things to-be inexperienced thinks

cui 'in manu sit, quem esse dementem velit,
to-whom in hand it-is whom to-be mad he-may-wish
quem sapere, quem sanari, quem in morbum inici,
whom to-be-wise whom to-be-cured whom into disease to-be-thrown

* * *

(lacuna)

quem contra amari, quem expeti, quem arcessier.'

whom on-the-other-hand to-be-loved whom to-be-sought whom to-be-summoned

O praeclaram emendatricem vitae poëticam, quae amorem

O splendid corrector of-life poetry which love

flagitii et levitatis auctorem in concilio deorum conlocandum

of-disgrace and of-levity the-author in the-council of-the-gods to-be-placed

putet!

thinks

De comoedia loquor, quae, si haec flagitia non probaremus, 69

of comedy I-speak which if these disgraces not we-approved

nulla esset omnino; quid ait ex tragoedia princeps ille

none would-be at-all what says from tragedy the-leader that

Argonautarum?

of-the-Argonauts

Tu me amoris magis quam honoris servavisti gratia.

You me of-love more than of-honor have-saved for-the-sake

Quid ergo? Hic amor Medeae quanta miseriarum excitavit

what then this love of-Medea how-great of-miseries roused

incendia! Atque ea tamen apud alium poëtam patri

the-fires and she still in another poet to-her-father

dicere audet se 'coniugem' habuisse 'illum, Amor quem

to-say dares herself as-husband to-have-had him Love whom

dederat, qui plus pollet potiorque est patre.'

had-given who more prevails and-stronger is than-a-father

Let the poets play, who show Jupiter himself in this vice. The philosophers deny that love is lust, and quarrel with Epicurus, who in M.'s opinion is not far from the truth. What is this love of friendship? Why does no one love an ugly youth or a handsome old man? The custom was born in the Greek gymnasiums, where such loves were free; Ennius rightly said that baring bodies among citizens is the beginning of vice, and even the chaste are anxious.

70 Sed poëtas ludere sinamus, quorum fabulis in hoc flagitio
but the-poets to-play let-us-allow whose in-plays in this disgrace
versari ipsum videmus Iovem: ad magistros virtutis
to-be-engaged himself we-see Jove to the-teachers of-virtue
philosophos veniamus, qui amorem negant stupri esse et
the-philosophers let-us-come who love deny of-debauchery to-be and
in eo litigant cum Epicuro non multum, ut opinio mea fert,
on it quarrel with Epicurus not much as opinion my bears
mentiente. Quis est enim iste amor amicitiae? Cur neque
lying what is for that love of-friendship why neither
deformem adulescentem quisquam amat neque formosum
an-ugly young-man anyone loves nor a-handsome
senem? Mihi quidem haec in Graecorum gymnasiis nata
old-man to-me indeed this in the-Greeks' gymnasia born
consuetudo videtur, in quibus isti liberi et concessi sunt
custom seems in which those free and permitted are
amores. Bene ergo Ennius:
loves well then Ennius

Flagiti principium est nudare inter civis corpora.
Of-disgrace the-beginning is to-bare among citizens bodies

Qui ut sint, quod fieri posse video, pudici, solliciti
who though they-be as to-be-done to-be-able I-see chaste anxious
tamen et anxii sunt, eoque magis, quod se ipsi
still and troubled they-are and-by-that more because themselves they-themselves
continent et coërcent.
restrain and check

XXXIV · THE MADNESS OF THE LOVER

The poets show it: Ganymede's rape, Laius in Euripides, Alcaeus' poems on young men, all Anacreon, the burning Ibycus. Philosophers, with Plato as authority, have given love standing, and the Stoics say the wise man will love and define love as an effort to form a friendship from beauty. If there is love without care or longing, let it be; but the lover in the Leucadia calls on Apollo, Neptune, and the winds, as if the world must serve his desire.

Atque, ut muliebris amores omittam, quibus maiorem licentiam 71
and that womanly loves I-may-omit to-which greater license
natura concessit, quis aut de Ganymedi raptu dubitat, quid
nature has-granted who either about Ganymede's rape doubts what
poëtae velint, aut non intellegit, quid apud Euripidem et
the-poets mean or not understands what in Euripides both
loquatur et cupiat Laius? Quid denique homines doctissimi
speaks and desires Laius what lastly men most-learned
et summi poëtae de se ipsis et carminibus edunt et
and highest poets about them themselves both in-poems put-forth and
cantibus? Fortis vir in sua re publica cognitus quae de
in-songs a-brave man in his-own thing public known what about
iuvenum amore scribit Alcaeus! Nam Anacreontis quidem
of-young-men love writes Alcaeus for of-Anacreon indeed
tota poësis est amatoria. Maxume vero omnium flagrasse
the-whole poetry is amatory most indeed of-all to-have-burned

amore Reginum Ibycum apparet ex scriptis. Atque horum
with-love Rhegian Ibycus is-clear from his-writings and of-these
omnium lubidinosos esse amores videmus: philosophi sumus
all lustful to-be the-loves we-see philosophers we-have
exorti, et auctore quidem nostro Platone, quem non iniuria
arisen and with-sponsor indeed our Plato whom not unjustly
Dicaearchus accusat, qui amori auctoritatem tribueremus.
Dicaearchus accuses who to-love authority we-should-grant
72 Stoici vero et sapientem amaturum esse dicunt et
the-Stoics indeed both the-wise-man going-to-love to-be say and
amorem ipsum 'conatum amicitiae faciendae ex pulchritudinis
love itself an-effort of-friendship to-be-made from of-beauty
specie' definiunt. Qui si quis est in rerum natura sine
the-appearance define which if any is in of-things the-nature without
sollicitudine, sine desiderio, sine cura, sine suspirio, sit
anxiety without longing without care without sighing let-it-be
sane; vacat enim omni libidine; haec autem de libidine
by-all-means it-is-free for from-all lust this however about lust
oratio est. Sin autem est aliquis amor, ut est certe, qui
the-speech is but-if however there-is some love as there-is certainly which
nihil absit aut non multum ab insania, qualis in Leucadia
nothing is-distant or not much from insanity such-as in the-Leucadia
est: 'si quidem sit quisquam deus, cui ego sim curae.'
is if indeed there-be any god to-whom I may-be a-care

At id erat deis omnibus curandum, quem ad modum 73
but that was by-the-gods all to-be-cared-for what in way
hic frueretur voluptate amatoria! 'Heu me infelicem!' Nihil
this-man might-enjoy pleasure amatory alas me unhappy nothing
verius. Probe et ille:
truer rightly also that-one

Sanun es, qui temere lamentare?
Sane-whether are-you who rashly lament

Hic insanus videtur etiam suis. At quas tragoedias
this-man insane seems even to-his-own but what tragedies
efficit!
he-makes

Te, Apollo sancte, fer opem, teque, omnipotens Neptune,
You Apollo holy bring help and-you all-powerful Neptune
invoco,
I-invoke
vosque adeo, venti!
and-you even winds

Mundum totum se ad amorem suum sublevandum
the-world whole himself for love his to-be-relieved
conversurum putat, Venerem unam excludit ut iniquam:
to-be-going-to-turn he-thinks Venus alone he-excludes as unfair
'nam quid ego te appellem, Venus?' Eam prae lubidine
for why I you should-call Venus her because-of lust
negat curare quicquam: quasi vero ipse non propter
he-denies to-care-for anything as-if indeed himself not because-of
lubidinem tanta flagitia et faciat et dicat.
lust such disgraces both does and says

The cure is to show how trivial and contemptible the thing desired is, how easily got elsewhere or neglected; to draw the lover to other pursuits or a change of scene; some drive out an old love with a new, like a nail with a nail. Above all, show the madness of love: its suspicions, enmities, truces, war, and peace again, which to set by reason is to try to rave by reason. Were love natural, all would love always and the same.

74 Sic igitur adfecto haec adhibenda curatio est, ut et illud
so then to-one-affected this to-be-applied cure is that both that
quod cupiat ostendatur quam leve, quam contemnendum,
which he-craves be-shown how light how to-be-despised
quam nihili sit omnino, quam facile vel aliunde vel
how of-nothing it-is at-all how easily either from-elsewhere or
alio modo perfici vel omnino neglegi possit;
in-another way to-be-achieved or altogether to-be-disregarded it-can
abducendus etiam est non numquam ad alia studia
to-be-led-away also he-is not never to other studies
sollicitudines curas negotia, loci denique mutatione tamquam
anxieties cares business of-place lastly by-change as
aegroti non convalescentes saepe curandus est;
sick not recovering often to-be-cured he-is
75 etiam novo quidam amore veterem amorem tamquam clavo
even by-a-new some love the-old love as by-a-nail
clavum eiciendum putant; maxime autem admonendus est,
a-nail to-be-driven-out think most however to-be-admonished he-is
quantus sit furor amoris. Omnibus enim ex animi
how-great is the-madness of-love all for from of-the-soul
perturbationibus est profecto nulla vehementior, ut, si iam
disturbances is surely none more-violent so-that if now
ipsa illa accusare nolis, stupra dico et corruptelas
themselves those to-accuse you-would-not debaucheries I-mean and seductions

et adulteria, incesta denique, quorum omnium accusabilis
and adulteries incests lastly of-which all accusable
est turpitudo,— sed ut haec omittas, perturbatio ipsa
is the-shame but that these you-may-omit the-disturbance itself
mentis in amore foeda per se est.
of-the-mind in love foul by itself is
Nam ut illa praeteream, quae sunt furoris, haec ipsa per 76
for that those I-may-pass-over which are of-madness these very by
sese quam habent levitatem, quae videntur esse mediocria,
themselves what they-have levity which seem to-be moderate

iniuriae,
wrongs
suspiciones, inimicitiae, indutiae,
suspicions enmities truces
bellum, pax rursum! Incerta haec si tu postules
war peace again Uncertain-things these if you should-demand
ratione certa facere, nihilo plus agas,
by-reason certain to-make by-nothing more you-would-achieve
quam si des operam, ut cum ratione insanias.
than if you-give effort that with reason you-be-mad

Haec inconstantia mutabilitasque mentis quem non ipsa
this inconstancy and-changeableness of-mind whom not by-its-very
pravitate deterreat? Est etiam illud, quod in omni perturbatione
depravity would-deter there-is also that which in every disturbance
dicitur, demonstrandum, nullam esse nisi opinabilem, nisi
is-said to-be-shown none to-be unless of-opinion unless
iudicio susceptam, nisi voluntariam. Etenim si naturalis amor
by-judgment taken-on unless voluntary for if natural love

esset, et amarent omnes et semper amarent et idem amarent,
were both would-love all and always would-love and the-same would-love
neque alium pudor, alium cogitatio, alium satietas deterreret.
nor one shame another thought another satiety would-deter
Ira vero, quae quam diu perturbat animum, dubitationem
anger indeed which as long-as it-disturbs the-soul doubt
insaniae non habet, cuius inpulsu existit etiam inter fratres
of-insanity not has whose by-impulse arises even between brothers
tale iurgium:
such a-quarrel

XXXVI · THE FURY OF ANGER

Anger, while it lasts, is plainly madness: brothers in the tragedy hurl insults line for line, sons of Atreus, who plots a new punishment and serves Thyestes his children's flesh. Anger goes where fury goes, so we say the angry are out of their own control, that is, of reason. Keep them from their targets until they collect themselves, or beg them to put off revenge until their anger cools. Archytas told his bailiff how he would have treated him were he not angry.

77 Quis homo te exsuperavit usquam gentium inpudentia?
What man you has-surpassed anywhere of-peoples in-shamelessness
Quis autem malitia te?
Who however in-malice you

Nosti, quae sequuntur; alternis enim versibus intorquentur
you-know what follows in-alternate for verses are-hurled
inter fratres gravissimae contumeliae, ut facile appareat
between the-brothers heaviest insults so-that easily it-appears

Atrei filios esse, eius qui meditatur poenam in fratrem
of-Atreus the-sons to-be of-him who plans a-punishment against (his)-brother
novam:
new

Maior mihi moles, maius miscendumst malum,
Greater by-me a-mass greater to-be-mixed-is evil
qui illius acerbum cor contundam et conprimam.
by-which his bitter heart I-may-crush and suppress

Quo igitur haec erumpit moles? Audi Thyestem:
whither then this bursts-out mass hear Thyestes

Ipsus hortatur me frater, ut meos malis miser
Himself urges me my-brother that my-own into-the-jaws wretched
mandarem natos...
I-should-commit sons

Eorum viscera apponit. Quid est enim quo non progrediatur
their entrails he-serves what is-there for whither not would-advance
eodem ira, quo furor? Itaque iratos proprie dicimus
to-the-same-place anger whither madness and-so the-angry properly we-say
exisse de potestate, id est de consilio, de ratione, de
to-have-gone-out from control that is from counsel from reason from
mente; horum enim potestas in totum animum esse debet.
mind of-these for the-control over the-whole soul to-be ought
His aut subtrahendi sunt ei, in quos impetum 78
from-these either to-be-withdrawn are those against whom an-onset
conantur facere, dum se ipsi conligant, (quid est
they-try to-make until themselves they-themselves may-collect what is
autem se ipsum colligere nisi dissupatas animi partis
however one oneself to-collect except the-scattered of-the-soul parts

rursum in suum locum cogere?) aut rogandi orandique sunt,
again into their place to-gather or to-be-asked and-begged they-are
ut, si quam habent ulciscendi vim, differant in tempus
that if any they-have of-avenging force they-may-defer to time
aliud, dum defervescat ira. Defervescere autem certe significat
another until may-cool anger to-cool however surely signifies
ardorem animi invita ratione excitatum. Ex quo illud
an-ardor of-soul against-the-will-of reason roused from which that
laudatur Archytae, qui cum vilico factus esset iratior,
is-praised of-Archytas who when with-his-steward become he-had more-angry
'quo te modo' inquit 'accepissem, nisi iratus essem!'
in-what you way he-said I-would-have-received unless angry I-were

XXXVII · DISTURBANCES ARE OPINION

Can madness be useful, or anything against reason be natural? If anger were natural, all would be equally angry, it would end only with revenge, and none would repent, as Alexander nearly killed himself after killing Clitus. Every disturbance is opinion. Those called angry or envious by nature are curable: Zopyrus read many vices in Socrates' face, and Socrates said they were there by nature but cast out by reason. Inveterate faults are harder to dislodge.

79 Ubi sunt ergo isti, qui iracundiam utilem dicunt (potest utilis
where are then those who anger useful call can useful
esse insania?) aut naturalem? An quicquam est secundum
be insanity or natural or anything is according-to
naturam, quod fit repugnante ratione? Quo modo autem,
nature which is-done resisting reason by-what way however
si naturalis esset ira, aut alius alio magis iracundus
if natural were anger either another than-another more irascible
esset, aut finem haberet prius quam esset ulta, ulciscendi
would-be or end would-it-have before than had avenged of-avenging

libido, aut quemquam paeniteret, quod fecisset per iram?
the-lust or anyone would-repent what he-had-done through anger
Ut Alexandrum regem videmus, qui cum interemisset Clitum
as Alexander the-king we-see who when he-had-slain Clitus
familiarem suum, vix a se manus abstinuit; tanta vis
friend his hardly from himself his-hands held-off so-great the-force
fuit paenitendi. Quibus cognitis quis est qui dubitet quin
was of-repenting which-things known who is-there who should-doubt that
hic quoque motus animi sit totus opinabilis ac voluntarius?
this also motion of-the-soul is wholly of-opinion and voluntary
Quis enim dubitarit quin aegrotationes animi, qualis est
who for would-doubt that the-sicknesses of-the-soul such-as is
avaritia, gloriae cupiditas, ex eo, quod magni aestumetur
avarice of-glory craving from this that greatly is-valued
ea res ex qua animus aegrotat, oriantur? Unde intellegi
that thing from which the-soul is-sick arise whence to-be-understood
debet perturbationem quoque omnem esse in opinione.
it-ought disturbance also all to-be in opinion
Et si fidentia, id est firma animi confisio, scientia quaedam 80
and if confidence that is a-firm of-soul trust a-knowledge certain
est et opinio gravis non temere adsentientis, metus quoque
is and an-opinion weighty not rashly of-one-assenting fear also
est diffidentia expectati et inpendentis mali, et si spes est
is distrust of-expected and impending evil and if hope is
expectatio boni, mali expectationem esse necesse est metum.
expectation of-good of-evil the-expectation to-be necessary it-is fear
Ut igitur metus, sic reliquae perturbationes sunt in malo.
as then fear so the-remaining disturbances are in evil
Ergo ut constantia scientiae, sic perturbatio erroris est. Qui
therefore as constancy of-knowledge so disturbance of-error is those-who
autem natura dicuntur iracundi aut misericordes aut invidi aut
however by-nature are-said irascible or pitying or envious or

tale quid, ei sunt constituti quasi mala valetudine animi,
such something they are constituted as-if with-bad health of-the-soul
sanabiles tamen, ut Socrates dicitur: cum multa in conventu vitia
curable still as Socrates is-said when many in a-gathering vices
conlegisset in eum Zopyrus, qui se naturam cuiusque ex
had-collected against him Zopyrus who himself the-nature of-each from
forma perspicere profitebatur, derisus est a ceteris, qui illa in
his-form to-perceive professed laughed-at was by the-rest who those in
Socrate vitia non agnoscerent, ab ipso autem Socrate sublevatus,
Socrates vices not recognized by himself however Socrates relieved
cum illa sibi insita, sed ratione a se deiecta diceret.
when those to-himself implanted but by-reason from himself cast-down he-said
81 Ergo ut optuma quisque valetudine adfectus potest videri
therefore as with-best each health affected can seem
natura ad aliquem morbum proclivior, sic animus alius
by-nature to some disease more-prone so a-soul one
ad alia vitia propensior. Qui autem non natura, sed
to other vices more-inclined those-who however not by-nature but
culpa vitiosi esse dicuntur, eorum vitia constant e falsis
by-fault vicious to-be are-said their vices consist of false
opinionibus rerum bonarum et malarum, ut sit alius ad
opinions of-things good and bad so-that is one to
alios motus perturbationesque proclivior. Inveteratio autem,
other motions and-disturbances more-prone inveterateness however
ut in corporibus, aegrius depellitur quam perturbatio,
as in bodies with-more-difficulty is-driven-off than disturbance
citiusque repentinus oculorum tumor sanatur quam
and-more-quickly a-sudden of-the-eyes swelling is-healed than
diuturna lippitudo depellitur.
long-lasting inflammation is-driven-off

The cause of the disturbances is known: all arise from judgments of opinion and will. Nothing greater can be asked of philosophy than these four days have given: death despised, pain lightened, grief soothed, the greatest human evil, which makes men not disturbed but wretched. There is one cure for grief and all the rest: they are matters of opinion, taken up because it seems right. Philosophy promises to uproot that error; let us submit to her care.

Sed cognita iam causa perturbationum, quae omnes 82
but known now the-cause of-disturbances which all
oriuntur ex iudiciis opinionum et voluntatibus, sit
arise from judgments of-opinions and wills let-be
iam huius disputationis modus. Scire autem nos oportet
now of-this discussion the-limit to-know however we ought
cognitis, quoad possunt ab homine cognosci, bonorum
known as-far-as they-can by man to-be-known of-goods
et malorum finibus nihil a philosophia posse aut
and evils the-ends nothing from philosophy to-be-able either
maius aut utilius optari quam haec, quae a nobis
greater or more-useful to-be-wished than these-things which by us
hoc quadriduo disputata sunt. Morte enim contempta
in-this four-day-span discussed have-been death for despised
et dolore ad patiendum levato adiunximus sedationem
and pain for bearing lightened we-have-added the-calming
aegritudinis, qua nullum homini malum maius est.
of-distress than-which no to-man evil greater is
Etsi enim omnis animi perturbatio gravis est nec
although for every of-the-soul disturbance heavy is nor
multum differt ab amentia, tamen ceteros, cum sunt in
much differs from madness still the-others when they-are in
aliqua perturbatione aut metus aut laetitiae aut cupiditatis,
some disturbance either of-fear or of-joy or of-craving

commotos modo et perturbatos dicere solemus, at eos, qui
roused only and disturbed to-call we-are-wont but those who
se aegritudini dediderunt, miseros adflictos aerumnosos
themselves to-distress have-surrendered wretched afflicted careworn
calamitosos.
calamitous

83 Itaque non fortuito factum videtur, sed a te ratione
and-so not by-chance done it-seems but by you with-reason
propositum, ut separatim de aegritudine et de ceteris
proposed that separately about distress and about the-other
perturbationibus disputaremus; in ea est enim fons
disturbances we-should-argue in it is for the-spring
miseriarum et caput. Sed et aegritudinis et reliquorum
of-miseries and head but both of-distress and of-the-other
animi morborum una sanatio est, omnis opinabilis
of-the-soul diseases one healing is all of-opinion
esse et voluntarios ea reque suscipi, quod ita
to-be and voluntary that and-for-reason to-be-taken-on that so
rectum esse videatur. Hunc errorem quasi radicem
right to-be it-seems this error as-it-were the-root
malorum omnium stirpitus philosophia se extracturam
of-evils all by-the-roots philosophy itself to-be-going-to-pull-out
pollicetur.
promises

84 Demus igitur nos huic excolendos patiamurque nos
let-us-give then ourselves to-it to-be-cultivated and-let-us-allow ourselves
sanari. His enim malis insidentibus non modo beati,
to-be-healed with-these for evils sitting-on-us not only happy
sed ne sani quidem esse possumus. Aut igitur negemus
but not sane even to-be can-we either then let-us-deny
quicquam ratione confici, cum contra nihil sine
anything by-reason to-be-accomplished whereas on-the-contrary nothing without

ratione recte fieri possit, aut, cum philosophia ex rationum
reason rightly to-be-done can or since philosophy of reasonings
conlatione constet, ab ea, si et boni et beati volumus
a-gathering consists from it if both good and happy we-wish
esse, omnia adiumenta et auxilia petamus bene beateque
to-be all aids and helps let-us-seek well and-happily
vivendi.
of-living

I · IS VIRTUE ENOUGH?

The fifth day treats the thesis Brutus favors most, that virtue is sufficient in itself for a happy life. Nothing in philosophy is said more nobly, and the first philosophers left everything to seek the best state of life; if virtue suffices, their labor and ours was well spent, but if virtue is fortune's slave, we must pray rather than trust it. Cicero, battered by fortune, sometimes doubts, but blames his softness rather than virtue, whose strength Brutus' uncle Cato put beyond doubt; we blame nature for what is our own error.

Quintus hic dies, Brute, finem faciet Tusculanarum 1
the-fifth this day Brutus an-end will-make of-the-Tusculan
disputationum, quo die est a nobis ea de re, quam
disputations on-which day has-been by us that about thing which
tu ex omnibus maxime probas, disputatum. Placere enim
you of all most approve discussed to-be-pleasing for
tibi admodum sensi et ex eo libro, quem ad me
to-you greatly I-perceived both from that book which to me
accuratissime scripsisti, et ex multis sermonibus tuis virtutem
most-carefully you-wrote and from many conversations your virtue
ad beate vivendum se ipsa esse contentam. Quod etsi
for happily living it itself to-be content which although
difficile est probatu propter tam varia et tam multa tormenta
difficult it-is to-prove because-of so various and so many torments
fortunae, tale tamen est, ut elaborandum sit, quo facilius
of-fortune such still it-is that to-be-labored it-is whereby more-easily
probetur. Nihil est enim omnium quae in philosophia
it-may-be-proved nothing is-there for of-all-things which in philosophy
tractantur, quod gravius magnificentiusque dicatur.
are-treated which more-weightily and-more-grandly may-be-said

2 Nam cum ea causa impulerit eos qui primi se
for since that cause impelled those who first themselves
ad philosophiae studium contulerunt, ut omnibus rebus
to of-philosophy the-study betook that with-all things
posthabitis totos se in optumo vitae statu exquirendo
put-after wholly themselves in the-best of-life state seeking-out
conlocarent, profecto spe beate vivendi tantam in eo
they-might-place surely by-hope of-happily living so-much on that
studio curam operamque posuerunt. Quodsi ab iis inventa
study care and-effort they-spent but-if by them found
et perfecta virtus est, et si praesidii ad beate vivendum
and perfected virtue is and if of-protection for happily living
in virtute satis est, quis est qui non praeclare et ab
in virtue enough there-is who is-there who not splendidly both by
illis positam et a nobis susceptam operam philosophandi
them laid-down and by us taken-up the-work of-philosophizing
arbitretur? Sin autem virtus subiecta sub varios incertosque
would-think but-if however virtue subjected under various and-uncertain
casus famula fortunae est nec tantarum virium est, ut se
chances the-handmaid of-fortune is nor of-so-great strength is that itself
ipsa tueatur, vereor ne non tam virtutis fiducia nitendum
it-itself it-may-protect I-fear lest not so-much of-virtue on-trust to-be-relied
nobis ad spem beate vivendi quam vota facienda videantur.
for-us for the-hope of-happily living as prayers to-be-made seem
3 Equidem eos casus, in quibus me fortuna vehementer exercuit,
indeed those chances in which me fortune violently has-exercised
mecum ipse considerans huic incipio sententiae diffidere
with-myself myself considering this I-begin opinion to-distrust
interdum et humani generis imbecillitatem fragilitatemque
sometimes and of-the-human race the-weakness and-frailty
extimescere. Vereor enim ne natura, cum corpora nobis
to-dread I-fear for lest nature when bodies to-us

infirma dedisset isque et morbos insanabilis et dolores
weak she-had-given and-to-them both diseases incurable and pains
intolerabilis adiunxisset, animos quoque dederit et
unbearable had-joined souls also may-have-given both
corporum doloribus congruentis et separatim suis
to-the-bodies' pains corresponding and separately in-their-own
angoribus et molestiis implicatos.
anguishes and troubles entangled
Sed in hoc me ipse castigo, quod ex aliorum et ex 4
but in this me myself I-chastise that from others' and from
nostra fortasse mollitia, non ex ipsa virtute de virtutis
our perhaps softness not from itself virtue about of-virtue
robore existumo. Illa enim, si modo est ulla virtus, quam
the-strength I-judge she for if only there-is any virtue which
dubitationem avunculus tuus, Brute, sustulit, omnia, quae
doubt uncle your Brutus removed all-things which
cadere in hominem possunt, subter se habet eaque despiciens
to-befall on man can beneath herself has and-them despising
casus contemnit humanos culpaque omni carens praeter
chances she-scorns human and-from-fault all being-free besides
se ipsam nihil censet ad se pertinere. Nos autem omnia
her herself nothing thinks to herself to-pertain we however all
adversa cum venientia metu augentes, tum maerore praesentia
adverse-things both coming by-fear increasing and by-grief present-ones
rerum naturam quam errorem nostrum damnare malumus.
of-things the-nature than error our to-condemn prefer

From philosophy must come the correction of all our faults; driven to her harbor by heavy storms, Cicero returns there. O philosophy, guide of life, tracker of virtue and expeller of vice: you founded cities, called scattered men into society, joined them by homes, marriages, letters, and speech, invented laws, and taught morals; one day lived by your precepts outweighs an immortality of error. Yet she is neglected and even reviled by men who cannot see her ancient benefits.

Sed et huius culpae et ceterorum vitiorum peccatorumque
but both of-this fault and of-the-other vices and-sins
nostrorum omnis a philosophia petenda correctio est.
our all from philosophy to-be-sought correction is
Cuius in sinum cum a primis temporibus aetatis nostra
whose into bosom when from the-first times of-age our
voluntas studiumque nos compulisset, his gravissimis
will and-zeal us had-driven by-these most-grievous
casibus in eundem portum, ex quo eramus egressi, magna
misfortunes into the-same harbor from which we-had set-out by-a-great
iactati tempestate confugimus. O vitae philosophia dux, o
tossed storm we-have-fled O of-life philosophy guide o
virtutis indagatrix expultrixque vitiorum! Quid non modo
of-virtue tracker and-expeller of-vices what not only
nos, sed omnino vita hominum sine te esse potuisset? Tu
we but altogether the-life of-men without you to-be could-have you
urbis peperisti, tu dissipatos homines in societatem vitae
cities brought-forth you scattered men into fellowship of-life
convocasti, tu eos inter se primo domiciliis, deinde
called-together you them among themselves first by-dwellings then
coniugiis, tum litterarum et vocum communione iunxisti, tu
by-marriages then of-letters and of-words by-sharing joined you
inventrix legum, tu magistra morum et disciplinae fuisti;
discoverer of-laws you teacher of-morals and of-discipline have-been

ad te confugimus, a te opem petimus, tibi nos, ut
to you we-flee from you help we-seek to-you ourselves as
antea magna ex parte, sic nunc penitus totosque tradimus.
before great in part so now wholly and-entire we-hand-over
Est autem unus dies bene et ex praeceptis tuis actus
is however one day well and according-to precepts your spent
peccanti inmortalitati anteponendus.
to-a-sinning immortality to-be-preferred
Cuius igitur potius opibus utamur quam tuis, quae et 6
whose then rather resources should-we-use than yours who both
vitae tranquillitatem largita nobis es et terrorem mortis
of-life tranquility bestowed on-us have and the-terror of-death
sustulisti? Ac philosophia quidem tantum abest ut proinde
took-away and philosophy indeed so-far is-it-from that accordingly
ac de hominum est vita merita laudetur, ut a plerisque
as of men's it-has life deserved it-be-praised that by most
neglecta a multis etiam vituperetur. Vituperare quisquam vitae
neglected by many even it-is-reviled to-revile does-anyone of-life
parentem et hoc parricidio se inquinare audet et tam
the-parent and with-this parricide himself to-stain dare and so
impie ingratus esse, ut eam accuset, quam vereri deberet,
impiously ungrateful to-be as her to-accuse whom to-revere he-ought
etiamsi minus percipere potuisset? Sed, ut opinor, hic error
even-if less to-grasp he-had-been-able but as I-think this error
et haec indoctorum animis offusa caligo est, quod tam longe
and this of-the-unlearned on-souls spread darkness is that so far
retro respicere non possunt nec eos, a quibus vita hominum
back to-look not they-can nor those by whom the-life of-men
instructa primis sit, fuisse philosophos arbitrantur.
furnished first was to-have-been philosophers they-think

Wisdom is ancient in fact and name: the Seven Sages, Lycurgus, Ulysses, and Nestor were called wise, and Atlas, Prometheus, and Cepheus became fables because of their knowledge of the heavens. Pythagoras, Heraclides says, told Leon of Phlius that he was a philosopher, and compared life to the great festival where some seek the crown, some trade for gain, and the noblest come only to watch: so the lovers of wisdom contemplate the nature of things.

7 Quam rem antiquissimam cum videamus, nomen tamen esse
which thing most-ancient though we-see the-name still to-be
confitemur recens. Nam sapientiam quidem ipsam quis negare
we-confess recent for wisdom indeed itself who to-deny
potest non modo re esse antiquam, verum etiam nomine?
can not only in-fact to-be ancient but also in-name
Quae divinarum humanarumque rerum, tum initiorum
which of-divine and-human things then of-beginnings
causarumque cuiusque rei cognitione hoc pulcherrimum
and-causes of-each thing by-knowledge this most-beautiful
nomen apud antiquos adsequebatur. Itaque et illos septem,
name among the-ancients obtained and-so both those seven
qui a Graecis σοφοί, sapientes a nostris et habebantur
who by the-Greeks wise wise by ours both were-held
et nominabantur, et multis ante saeculis Lycurgum, cuius
and were-named and many before ages Lycurgus whose
temporibus Homerus etiam fuisse ante hanc urbem
in-times Homer also to-have-been before this city
conditam traditur, et iam heroicis aetatibus Ulixem et
founded is-reported and already in-heroic ages Ulysses and
Nestorem accepimus et fuisse et habitos esse sapientis.
Nestor we-have-received both to-have-been and considered to-be wise

Nec vero Atlans sustinere caelum nec Prometheus adfixus 8
nor indeed Atlas to-bold-up the-sky nor Prometheus fastened
Caucaso nec stellatus Cepheus cum uxore genero filia
to-Caucasus nor starred Cepheus with wife son-in-law daughter
traderetur, nisi caelestium divina cognitio nomen eorum
would-be-told unless of-celestial-things divine knowledge the-name of-them
ad errorem fabulae traduxisset. A quibus ducti deinceps
into the-error of-fable had-carried from whom led successively
omnes, qui in rerum contemplatione studia ponebant,
all who in of-things contemplation studies placed
sapientes et habebantur et nominabantur, idque eorum
wise both were-held and were-named and-this their
nomen usque ad Pythagorae manavit aetatem. Quem, ut
name right to of-Pythagoras flowed the-age whom as
scribit auditor Platonis Ponticus Heraclides, vir doctus in
writes the-pupil of-Plato of-Pontus Heraclides a-man learned among
primis, Phliuntem ferunt venisse, eumque cum Leonte,
the-first to-Phlius they-say to-have-come and-him with Leon
principe Phliasiorum, docte et copiose disseruisse quaedam.
the-prince of-the-Phliasians learnedly and copiously to-have-discoursed certain-things
Cuius ingenium et eloquentiam cum admiratus esset Leon,
whose talent and eloquence when admired had Leon
quaesivisse ex eo, qua maxime arte confideret; at illum:
to-have-asked of him in-what most art he-trusted but he
artem quidem se scire nullam, sed esse philosophum.
art indeed himself to-know none but to-be a-philosopher
Admiratum Leontem novitatem nominis quaesivisse, quinam
wondering Leon at-the-newness of-the-name to-have-asked who-then
essent philosophi, et quid inter eos et reliquos interesset;
were philosophers and what between them and the-rest differed

9 Pythagoram autem respondisse similem sibi videri vitam
Pythagoras however to-have-replied like to-him to-seem the-life
hominum et mercatum eum, qui haberetur maxumo
of-men and the-fair that which was-held with-the-greatest
ludorum apparatu totius Graeciae celebritate; nam ut illic alii
of-games display of-all Greece with-concourse for as there some
corporibus exercitatis gloriam et nobilitatem coronae peterent,
with-bodies trained glory and the-fame of-a-crown sought
alii emendi aut vendendi quaestu et lucro ducerentur, esset
others of-buying or of-selling by-gain and profit were-led there-was
autem quoddam genus eorum, idque vel maxime ingenuum,
however a-certain kind of-those and-that even most free-born
qui nec plausum nec lucrum quaererent, sed visendi causa
who neither applause nor profit sought but of-seeing for-the-sake
venirent studioseque perspicerent, quid ageretur et quo
came and-eagerly watched what was-done and in-what
modo, item nos quasi in mercatus quandam celebritatem
way so we as-if to of-a-fair a-certain concourse
ex urbe aliqua sic in hanc vitam ex alia vita et natura
from city some so into this life from another life and nature
profectos alios gloriae servire, alios pecuniae, raros esse
set-out some to-glory to-be-slaves others to-money rare to-be
quosdam, qui ceteris omnibus pro nihilo habitis rerum naturam
certain-ones who the-other all-things as nothing held of-things the-nature
studiose intuerentur; hos se appellare sapientiae studiosos
eagerly gazed-on these himself to-call of-wisdom students
(id est enim philosophos); et ut illic liberalissimum esset
that is for philosophers and as there most-gentlemanly was
spectare nihil sibi adquirentem, sic in vita longe omnibus
to-look-on nothing for-himself acquiring so in life far all
studiis contemplationem rerum cognitionemque praestare.
pursuits the-contemplation of-things and-knowledge surpass

Pythagoras enlarged philosophy and adorned Great Greece with institutions and arts. Until Socrates, philosophers studied numbers, motions, the origins of things, and the stars; Socrates first called philosophy down from the sky into cities and homes and made it ask about life, morals, good, and evil. His varied method, recorded by Plato, bred many schools; Cicero follows Socrates and Carneades in concealing his own view and seeking the probable, and so on the fifth day the thesis was set.

Nec vero Pythagoras nominis solum inventor, sed rerum 10
nor indeed Pythagoras of-the-name only inventor but of-the-things
etiam ipsarum amplificator fuit. Qui cum post hunc Phliasium
also themselves enlarger was who when after this Phliasian
sermonem in Italiam venisset, exornavit eam Graeciam, quae
conversation into Italy had-come adorned that Greece which
magna dicta est, et privatim et publice praestantissimis
great called is both privately and publicly with-most-excellent
et institutis et artibus. Cuius de disciplina aliud tempus
both institutions and arts whose about teaching another time
fuerit fortasse dicendi. Sed ab antiqua philosophia usque ad
will-be perhaps for-speaking but from the-ancient philosophy right to
Socratem, qui Archelaum, Anaxagorae discipulum, audierat,
Socrates who Archelaus of-Anaxagoras the-pupil had-heard
numeri motusque tractabantur, et unde omnia orerentur
numbers and-motions were-treated and whence all-things arose
quove reciderent, studioseque ab iis siderum magnitudines
or-whither they-fell-back and-eagerly by them of-the-stars the-sizes
intervalla cursus anquirebantur et cuncta caelestia. Socrates
distances courses were-investigated and all celestial-things Socrates
autem primus philosophiam devocavit e caelo et in
however first philosophy called-down from the-sky and in

urbibus conlocavit et in domus etiam introduxit et coëgit
cities settled and into homes also brought and compelled
de vita et moribus rebusque bonis et malis quaerere.
about life and morals and-things good and bad to-inquire
11 Cuius multiplex ratio disputandi rerumque varietas et
whose manifold method of-arguing and-of-subjects variety and
ingenii magnitudo Platonis memoria et litteris consecrata
of-genius greatness Plato's by-the-memory and writings hallowed
plura genera effecit dissentientium philosophorum, e quibus
several kinds produced of-dissenting philosophers of which
nos id potissimum consecuti sumus, quo Socratem usum
we that chiefly followed have which Socrates used
arbitrabamur, ut nostram ipsi sententiam tegeremus,
we-thought that our-own ourselves opinion we-might-conceal
errore alios levaremus et in omni disputatione, quid esset
from-error others might-relieve and in every discussion what was
simillimum veri, quaereremus. Quem morem cum Carneades
most-like to-truth might-seek which custom since Carneades
acutissime copiosissimeque tenuisset, fecimus et alias
most-acutely and-most-copiously had-kept we-have-done both at-other-times
saepe et nuper in Tusculano, ut ad eam consuetudinem
often and lately in the-Tusculan that according-to that custom
disputaremus. Et quadridui quidem sermonem superioribus ad
we-should-argue and of-four-days indeed the-conversation in-the-preceding to
te perscriptum libris misimus, quinto autem die cum eodem in
you written-out books we-have-sent on-the-fifth however day when the-same in
loco consedissemus, sic est propositum, de quo disputaremus:
place we-had-sat-down thus was proposed about which we-should-argue

A. denies that virtue suffices for happiness, though Brutus thinks so. He grants that virtue suffices for living well, even under torture, but says happiness does not follow the virtues onto the rack. M. asks whether the happy life is then left outside the prison door while the virtues are dragged to the torturer. A. answers that such Stoic arguments are like light wines that lose their strength in water: set the picture of the virtues aside, and what is left is whether anyone can be happy while being tortured, which prudence itself denies.

A. Non mihi videtur ad beate vivendum satis posse virtutem. 12
not to-me it-seems for happily living enough to-avail virtue

M. At hercule Bruto meo videtur, cuius ego iudicium, pace
but by-Hercules to-Brutus my it-seems whose I judgment by-leave
tua dixerim, longe antepono tuo.
your I-would-say far I-prefer to-yours

A. Non dubito, nec id nunc agitur, tu illum quantum
not I-doubt nor that now is-at-issue you him how-much
ames, sed hoc, quod mihi dixi videri, quale sit, de
love but this which to-me I-said to-seem of-what-sort it-is about
quo a te disputari volo.
which by you to-be-argued I-wish

M. Nempe negas ad beate vivendum satis posse virtutem?
surely you-deny for happily living enough to-avail virtue

A. Prorsus nego.
absolutely I-deny

M. Quid? Ad recte honeste laudabiliter, postremo ad bene
what for rightly honorably laudably finally for well
vivendum satisne est praesidii in virtute?
living enough-whether is-there of-protection in virtue

A. Certe satis.
certainly enough

M. Potes igitur aut, qui male vivat, non eum miserum dicere
can-you then either who badly lives not him wretched call
aut, quem bene fateare, eum negare beate vivere?
or whom well you-grant him deny happily to-live
A. Quidni possim? Nam etiam in tormentis recte honeste
why-not could-I for even in tortures rightly honorably
laudabiliter et ob eam rem bene vivi potest,
laudably and on-account-of that thing well to-be-lived it-can
dum modo intellegas, quid nunc dicam 'bene.' Dico enim
provided only you-understand what now I-mean-by well I-say for
constanter graviter sapienter fortiter.
steadfastly with-dignity wisely bravely
13 Haec etiam in eculeum coiciuntur, quo vita non adspirat
these also onto the-rack are-thrown whither life not aspires
beata.
happy
M. Quid igitur? Solane beata vita, quaeso, relinquitur
what then alone-whether happy life I-ask is-left
extra ostium limenque carceris, cum constantia gravitas
outside the-door and-threshold of-the-prison while steadfastness dignity
fortitudo sapientia reliquaeque virtutes rapiantur ad tortorem
fortitude wisdom and-the-remaining virtues are-dragged to the-torturer
nullumque recusent nec supplicium nec dolorem?
and-no refuse neither punishment nor pain
A. Tu, si quid es facturus, nova aliqua conquiras oportet;
you if anything are going-to-do new some-things seek-out it-behooves
ista me minime movent, non solum quia pervulgata
those-things me least move not only because commonplace
sunt, sed multo magis, quia, tamquam levia quaedam vina
they-are but much more because as light certain wines
nihil valent in aqua, sic Stoicorum ista magis gustata
nothing avail in water so of-the-Stoics those-things more tasted

quam potata delectant. Velut iste chorus virtutum in
than drunk delight for-instance that chorus of-virtues onto
eculeum impositus imagines constituit ante oculos cum
the-rack set images sets before the-eyes with
amplissima dignitate, ut ad eas cursim perrectura nec
the-fullest dignity so-that to them at-a-run about-to-hasten nor
eas beata vita a se desertas passura videatur;
them happy life by itself deserted about-to-allow it-seems
cum autem animum ab ista pictura imaginibusque virtutum 14
when however the-soul from that picture and-images of-the-virtues
ad rem veritatemque traduxeris, hoc nudum relinquitur,
to the-fact and-truth you-have-turned this bare is-left
possitne quis beatus esse, quam diu torqueatur. Quam ob
whether-can anyone happy be as long he-is-tortured which for
rem hoc nunc quaeramus; virtutes autem noli vereri ne
reason this now let-us-inquire the-virtues however do-not fear lest
expostulent et querantur se a beata vita esse relictas.
they-complain and protest themselves by happy life to-have-been abandoned
Si enim nulla virtus prudentia vacat, prudentia ipsa hoc videt,
if for no virtue of-prudence is-empty prudence itself this sees
non omnis bonos esse etiam beatos, multaque de M.
not all good-men to-be also happy and-many-things about Marcus
Atilio Q. Caepione M'. Aquilio recordatur, beatamque
Atilius Quintus Caepio Manius Aquilius recalls and-happy
vitam, si imaginibus potius uti quam rebus ipsis placet,
life if images rather to-use than facts themselves it-pleases
conantem ire in eculeum retinet ipsa prudentia negatque
trying to-go onto the-rack holds-back itself prudence and-denies
ei cum dolore et cruciatu quicquam esse commune.
to-it with pain and torture anything to-be in-common

M. asks whether the previous days achieved anything, and A. grants they did. Then the question is nearly settled: the disturbances leave no part of happy life, and no one who fears death, pain, poverty, disgrace, or slavery can be happy, nor the grieving, the lustful, or the frivolously exultant. As the sea is calm when no breeze stirs the waves, so the mind is at peace when no disturbance moves it; the man thus calm and unmoved is happy.

15 M. Facile patior te isto modo agere, etsi iniquum est
easily I-allow you in-that way to-proceed although unfair it-is
praescribere mihi te, quem ad modum a me disputari
to-prescribe to-me you what in manner by me to-be-argued
velis. Sed quaero, utrum aliquid actum superioribus diebus
you-wish but I-ask whether something achieved in-the-preceding days
an nihil arbitremur.
or nothing we-think

A. Actum vero, et aliquantum quidem.
achieved indeed and a-good-deal indeed

M. Atqui, si ita est, profligata iam haec et paene ad
and-yet if so it-is dispatched already this and almost to
exitum adducta quaestio est.
the-end brought question is

A. Quo tandem modo?
in-what pray way

M. Quia motus turbulenti iactationesque animorum incitatae
because motions turbulent and-tossings of-souls roused
et impetu inconsiderato elatae rationem omnem repellentes
and by-impulse unconsidered carried-away reason all repelling
vitae beatae nullam partem relinquunt. Quis enim potest
of-life happy no part leave who for can
mortem aut dolorem metuens, quorum alterum saepe adest,
death or pain fearing of-which the-one often is-present

alterum semper impendet, esse non miser? Quid, si idem,
the-other always hangs-over be not wretched what if the-same-man
quod plerumque fit, paupertatem ignominiam infamiam
which generally happens poverty disgrace infamy
timet, si debilitatem caecitatem, si denique, quod non singulis
fears if infirmity blindness if finally what not to-single
hominibus, sed potentibus populis saepe contigit, servitutem?
men but to-powerful peoples often has-befallen slavery
Potest ea timens esse quisquam beatus? Quid, qui non 16
can those-things fearing be anyone happy what who not
modo ea futura timet, verum etiam fert sustinetque
only those-things future fears but also bears and-endures
praesentia? Adde eodem exilia luctus, orbitates: qui rebus
present add to-the-same exiles mournings bereavements who by-things
his fractus aegritudine eliditur, potest tandem esse non
these broken by-distress is-crushed can-he pray be not
miserrimus? Quid vero? Illum, quem libidinibus inflammatum
most-wretched what indeed that-man whom by-lusts inflamed
et furentem videmus, omnia rabide adpetentem cum inexplebili
and raging we-see all-things madly craving with insatiable
cupiditate, quoque affluentius voluptates undique hauriat,
craving and-the more-abundantly pleasures from-everywhere he-drains
eo gravius ardentiusque sitientem, nonne recte miserrimum
the more-heavily and-more-ardently thirsting surely rightly most-wretched
dixeris? Quid? Elatus ille levitate inanique laetitia
you-would-call what elated that-man by-levity and-empty with-joy
exultans et temere gestiens nonne tanto miserior, quanto
exulting and rashly transported surely by-so-much more-wretched by-as-much
sibi videtur beatior? Ergo ut hi miseri, sic contra
to-himself he-seems happier therefore as these wretched so on-the-other-hand
illi beati, quos nulli metus terrent, nullae aegritudines
those happy whom no fears terrify no distresses

exedunt, nullae libidines incitant, nullae futtiles laetitiae
consume no lusts rouse no futile joys
exultantes languidis liquefaciunt voluptatibus. Ut maris igitur
exulting languid melt with-pleasures as of-the-sea then
tranquillitas intellegitur nulla ne minima quidem aura fluctus
calm is-understood no not the-slightest even breeze waves
commovente, sic animi quietus et placatus status cernitur,
stirring so of-the-soul quiet and appeased state is-discerned
cum perturbatio nulla est, qua moveri queat. Quodsi est
when disturbance no is by-which to-be-moved it-can but-if there-is
qui vim fortunae, qui omnia humana, quae cuique accidere
one-who the-force of-fortune who all human-things which to-anyone befall
possunt, tolerabilia ducat, ex quo nec timor eum nec angor
can bearable considers from which neither fear him nor anguish
attingat, idemque si nihil concupiscat, nulla ecferatur
touches and-the-same-man if nothing covets by-no is-carried-away
animi inani voluptate, quid est cur is non beatus sit?
of-the-soul empty pleasure what is-there why he not happy be

If the virtues do this, virtue makes men happy. A. grants that those free of fear, anguish, desire, and joy are happy, and that the wise are free of disturbances. Geometers take proved points as granted, but philosophers gather everything relevant to the matter at hand, and philosophy promises nothing more splendid than that its follower is always armed against fortune. Xerxes offered a prize for a new pleasure; Cicero would pay one for an argument confirming this.

Et si haec virtute efficiuntur, quid est cur virtus ipsa 17
and if these-things by-virtue are-effected what is-there why virtue itself
per se non efficiat beatos?
by itself not should-make happy
A. Atqui alterum dici non potest, quin ii, qui nihil
and-yet the-one to-be-said not can but-that those who nothing
metuant, nihil angantur, nihil concupiscant, nulla impotenti
fear nothing are-anguished nothing covet by-no unbridled
laetitia ecferantur, beati sint, itaque id tibi concedo; alterum
joy are-carried-away happy are and-so that to-you I-grant the-other
autem iam integrum non est. Superioribus enim disputationibus
however already open not is in-the-preceding for discussions
effectum est vacare omni animi perturbatione sapientem.
established it-was to-be-free from-every of-the-soul disturbance the-wise-man
M. Nimirum igitur confecta res est;
doubtless then finished the-matter is
videtur enim ad exitum venisse quaestio. 18
it-seems for to the-end to-have-come the-question
A. Propemodum id quidem.
nearly that indeed
M. Verum tamen mathematicorum iste mos est, non est
but still of-mathematicians that custom is not it-is
philosophorum. Nam geometrae cum aliquid docere volunt, si
of-philosophers for geometers when something to-teach they-wish if

quid ad eam rem pertinet eorum quae ante docuerunt,
anything to that matter pertains of-those-things which before they-have-taught
id sumunt pro concesso et probato, illud modo explicant,
that they-take as granted and proved that only they-explain
de quo ante nihil scriptum est; philosophi quamcumque
about which before nothing written has-been philosophers whatever
rem habent in manibus, in eam quae conveniunt,
subject they-have in hand into it what-things fit
congerunt omnia, etsi alio loco disputata sunt. Quod
they-heap all though in-another place discussed they-have-been which
ni ita esset, cur Stoicus, si esset quaesitum, satisne
unless so it-were why a-Stoic if it-had-been asked enough-whether
ad beate vivendum virtus posset, multa diceret? Cui satis
for happily living virtue could-avail much would-say to-whom enough
esset respondere se ante docuisse nihil bonum esse
it-would-be to-reply himself before to-have-taught nothing good to-be
nisi quod honestum esset, hoc probato consequens esse
except what honorable was this being-proved following to-be
beatam vitam virtute esse contentam, et quo modo hoc
happy life with-virtue to-be content and in-what way this
sit consequens illi, sic illud huic, ut, si beata vita virtute
is following on-that so that on-this that if happy life with-virtue
contenta sit, nisi honestum quod sit, nihil aliud sit bonum.
content is unless honorable what is nothing else is good
19 Sed tamen non agunt sic; nam et de honesto et
but still not they-proceed so for both about the-honorable and
de summo bono separatim libri sunt, et cum ex eo
about the-highest good separately books there-are and though from that
efficiatur satis magnam in virtute ad beate vivendum esse
it-follows sufficiently great in virtue for happily living to-be
vim, nihilo minus hoc agunt separatim. Propriis enim et
power none-the less this they-treat separately by-proper for and

suis argumentis et admonitionibus tractanda quaeque res
its-own arguments and admonitions to-be-treated each subject
est, tanta praesertim. Cave enim putes ullam in philosophia
is so-great especially beware for you-think any in philosophy
vocem emissam clariorem ullumve esse philosophiae promissum
utterance sent-forth more-splendid or-any to-be of-philosophy promise
uberius aut maius. Nam quid profitetur? O di boni!
richer or greater for what does-it-profess O gods good
Perfecturam se, qui legibus suis paruisset, ut esset contra
that-it-will-make itself who laws its had-obeyed that he-would-be against
fortunam semper armatus, ut omnia praesidia haberet in
fortune always armed that all defenses he-would-have in
se bene beateque vivendi, ut esset semper denique beatus.
himself well and-happily of-living that he-would-be always finally happy
Sed videro, quid efficiat; tantisper hoc ipsum magni aestumo, 20
but I-shall-see what it-achieves meanwhile this very-thing highly I-value
quod pollicetur. Nam Xerxes quidem refertus omnibus praemiis
which it-promises for Xerxes indeed stuffed with-all rewards
donisque fortunae, non equitatu, non pedestribus copiis, non
and-gifts of-fortune not with-cavalry not with-foot forces not
navium multitudine, non infinito pondere auri contentus
of-ships with-the-multitude not with-boundless weight of-gold content
praemium proposuit, qui invenisset novam voluptatem;
a-reward offered to-whoever had-found a-new pleasure
qua ipsa non fuit contentus; neque enim umquam finem
with-which itself not he-was content nor for ever end
inveniet libido. Nos vellem praemio elicere possemus, qui
will-find lust we I-would-wish by-a-reward to-elicit could one-who
nobis aliquid attulisset, quo hoc firmius crederemus.
to-us something should-have-brought by-which this more-firmly we-might-believe

A. would like that too, but agrees the two theses follow each other, that only the honorable is good and that virtue makes life happy, but Brutus, following Aristus and Antiochus, holds otherwise. Cicero argued with them at Athens: Antiochus says virtue makes life happy but not happiest, as things are named from their greater part. Cicero thinks this inconsistent.

21 A. Vellem id quidem, sed habeo paulum, quod requiram.
I-would-wish that indeed but I-have a-little which I-would-ask
Ego enim adsentior eorum quae posuisti alterum alteri
I for agree of-those-things which you-laid-down the-one on-the-other
consequens esse, ut, quem ad modum, si, quod honestum sit,
following to-be that what in manner if what honorable is
id solum sit bonum, sequatur vitam beatam virtute confici, sic,
that alone is good it-follows life happy by-virtue to-be-made so
si vita beata in virtute sit, nihil esse nisi virtutem bonum. Sed
if life happy in virtue is nothing to-be except virtue good but
Brutus tuus auctore Aristo et Antiocho non sentit hoc;
Brutus your on-the-authority Aristus and Antiochus not does-think this
putat enim, etiamsi sit bonum aliquod praeter virtutem.
he-thinks for even-if there-be good some besides virtue
M. Quid igitur?
what then
22 Contra Brutumne me dicturum putas?
against Brutus-whether me about-to-speak do-you-think
A. Tu vero, ut videtur; nam praefinire non est meum.
you indeed as it-seems for to-prescribe not is mine
M. Quid cuique igitur consentaneum sit, alio loco. Nam
what to-each then consistent is in-another place for
ista mihi et cum Antiocho saepe et cum Aristo nuper, cum
that to-me both with Antiochus often and with Aristus lately when

Athenis imperator apud eum deversarer, dissensio fuit. Mihi
at-Athens as-general with him I-lodged disagreement was to-me
enim non videbatur quisquam esse beatus posse, cum in
for not it-seemed anyone be happy to-be-able when among
malis esset; in malis autem sapientem esse posse, si essent
evils he-was among evils however the-wise-man to-be to-be-able if there-were
ulla corporis aut fortunae mala. Dicebantur haec, quae
any of-body or of-fortune evils were-said these-things which
scripsit etiam Antiochus locis pluribus, virtutem ipsam per
wrote also Antiochus in-places several virtue itself by
se beatam vitam efficere posse neque tamen beatissimam;
itself happy life to-make to-be-able nor still happiest
deinde ex maiore parte plerasque res nominari, etiamsi
then from the-greater part most things to-be-named even-if
quae pars abesset, ut vires, ut valetudinem, ut divitias, ut
some part were-absent as strength as health as riches as
honorem, ut gloriam, quae genere, non numero cernerentur;
office as glory which by-kind not by-number were-judged
item beatam vitam, etiamsi ex aliqua parte clauderet, tamen
likewise happy life even-if in some part it-limped still
ex multo maiore parte obtinere nomen suum.
from much the-greater part to-hold name its
Haec nunc enucleare non ita necesse est, quamquam non 23
these-things now to-unravel not so necessary is although not
constantissime dici mihi videntur. Nam et, qui beatus est,
very-consistently to-be-said to-me they-seem for both who happy is
non intellego quid requirat, ut sit beatior (si est enim
not I-understand what he-needs that he-be happier if there-is for
quod desit, ne beatus quidem est), et quod ex maiore
what is-lacking not happy even he-is and as-to-what from the-greater
parte unam quamque rem appellari spectarique dicunt, est
part one each thing to-be-named and-to-be-viewed they-say there-is

ubi id isto modo valeat; cum vero tria genera malorum
where that in-that way holds when but three kinds of-evils
esse dicant, qui duorum generum malis omnibus urgeatur,
to-be they-say who of-two kinds by-evils all is-pressed
ut omnia advorsa sint in fortuna, omnibus oppressum
so-that all adverse are in fortune by-all crushed
corpus et confectum doloribus, huic paulumne ad
body and worn-out by-pains to-this-man a-little-whether for
beatam vitam deesse dicemus, non modo ad beatissimam?
happy life to-be-lacking shall-we-say not only for happiest

IX · THEOPHRASTUS AND EPICURUS

Theophrastus, holding that torture, exile, and bereavement make life wretched, did not dare say the wise man is always happy, and was attacked for praising the line that fortune, not wisdom, rules life; he was at least consistent. Epicurus says much that is splendid without caring for consistency: he praises plain fare and says no one lives pleasantly without living honorably, yet calls pain the worst evil. Metrodorus boasted of shutting out fortune while putting all good in the body.

24 Hoc illud est, quod Theophrastus sustinere non potuit.
this that is which Theophrastus to-maintain not could
Nam cum statuisset verbera, tormenta, cruciatus, patriae
for when he-had-determined beatings tortures torments of-country
eversiones, exilia, orbitates magnam vim habere ad male
overthrows exiles bereavements great power to-have for badly
misereque vivendum, non est ausus elate et ample loqui,
and-wretchedly living not he-has dared loftily and grandly to-speak
cum humiliter demisseque sentiret. Quam bene, non quaeritur,
when lowly and-abjectly he-felt how well not is-asked
constanter quidem certe. Itaque mihi placere non solet
consistently indeed certainly and-so to-me to-please not is-wont

consequentia reprehendere, cum prima concesseris. Hic
the-consequences to-censure when the-first-premises you-have-granted this-man
autem elegantissimus omnium philosophorum et eruditissimus
however most-refined of-all philosophers and most-learned
non magnopere reprehenditur, cum tria genera dicit bonorum,
not greatly is-censured when three kinds he-says of-goods
vexatur autem ab omnibus primum in eo libro quem scripsit
he-is-harassed however by all first in that book which he-wrote
de vita beata, in quo multa disputat, quam ob rem is, qui
about life happy in which much he-argues which for reason he who
torqueatur qui crucietur, beatus esse non possit. In eo etiam
is-tortured who is-racked happy to-be not can in it also
putatur dicere in rotam beatam vitam non escendere. Non
he-is-thought to-say onto the-wheel happy life not to-climb not
usquam id quidem dicit omnino, sed quae dicit, idem valent.
anywhere that indeed he-says at-all but what he-says the-same amount-to
Possum igitur, cui concesserim in malis esse dolores 25
can-I then to-whom I-have-granted among evils to-be pains
corporis, in malis naufragia fortunae, huic suscensere dicenti
of-body among evils shipwrecks of-fortune with-him be-angry saying
non omnis bonos esse beatos, cum in omnis bonos ea,
not all good-men to-be happy since upon all good-men those-things
quae ille in malis numerat, cadere possint? Vexatur idem
which he among evils counts fall can is-harassed the-same
Theophrastus et libris et scholis omnium philosophorum,
Theophrastus both in-books and in-lectures of-all philosophers
quod in Callisthene suo laudarit illam sententiam:
because in Callisthenes his he-praised that saying

Vitam regit fortuna, non sapientia.
Life rules fortune not wisdom

Negant ab ullo philosopho quicquam dictum esse
they-deny by any philosopher anything said to-have-been
languidius. Recte id quidem, sed nihil intellego dici
more-feeble rightly that indeed but nothing I-understand to-be-said
potuisse constantius. Si enim tot sunt in corpore
to-have-been-able more-consistently if for so-many are in body
bona, tot extra corpus in casu atque fortuna, nonne
goods so-many outside body in chance and fortune surely
consentaneum est plus fortunam, quae domina rerum sit et
consistent is-it more fortune which mistress of-things is both
externarum et ad corpus pertinentium, quam consilium valere?
external and to body pertaining than counsel to-avail
26 An malumus Epicurum imitari? Qui multa praeclare saepe
or do-we-prefer Epicurus to-imitate who many-things splendidly often
dicit; quam enim sibi constanter convenienterque dicat,
says how for with-himself consistently and-coherently he-speaks
non laborat. Laudat tenuem victum. Philosophi id quidem, sed
not he-troubles he-praises slender fare of-a-philosopher that indeed but
si Socrates aut Antisthenes diceret, non is qui finem bonorum
if Socrates or Antisthenes said not he who the-end of-goods
voluptatem esse dixerit. Negat quemquam iucunde posse
pleasure to-be has-said he-denies anyone pleasantly to-be-able
vivere, nisi idem honeste sapienter iusteque vivat. Nihil
to-live unless the-same-man honorably wisely and-justly lives nothing
gravius, nihil philosophia dignius, nisi idem hoc ipsum
weightier nothing of-philosophy worthier unless the-same-man this very-thing
'honeste sapienter iuste' ad voluptatem referret. Quid melius
honorably wisely justly to pleasure referred what better
quam: fortunam exiguam intervenire sapienti? Sed hoc
than fortune slight to-intervene for-the-wise-man but this
isne dicit, qui, cum dolorem non modo maxumum malum,
he-whether says who though pain not only the-greatest evil

sed solum malum etiam dixerit, toto corpore opprimi
but the-only evil also he-has-called in-whole body to-be-crushed
possit doloribus acerrumis tum, cum maxime contra fortunam
he-may by-pains the-sharpest then when most against fortune
glorietur? Quod idem melioribus etiam verbis Metrodorus:
he-boasts which the-same in-better even words Metrodorus
'occupavi te' inquit, 'Fortuna, atque cepi omnisque aditus 27
I-have-forestalled you he-says Fortune and captured and-all approaches
tuos interclusi, ut ad me adspirare non posses.' Praeclare, si
your I-have-shut-off that to me to-aspire not you-could splendidly if
Aristo Chius aut si Stoicus Zenon diceret, qui, nisi quod
Aristo of-Chios or if the-Stoic Zeno said-it who except what
turpe esset, nihil malum duceret; tu vero, Metrodore, qui
shameful was nothing evil considered you however Metrodorus who
omne bonum in visceribus medullisque condideris et definieris
all good in the-bowels and-marrow have-stored and defined
summum bonum firma corporis adfectione exploratague eius
the-highest good in-firm of-body condition and-assured of-it
spe contineri, Fortunae aditus interclusisti? Quo modo?
hope to-be-contained Fortune's approaches you-have-shut-off in-what way
Isto enim bono iam expoliari potes.
of-that for good already to-be-robbed you-can
Atqui his capiuntur imperiti, et propter huius modi
and-yet by-these-things are-captivated the-unlearned and on-account-of of-this kind
sententias istorum hominum est multitudo;
sayings of-those men there-is a-multitude

A clever arguer asks what each should say. If the happy life is one of goods with no evil joined, virtue cannot secure it if poverty, pain, exile, and slavery are evils. So M. does not easily grant to Brutus, or to Aristotle, Speusippus, Xenocrates, and Polemo, that the wise man is always happy while counting those things evils. Epicurus too is moved by this glorious saying, but philosophers must be judged by their consistency, not single phrases.

28 acute autem disputantis illud est, non quid quisque dicat, sed
acutely however of-one-arguing that is not what each says but
quid cuique dicendum sit, videre. Velut in ea ipsa sententia,
what by-each to-be-said is to-see for-instance in that very opinion
quam in hac disputatione suscepimus, omnis bonos semper
which in this discussion we-have-undertaken all good-men always
beatos volumus esse. Quos dicam bonos, perspicuum est;
happy we-wish to-be whom I-call good clear is
omnibus enim virtutibus instructos et ornatos tum sapientis,
with-all for virtues furnished and adorned now wise
tum viros bonos dicimus. Videamus, qui dicendi sint beati.
now men good we-call let-us-see who to-be-called are happy
29 Equidem eos existimo, qui sint in bonis nullo adiuncto
I-for-my-part those think who are in goods no joined
malo; neque ulla alia huic verbo, cum beatum dicimus,
evil nor any other to-this word when happy we-say
subiecta notio est nisi secretis malis omnibus cumulata
underlying notion is except separated evils all heaped-up
bonorum complexio. Hanc assequi virtus, si quicquam praeter
of-goods combination this to-attain virtue if anything besides
ipsam boni est, non potest. Aderit enim malorum, si
itself of-good there-is not can will-be-present for of-evils if
mala illa ducimus, turba quaedam: paupertas, ignobilitas,
evils those-things we-consider throng a-certain poverty obscurity

humilitas, solitudo, amissio suorum, graves dolores corporis,
lowliness loneliness loss of-one's-own severe pains of-body
perdita valetudo, debilitas, caecitas, interitus patriae, exilium,
ruined health infirmity blindness destruction of-country exile
servitus denique. In his tot et tantis (atque etiam plura
slavery finally in these so-many and so-great and even more
possunt accidere) potest esse sapiens; nam haec casus
can happen can be the-wise-man for these-things chance
importat, qui in sapientem potest incurrere. At si ea
brings which upon the-wise-man can fall but if they
mala sunt, quis potest praestare semper sapientem beatum
evils are who can guarantee always the-wise-man happy
fore, cum vel in omnibus his uno tempore esse possit?
will-be when even in all these at-one time to-be he-can
Non igitur facile concedo neque Bruto meo neque 30
not then easily I-grant neither to-Brutus my nor
communibus magistris nec veteribus illis, Aristoteli Speusippo
to-common teachers nor to-old those Aristotle Speusippus
Xenocrati Polemoni, ut, cum ea quae supra enumeravi
Xenocrates Polemo that though those-things which above I-listed
in malis numerent, iidem dicant semper beatum esse
among evils they-count the-same-men say always happy to-be
sapientem. Quos si titulus hic delectat insignis et pulcher,
the-wise-man whom if title this delights distinguished and beautiful
Pythagora Socrate Platone dignissimus, inducant animum
of-Pythagoras of-Socrates of-Plato most-worthy let-them-bring mind
illa, quorum splendore capiuntur, vires valetudinem
those-things whose by-splendor they-are-captivated strength health
pulchritudinem divitias honores opes contemnere eaque,
beauty riches offices wealth to-despise and-those-things
quae his contraria sunt, pro nihilo ducere: tum poterunt
which to-these contrary are as nothing to-consider then they-will-be-able

clarissima voce profiteri se neque fortunae impetu nec
with-clearest voice to-declare themselves neither of-fortune by-onset nor
multitudinis opinione nec dolore nec paupertate terreri,
of-the-multitude by-opinion nor by-pain nor by-poverty to-be-frightened
omniaque sibi in sese esse posita, nec esse quicquam
and-all-things for-themselves in themselves to-be placed nor to-be anything
extra suam potestatem, quod ducant in bonis.
outside their power which they-count among goods

31 Nunc et haec loqui, quae sunt magni cuiusdam et alti
now both these-things to-speak which are of-a-great certain and lofty
viri, et eadem, quae vulgus, in malis et bonis numerare
man and the-same-things which the-crowd among evils and goods to-count
concedi nullo modo potest. Qua gloria commotus Epicurus
to-be-granted in-no way can by-which glory moved Epicurus
exoritur; cui etiam, si dis placet, videtur semper
rises-up to-whom even if to-the-gods it-please seems always
sapiens beatus. Hic dignitate huius sententiae capitur, sed
the-wise-man happy he by-the-dignity of-this opinion is-captivated but
numquam id diceret, si ipse se audiret. Quid est
never that would-say if he-himself himself he-heard what is-there
enim quod minus conveniat, quam ut is, qui vel summum
for which less is-consistent than that he who either the-highest
vel solum malum dolorem esse dicat, idem censeat
or the-only evil pain to-be says the-same-man should-hold
'quam hoc suave est!' Tum, cum dolore crucietur, dicturum
how this sweet is then when by-pain he-is-racked going-to-say
esse sapientem? Non igitur ex singulis vocibus philosophi
to-be the-wise-man not then by single utterances philosophers
spectandi sunt, sed ex perpetuitate atque constantia.
to-be-judged are but by continuity and consistency

A. points to the fourth book of On Ends, where Cicero argued against Cato that Zeno and the Peripatetics differ only in words; why then may the Peripatetics not say the same? Cicero answers that A. is holding him to sealed tablets: the Academics live from day to day, saying whatever strikes them as probable, and so alone are free. Now the question is not whether Zeno and Aristo were right.

A. Adducis me, ut tibi adsentiar. Sed tua quoque vide 32
you-lead me that with-you I-agree but your too see
ne desideretur constantia.
lest be-found-wanting consistency
M. Quonam modo?
in-what-then way
A. Quia legi tuum nuper quartum de finibus; in eo mihi
because I-read your lately fourth about ends in it to-me
videbare contra Catonem disserens hoc velle ostendere, quod
you-seemed against Cato arguing this to-wish to-show which
mihi quidem probatur, inter Zenonem et Peripateticos nihil
to-me indeed is-approved between Zeno and the-Peripatetics nothing
praeter verborum novitatem interesse. Quod si ita est, quid
except of-words novelty to-differ which if so it-is what
est causae quin, si Zenonis rationi consentaneum sit
is-there of-reason why-not if of-Zeno to-the-system consistent it-is
satis magnam vim in virtute esse ad beate vivendum,
sufficiently great power in virtue to-be for happily living
liceat idem Peripateticis dicere? Rem enim opinor
it-be-allowed the-same to-the-Peripatetics to-say the-thing for I-think
spectari oportere, non verba.
to-be-regarded ought not words

33 M. Tu quidem tabellis obsignatis agis mecum et testificaris,
you indeed with-tablets sealed deal with-me and call-to-witness
quid dixerim aliquando aut scripserim. Cum aliis isto modo,
what I-said once or wrote with others in-that way
qui legibus impositis disputant: nos in diem vivimus;
who by-rules imposed argue we from day-to-day live
quodcumque nostros animos probabilitate percussit, id dicimus,
whatever our souls by-probability has-struck that we-say
itaque soli sumus liberi. Verum tamen, quoniam de constantia
and-so alone we-are free but still since about consistency
paulo ante diximus, non ego hoc loco id quaerendum puto,
a-little before we-spoke not I in-this place that to-be-asked think
verumne sit, quod Zenoni placuerit quodque eius auditori
true-whether is what to-Zeno seemed-good and-what his to-pupil
Aristoni, bonum esse solum, quod honestum esset, sed si ita
Aristo good to-be only what honorable was but if so
esset, †tum ut totum hoc beate vivere in una virtute poneret.
it-were then [?] that whole this happily to-live in one virtue he-should-place

Let Brutus have it that the wise man is always happy; let us hold that he is also happiest. Though Zeno, a foreigner and coiner of words, seems to have slipped into the old philosophy, the weight of this view is to be sought from Plato: in the Gorgias Socrates will not call Archelaus happy without knowing his learning and goodness, nor the Great King, and says the good are happy and the wicked wretched. In the Menexenus the man who depends on himself alone for happiness is temperate, brave, and wise.

Quare demus hoc sane Bruto, ut sit beatus semper 34
wherefore let-us-grant this by-all-means to-Brutus that be happy always
sapiens; quam sibi conveniat, ipse viderit; gloria
the-wise-man how with-himself it-is-consistent he-himself will-see of-the-glory
quidem huius sententiae quis est illo viro dignior? Nos
indeed of-this opinion who is than-that man worthier we
tamen teneamus, ut sit idem beatissimus.
still let-us-hold that he-be also happiest
Et si Zeno Citieus, advena quidam et ignobilis verborum
and if Zeno of-Citium a-foreigner certain and obscure of-words
opifex, insinuasse se in antiquam philosophiam videtur,
craftsman to-have-insinuated himself into ancient philosophy seems
huius sententiae gravitas a Platonis auctoritate repetatur,
of-this opinion the-weight from of-Plato the-authority let-be-sought
apud quem saepe haec oratio usurpata est, ut nihil praeter
in whom often this language used has-been that nothing besides
virtutem diceretur bonum. Velut in Gorgia Socrates,
virtue was-called good for-instance in the-Gorgias Socrates
cum esset ex eo quaesitum, Archelaum Perdiccae filium,
when it-had-been of him asked Archelaus of-Perdiccas son

qui tum fortunatissimus haberetur, nonne beatum putaret,
who then most-fortunate was-held whether-not happy he-thought
'haud scio' inquit;
not I-know he-said
35 'numquam enim cum eo conlocutus sum.— Ain tu?
never for with him conversed have-I do-you-say you
aliter id scire non potes?— Nullo modo.— Tu igitur ne
otherwise that to-know not you-can in-no way you then not
de Persarum quidem rege magno potes dicere, beatusne
about of-the-Persians even the-king great can say happy-whether
sit?— An ego possim, cum ignorem, quam sit doctus,
he-is or I could since I-do-not-know how he-is learned
quam vir bonus?— Quid? tu in eo sitam vitam beatam
how a-man good what you in that set life happy
putas?— Ita prorsus existimo, bonos beatos, improbos
think so absolutely I-think the-good happy the-wicked
miseros.— Miser ergo Archelaus?— Certe, si iniustus.'
wretched wretched then Archelaus certainly if unjust
36 Videturne omnem hic beatam vitam in una virtute ponere?
does-he-seem all here happy life in one virtue to-place
Quid vero? In Epitaphio quo modo idem? 'Nam cui
what indeed in the-Epitaphius in-what way the-same-man for to-whatever
viro' inquit 'ex se ipso apta sunt omnia, quae ad beate
man he-says from him himself dependent are all-things which to happily
vivendum ferunt, nec suspensa aliorum aut bono casu aut
living lead nor hung of-others either by-good fortune or
contrario pendere ex alterius eventis et errare coguntur,
by-contrary to-hang on of-another the-fortunes and to-waver are-forced
huic optume vivendi ratio comparata est. Hic est ille
for-this-man excellently of-living plan provided is this is that
moderatus, hic fortis, hic sapiens, hic et nascentibus
temperate-man this brave this wise this-man both to-those-being-born

et cadentibus cum reliquis commodis, tum maxime liberis
and to-those-dying both other advantages and especially children
parebit et oboediet praecepto illi veteri: neque enim laetabitur
will-submit and will-obey precept that old neither for will-he-rejoice
umquam nec maerebit nimis, quod semper in se ipso
ever nor will-grieve too-much because always in him himself
omnem spem reponet sui.' Ex hoc igitur Platonis quasi
all hope he-will-place of-himself from this then of-Plato as-it-were
quodam sancto augustoque fonte nostra omnis manabit oratio.
a-certain holy and-august spring our all will-flow discourse
Unde igitur ordiri rectius possumus quam a communi
whence then to-begin more-rightly can-we than from common
parente natura?
parent nature

XIII · NATURE BRINGS EACH TO PERFECTION

Nature means everything she brings forth, plants or animals, to be perfect in its kind: trees and vines bear their fruit, beasts swim, fly, creep, or walk, tame or savage, each keeping its own function. To man she gave a mind plucked from the divine, comparable only with God. If it is trained and its sight kept clear of error, it becomes perfect reason, that is virtue, and so all who possess virtue are happy. Here M. agrees with Brutus, and with Aristotle, Xenocrates, Speusippus, and Polemo, and adds that they are happiest.

Quae, quicquid genuit, non modo animal, sed etiam 37
which whatever she-has-begotten not only animal but also
quod ita ortum esset e terra, ut stirpibus suis niteretur,
what so sprung had from earth that on-roots its it-rested
in suo quidque genere perfectum esse voluit. Itaque et
in its-own each kind complete to-be wished and-so both

arbores et vites et ea, quae sunt humiliora neque
trees and vines and those-things which are lower nor
se tollere a terra altius possunt, alia semper virent,
themselves to-raise from earth higher can some always are-green
alia hieme nudata verno tempore tepefacta frondescunt,
others by-winter stripped by-spring time warmed leaf-out
neque est ullum quod non ita vigeat interiore quodam
nor is-there any which not so thrives by-inner a-certain
motu et suis in quoque seminibus inclusis, ut aut
motion and its-own in each seeds enclosed that either
flores aut fruges fundat aut bacas, omniaque in omnibus,
flowers or crops it-pours-forth or berries and-all-things in all
quantum in ipsis sit, nulla vi impediente perfecta sint.
as-far-as in themselves lies no force hindering complete are
38 Facilius vero etiam in bestiis, quod iis sensus a natura
more-easily indeed even in beasts because to-them sense by nature
est datus, vis ipsius naturae perspici potest. Namque
has-been given the-power of-very nature to-be-perceived can for
alias bestias nantis aquarum incolas esse voluit, alias volucres
some beasts swimming of-the-waters inhabitants to-be she-willed others flying
caelo frui libero, serpentis quasdam, quasdam esse gradientis,
the-sky to-enjoy free creeping some some to-be walking
earum ipsarum partim solivagas, partim congregatas, inmanis
of-them themselves partly solitary partly herding savage
alias, quasdam autem cicures, non nullas abditas terraque
others some however tame not none hidden and-by-earth
tectas. Atque earum quaeque suum tenens munus, cum in
covered and of-them each its-own keeping function since into
disparis animantis vitam transire non possit, manet in lege
a-different creature's life to-pass not it-can remains in the-law
naturae. Et ut bestiis aliud alii praecipui a natura datum
of-nature and as to-beasts one-thing to-another of-special by nature given

est, quod suum quaeque retinet nec discedit ab eo, sic
has-been which its-own each retains nor departs from it so
homini multo quiddam praestantius; etsi praestantia debent
to-man far something more-excellent although excellent ought
ea dici, quae habent aliquam comparationem, humanus
those-things to-be-called which have some comparison the-human
autem animus decerptus ex mente divina cum alio nullo
however soul plucked from mind divine with other no
nisi cum ipso deo, si hoc fas est dictu, comparari potest.
except with himself god if this right it-is to-say to-be-compared can
Hic igitur si est excultus et si eius acies ita curata 39
this then if it-has-been cultivated and if its sight so tended
est, ut ne caecaretur erroribus, fit perfecta mens, id
has-been that not it-was-blinded by-errors becomes perfect mind that
est absoluta ratio, quod est idem virtus. Et si omne
is complete reason which is the-same virtue and if everything
beatum est, cui nihil deest, et quod in suo genere
happy is to-which nothing is-lacking and which in its kind
expletum atque cumulatum est, idque virtutis est proprium,
filled and heaped-up is and-this of-virtue is the-property
certe omnes virtutis compotes beati sunt.
certainly all of-virtue possessed happy are
Et hoc quidem mihi cum Bruto convenit, id est cum
and this indeed to-me with Brutus is-agreed that is with
Aristotele Xenocrate Speusippo Polemone. Sed mihi videntur
Aristotle Xenocrates Speusippus Polemo but to-me they-seem
etiam beatissimi.
also happiest

What does he lack who trusts his own goods? He who divides goods into three must distrust, since body and fortune are unstable. A Spartan told a merchant boasting of ships sent to every coast that a fortune hanging on ropes was not enviable. Nothing that can be lost belongs among the things that make life happy, and the happy man must be safe, impregnable, and free of fear, which can be true only if all good lies in honor.

40 Quid enim deest ad beate vivendum ei, qui confidit suis
what for is-lacking for happily living to-him who trusts his-own
bonis? Aut, qui diffidit, beatus esse qui potest? At diffidat
goods or who distrusts happy be how can but distrust
necesse est, qui bona dividit tripertito. Qui enim poterit
necessary it-is who goods divides three-ways how for will-he-be-able
aut corporis firmitate aut fortunae stabilitate confidere?
either of-body in-the-firmness or of-fortune in-the-stability to-trust
Atqui nisi stabili et fixo et permanente bono beatus esse
and-yet except by-stable and fixed and permanent good happy be
nemo potest. Quid ergo eius modi istorum est? Ut mihi
no-one can what then of-that kind of-those-things is so-that to-me
Laconis illud dictum in hos cadere videatur, qui glorianti
of-the-Laconian that saying upon these to-fall seems who to-a-boasting
cuidam mercatori, quod multas navis in omnem oram
certain merchant because many ships to every coast
maritimam dimisisset, 'non sane optabilis ista quidem', inquit,
sea he-had-sent-out not truly desirable that indeed he-said
'rudentibus apta fortuna.' An dubium est quin nihil sit
on-ropes hanging fortune or doubtful is-it that nothing is
habendum in eo genere, quo vita beata compleatur, si id
to-be-counted in that class by-which life happy is-completed if it
possit amitti? Nihil enim interarescere, nihil extingui, nihil
can to-be-lost nothing for to-wither nothing to-be-extinguished nothing

cadere debet eorum, in quibus vita beata consistit. Nam qui
to-fall ought of-those-things in which life happy consists for who
timebit ne quid ex his deperdat, beatus esse non poterit.
will-fear lest anything of these he-lose happy be not will-be-able
Volumus enim eum, qui beatus sit, tutum esse, inexpugnabilem, 41
we-wish for him who happy is safe to-be impregnable
saeptum atque munitum, non ut parvo metu praeditus sit,
fenced and fortified not that with-little fear endowed he-be
sed ut nullo. Ut enim innocens is dicitur, non qui leviter
but that with-none as for harmless he is-called not who slightly
nocet, sed qui nihil nocet, sic sine metu is habendus
harms but who nothing harms so without fear he to-be-held
est, non qui parva metuit, sed qui omnino metu vacat.
is not who small-things fears but who altogether of-fear is-free
Quae est enim alia fortitudo nisi animi adfectio cum
what is for other fortitude than of-the-soul a-disposition both
in adeundo periculo et in labore ac dolore patiens, tum
in meeting danger and in toil and pain enduring and
procul ab omni metu? Atque haec certe non ita se
far from all fear and these-things certainly not so themselves
haberent, nisi omne bonum in una honestate consisteret.
would-stand unless all good in one honor consisted
Qui autem illam maxume optatam et expetitam securitatem 42
how however that most desired and sought-after freedom-from-care
(securitatem autem nunc appello vacuitatem aegritudinis, in
freedom-from-care however now I-call absence of-distress in
qua vita beata posita est) habere quisquam potest, cui
which life happy placed is to-have anyone can to-whom
aut adsit aut adesse possit multitudo malorum? Qui autem
either be-present or be-present may a-multitude of-evils how however
poterit esse celsus et erectus et ea, quae homini
will-he-be-able to-be lofty and upright and those-things which to-a-man

accidere possunt, omnia parva ducens, qualem sapientem esse
happen can all small considering such-as the-wise-man to-be
volumus, nisi omnia sibi in se posita censebit? An
we-wish unless all-things for-himself in himself placed he-shall-judge or
Lacedaemonii Philippo minitante per litteras se omnia quae
the-Lacedaemonians Philip threatening by letter himself all-things which
conarentur prohibiturum quaesiverunt, num se esset etiam
they-attempted would-prevent asked whether them he-would also
mori prohibiturus: vir is, quem quaerimus, non multo
to-die prevent the-man that whom we-seek not much
facilius tali animo reperietur quam civitas universa? Quid?
more-easily with-such mind will-be-found than a-city entire what
Ad hanc fortitudinem, de qua loquimur, temperantia adiuncta,
to this fortitude about which we-speak temperance joined
quae sit moderatrix omnium commotionum, quid potest ad
which is the-governor of-all emotions what can for
beate vivendum deesse ei, quem fortitudo ab aegritudine et
happily living be-lacking to-him whom fortitude from distress and
a metu vindicet, temperantia cum a libidine avocet, tum
from fear frees temperance both from lust calls-away and
insolenti alacritate gestire non sinat? Haec efficere virtutem
with-excessive eagerness to-exult not allows these-things to-effect virtue
ostenderem, nisi superioribus diebus essent explicata.
I-would-show unless on-the-preceding days they-had-been set-out

Since disturbances make wretchedness and calm makes happiness, and the wise man is always calm, he is always happy. Every good is gladdening, so worth proclaiming, glorious, praiseworthy, and honorable: only the honorable is good. Grant a man health, strength, beauty, keen senses, riches, office, and glory; if he is unjust and cowardly, will you hesitate to call him wretched? Happy life must be made of goods like itself, as a heap of grains of one kind.

Atque cum perturbationes animi miseriam, sedationes autem 43
and since disturbances of-the-soul wretchedness calmings however
vitam efficiant beatam, duplexque ratio perturbationis sit,
life produce happy and-twofold the-nature of-disturbance is
quod aegritudo et metus in malis opinatis, in bonorum
in-that distress and fear in evils supposed in of-goods
autem errore laetitia gestiens libidoque versetur, cum omnia
however mistake joy exulting and-lust is-engaged since all
ea cum consilio et ratione pugnent, his tu tam gravibus
those with counsel and reason fight from-these you so grave
concitationibus tamque ipsis inter se dissentientibus
agitations and-so very among themselves disagreeing
atque distractis quem vacuum solutum liberum videris,
and torn-apart whom free loose unbound you-shall-have-seen
hunc dubitabis beatum dicere? Atqui sapiens semper ita
him will-you-hesitate happy to-call and-yet the-wise-man always so
adfectus est; semper igitur sapiens beatus est.
disposed is always then the-wise-man happy is
Atque etiam omne bonum laetabile est; quod autem laetabile,
and also every good gladdening is what however gladdening
id praedicandum et prae se ferendum; quod tale autem,
that to-be-proclaimed and before oneself to-be-displayed what such however

id etiam gloriosum; si vero gloriosum, certe laudabile;
that also glorious if indeed glorious certainly praiseworthy
quod laudabile autem, profecto etiam honestum;
what praiseworthy however surely also honorable
44 quod bonum igitur, id honestum. At quae isti bona
what good then that honorable but what-things they goods
numerant, ne ipsi quidem honesta dicunt; solum igitur
count not themselves even honorable call alone then
bonum, quod honestum; ex quo efficitur honestate una vitam
good what honorable from which it-follows by-honor alone life
contineri beatam. Non sunt igitur ea bona dicenda
to-be-comprised happy not are then those-things goods to-be-called
nec habenda, quibus abundantem licet esse miserrimum.
nor to-be-held in-which abounding it-is-possible to-be most-wretched
45 An dubitas quin praestans valetudine, viribus, forma, acerrumis
or do-you-doubt that excelling in-health strength beauty with-keenest
integerrumisque sensibus, adde etiam, si lubet, pernicitatem
and-soundest senses add also if you-like agility
et velocitatem, da divitias, honores, imperia, opes, gloriam: si
and speed give riches offices commands wealth glory if
fuerit is, qui haec habet, iniustus, intemperans, timidus,
shall-have-been he who these-things has unjust intemperate cowardly
hebeti ingenio atque nullo, dubitabisne eum miserum dicere?
of-dull wit and none will-you-hesitate him wretched to-call
Qualia igitur ista bona sunt, quae qui habeat miserrimus esse
what-sort then those goods are which who has most-wretched be
possit? Videamus ne, ut acervus ex sui generis granis,
can let-us-see whether as a-heap from of-its-own kind grains
sic beata vita ex sui similibus partibus effici debeat.
so happy life from to-itself similar parts to-be-made ought
Quod si ita est, ex bonis, quae sola honesta sunt, efficiendum
which if so it-is from goods which alone honorable are to-be-made

est beatum; ea mixta ex dissimilibus si erunt,
is the-happy those-things mixed from dissimilar if they-shall-be
honestum ex iis effici nihil poterit; quo detracto quid
honorable from them to-be-made nothing will-be-able which removed what
poterit beatum intellegi? Etenim, quicquid est, quod bonum
will-be-able happy to-be-understood for-indeed whatever is which good
sit, id expetendum est; quod autem expetendum, id certe
is that to-be-sought is what however to-be-sought that certainly
adprobandum; quod vero adprobaris, id gratum acceptumque
to-be-approved what indeed you-approve that welcome and-acceptable
habendum; ergo etiam dignitas ei tribuenda est. Quod si
to-be-held therefore also worth to-it to-be-assigned is which if
ita est, laudabile sit necesse est; bonum igitur omne laudabile.
so it-is praiseworthy be necessary it-is good then every praiseworthy
Ex quo efficitur, ut, quod sit honestum, id sit solum bonum.
from which it-follows that what is honorable that is alone good

XVI · THE STOIC CHAIN OF ARGUMENT

Otherwise many things will be goods that any unworthy man can have, down to white teeth and the gentle speech and soft body that Anticlea praised in Ulysses as she washed his feet. The Stoics call these preferred, not goods; Socrates' rule holds that as a man's disposition is, so is his speech, deeds, and life, and a good man's life is praiseworthy and so happy. By the gods, was it not learned that the wise man is always free of disturbance and always happy?

Quod ni ita tenebimus, multa erunt, quae nobis bona 46
which unless so we-shall-hold many-things there-will-be which by-us goods
dicenda sint; omitto divitias (quas cum quivis quamvis
to-be-called are I-pass-over riches which since anyone however
indignus habere possit, in bonis non numero; quod enim
unworthy to-have can among goods not I-count what for

est bonum, id non quivis habere potest), omitto nobilitatem
is good that not anyone to-have can I-pass-over noble-birth
famamque popularem stultorum inproborumque consensu
and-renown popular of-fools and-of-the-wicked by-the-agreement
excitatam: haec, quae sunt minima, tamen bona dicantur
raised these-things which are least still goods be-called
necesse est, candiduli dentes, venusti oculi, color suavis
necessary it-is whitish teeth charming eyes complexion sweet
et ea quae Anticlea laudat Ulixi pedes abluens:
and those-things which Anticlea praises of-Ulysses the-feet washing

Lenitudo orationis, mollitudo corporis.
Gentleness of-speech softness of-body

Ea si bona ducemus, quid erit in philosophi
those-things if goods we-shall-count what will-there-be in of-a-philosopher
gravitate quam in volgi opinione stultorumque turba quod
the-gravity than in of-the-crowd opinion and-of-fools throng which
dicatur aut gravius aut grandius?
may-be-said either weightier or grander

47 At enim eadem Stoici 'praecipua' vel 'producta' dicunt,
but for the-same-things the-Stoics preferred or promoted call
quae 'bona' isti. Dicunt illi quidem, sed iis vitam beatam
which goods they call they indeed but by-them life happy
compleri negant; hi autem sine iis esse nullam putant
to-be-completed they-deny these however without them to-be none think
aut, si sit beata, beatissimam certe negant. Nos autem
or if it-be happy happiest certainly deny we however
volumus beatissimam, idque nobis Socratica illa conclusione
wish happiest and-that for-us Socratic that by-conclusion
confirmatur. Sic enim princeps ille philosophiae disserebat:
is-confirmed thus for the-chief that of-philosophy argued

qualis cuiusque animi adfectus esset, talem esse hominem;
of-what-sort of-each-one of-the-soul disposition was such to-be the-man
qualis autem homo ipse esset, talem eius esse orationem;
of-what-sort however the-man himself was such his to-be speech
orationi autem facta similia, factis vitam. Adfectus autem
to-speech however deeds like to-deeds life disposition however
animi in bono viro laudabilis; et vita igitur laudabilis
of-the-soul in good man praiseworthy both life then praiseworthy
boni viri; et honesta ergo, quoniam laudabilis. Ex quibus
of-good man and honorable therefore since praiseworthy from which
bonorum beatam vitam esse concluditur.
of-the-good happy life to-be is-concluded
Etenim, pro deorum atque hominum fidem! Parumne 48
for-indeed by of-gods and of-men the-faith too-little-whether
cognitum est superioribus nostris disputationibus, an
learned was-it in-the-preceding our discussions or
delectationis et otii consumendi causa locuti sumus,
of-amusement and of-leisure to-be-spent for-the-sake spoken have-we
sapientem ab omni concitatione animi, quam perturbationem
the-wise-man from every agitation of-the-soul which disturbance
voco, semper vacare, semper in animo eius esse placidissimam
I-call always to-be-free always in the-soul his to-be most-tranquil
pacem? Vir igitur temperatus, constans, sine metu, sine
peace a-man then temperate steadfast without fear without
aegritudine, sine alacritate ulla, sine libidine nonne beatus?
distress without eagerness any without lust surely happy
At semper sapiens talis; semper igitur beatus. Iam vero
but always the-wise-man such always then happy now indeed
qui potest vir bonus non ad id, quod laudabile sit, omnia
how can a-man good not to that which praiseworthy is all-things
referre, quae agit quaeque sentit? Refert autem omnia ad
refer which he-does and-which feels he-refers however all-things to

beate vivendum; beata igitur vita laudabilis; nec quicquam
happily living happy then life praiseworthy nor anything
sine virtute laudabile: beata igitur vita virtute conficitur.
without virtue praiseworthy happy then life by-virtue is-made

XVII · GLORY IN A HAPPY LIFE

There is nothing to boast of in a wretched life, nor in one neither wretched nor happy; yet some lives have glory, as Epaminondas' epitaph and Africanus' boast show. So the happy life is to be proclaimed. Unless the happy life is also the honorable one, something would be better than the happy life, which is absurd. Those who grant vice great power to make life wretched must grant virtue the same power to make it happy, since contraries have contrary consequences.

49 Atque hoc sic etiam concluditur: nec in misera vita quicquam
and this thus also is-concluded neither in wretched life anything
est praedicabile aut gloriandum nec in ea, quae nec misera
is worth-proclaiming or to-be-boasted-of nor in that which neither wretched

sit nec beata. Et est in aliqua vita praedicabile aliquid
is nor happy and there-is in some life worth-proclaiming something
et gloriandum ac prae se ferendum, ut Epaminondas:
and to-be-boasted-of and before oneself to-be-displayed as Epaminondas

Consiliis nostris laus est attonsa Laconum,
By-counsels our the-glory is shorn of-the-Laconians

ut Africanus:
as Africanus

A sole exoriente supra Maeotis paludes
From the-sun rising beyond the-Maeotic marshes
nemo est, qui factis aequiperare queat.
no-one there-is who in-deeds to-equal could

Quod si est, beata vita glorianda et praedicanda et prae se 50
which if is happy life to-be-boasted-of and to-be-proclaimed and before oneself
ferenda est; nihil est enim aliud quod praedicandum et
to-be-displayed it-is nothing is-there for else which to-be-proclaimed and
prae se ferendum sit. Quibus positis intellegis quid sequatur.
before oneself to-be-displayed is which laid-down you-understand what follows
Et quidem, nisi ea vita beata est, quae est eadem honesta,
and indeed unless that life happy is which is the-same honorable
sit aliud necesse est melius vita beata; quod erit enim
be something-else necessary it-is better than-life happy what will-be for
honestum, certe fatebuntur esse melius. Ita erit beata
honorable certainly they-will-admit to-be better thus there-will-be than-happy
vita melius aliquid; quo quid potest dici perversius? Quid?
life better something than-which what can to-be-said more-perverse what
Cum fatentur satis magnam vim esse in vitiis ad miseram
when they-admit sufficiently great power to-be in vices for wretched

vitam, nonne fatendum est eandem vim in virtute esse ad
life surely to-be-admitted is-it the-same power in virtue to-be for
beatam vitam? Contrariorum enim contraria sunt consequentia.
happy life of-contraries for contrary are the-consequences

XVIII · CRITOLAUS' SCALES

Critolaus put the goods of the mind in one pan and those of body and fortune in the other, and thought the first outweighed land and sea. What then prevents him, or Xenocrates, from calling the virtuous life happiest? Otherwise the virtues are destroyed: whoever is subject to grief is subject to fear, and so to dread, timidity, and cowardice, and Atreus' precept that men should not know how to be conquered will not apply to him.

51 Quo loco quaero, quam vim habeat libra illa Critolai, qui
in-which place I-ask what force has balance that of-Critolaus who
cum in alteram lancem animi bona imponat, in alteram
when into one pan of-the-soul goods puts into the-other
corporis et externa, tantum propendere illam putet, ut terram
of-body and external so-much to-outweigh that-pan thinks that earth
et maria deprimat. Quid ergo aut hunc prohibet aut etiam
and seas it-weighs-down what then either him prevents or even
Xenocratem illum gravissimum philosophorum, exaggerantem
Xenocrates that weightiest of-philosophers magnifying
tantopere virtutem, extenuantem cetera et abicientem, in
so-greatly virtue belittling the-rest and discarding in
virtute non beatam modo vitam, sed etiam beatissimam ponere?
virtue not happy only life but also happiest to-place
52 Quod quidem nisi fit, virtutum interitus consequetur.
which indeed unless it-happens of-the-virtues destruction will-follow
Nam in quem cadit aegritudo, in eundem metum cadere
for upon whom falls distress upon the-same fear to-fall

necesse est (est enim metus futurae aegritudinis sollicita
necessary it-is is for fear of-future distress anxious
exspectatio); in quem autem metus, in eundem formido
expectation upon whom however fear upon the-same dread
timiditas pavor ignavia; ergo, ut idem vincatur interdum
timidity panic cowardice therefore that the-same-man be-overcome at-times
nec putet ad se praeceptum illud Atrei pertinere:
nor think to himself precept that of-Atreus to-pertain

Proinde ita parent se in vita, ut vinci nesciant.
Accordingly so let-them-prepare themselves in life that to-be-overcome they-know-not

Hic autem vincetur, ut dixi, nec modo vincetur, sed
this-man however will-be-overcome as I-said nor only will-be-overcome but
etiam serviet; at nos virtutem semper liberam volumus,
also will-be-a-slave but we virtue always free wish
semper invictam; quae nisi sunt, sublata virtus est.
always unconquered which unless they-are removed virtue is
Atque si in virtute satis est praesidii ad bene vivendum, 53
and if in virtue enough there-is of-protection for well living
satis est etiam ad beate; satis est enim certe in virtute,
enough there-is also for happily enough there-is for certainly in virtue
ut fortiter vivamus; si fortiter, etiam ut magno animo,
that bravely we-live if bravely also that with-great mind
et quidem ut nulla re umquam terreamur semperque
and indeed that by-no thing ever we-be-frightened and-always
simus invicti. Sequitur, ut nihil paeniteat, nihil desit,
be unconquered it-follows that nothing we-regret nothing be-lacking
nihil obstet; ergo omnia profluenter, absolute, prospere,
nothing stand-in-the-way therefore all-things flowingly completely prosperously

igitur beate. Satis autem virtus ad fortiter vivendum potest;
then happily enough however virtue for bravely living avails
satis ergo etiam ad beate.
enough therefore also for happily

XIX · LAELIUS AND CINNA

Folly is never satisfied; wisdom is content with what it has. Was Laelius' single consulship, won after a defeat, worse than Cinna's four? Cinna had Octavius, Crassus, the Caesars, and Antonius killed and was wretched not only for doing it but for having made it allowed him, though no one is allowed to do wrong. Was Marius happier sharing the Cimbrian victory with Catulus, or ordering in civil war that Catulus die? Catulus, who met death, was happier than Marius.

54 Etenim ut stultitia, etsi adepta est quod concupivit, numquam
for-indeed as folly though obtained it-has what it-coveted never
se tamen satis consecutam putat, sic sapientia semper eo
itself still enough to-have-attained thinks so wisdom always with-that
contenta est quod adest, neque eam umquam sui paenitet.
content is which is-present nor it ever of-itself repents
Similemne putas C. Laelii unum consulatum fuisse, et
like-whether do-you-think Gaius of-Laelius one consulship to-have-been and
eum quidem cum repulsa (si, cum sapiens et bonus vir, qualis
that indeed with a-defeat if when a-wise and good man such-as
ille fuit, suffragiis praeteritur, non populus potius quam ille
he was by-the-votes is-passed-over not the-people rather than he
repulsam fert)— sed tamen utrum malles te, si potestas
defeat suffers but still which would-you-prefer yourself if choice
esset, semel ut Laelium consulem an ut Cinnam quater?
there-were once as Laelius consul or as Cinna four-times

Non dubito, tu quid responsurus sis; itaque video, cui 55
not I-doubt you what going-to-answer are and-so I-see to-whom
committam. Non quemvis hoc idem interrogarem; responderet
I-entrust-it not anyone this same I-would-ask would-answer
enim alius fortasse se non modo quattuor consulatus
for another perhaps himself not only four consulships
uni anteponere, sed unum diem Cinnae multorum et
to-one to-prefer but one day of-Cinna of-many and
clarorum virorum totis aetatibus. Laelius si digito
famous men to-whole lifetimes Laelius if with-a-finger
quem attigisset, poenas dedisset; at Cinna collegae sui
anyone had-touched the-penalty would-have-paid but Cinna of-colleague his
consulis Cn. Octavii praecidi caput iussit, P. Crassi
the-consul Gnaeus of-Octavius to-be-cut-off the-head ordered Publius of-Crassus
L. Caesaris, nobilissimorum hominum, quorum virtus
Lucius of-Caesar most-noble men whose virtue
fuerat domi militiaeque cognita, M. Antonii, omnium
had-been at-home and-in-war known Marcus of-Antonius of-all
eloquentissimi quos ego audierim, C. Caesaris, in quo mihi
most-eloquent whom I have-heard Gaius of-Caesar in whom to-me
videtur specimen fuisse humanitatis salis suavitatis leporis.
seems the-model to-have-been of-humanity of-wit of-charm of-grace
Beatusne igitur, qui hos interfecit? Mihi contra non
happy-whether then who these killed to-me on-the-contrary not
solum eo videtur miser, quod ea fecit, sed etiam
only for-this he-seems wretched that those-things he-did but also
quod ita se gessit, ut ea facere ei liceret
that so himself conducted that those-things to-do to-him it-was-permitted
(etsi peccare nemini licet; sed sermonis errore labimur;
although to-do-wrong to-no-one is-permitted but of-speech by-a-slip we-slip
id enim licere dicimus, quod cuique conceditur).
that for to-be-permitted we-say what to-each is-allowed

56 Utrum tandem beatior C. Marius tum, cum Cimbricae
whether pray happier Gaius Marius then when Cimbrian
victoriae gloriam cum collega Catulo communicavit, paene
of-the-victory the-glory with colleague Catulus shared almost
altero Laelio (nam hunc illi duco simillimum), an cum civili
a-second Laelius for him to-him I-consider most-like or when in-civil
bello victor iratus necessariis Catuli deprecantibus non semel
war victor angry to-the-friends of-Catulus pleading not once
respondit, sed saepe: 'Moriatur'? In quo beatior ille, qui huic
replied but often let-him-die in which happier he who this
nefariae voci paruit, quam is, qui tam scelerate imperavit.
wicked command obeyed than he who so criminally commanded
Nam cum accipere quam facere praestat iniuriam, tum morti
for both to-receive than to-do it-is-better wrong and death
iam ipsi adventanti paulum procedere ob viam, quod fecit
already itself approaching a-little to-go-forward into its-way which did
Catulus, quam quod Marius, talis viri interitu sex suos
Catulus than what Marius of-such a-man by-the-death six his
obruere consulatus et contaminare extremum tempus aetatis.
to-overwhelm consulships and to-stain the-last period of-life

Dionysius ruled Syracuse for thirty-eight years, temperate and energetic, but unjust and so wretched. Born of good family, he trusted no friend and gave his bodyguard to slaves and barbarians; he taught his daughters to shave him, then made them singe his beard with walnut shells. He searched his wives' rooms before visiting, ringed his own bed with a moat crossed by a drawbridge, spoke from a tower, and when a friend joked that he trusted his life to the youth he loved, and the youth smiled, he had both killed.

Duodequadraginta annos tyrannus Syracusanorum fuit 57
thirty-eight years tyrant of-the-Syracusans was
Dionysius, cum quinque et viginti natus annos dominatum
Dionysius when five and twenty born years the-tyranny
occupavisset. Qua pulchritudine urbem, quibus autem opibus
he-had-seized with-what beauty a-city with-what however wealth
praeditam servitute oppressam tenuit civitatem! Atqui de hoc
endowed in-slavery crushed he-held state and-yet about this
homine a bonis auctoribus sic scriptum accepimus, summam
man from good authorities thus written we-have-received the-highest
fuisse eius in victu temperantiam in rebusque gerundis virum
to-have-been his in diet temperance in and-affairs conducting a-man
acrem et industrium, eundem tamen maleficum natura et
keen and industrious the-same still malicious by-nature and
iniustum; ex quo omnibus bene veritatem intuentibus videri
unjust from which to-all well the-truth regarding to-seem
necesse est miserrimum. Ea enim ipsa, quae concupierat, ne
necessary it-is most-wretched those-things for very which he-had-coveted not
tum quidem, cum omnia se posse censebat, consequebatur.
then even when all-things himself to-be-able he-thought he-attained

58 Qui cum esset bonis parentibus atque honesto loco natus
who though he-was of-good parents and honorable station born
(etsi id quidem alius alio modo tradidit) abundaretque
although that indeed one in-another way has-reported and-abounded
et aequalium familiaritatibus et consuetudine propinquorum,
both of-contemporaries in-intimacies and in-company of-kinsmen
haberet etiam more Graeciae quosdam adulescentis amore
had also in-the-custom of-Greece certain youths by-love
coniunctos, credebat eorum nemini, sed iis, quos ex
joined he-trusted of-them no-one but to-those whom from
familiis locupletium servos delegerat, quibus nomen servitutis
households of-the-rich slaves he-had-chosen from-whom the-name of-slavery
ipse detraxerat, et quibusdam convenis et feris barbaris
he-himself had-removed and to-certain vagrants and savage barbarians
corporis custodiam committebat. Ita propter iniustam
of-body the-guard he-entrusted thus on-account-of unjust
dominatus cupiditatem in carcerem quodam modo ipse
of-tyranny craving into a-prison in-a-certain way he-himself
se incluserat. Quin etiam ne tonsori collum committeret,
himself had-shut nay even lest to-a-barber (his)-neck he-should-entrust
tondere filias suas docuit. Ita sordido ancillarique artificio
to-shave daughters his he-taught thus by-a-mean and-servile craft
regiae virgines ut tonstriculae tondebant barbam et capillum
royal maidens like little-barber-girls trimmed the-beard and hair
patris. Et tamen ab his ipsis, cum iam essent adultae,
of-their-father and still from these very-girls when now they-were grown
ferrum removit instituitque, ut candentibus iuglandium
the-steel he-took-away and-arranged that with-glowing of-walnuts
putaminibus barbam sibi et capillum adurerent.
shells beard for-him and hair they-should-singe

Cumque duas uxores haberet, Aristomachen civem suam, 59
and-when two wives he-had Aristomache citizen his-own
Doridem autem Locrensem, sic noctu ad eas ventitabat,
Doris however of-Locri so by-night to them he-used-to-come
ut omnia specularetur et perscrutaretur ante. Et cum
that all-things he-spied-out and searched beforehand and since
fossam latam cubiculari lecto circumdedisset eiusque fossae
a-trench broad to-bedroom bed he-had-put-around and-of-this trench
transitum ponticulo ligneo coniunxisset, eum ipsum, cum
the-crossing by-a-little-bridge wooden had-joined it itself when
forem cubiculi clauserat, detorquebat. Idemque cum
the-door of-the-bedroom he-had-shut he-turned-aside and-the-same-man since
in communibus suggestis consistere non auderet, contionari
on common platforms to-stand not he-dared to-harangue
ex turri alta solebat.
from a-tower high was-wont
Atque is cum pila ludere vellet (studiose enim id factitabat) 60
and he when at-ball to-play wished eagerly for it he-used-to-do
tunicamque poneret, adulescentulo, quem amabat, tradidisse
and-his-tunic laid-aside to-a-youth whom he-loved to-have-handed
gladium dicitur. Hic cum quidam familiaris iocans dixisset:
his-sword he-is-said here when a-certain friend joking had-said
'huic quidem certe vitam tuam committis' adrisissetque
to-this-one at-least surely life your you-entrust and-had-smiled
adulescens, utrumque iussit interfici, alterum, quia viam
the-youth both he-ordered to-be-killed the-one because the-way
demonstravisset interimendi sui, alterum, quia dictum
he-had-shown of-killing him the-other because saying
id risu adprobavisset. Atque eo facto sic doluit,
that with-a-smile he-had-approved and over-that deed so he-grieved
nihil ut tulerit gravius in vita; quem enim vehementer
nothing that he-bore more-heavily in life whom for passionately

amarat, occiderat. Sic distrahuntur in contrarias partis
he-had-loved he-had-killed thus are-pulled-apart into contrary directions
impotentium cupiditates. Cum huic obsecutus sis, illi
of-the-unrestrained the-cravings when to-this-one complied you-have that-one
est repugnandum.
is to-be-resisted

XXI · THE SWORD OF DAMOCLES

Dionysius showed how happy he was. When Damocles praised his wealth and power, he set him on a golden couch amid perfumes, garlands, and handsome servants, with a gleaming sword hung by a horse's hair over his neck. Damocles could neither look at the servants nor eat, and begged to leave. Nothing is happy over which some terror hangs, and Dionysius could not return to justice without danger, entangled in the crimes of his youth.

61 Quamquam hic quidem tyrannus ipse iudicavit, quam esset
although this indeed tyrant himself judged how he-was
beatus. Nam cum quidam ex eius adsentatoribus, Damocles,
happy for when a-certain-one of his flatterers Damocles
commemoraret in sermone copias eius, opes, maiestatem
recounted in conversation forces his wealth the-majesty
dominatus, rerum abundantiam, magnificentiam aedium
of-(his)-tyranny of-things the-abundance the-magnificence of-the-palace
regiarum negaretque umquam beatiorem quemquam fuisse,
royal and-denied ever happier anyone to-have-been
'visne igitur', inquit, 'o Damocle, quoniam te haec vita
do-you-wish then he-said O Damocles since you this life
delectat, ipse eam degustare et fortunam experiri meam?' Cum
delights yourself it to-taste and fortune to-try my when
se ille cupere dixisset, conlocari iussit hominem in aureo
himself he to-desire-it had-said to-be-placed he-ordered the-man on a-golden

lecto strato pulcherrimo textili stragulo, magnificis operibus
couch spread with-a-most-beautiful woven coverlet with-magnificent work
picto, abacosque compluris ornavit argento auroque caelato.
embroidered and-sideboards several he-adorned with-silver and-gold chased
Tum ad mensam eximia forma pueros delectos iussit
then at the-table of-exceptional beauty boys chosen he-ordered
consistere eosque nutum illius intuentis diligenter ministrare.
to-stand and-them the-nod of-him watching carefully to-serve
Aderant unguenta coronae, incendebantur odores, mensae 62
there-were-at-hand perfumes garlands were-burned incenses the-tables
conquisitissimis epulis extruebantur. Fortunatus sibi
with-most-choice dishes were-piled fortunate to-himself
Damocles videbatur. In hoc medio apparatu fulgentem
Damocles seemed in this midst of-splendor a-gleaming
gladium e lacunari saeta equina aptum demitti
sword from the-paneled-ceiling by-a-hair horse's hung to-be-let-down
iussit, ut impenderet illius beati cervicibus. Itaque
he-ordered that it-should-hang-over of-that happy-man the-neck and-so
nec pulchros illos ministratores aspiciebat nec plenum artis
neither handsome those servers he-looked-at nor full of-art
argentum nec manum porrigebat in mensam; iam ipsae
silver nor hand stretched-out to the-table now of-themselves
defluebant coronae; denique exoravit tyrannum, ut abire
slipped-off the-garlands at-last he-begged the-tyrant that to-go-away
liceret, quod iam beatus nollet esse. Satisne videtur
he-might because now happy he-did-not-wish to-be enough-whether seems
declarasse Dionysius nihil esse ei beatum, cui
to-have-declared Dionysius nothing to-be for-him happy over-whom
semper aliqui terror impendeat? Atque ei ne integrum
always some terror hangs and to-him not open
quidem erat, ut ad iustitiam remigraret, civibus libertatem
even it-was that to justice he-might-return to-the-citizens liberty

et iura redderet; iis enim se adulescens inprovida
and rights restore in-these for himself as-a-youth at-an-improvident
aetate inretierat erratis eaque commiserat, ut salvus
age he-had-entangled errors and-those-things had-committed that safe
esse non posset, si sanus esse coepisset.
to-be not he-could if sane to-be he-had-begun

XXII · THE TYRANT WITHOUT FRIENDS

How much he longed for friends he showed with the two Pythagoreans, when one stood surety for the other's death and the other returned in time: he begged to be enrolled as a third friend. He had no friendship, conversation, or shared life, though educated and fond of music and a would-be tragic poet; he lived among runaways and barbarians. Cicero will not compare his life with Plato's or Archytas', but will call up a humble man of the same city, Archimedes.

63 Quantopere vero amicitias desideraret, quarum infidelitatem
how-greatly indeed friendships he-longed-for whose faithlessness
extimescebat, declaravit in Pythagoriis duobus illis, quorum
he-dreaded he-showed in Pythagoreans two those of-whom
cum alterum vadem mortis accepisset, alter, ut vadem
when the-one as-surety for-death he-had-accepted the-other that surety
suum liberaret, praesto fuisset ad horam mortis destinatam,
his he-might-free present had-been at the-hour of-death appointed
'utinam ego' inquit 'tertius vobis amicus adscriberer!' Quam
would-that I he-said third to-you friend might-be-enrolled how
huic erat miserum carere consuetudine amicorum, societate
to-him it-was wretched to-lack intimacy of-friends fellowship
victus, sermone omnino familiari, homini praesertim docto
of-living conversation altogether familiar to-a-man especially learned
a puero et artibus ingenuis erudito, musicorum vero
from boyhood and in-arts liberal trained of-music indeed

perstudiosum, poëtam etiam tragicum (quam bonum, nihil
very-fond a-poet even tragic how good nothing
ad rem; in hoc enim genere nescio quo pacto magis
to the-point in this for field I-know-not by-what means more
quam in aliis suum cuique pulchrum est; adhuc neminem
than in others his-own to-each beautiful is so-far no
cognovi poëtam (et mihi fuit cum Aquinio amicitia), qui
I-have-known poet and to-me there-was with Aquinius friendship who
sibi non optumus videretur; sic se res habet: te tua,
to-himself not the-best seemed so itself the-matter holds you yours
me delectant mea)— sed ut ad Dionysium redeamus: omni
me delight mine but that to Dionysius we-may-return all
cultu et victu humano carebat; vivebat cum fugitivis, cum
refinement and living human he-lacked he-lived with runaways with
facinerosis, cum barbaris; neminem, qui aut libertate dignus
criminals with barbarians no-one who either of-liberty worthy
esset aut vellet omnino liber esse, sibi amicum arbitrabatur.
was or wished at-all free to-be to-himself a-friend he-considered
Non ego iam cum huius vita, qua taetrius, miserius,
not I now with his life than-which more-foul more-wretched
detestabilius excogitare nihil possum, Platonis aut Archytae
more-detestable to-devise nothing I-can of-Plato or of-Archytas
vitam comparabo, doctorum hominum et plane sapientium:
the-life will-compare learned of-men and truly wise
ex eadem urbe humilem homunculum a pulvere et radio
from the-same city a-humble little-man from the-dust and the-rod
excitabo, qui multis annis post fuit, Archimedem.
I-shall-call-up who many years after lived Archimedes

As quaestor in Sicily Cicero found Archimedes' tomb, forgotten by the Syracusans and overgrown with brambles, by recalling verses on the monument about a sphere and a cylinder; outside the Agrigentine gate he spotted a small column with the figures, and the half-eaten epigram confirmed it. Who with any culture would not rather be the mathematician, nourished by inquiry, than the tyrant, steeped in fear and blood?

64 Cuius ego quaestor ignoratum ab Syracusanis, cum esse omnino
whose I as-quaestor unknown by the-Syracusans since to-be at-all
negarent, saeptum undique et vestitum vepribus et dumetis
they-denied fenced on-all-sides and clothed with-brambles and thickets
indagavi sepulcrum. Tenebam enim quosdam senariolos, quos
tracked-down tomb I-remembered for certain little-senarii which
in eius monumento esse inscriptos acceperam, qui declarabant
on his monument to-be inscribed I-had-heard which declared
in summo sepulcro sphaeram esse positam cum cylindro.
on the-top-of the-tomb a-sphere to-be placed with a-cylinder
65 Ego autem cum omnia conlustrarem oculis (est enim ad
I however when all-things was-surveying with-eyes there-is for at
portas Agragantinas magna frequentia sepulcrorum), animum
the-gates Agrigentine a-great crowd of-tombs mind
adverti columellam non multum e dumis eminentem, in
I-turned-to a-little-column not much from the-bushes standing-out on
qua inerat sphaerae figura et cylindri. Atque ego statim
which there-was of-a-sphere the-figure and of-a-cylinder and I at-once
Syracusanis (erant autem principes mecum) dixi me illud
to-the-Syracusans there-were however leading-men with-me said myself that
ipsum arbitrari esse, quod quaererem. Inmissi cum falcibus
very-thing to-think to-be what I-was-seeking sent-in with sickles
multi purgarunt et aperuerunt locum.
many cleared and opened the-place

Quo cum patefactus esset aditus, ad adversam basim 66
to-which when opened had-been access to the-facing base
accessimus. Apparebat epigramma exesis posterioribus
we-approached there-appeared the-epigram eaten-away the-latter
partibus versiculorum dimidiatis fere. Ita nobilissima Graeciae
parts of-the-little-verses halved nearly thus most-noble of-Greece
civitas, quondam vero etiam doctissima, sui civis unius
city once indeed also most-learned of-its-own citizen one
acutissimi monumentum ignorasset, nisi ab homine
most-acute the-monument would-not-have-known unless from a-man
Arpinate didicisset. Sed redeat, unde aberravit oratio: quis
of-Arpinum it-had-learned but let-return whence it-strayed the-discourse who
est omnium, qui modo cum Musis, id est cum humanitate
is of-all who only with the-Muses that is with culture
et cum doctrina, habeat aliquod commercium, qui se non
and with learning has some dealings who himself not
hunc mathematicum malit quam illum tyrannum? Si vitae
this mathematician would-prefer than that tyrant if of-life
modum actionemque quaerimus, alterius mens rationibus
the-manner and-conduct we-ask of-the-one mind calculations
agitandis exquirendisque alebatur cum oblectatione sollertiae,
by-pursuing and-investigating was-nourished with the-delight of-ingenuity
qui est unus suavissimus pastus animorum, alterius in
which is the-one sweetest food of-souls of-the-other in
caede et iniuriis cum et diurno et nocturno metu. Age
slaughter and wrongs with both by-day and by-night fear come
confer Democritum Pythagoram, Anaxagoram: quae regna,
compare Democritus Pythagoras Anaxagoras what kingdoms
quas opes studiis eorum et delectationibus antepones?
what wealth to-pursuits their and delights will-you-prefer

67 Etenim, quae pars optuma est in homine, in ea situm esse
for-indeed what part best is in man in it set to-be
necesse est illud, quod quaeris, optumum. Quid est autem in
necessary it-is that which you-seek best what is however in
homine sagaci ac bona mente melius? Eius bono fruendum
man than-a-keen and good mind better its good to-be-enjoyed
est igitur, si beati esse volumus; bonum autem mentis est
is then if happy to-be we-wish the-good however of-mind is
virtus; ergo hac beatam vitam contineri necesse est. Hinc
virtue therefore by-this happy life to-be-comprised necessary it-is hence
omnia, quae pulchra honesta praeclara sunt, ut supra dixi, sed
all-things which beautiful honorable splendid are as above I-said but
dicendum idem illud paulo uberius videtur, plena gaudiorum
to-be-said the-same that a-little more-fully seems full of-joys
sunt. Ex perpetuis autem plenisque gaudiis cum perspicuum
are from perpetual however and-full joys since clear
sit vitam beatam existere, sequitur ut ea existat ex honestate.
it-is life happy to-arise it-follows that it arises from honor

Imagine a man of exceptional talent and zeal for truth. His mind bears three fruits: knowledge of nature, discernment of what to seek and shun, and judgment of consequence and contradiction. What joy he must feel when he surveys the motions of the heavens and the fixed and wandering stars! Such sights drove the ancients to seek the seeds of all things, the origin, life, and death of each kind, how the earth is balanced, and why all things tend to the center.

Sed ne verbis solum attingamus ea quae volumus 68
but lest with-words only we-touch those-things which we-wish
ostendere, proponenda quaedam quasi moventia sunt, quae
to-show to-be-set-forth certain-things as-it-were moving are which
nos magis ad cognitionem intellegentiamque convertant.
us more to knowledge and-understanding may-turn
Sumatur enim nobis quidam praestans vir optumis artibus,
let-be-taken for by-us a-certain outstanding man in-the-best arts
isque animo parumper et cogitatione fingatur. Primum
and-he in-mind for-a-little and in-thought be-pictured first
ingenio eximio sit necesse est; tardis enim mentibus virtus
of-talent exceptional he-be necessary it-is slow for minds virtue
non facile comitatur; deinde ad investigandam veritatem
not easily accompanies then for investigating truth
studio incitato. Ex quo triplex ille animi fetus existet,
with-zeal roused from which threefold that of-the-soul offspring will-arise
unus in cognitione rerum positus et in explicatione naturae,
one in knowledge of-things placed and in explanation of-nature
alter in discriptione expetendarum fugiendarumque rerum
another in the-distinguishing to-be-sought and-to-be-shunned of-things
et in ratione vivendi, tertius in iudicando, quid cuique rei
and in the-plan of-living a-third in judging what on-each thing

sit consequens quid repugnans, in quo inest omnis cum
is consequent what inconsistent in which lies all both
subtilitas disserendi, tum veritas iudicandi.
subtlety of-arguing and truth of-judging

69 Quo tandem igitur gaudio adfici necesse est sapientis
with-what pray then joy to-be-filled necessary it-is of-the-wise-man
animum cum his habitantem pernoctantemque curis! Ut, cum
the-soul with these dwelling and-spending-nights cares as when
totius mundi motus conversionesque perspexerit sideraque
of-the-whole universe the-motions and-revolutions he-has-surveyed and-stars
viderit innumerabilia caelo inhaerentia cum eius ipsius motu
has-seen countless to-the-sky clinging with its very motion
congruere certis infixa sedibus, septem alia suos quaeque
to-agree fixed set in-seats seven others their-own each
tenere cursus multum inter se aut altitudine aut humilitate
to-keep courses much among themselves either in-height or in-lowness
distantia, quorum vagi motus rata tamen et certa sui
differing whose wandering motions fixed still and sure of-their
cursus spatia definiant. Horum nimirum aspectus impulit illos
course the-spaces define of-these doubtless the-sight drove those
veteres et admonuit, ut plura quaererent; inde est indagatio
ancients and prompted that more-things they-should-seek thence was the-search
nata initiorum et tamquam seminum, unde essent omnia orta
born of-beginnings and as-it-were of-seeds whence were all-things sprung
generata concreta, quaeque cuiusque generis vel inanimi
begotten compounded and-what of-each kind whether of-the-lifeless
vel animantis vel muti vel loquentis origo, quae vita, qui
or of-the-living or of-the-dumb or of-the-speaking origin what life what
interitus quaeque ex alio in aliud vicissitudo atque mutatio,
death and-what from one-thing into another alternation and change
unde terra et quibus librata ponderibus, quibus cavernis maria
whence the-earth and by-what balanced weights by-what hollows the-seas

sustineantur, qua omnia delata gravitate medium mundi
are-held-up by-what all-things borne weight the-middle of-the-universe
locum semper expetant, qui est idem infimus in rotundo.
place always seek which is also the-lowest in a-sphere

XXV · THE WISE MAN IN PUBLIC LIFE

From this contemplation comes the Delphic knowledge of himself and a joy that cannot be sated, the desire to imitate the gods' eternity. He learns the kinds of virtue and the ends of good and evil, which proves that virtue suffices. Logic adds its pleasure. In public life his prudence sees the citizens' advantage and his justice takes nothing for himself; friendship joins counsel and delight. What can such a life lack? Even fortune must yield. A. asks whether even under torture.

Haec tractanti animo et noctes et dies cogitanti existit 70
these-things handling to-the-soul both nights and days pondering arises
illa a deo Delphis praecepta cognitio, ut ipsa se mens
that by the-god at-Delphi enjoined knowledge that very itself the-mind
agnoscat coniunctamque cum divina mente se sentiat, ex
recognize and-joined with divine mind itself feel from
quo insatiabili gaudio compleatur. Ipsa enim cogitatio
which with-insatiable joy it-is-filled the-very for thought
de vi et natura deorum studium incendit illius
about the-power and nature of-the-gods the-desire kindles that-one's
aeternitatem imitandi, neque se in brevitate vitae conlocatam
eternity of-imitating nor itself in the-brevity of-life placed
putat, cum rerum causas alias ex aliis aptas et necessitate
thinks when of-things the-causes some on others dependent and by-necessity
nexas videt, quibus ab aeterno tempore fluentibus in
linked it-sees which from eternal time flowing into
aeternum ratio tamen mensque moderatur.
eternity reason still and-mind governs

71 Haec ille intuens atque suspiciens vel potius omnis partis
these-things he contemplating and looking-up-at or rather all parts
orasque circumspiciens quanta rursus animi tranquillitate
and-regions surveying with-how-great in-turn of-the-soul tranquility
humana et citeriora considerat! Hinc illa cognitio virtutis
human-things and nearer considers hence that knowledge of-virtue
existit, efflorescunt genera partesque virtutum, invenitur, quid
arises blossom the-kinds and-parts of-the-virtues is-found what
sit quod natura spectet extremum in bonis, quid in malis
it-is which nature regards as-the-ultimate in goods what in evils
ultumum, quo referenda sint officia, quae degendae aetatis
as-last to-what to-be-referred are duties what of-spending life
ratio deligenda. Quibus et talibus rebus exquisitis hoc vel
plan to-be-chosen these and such things investigated this even
maxime efficitur, quod hac disputatione agimus, ut virtus
most is-established which in-this discussion we-pursue that virtue
ad beate vivendum sit se ipsa contenta.
for happily living is with-itself it-itself content

72 Sequitur tertia, quae per omnis partis sapientiae manat
follows the-third which through all parts of-wisdom flows
et funditur, quae rem definit, genera dispertit, sequentia
and is-spread which a-thing defines kinds divides consequents
adiungit, perfecta concludit, vera et falsa diiudicat, disserendi
joins conclusions draws true and false distinguishes of-arguing
ratio et scientia. Ex qua cum summa utilitas existit ad
the-method and science from which both the-greatest usefulness arises for
res ponderandas, tum maxume ingenua delectatio et digna
things weighing and above-all a-liberal delight and worthy
sapientia. Sed haec otii. Transeat idem iste sapiens ad
of-wisdom but these-things of-leisure let-pass the-same that wise-man to
rem publicam tuendam. Quid eo possit esse praestantius,
the-thing public guarding what than-him could be more-excellent

cum †contineri prudentia utilitatem civium cernat, iustitia
when to-be-restrained [?] by-prudence the-advantage of-the-citizens he-discerns by-justice
nihil in suam domum inde derivet, reliquis utatur tot tam
nothing into his-own house thence diverts the-other uses so-many so
variisque virtutibus? Adiunge fructum amicitiarum, in quo
and-varied virtues add the-fruit of-friendships in which
doctis positum est cum consilium omnis vitae consentiens
by-the-learned placed is both counsel of-all life agreeing
et paene conspirans, tum summa iucunditas e cotidiano
and almost breathing-together and the-highest pleasure from daily
cultu atque victu. Quid haec tandem vita desiderat, quo
intercourse and living what this pray life lacks so-that
sit beatior? Cui refertae tot tantisque gaudiis Fortuna
it-be happier to-which filled with-so-many and-so-great joys Fortune
ipsa cedat necesse est. Quodsi gaudere talibus bonis animi,
herself yield necessary it-is but-if to-rejoice in-such goods of-the-soul
id est virtutibus, beatum est omnesque sapientes his gaudiis
that is virtues happy is and-all wise-men these joys
perfruuntur, omnis eos beatos esse confiteri necesse est.
enjoy-fully all them happy to-be to-admit necessary it-is
A. Etiamne in cruciatu atque tormentis?
even-whether in torture and torments

Did A. think M. would say this on a bed of violets? Epicurus says the wise man in torment can cry how little he cares, though he measures every evil by pain and laughs at our honorable and base; he will forget himself and despise fortune while all his good lies in its power. He offers no firmness or shame against pain, only the memory of past pleasures, like a man in the heat recalling cool streams. The Peripatetics should say plainly that happy life will enter Phalaris' bull.

73 M. An tu me in viola putabas aut in rosa dicere? An Epicuro,
or you me in a-violet did-you-think or in a-rose to-say or to-Epicurus
qui tantum modo induit personam philosophi et sibi ipse
who only merely put-on the-mask of-a-philosopher and to-himself he-himself
hoc nomen inscripsit, dicere licebit, quod quidem, ut
this name ascribed to-say it-will-be-allowed what indeed as
habet se res, me tamen plaudente dicit, nullum sapienti
holds itself the-matter me still applauding he-says no for-the-wise-man
esse tempus, etiamsi uratur torqueatur secetur, quin possit
to-be time even-if be-be-burned racked cut but-that he-can
exclamare: 'quam pro nihilo puto!' Cum praesertim omne
exclaim how as nothing I-count-it since especially all
malum dolore definiat bonum voluptate, haec nostra honesta
evil by-pain he-defines good by-pleasure these our honorable
turpia inrideat dicatque nos in vocibus occupatos inanis sonos
shameful he-mocks and-says we in words busied empty sounds
fundere, neque quicquam ad nos pertinere nisi quod aut leve
pour-out nor anything to us to-pertain except what either smooth
aut asperum in corpore sentiatur: huic ergo, ut dixi, non
or rough in the-body is-felt to-him therefore as I-said not
multum differenti a iudicio ferarum oblivisci licebit
much differing from the-judgment of-beasts to-forget will-it-be-allowed
sui et tum fortunam contemnere, cum sit omne et
himself and then fortune to-despise when is all both

bonum eius et malum in potestate fortunae, tum dicere se
good his and evil in the-power of-fortune then to-say himself
beatum in summo cruciatu atque tormentis, cum constituerit
happy in utmost torture and torments when he-has-laid-down
non modo summum malum esse dolorem, sed etiam solum?
not only the-highest evil to-be pain but also the-only
Nec vero illa sibi remedia comparavit ad tolerandum 74
nor indeed those for-himself remedies has-he-provided for enduring
dolorem, firmitatem animi, turpitudinis verecundiam,
pain firmness of-mind of-shame scruple
exercitationem consuetudinemque patiendi, praecepta
practice and-habit of-enduring precepts
fortitudinis, duritiam virilem, sed una se dicit
of-fortitude hardiness manly but by-the-sole himself he-says
recordatione adquiescere praeteritarum voluptatium, ut si
recollection to-find-rest of-past pleasures as if
quis aestuans, cum vim caloris non facile patiatur,
someone sweltering when the-force of-heat not easily bears
recordari velit sese aliquando in Arpinati nostro gelidis
to-recall should-wish himself once in the-Arpine-land our by-icy
fluminibus circumfusum fuisse. Non enim video, quo
streams surrounded to-have-been not for I-see in-what
modo sedare possint mala praesentia praeteritae voluptates.
way to-allay can evils present past pleasures
Sed cum is dicat semper beatum esse sapientem, cui
but since he says always happy to-be the-wise-man to-whom
dicere hoc, si sibi constare vellet, non liceret,
to-say this if with-himself to-be-consistent he-wished not it-would-be-allowed
quidnam faciendum est iis, qui nihil expetendum, nihil
what-then to-be-done is by-those who nothing to-be-sought nothing
in bonis ducendum, quod honestate careat, existumant?
among goods to-be-counted which honor lacks think

75 Me quidem auctore etiam Peripatetici veteresque Academici
with-me indeed as-adviser also the-Peripatetics and-the-old Academics
balbutire aliquando desinant aperteque et clara voce audeant
to-stammer at-length should-cease and-openly and with-clear voice dare
dicere beatam vitam in Phalaridis taurum descensuram.
to-say happy life into of-Phalaris the-bull to-be-going-to-go-down

XXVII · ENDURANCE IN NATIONS AND BEASTS

Granting three kinds of goods, those of body and fortune are lowly and the divine goods of the mind make life happiest. Pain is virtue's fiercest foe. Yet Spartan boys do not groan under the whip, Spartan youths fight to the death sooner than yield, Indian sages endure the snows of the Caucasus and the flames, Indian widows vie to be burned with their husbands, Egyptians suffer torture rather than harm a sacred animal, and beasts fight for their young.

76 Sint enim tria genera bonorum, ut iam a laqueis
let-there-be for three kinds of-goods that now from the-snares
Stoicorum, quibus usum me pluribus quam soleo
of-the-Stoics which to-have-used myself more than I-am-wont
intellego, recedamus, sint sane illa genera bonorum, dum
I-perceive we-may-withdraw let-be by-all-means those kinds of-goods provided
corporis et externa iaceant humi et tantum modo, quia
of-body and external lie on-the-ground and only merely because
sumenda sint, appellentur bona, alia autem illa divina longe
to-be-taken they-are be-called goods the-others however those divine far
lateque se pandant caelumque contingant; ea qui adeptus
and-wide themselves spread and-the-sky touch them who gained
sit, cur eum beatum modo et non beatissimum etiam dixerim?
has why him happy only and not happiest also should-I-call

Dolorem vero sapiens extimescet? Is enim huic maxime
pain indeed the-wise-man will-dread it for to-this most
sententiae repugnat. Nam contra mortem nostram atque
opinion is-opposed for against death our and
nostrorum contraque aegritudinem et reliquas animi
of-our-own and-against distress and the-other of-the-soul
perturbationes satis esse videmur superiorum dierum
disturbances sufficiently to-be we-seem of-the-preceding days
disputationibus armati et parati; dolor esse videtur acerrumus
by-the-discussions armed and prepared pain to-be seems the-fiercest
virtutis adversarius; is ardentes faces intentat, is fortitudinem,
of-virtue adversary it burning torches brandishes it fortitude
magnitudinem animi, patientiam se debilitaturum minatur.
greatness of-mind endurance itself will-weaken threatens
Huic igitur succumbet virtus, huic beata sapientis et constantis 77
to-this then will-succumb virtue to-this happy of-the-wise and steadfast
viri vita cedet? Quam turpe, o di boni! Pueri Spartiatae non
man life will-yield how shameful O gods good boys Spartan not
ingemescunt verberum dolore laniati. Adulescentium greges
groan of-lashes by-the-pain torn of-youths troops
Lacedaemone vidimus ipsi incredibili contentione certantis
at-Lacedaemon saw we-ourselves with-incredible effort fighting
pugnis calcibus unguibus morsu denique, cum exanimarentur
with-fists heels nails biting even until they-were-killed
prius quam victos se faterentur. Quae barbaria India
sooner than beaten themselves admitted what barbarian-land than-India
vastior aut agrestior? In ea tamen gente primum ei,
more-desolate or more-uncivilized in that still nation first those
qui sapientes habentur, nudi aetatem agunt et Caucasi
who wise are-held naked life spend and of-the-Caucasus

nives hiemalemque vim perferunt sine dolore, cumque ad
the-snows and-wintry force endure without pain and-when to
flammam se adplicaverunt, sine gemitu aduruntur.
the-flame themselves have-applied without a-groan are-burned
78 Mulieres vero in India, cum est communis earum vir
women indeed in India when is common of-them the-husband
mortuus, in certamen iudiciumque veniunt, quam plurimum
dead into contest and-judgment come whom most
ille dilexerit (plures enim singulis solent esse nuptae);
he loved several for to-single-men are-wont to-be married
quae est victrix, ea laeta prosequentibus suis una cum
who is victor she joyful escorting her-people together with
viro in rogum imponitur, illa victa maesta discedit.
husband on the-pyre is-placed the-other defeated sad departs
Numquam naturam mos vinceret; est enim ea semper
never nature custom would-conquer is for it always
invicta; sed nos umbris deliciis otio languore desidia
unconquered but we by-shade luxury leisure languor sloth
animum infecimus, opinionibus maloque more delenitum
the-soul have-tainted by-opinions and-bad by-custom soothed
mollivimus. Aegyptiorum morem quis ignorat? Quorum
have-softened of-the-Egyptians the-custom who does-not-know whose
inbutae mentes pravitatis erroribus quamvis carnificinam prius
steeped minds of-depravity in-errors any torture sooner
subierint quam ibim aut aspidem aut faelem aut canem
would-undergo than an-ibis or asp or cat or dog
aut crocodilum violent, quorum etiamsi inprudentes quippiam
or crocodile they-harm of-which even-if unwittingly anything
fecerint, poenam nullam recusent.
they-have-done punishment no they-would-refuse

De hominibus loquor; quid? Bestiae non frigus, non famem, 79
about men I-speak what beasts not cold not hunger
non montivagos atque silvestris cursus lustrationesque
not mountain-roaming and woodland runnings and-wanderings
patiuntur? Non pro suo partu ita propugnant, ut vulnera
endure not for their-own young so fight that wounds
excipiant, nullos impetus nullos ictus reformident? Omitto,
they-receive no onsets no blows they-shrink-from I-pass-over
quae perferant quaeque patiantur ambitiosi honoris causa,
what endure and-what suffer the-ambitious of-office for-the-sake
laudis studiosi gloriae gratia, amore incensi cupiditatis.
of-praise the-eager of-glory for-the-sake by-love the-inflamed of-craving
Plena vita exemplorum est.
full life of-examples is

XXVIII · HAPPY LIFE FOLLOWS THE VIRTUES

Happy life will give itself to torture with justice, temperance, and courage, and will not stand at the prison door; the virtues will not let it slink away but carry it with them to whatever pain they are led. It is the wise man's mark to do nothing he may regret, nothing unwillingly, to expect nothing as certain, to wonder at nothing, to refer all to his own judgment. Nothing could be happier.

Sed adhibeat oratio modum et redeat illuc, unde deflexit. 80
but let-apply the-discourse a-limit and return there whence it-turned-aside
Dabit, inquam, se in tormenta vita beata nec iustitiam
will-give I-say itself into torments life happy nor justice
temperantiam in primisque fortitudinem, magnitudinem
temperance in and-first fortitude greatness
animi, patientiam prosecuta, cum tortoris os viderit,
of-mind endurance having-followed when of-the-torturer the-face it-has-seen

consistet virtutibusque omnibus sine ullo animi terrore ad
will-stop and-the-virtues all without any of-the-soul terror to
cruciatum profectis resistet extra fores, ut ante dixi,
torture having-set-out it-will-stay-behind outside the-doors as before I-said
limenque carceris. Quid enim ea foedius, quid deformius
and-threshold of-the-prison what for than-it more-foul what more-unsightly
sola relicta, a comitatu pulcherrimo segregata? Quod tamen
alone left from retinue most-beautiful separated which still
fieri nullo pacto potest; nec enim virtutes sine beata
to-happen in-no manner can neither for the-virtues without happy
vita cohaerere possunt nec illa sine virtutibus.
life to-cohere can nor it without virtues
81 Itaque eam tergiversari non sinent secumque rapient,
and-so it to-shuffle-off not they-will-allow and-with-themselves will-carry-off
ad quemcumque ipsae dolorem cruciatumque ducentur.
to whatever they-themselves pain and-torture shall-be-led
Sapientis est enim proprium nihil quod paenitere possit facere,
of-the-wise-man is for the-mark nothing which to-regret could to-do
nihil invitum, splendide constanter graviter honeste omnia,
nothing unwilling splendidly steadfastly gravely honorably all-things
nihil ita exspectare quasi certo futurum, nihil, cum acciderit,
nothing so to-expect as-if certainly going-to-be nothing when it-has-happened
admirari, ut inopinatum ac novum accidisse videatur,
to-wonder-at so-that unexpected and new to-have-happened it-seems
omnia ad suum arbitrium referre, suis stare iudiciis. Quo
all-things to his-own judgment to-refer by-his-own to-stand decisions than-which
quid sit beatius, mihi certe in mentem venire non potest.
what be happier to-me certainly into mind to-come not can

The Stoic conclusion is easy: if the end is to live consistently with nature, and that lies in the wise man's power, his life is always happy. A. asks how the Peripatetics and Old Academy can say the same, and M. claims the Academics' liberty to speak for any school, as Carneades argued against the Stoics. If the Stoics define the ends rightly, the matter is settled, but let each school's view be examined to see whether it fits all of them.

Stoicorum quidem facilis conclusio est; qui cum finem 82
of-the-Stoics indeed easy the-conclusion is who since the-end
bonorum esse senserint congruere naturae cumque ea
of-goods to-be they-have-held to-agree with-nature and-with it
convenienter vivere, cum id sit in sapientis situm non
consistently to-live since that is in of-the-wise-man placed not
officio solum, verum etiam potestate, sequatur necesse est,
the-duty only but also the-power it-follow necessary it-is
ut, cuius in potestate summum bonum, in eiusdem vita
that whose in power the-highest good in of-the-same life
beata sit. Ita fit semper vita beata sapientis.
happy is thus becomes always life happy of-the-wise-man
Habes, quae fortissime de beata vita dici putem et,
you-have what most-boldly about happy life to-be-said I-think and
quo modo nunc est, nisi quid tu melius attuleris,
in-what way now it-is unless anything you better shall-have-brought
etiam verissime.
also most-truly

A. Melius equidem adferre nihil possum, sed a te
better I-for-my-part to-bring nothing can but from you
impetrarim lubenter, ut, nisi molestum sit, quoniam te
I-would-obtain gladly that unless troublesome it-be since you
nulla vincula impediunt ullius certae disciplinae libasque
no bonds hinder of-any fixed school and-you-sip

ex omnibus, quodcumque te maxime specie veritatis
from all whatever you most by-the-appearance of-truth
movet,— quod paulo ante Peripateticos veteremque Academiam
moves what a-little before the-Peripatetics and-the-old Academy
hortari videbare, ut sine retractatione libere dicere auderent
to-urge you-seemed that without reservation freely to-say they-should-dare
sapientis esse semper beatissimos, id velim audire, quem
the-wise-men to-be always happiest that I-should-like to-hear what
ad modum his putes consentaneum esse id dicere.
in manner for-them you-think consistent to-be that to-say
Multa enim a te contra istam sententiam dicta sunt
many-things for by you against that opinion said have-been
et Stoicorum ratione conclusa.
and of-the-Stoics by-the-reasoning concluded

83 M. Utamur igitur libertate, qua nobis solis in philosophia
let-us-use then the-liberty which for-us alone in philosophy
licet uti, quorum oratio nihil ipsa iudicat, sed habetur in
it-is-allowed to-use whose discourse nothing itself decides but is-held in
omnis partis, ut ab aliis possit ipsa per sese nullius auctoritate
all directions that by others it-can itself by itself of-no-one authority
adiuncta iudicari. Et quoniam videris hoc velle, ut, quaecumque
added to-be-judged and since you-seem this to-wish that whatever
dissentientium philosophorum sententia sit de finibus, tamen
of-dissenting philosophers the-opinion be about ends still
virtus satis habeat ad vitam beatam praesidii, quod quidem
virtue enough have for life happy of-protection which indeed
Carneadem disputare solitum accepimus; sed is ut contra
Carneades to-argue accustomed we-have-heard but he as against
Stoicos, quos studiosissime semper refellebat et contra quorum
the-Stoics whom most-zealously always he-refuted and against whose
disciplinam ingenium eius exarserat; nos quidem illud cum
system genius his had-blazed-up we indeed it with

pace agemus. Si enim Stoici finis bonorum recte posiverunt,
peace shall-treat if for the-Stoics the-ends of-goods rightly laid-down
confecta res est: necesse est semper beatum esse sapientem.
finished the-matter is necessary it-is always happy to-be the-wise-man
Sed quaeramus unam quamque reliquorum sententiam, si
but let-us-examine one each of-the-rest opinion if
fieri potest, ut hoc praeclarum quasi decretum beatae
to-be-done it-can that this splendid as-it-were decree of-happy
vitae possit omnium sententiis et disciplinis convenire.
life may of-all with-the-opinions and systems to-agree

XXX · THE SCHOOLS ON THE HIGHEST GOOD

The views on the ends are four simple ones, the honorable for the Stoics, pleasure for Epicurus, freedom from pain for Hieronymus, and the first goods of nature for Carneades, and mixed ones, the three kinds of goods of the Peripatetics and Old Academy, pleasure joined with honor by Dinomachus and Callipho, freedom from pain by Diodorus. The Peripatetics, except Theophrastus, may well exalt virtue so high that the rest are trampled.

Sunt autem haec de finibus, ut opinor, retentae defensaeque 84
are however these about ends as I-think maintained and-defended
sententiae: primum simplices quattuor, nihil bonum nisi
opinions first simple four nothing good except
honestum, ut Stoici, nihil bonum nisi voluptatem, ut
the-honorable as the-Stoics nothing good except pleasure as
Epicurus, nihil bonum nisi vacuitatem doloris, ut Hieronymus,
Epicurus nothing good except absence of-pain as Hieronymus
nihil bonum nisi naturae primis bonis aut omnibus aut
nothing good except of-nature the-first goods either all or
maxumis frui, ut Carneades contra Stoicos disserebat.
the-greatest to-enjoy as Carneades against the-Stoics argued

85 Haec igitur simplicia, illa mixta: tria genera bonorum,
these then simple those mixed three kinds of-goods
maxuma animi, secunda corporis, externa tertia, ut Peripatetici
greatest of-the-soul second of-body external third as the-Peripatetics
nec multo veteres Academici secus; voluptatem cum honestate
nor much the-old Academics otherwise pleasure with honor
Dinomachus et Callipho copulavit, indolentiam autem
Dinomachus and Callipho coupled freedom-from-pain however
honestati Peripateticus Diodorus adiunxit. Hae sunt sententiae,
to-honor the-Peripatetic Diodorus joined these are opinions
quae stabilitatis aliquid habeant; nam Aristonis Pyrrhonis
which of-stability something have for of-Aristo of-Pyrrho
Erilli non nullorumque aliorum evanuerunt. Hi quid possint
of-Erillus not and-of-none others have-vanished these what they-can
obtinere, videamus omissis Stoicis, quorum satis videor
maintain let-us-see set-aside the-Stoics whose sufficiently I-seem
defendisse sententiam.
to-have-defended opinion
Et Peripateticorum quidem explicata causa est praeter
and of-the-Peripatetics indeed set-out the-case is except
Theophrastum et si qui illum secuti imbecillius horrent
Theophrastus and if any him following too-feebly shudder-at
dolorem et reformidant; reliquis quidem licet facere id
pain and dread to-the-rest indeed it-is-allowed to-do that
quod fere faciunt, ut gravitatem dignitatemque virtutis
which generally they-do that the-weight and-dignity of-virtue
exaggerent. Quam cum ad caelum extulerunt, quod facere
they-magnify which when to the-sky they-have-raised which to-do
eloquentes homines copiose solent, reliqua ex conlatione facile
eloquent men copiously are-wont the-rest by comparison easy
est conterere atque contemnere. Nec enim licet iis,
it-is to-crush and to-despise nor for is-it-allowed to-those

qui laudem cum dolore petendam esse dicant, negare eos
who praise with pain to-be-sought to-be say to-deny those
esse beatos, qui illam adepti sunt. Quamquam enim sint in
to-be happy who it attained have although for they-be in
quibusdam malis, tamen hoc nomen beati longe et late patet.
certain evils still this name of-happy far and wide extends

XXXI · THE GREATER PART

As trade and farming are called profitable if they mostly prosper, life may be called happy if goods greatly outweigh. So by these schools' reasoning the happy life will follow virtue even into the bull, with Aristotle, Xenocrates, Speusippus, and Polemo as authorities, and Callipho and Diodorus hold the same. The others swim out with difficulty, yet even Epicurus, Hieronymus, and the defenders of Carneades make the mind the judge of goods. Epicurus, called soft, calls his dying day happy.

Nam ut quaestuosa mercatura, fructuosa aratio dicitur, non 86
for as profitable trade fruitful farming is-called not
si altera semper omni damno, altera omni tempestatis
if the-one always from-all loss the-other from-all of-storm
calamitate semper vacat, sed si multo maiore ex parte
damage always is-free but if by-much the-greater in part
exstat in utraque felicitas, sic vita non solum si undique
appears in each success so life not only if on-all-sides
referta bonis est, sed si multo maiore et graviore ex
filled with-goods is but if by-much the-greater and weightier in
parte bona propendent, beata recte dici potest.
part goods outweigh happy rightly to-be-called can
Sequetur igitur horum ratione vel ad supplicium 87
will-follow then of-these-men by-the-reasoning even to execution
beata vita virtutem cumque ea descendet in taurum
happy life virtue and-with it will-go-down into the-bull

Aristotele Xenocrate Speusippo Polemone auctoribus nec eam
Aristotle Xenocrates Speusippus Polemo as-authorities nor it
minis blandimentis corrupta deseret. Eadem Calliphontis
by-threats by-blandishments corrupted will-desert the-same of-Callipho
erit Diodorique sententia, quorum uterque honestatem sic
will-be and-of-Diodorus the-opinion of-whom each honor so
complectitur, ut omnia, quae sine ea sint, longe retro ponenda
embraces that all-things which without it are far back to-be-placed
censeat. Reliqui habere se videntur angustius, enatant
he-judges the-rest to-hold themselves seem more-narrowly swim-out
tamen, Epicurus Hieronymus et si qui sunt qui desertum
still Epicurus Hieronymus and if any there-are who deserted
illud Carneadeum curent defendere; nemo est enim eorum quin
that Carneadean-view care to-defend no-one is for of-them but
bonorum animum putet esse iudicem eumque condocefaciat,
of-goods the-soul thinks to-be the-judge and-it trains
ut ea, quae bona malave videantur, possit contemnere.
that those-things which good or-bad seem it-can despise
88 Nam quae tibi Epicuri videtur, eadem erit Hieronymi et
for which to-you of-Epicurus seems the-same will-be of-Hieronymus and
Carneadis causa et hercule omnium reliquorum. Quis enim
of-Carneades the-case and by-Hercules of-all the-rest who for
parum est contra mortem aut dolorem paratus?
too-little is against death or pain prepared
Ordiamur ab eo, si placet, quem mollem, quem voluptarium
let-us-begin with him if you-please whom soft whom pleasure-loving
dicimus. Quid? Is tibi mortemne videtur aut dolorem timere,
we-call what he to-you death-whether seems or pain to-fear
qui eum diem, quo moritur, beatum appellat maxumisque
who that day on-which he-dies happy calls and-by-the-greatest
doloribus adfectus eos ipsos inventorum suorum memoria
pains afflicted them very of-discoveries his by-the-memory

et recordatione confutat? Nec haec sic agit, ut ex
and recollection checks nor this so does-he-do that on
tempore quasi effuttire videatur. De morte enim ita sentit,
the-spur as-it-were to-blurt-out he-seems about death for so he-thinks
ut dissoluto animante sensum extinctum putet, quod
that dissolved the-living-creature sensation extinguished he-holds what
autem sensu careat, nihil ad nos id iudicet pertinere. Item
however sensation lacks nothing to us that he-judges to-pertain likewise
de dolore certa habet quae sequatur, cuius magnitudinem
about pain fixed-things he-has which he-follows whose greatness
brevitate consolatur, longinquitatem levitate.
by-brevity he-consoles length by-lightness

XXXII · CONTEMPT OF WEALTH

How do the grand Stoics stand better than Epicurus against death and pain? Against poverty, too, philosophers are armed: Epicurus said more than anyone about plain fare. Anacharsis the Scythian wrote to Hanno that his clothing was a cloak, his bed the earth, his relish hunger. Socrates watching gold carried in procession said how much he did not need; Xenocrates took only thirty minas of Alexander's fifty talents; Diogenes asked Alexander only to stand out of his sun.

Qui tandem isti grandiloqui contra haec duo, quae maxime 89
how pray those grandiloquent-men against these two which most
angunt, melius se habent quam Epicurus?
distress better themselves hold than Epicurus
An ad cetera, quae mala putantur, non et Epicurus et
or for the-other-things which evils are-thought not both Epicurus and
reliqui philosophi satis parati videntur? Quis non paupertatem
the-other philosophers sufficiently prepared seem who not poverty
extimescit? Neque tamen quisquam philosophorum. Hic
dreads nor still any of-the-philosophers this-man

vero ipse quam parvo est contentus! Nemo de tenui victu
indeed himself how with-little is content no-one about slender fare
plura dixit. Etenim, quae res pecuniae cupiditatem adferunt,
more has-said for-indeed what things of-money the-craving bring
ut amori, ut ambitioni, ut cotidianis sumptibus copiae
that for-love that for-ambition that for-daily expenses means
suppetant, cum procul ab his omnibus rebus absit, cur
be-at-hand since far from these all things he-is-away why
pecuniam magnopere desideret vel potius cur curet omnino?
money greatly should-he-desire or rather why care at-all
90 An Scythes Anacharsis potuit pro nihilo pecuniam ducere,
or the-Scythian Anacharsis could as nothing money count
nostrates philosophi facere non poterunt? Illius epistula
our-own philosophers to-do not will-be-able his letter
fertur his verbis: 'Anacharsis Hannoni salutem. Mihi
is-reported in-these words Anacharsis to-Hanno greeting to-me
amictui est Scythicum tegimen, calciamentum solorum
for-clothing is a-Scythian covering shoe of-the-soles
callum, cubile terra, pulpamentum fames, lacte caseo carne
the-hardness bed the-earth relish hunger on-milk cheese meat
vescor. Quare ut ad quietum me licet venias. Munera
I-feed wherefore as to one-at-peace me you-may come the-gifts
autem ista, quibus es delectatus, vel civibus tuis vel
however those in-which you-are delighted either to-citizens your or
dis immortalibus dona.' Omnes fere philosophi omnium
to-the-gods immortal give all almost philosophers of-all
disciplinarum, nisi quos a recta ratione natura vitiosa
schools except whom from right reason nature vicious
detorsisset, eodem hoc animo esse potuerunt.
had-twisted of-the-same this mind to-be could

Socrates, in pompa cum magna vis auri argentique 91
Socrates in a-procession when a-great quantity of-gold and-silver
ferretur, 'quam multa non desidero!' inquit. Xenocrates, cum
was-carried how many-things not I-want he-said Xenocrates when
legati ab Alexandro quinquaginta ei talenta attulissent,
envoys from Alexander fifty to-him talents had-brought
quae erat pecunia temporibus illis, Athenis praesertim,
which was a-sum in-times those at-Athens especially
maxuma, abduxit legatos ad cenam in Academiam; iis
very-great took the-envoys to dinner in the-Academy to-them
apposuit tantum, quod satis esset, nullo apparatu. Cum
he-served only what enough was with-no display when
postridie rogarent eum, cui numerari iuberet, 'quid?
next-day they-asked him to-whom to-be-counted-out he-bade what
Vos hesterna' inquit 'cenula non intellexistis me pecunia
you by-yesterday's he-said little-dinner not understood me money
non egere?' Quos cum tristiores vidisset, triginta minas
not to-need whom when rather-downcast he-had-seen thirty minae
accepit, ne aspernari regis liberalitatem videretur.
he-accepted lest to-spurn of-the-king the-generosity he-seem
At vero Diogenes liberius, ut Cynicus, Alexandro roganti, ut 92
but indeed Diogenes more-freely as a-Cynic to-Alexander asking that
diceret, si quid opus esset, 'nunc quidem paululum' inquit
he-say if anything need there-were now indeed a-little he-said
'a sole.' Offecerat videlicet apricanti. Et hic quidem
from the-sun he-had-blocked evidently the-one-sunning and he indeed
disputare solebat, quanto regem Persarum vita fortunaque
to-argue was-wont by-how-much the-king of-the-Persians in-life and-fortune
superaret; sibi nihil deesse, illi nihil satis umquam
he-surpassed to-himself nothing to-be-lacking to-him nothing enough ever

fore; se eius voluptates non desiderare, quibus numquam
would-be himself his pleasures not to-want with-which never
satiari ille posset, suas eum consequi nullo modo posse.
to-be-sated he could his-own him to-attain in-no way to-be-able

XXXIII · EPICURUS' THREE DESIRES

Epicurus divided desires usefully: natural and necessary, satisfied with almost nothing; natural but not necessary, easy to get or forgo; and empty ones, to be cast out. The Epicureans say sexual pleasures are easy and common, to be measured by beauty and age, not rank, and easily given up. The wise man weighs pleasure against pain, and pleasures felt by the body are referred to the mind, which joins memory and hope into pleasures without end.

93 Vides, credo, ut Epicurus cupiditatum genera diviserit, non
you-see I-think how Epicurus of-cravings the-kinds has-divided not
nimis fortasse subtiliter, utiliter tamen: partim esse naturales
very perhaps subtly usefully still partly to-be natural
et necessarias, partim naturales et non necessarias, partim
and necessary partly natural and not necessary partly
neutrum; necessarias satiari posse paene nihilo; divitias
neither the-necessary to-be-satisfied can almost with-nothing riches
enim naturae esse parabiles; secundum autem genus cupiditatum
for of-nature to-be easily-got the-second however kind of-cravings
nec ad potiendum difficile esse censet nec vero ad carendum;
neither for obtaining difficult to-be he-holds nor indeed for doing-without
tertias, quod essent plane inanes neque necessitatem modo,
the-third because they-were utterly empty neither necessity only
sed ne naturam quidem attingerent, funditus eiciendas putavit.
but not nature even touched utterly to-be-cast-out he-thought

Hoc loco multa ab Epicureis disputantur, eaeque voluptates 94
in-this place much by the-Epicureans is-argued and-those pleasures
singillatim extenuantur, quarum genera non contemnunt,
one-by-one are-belittled whose kinds not they-despise
quaerunt tamen copiam. Nam et obscenas voluptates, de
they-seek still abundance for both obscene pleasures about
quibus multa ab illis habetur oratio, facilis communis in
which much by them is-held talk easy common in
medio sitas esse dicunt, easque si natura requirat, non
the-middle placed to-be they-say and-them if nature require not
genere aut loco aut ordine, sed forma aetate figura metiendas
by-birth or station or rank but by-beauty age figure to-be-measured
putant, ab iisque abstinere minime esse difficile, si aut
they-think from and-them to-abstain by-no-means to-be difficult if either
valetudo aut officium aut fama postulet, omninoque genus
health or duty or reputation require and-altogether kind
hoc voluptatum optabile esse, si non obsit, prodesse numquam.
this of-pleasures desirable to-be if not it-harm to-profit never
Totumque hoc de voluptate sic ille praecipit, ut voluptatem 95
and-the-whole this about pleasure thus he teaches that pleasure
ipsam per se, quia voluptas sit, semper optandam et
itself for itself because pleasure it-is always to-be-desired and
expetendam putet, eademque ratione dolorem ob id
to-be-sought he-thinks and-by-the-same reasoning pain on-account-of that
ipsum, quia dolor sit, semper esse fugiendum; itaque hac
very-thing because pain it-is always to-be shunned and-so this
usurum compensatione sapientem, ut et voluptatem fugiat,
will-use balancing the-wise-man that both pleasure he-shun
si ea maiorem dolorem effectura sit, et dolorem suscipiat
if it greater pain going-to-produce is and pain undertake

maiorem efficientem voluptatem; omniaque iucunda, quamquam
greater producing pleasure and-all pleasant-things although
sensu corporis iudicentur, ad animum referri tamen.
by-the-sense of-body are-judged to the-soul to-be-referred still
96 Quocirca corpus gaudere tam diu, dum praesentem sentiret
therefore the-body to-rejoice so long as present it-felt
voluptatem, animum et praesentem percipere pariter cum
pleasure the-soul both present to-perceive equally with
corpore et prospicere venientem nec praeteritam praeterfluere
the-body and to-foresee coming nor past to-flow-by
sinere. Ita perpetuas et contextas voluptates in sapiente
to-let thus perpetual and interwoven pleasures in the-wise-man
fore semper, cum expectatio speratarum voluptatum cum
will-be always since expectation of-hoped-for pleasures with
perceptarum memoria iungeretur.
of-perceived-ones memory was-joined

XXXIV · HUNGER THE BEST SAUCE

Nature is content with little, and appetite seasons all things: Darius in flight drank muddy water with corpses in it and called nothing sweeter; Ptolemy found coarse bread delicious; Socrates walked till evening to buy hunger as relish. The Spartan who cooked Dionysius' black broth said it lacked toil, sweat, hunger, and thirst. Whole nations like the Persians live frugally on bread and cress, and lean frugality keeps health better than feasting; those who most pursue pleasure least attain it.

97 Atque his similia ad victum etiam transferuntur,
and to-these similar-things to diet also are-transferred
extenuaturque magnificentia et sumptus epularum, quod
and-is-belittled the-magnificence and expense of-feasts because
parvo cultu natura contenta sit. Etenim quis hoc non videt,
with-little provision nature content is for-indeed who this not sees

desideriis omnia ista condiri? Darius in fuga cum aquam
by-appetites all those-things to-be-seasoned Darius in flight when water
turbidam et cadaveribus inquinatam bibisset, negavit umquam
muddy and by-corpses fouled he-had-drunk denied ever
se bibisse iucundius. Numquam videlicet sitiens biberat.
himself to-have-drunk more-pleasantly never evidently thirsty had-be-drunk
Nec esuriens Ptolomaeus ederat; cui cum peragranti
nor hungry Ptolemy had-eaten to-whom when traveling-through
Aegyptum comitibus non consecutis cibarius in casa panis
Egypt (his)-companions not having-caught-up coarse in a-hut bread
datus esset, nihil visum est illo pane iucundius. Socraten
given had-been nothing seemed has than-that bread pleasanter Socrates
ferunt, cum usque ad vesperum contentius ambularet
they-say when right to evening rather-strenuously he-walked
quaesitumque esset ex eo, quare id faceret, respondisse
and-asked it-had-been of him why that he-did to-have-replied
se, quo melius cenaret, obsonare ambulando famem.
himself so-that better he-might-dine to-be-buying-relish by-walking hunger
Quid? Victum Lacedaemoniorum in philitiis nonne 98
what the-diet of-the-Lacedaemonians in the-common-meals surely
videmus? Ubi cum tyrannus cenavisset Dionysius, negavit se
do-we-see where when the-tyrant had-dined Dionysius denied himself
iure illo nigro, quod cenae caput erat, delectatum.
with-broth that black which of-the-dinner the-chief-dish was delighted
Tum is qui illa coxerat: 'minime mirum; condimenta
then he who those-things had-cooked not-at-all surprising seasonings
enim defuerunt.' 'Quae tandem?' inquit ille. 'Labor in venatu,
for were-lacking what pray said he toil in hunting
sudor, cursus ad Eurotam, fames, sitis. His enim rebus
sweat running by the-Eurotas hunger thirst by-these for things
Lacedaemoniorum epulae condiuntur.' Atque hoc non ex
of-the-Lacedaemonians the-feasts are-seasoned and this not from

hominum more solum, sed etiam ex bestiis intellegi
of-men the-custom only but also from beasts to-be-understood
potest, quae, ut quicquid obiectum est, quod modo a
can which as-soon-as whatever set-before-them is which only from
natura non sit alienum, eo contentae non quaerunt amplius.
nature not is foreign with-it content not seek further
99 Civitates quaedam universae more doctae parsimonia
states certain entire by-custom taught in-frugality
delectantur, ut de Lacedaemoniis paulo ante diximus.
delight as about the-Lacedaemonians a-little before we-said
Persarum a Xenophonte victus exponitur, quos negat ad panem
of-the-Persians by Xenophon the-diet is-set-out whom he-denies to bread
adhibere quicquam praeter nasturcium. Quamquam, si quaedam
to-add anything except cress although if certain-things
etiam suaviora natura desideret, quam multa ex terra
even sweeter nature should-desire how many-things from the-earth
arboribusque gignuntur cum copia facili, tum suavitate
and-trees are-produced both in-abundance easy and in-sweetness
praestanti! Adde siccitatem, quae consequitur hanc continentiam
outstanding add the-leanness which follows this restraint
in victu, adde integritatem valetudinis; confer sudantis ructantis
in diet add soundness of-health compare the-sweating belching
refertos epulis tamquam opimos boves: tum intelleges,
stuffed with-feasts like fatted oxen then you-will-understand
qui voluptatem maxime sequantur, eos minime consequi,
who pleasure most pursue they least attain
iucunditatemque victus esse in desiderio, non in satietate.
and-the-pleasantness of-diet to-be in appetite not in surfeit

Timotheus found Plato's dinners pleasant the next day too. Plato's letter scorns the Sicilian life of two dinners a day. Sardanapallus' epitaph, "I have what I ate and what my lust drained; all the splendid rest is left behind," belonged, Aristotle said, on an ox's tomb. The wealthy enjoy statues and pictures less than the poor do in public, and nature needs little and cheap.

Timotheum, clarum hominem Athenis et principem civitatis, 100
Timotheus a-famous man at-Athens and the-chief of-the-state
ferunt, cum cenavisset apud Platonem eoque convivio
they-say when he-had-dined with Plato and-by-that banquet
admodum delectatus esset vidissetque eum postridie,
greatly delighted had-been and-had-seen him next-day
dixisse: 'vestrae quidem cenae non solum in praesentia,
to-have-said your indeed dinners not only at the-present
sed etiam postero die iucundae sunt.' Quid quod
but also on-the-next day pleasant are what of-the-fact-that
ne mente quidem recte uti possumus multo cibo et
not the-mind even rightly to-use can-we with-much food and
potione completi? Est praeclara epistula Platonis ad Dionis
drink filled there-is a-splendid letter of-Plato to of-Dion
propinquos, in qua scriptum est his fere verbis: 'quo
the-kinsmen in which written is in-these roughly words whither
cum venissem, vita illa beata, quae ferebatur, plena Italicarum
when I-had-come life that happy which was-spoken-of full of-Italian
Syracusiarumque mensarum, nullo modo mihi placuit, bis
and-Syracusan tables in-no way to-me was-pleasing twice
in die saturum fieri nec umquam pernoctare solum
in a-day stuffed to-be-made nor ever to-spend-the-night alone
ceteraque, quae comitantur huic vitae, in qua sapiens
and-the-other-things which accompany this life in which wise

nemo efficietur umquam, moderatus vero multo minus. Quae
no-one will-be-made ever temperate indeed much less what
enim natura tam mirabiliter temperari potest?'
for nature so wonderfully to-be-tempered can
101 Quo modo igitur iucunda vita potest esse, a qua absit
in-what way then pleasant life can be from which is-absent
prudentia, absit moderatio? Ex quo Sardanapalli, opulentissimi
prudence is-absent moderation from which of-Sardanapallus the-wealthiest
Syriae regis, error adgnoscitur, qui incidi iussit in busto:
of-Syria king the-error is-recognized who to-be-carved ordered on his-tomb

Haec habeo, quae edi, quaeque exsaturata libido
These-things I-have which I-ate and-which sated lust
hausit; at illa iacent multa et praeclara relicta.
drank but those lie many and splendid left-behind

'Quid aliud' inquit Aristoteles 'in bovis, non in regis
what else says Aristotle on an-ox's not on a-king's
sepulcro inscriberes? Haec habere se mortuum dicit,
tomb would-you-inscribe these-things to-have himself dead he-says
quae ne vivus quidem diutius habebat quam fruebatur.'
which not living even longer he-had than he-enjoyed-them
102 Cur igitur divitiae desiderentur, aut ubi paupertas beatos esse
why then riches should-be-desired or where poverty happy to-be
non sinit? Signis, credo, et tabulis studes. Si quis est qui
not allows to-statues I-suppose and to-pictures you-are-devoted if anyone there-is who
his delectetur, nonne melius tenues homines fruuntur quam
in-these delights surely better poor men enjoy-them than
illi qui iis abundant? Est enim earum rerum omnium
those who in-them abound there-is for of-these things all
in nostra urbe summa in publico copia. Quae qui privatim
in our city the-greatest in public abundance which who privately

habent, nec tam multa et raro vident, cum in sua rura
have neither so many and rarely see when to their country-estates
venerunt; quos tamen pungit aliquid, cum, illa unde
they-have-come whom still stings something when those-things whence
habeant, recordantur. Dies deficiat, si velim paupertatis causam
they-have-them they-recall the-day would-fail if I-wished of-poverty the-case
defendere. Aperta enim res est, et cotidie nos ipsa natura
to-defend plain for the-matter is and daily us herself nature
admonet, quam paucis, quam parvis rebus egeat, quam vilibus.
reminds how few how small things she-needs how cheap
Num igitur ignobilitas aut humilitas aut etiam popularis
surely-not then obscurity or lowliness or even popular
offensio sapientem beatum esse prohibebit?
disfavor the-wise-man happy to-be will-prevent

XXXVI · GLORY AND OBSCURITY

Will obscurity prevent happiness? Popular favor brings more trouble than pleasure; Demosthenes was pleased to hear a water-carrier whisper his name. Democritus came to Athens and no one knew him. Musicians follow their art, not the crowd; why value the mass of men you despise singly? The Ephesians banished Hermodorus, saying no one should excel among them, and Athens banished Aristides for being too just. How sweet is the leisure of learning!

Vide ne plus commendatio in vulgus et haec, quae 103
see whether more popularity with the-crowd and this which
expetitur, gloria molestiae habeat quam voluptatis. Leviculus
is-sought glory of-trouble has than of-pleasure rather-vain
sane noster Demosthenes, qui illo susurro delectari se
certainly our Demosthenes who by-that whisper to-be-delighted himself
dicebat aquam ferentis mulierculae, ut mos in Graecia
said water carrying of-a-little-woman as the-custom in Greece

est, insusurrantisque alteri: 'hic est ille Demosthenes.' Quid
is and-whispering to-another this is that Demosthenes what
hoc levius? At quantus orator! Sed apud alios loqui
than-this more-vain but how-great an-orator but before others to-speak
videlicet didicerat, non multum ipse secum.
evidently he-had-learned not much himself with-himself
104 Intellegendum est igitur nec gloriam popularem ipsam
to-be-understood it-is then neither glory popular itself
per sese expetendam nec ignobilitatem extimescendam. 'Veni
for itself to-be-sought nor obscurity to-be-dreaded I-came
Athenas' inquit Democritus 'neque me quisquam ibi adgnovit.'
to-Athens says Democritus and-not me anyone there recognized
Constantem hominem et gravem, qui glorietur a gloria se
a-steadfast man and grave who boasts from glory himself
afuisse! An tibicines iique, qui fidibus utuntur, suo,
to-have-been-absent or flute-players and-those who the-lyre use by-their-own
non multitudinis arbitrio cantus numerosque moderantur,
not of-the-multitude judgment songs and-rhythms regulate
vir sapiens multo arte maiore praeditus non quid
the-man wise with-much art greater endowed not what
verissimum sit, sed quid velit vulgus, exquiret? An quicquam
truest is but what wishes the-crowd will-seek-out or anything
stultius quam, quos singulos sicut operarios barbarosque
more-foolish than whom one-by-one like laborers and-barbarians
contemnas, eos aliquid putare esse universos? Ille vero
you-despise them something to-think to-be all-together be indeed
nostras ambitiones levitatesque contemnet honoresque populi
our ambitions and-frivolities will-despise and-offices of-the-people
etiam ultro delatos repudiabit; nos autem eos nescimus, ante
even unasked offered will-reject we however them know-not before

quam paenitere coepit, contemnere. Est apud Heraclitum
than to-repent it-has-begun to-despise there-is in Heraclitus
physicum de principe Ephesiorum Hermodoro;
the-natural-philosopher about the-chief of-the-Ephesians Hermodorus
universos ait Ephesios esse morte multandos, quod, cum 105
all he-says the-Ephesians to-be by-death to-be-punished because when
civitate expellerent Hermodorum, ita locuti sint: 'nemo
from-the-state they-expelled Hermodorus thus spoken they-have no-one
de nobis unus excellat; sin quis extiterit, alio in loco
of us one let-excel but-if anyone shall-have-arisen another in place
et apud alios sit.' An hoc non ita fit omni in populo?
and among others let-him-be or this not so happens every in people
Nonne omnem exsuperantiam virtutis oderunt? Quid? Aristides
surely all pre-eminence of-virtue they-hate what Aristides
(malo enim Graecorum quam nostra proferre) nonne ob eam
I-prefer for of-the-Greeks than ours to-bring-forward surely for that
causam expulsus est patria, quod praeter modum iustus
reason banished was-he from-his-country because beyond measure just
esset? Quantis igitur molestiis vacant, qui nihil omnino cum
he-was from-how-many then troubles are-free who nothing at-all with
populo contrahunt! Quid est enim dulcius otio litterato?
the-people transact what is for sweeter than-leisure lettered
Iis dico litteris, quibus infinitatem rerum atque naturae
by-those I-mean letters by-which the-infinity of-things and of-nature
et in hoc ipso mundo caelum terras maria cognoscimus.
and in this very universe the-sky lands seas we-learn
Contempto igitur honore, contempta etiam pecunia quid
despised then office despised also money what
relinquitur quod extimescendum sit?
is-left which to-be-dreaded is

Exile is despicable if it is only the people's displeasure, and the provinces are full of men who never return home. Xenocrates, Crantor, Aristotle, Zeno, Chrysippus, Carneades, Panaetius, Posidonius, and countless philosophers lived abroad for good. For Epicureans, wherever pleasure is supplied is home, as Teucer said; Socrates called himself a citizen of the world, Albucius philosophized calmly in exile, and Demaratus chose freedom at Tarquinii over slavery at Corinth.

106 Exilium, credo, quod in maxumis malis ducitur. Id si
exile I-suppose which among the-greatest evils is-counted it if
propter alienam et offensam populi voluntatem malum
because-of the-estranged and offended of-the-people will an-evil
est, quam sit ea contemnenda, paulo ante dictum est. Sin
is how it-is that to-be-despised a-little before said was but-if
abesse patria miserum est, plenae miserorum provinciae
to-be-away from-one's-country wretched is full of-wretched-men the-provinces
sunt, ex quibus admodum pauci in patriam revertuntur.
are from which very few to their-country return
107 'At multantur bonis exules'. Quid tum? Parumne
but are-deprived of-property exiles what then too-little-whether
multa de toleranda paupertate dicuntur? Iam vero exilium,
much about enduring poverty is-said now indeed exile
si rerum naturam, non ignominiam nominis quaerimus,
if of-things the-nature not the-disgrace of-the-name we-ask
quantum tandem a perpetua peregrinatione differt? In qua
how-much pray from perpetual travel-abroad does-it-differ in which
aetates suas philosophi nobilissimi consumpserunt, Xenocrates
lives their philosophers most-famous spent Xenocrates
Crantor Arcesilas Lacydes Aristoteles Theophrastus Zeno
Crantor Arcesilas Lacydes Aristotle Theophrastus Zeno
Cleanthes Chrysippus Antipater Carneades Clitomachus Philo
Cleanthes Chrysippus Antipater Carneades Clitomachus Philo

Antiochus Panaetius Posidonius, innumerabiles alii, qui semel
Antiochus Panaetius Posidonius countless others who once
egressi numquam domum reverterunt. At enim sine
having-gone-out never home returned but for without
ignominia *** adficere sapientem? De sapiente enim
disgrace (lacuna) to-afflict the-wise-man about the-wise-man for
haec omnis oratio est, cui iure id accidere non possit;
this all discourse is to-whom justly that to-happen not can
nam iure exulantem consolari non oportet.
for justly one-exiled to-console not it-is-proper
Postremo ad omnis casus facillima ratio est eorum, qui 108
finally to all chances the-easiest reasoning is of-those who
ad voluptatem ea referunt quae sequuntur in vita, ut,
to pleasure those-things refer which they-pursue in life so-that
quocumque haec loco suppeditetur, ibi beate queant vivere.
in-whatever this place is-supplied there happily they-can live
Itaque ad omnem rationem Teucri vox accommodari potest:
and-so to every system of-Teucer the-saying to-be-fitted can

Patria est, ubicumque est bene.
Fatherland is wherever it-is well

Socrates quidem cum rogaretur, cuiatem se esse
Socrates indeed when he-was-asked of-what-country himself to-be
diceret, 'mundanum' inquit; totius enim mundi se
he-would-say a-citizen-of-the-world he-said of-the-whole for world himself
incolam et civem arbitrabatur. Quid? T. Albucius nonne
inhabitant and citizen he-considered what Titus Albucius surely
animo aequissimo Athenis exul philosophabatur? Cui
with-mind most-even at-Athens an-exile did-he-philosophize to-whom

tamen illud ipsum non accidisset, si in re publica
still that very-thing not would-have-happened if in the-thing public
quiescens Epicuri legibus paruisset.
keeping-quiet of-Epicurus the-laws he-had-obeyed
109 Qui enim beatior Epicurus, quod in patria vivebat, quam,
how for happier Epicurus because in his-country he-lived than
quod Athenis, Metrodorus? Aut Plato Xenocratem vincebat
because at-Athens Metrodorus or Plato Xenocrates surpassed
aut Polemo Arcesilam, quo esset beatior? Quanti vero ista
or Polemo Arcesilas in-that he-was happier at-how-much indeed that
civitas aestimanda est, ex qua boni sapientesque pelluntur?
state to-be-valued is from which the-good and-wise are-driven
Damaratus quidem, Tarquinii nostri regis pater, tyrannum
Damaratus indeed of-Tarquinius our king the-father the-tyrant
Cypselum quod ferre non poterat, fugit Tarquinios Corintho
Cypselus because to-bear not he-could fled to-Tarquinii from-Corinth
et ibi suas fortunas constituit ac liberos procreavit. Num
and there his fortunes established and children begot surely-not
stulte anteposuit exilii libertatem domesticae servituti?
foolishly he-preferred of-exile the-freedom to-domestic slavery

Epicurus says the wise man is always happy because always amid pleasures. What of blindness and deafness? The mind delights in many ways without sight, for the learned man to live is to think. Antipater the Cyrenaic asked the lamenting women whether night held no pleasure. Old Appius was blind for years yet served in public and private; Drusus was consulted by crowds; Aufidius gave opinions in the senate and wrote history in Greek.

Iam vero motus animi, sollicitudines aegritudinesque 110
now indeed the-emotions of-the-soul anxieties and-distresses
oblivione leniuntur traductis animis ad voluptatem. Non sine
by-forgetfulness are-soothed turned souls to pleasure not without
causa igitur Epicurus ausus est dicere semper in pluribus bonis
reason then Epicurus dared has to-say always in more goods
esse sapientem, quia semper sit in voluptatibus. Ex quo effici
to-be the-wise-man because always he-is in pleasures from which to-follow
putat ille, quod quaerimus, ut sapiens semper beatus sit.
thinks he what we-seek that the-wise-man always happy is
'Etiamne, si sensibus carebit oculorum, si aurium?' Etiam; 111
even-whether if the-senses he-will-lack of-the-eyes if of-the-ears even-so
nam ista ipsa contemnit. Primum enim horribilis ista
for those very-things he-despises first for dreadful that
caecitas quibus tandem caret voluptatibus? Cum quidam etiam
blindness what pray lacks pleasures since some even
disputent ceteras voluptates in ipsis habitare sensibus, quae
argue the-other pleasures in the-very to-dwell senses what
autem aspectu percipiantur, ea non versari in oculorum
however by-sight are-perceived those not to-be-engaged in of-the-eyes
ulla iucunditate, ut ea, quae gustemus olfaciamus tractemus
any pleasure as those which we-taste smell touch
audiamus, in ea ipsa, ubi sentimus, parte versentur. In
hear in that very where we-feel part are-engaged in

oculis tale nil fit; animus accipit, quae videmus. Animo
the-eyes such nothing happens the-soul receives what we-see with-the-soul
autem multis modis variisque delectari licet, etiamsi
however in-many ways and-varied to-be-delighted it-is-possible even-if
non adhibeatur aspectus. Loquor enim de docto homine et
not be-applied sight I-speak for of a-learned man and
erudito, cui vivere est cogitare. Sapientis autem cogitatio
cultivated to-whom to-live is to-think of-the-wise-man however thought
non ferme ad investigandum adhibet oculos advocatos.
not generally for investigating employs the-eyes called-in

112 Etenim si nox non adimit vitam beatam, cur dies nocti
for-indeed if night not takes-away life happy why day to-night
similis adimat? Nam illud Antipatri Cyrenaici est id
like should-take-it-away for that of-Antipater the-Cyrenaic is this
quidem paulo obscenius, sed non absurda sententia est; cuius
indeed a-little rather-indecent but not absurd a-thought it-is whose
caecitatem cum mulierculae lamentarentur, 'quid agitis?'
blindness when the-women lamented what are-you-doing
inquit, 'an vobis nulla videtur voluptas esse nocturna?' Appium
he-said or to-you no seems pleasure to-be of-the-night Appius
quidem veterem illum, qui caecus annos multos fuit, et ex
indeed old that who blind years many was both from
magistratibus et ex rebus gestis intellegimus in illo suo
offices and from deeds done we-understand in that his
casu nec privato nec publico muneri defuisse. C. Drusi
misfortune neither private nor public to-duty to-have-failed Gaius of-Drusus
domum compleri a consultoribus solitam accepimus; cum,
the-house to-be-filled by clients accustomed we-have-heard when
quorum res esset, sua ipsi non videbant, caecum
whose the-affair was their-own they-themselves not saw a-blind
adhibebant ducem. Pueris nobis Cn. Aufidius praetorius
they-called-in guide as-boys we Gnaeus Aufidius the-ex-praetor

et in senatu sententiam dicebat nec amicis deliberantibus
both in the-senate opinion gave nor to-friends deliberating
deerat et Graecam scribebat historiam et videbat in litteris.
was-wanting and a-Greek wrote history and saw in letters

XXXIX · BLIND PHILOSOPHERS AND POETS

Diodotus, blind, lived in Cicero's house, studied harder than before, played the lyre, and taught geometry by words. Asclepiades said blindness gave him one more attendant. Democritus could not tell white from black but could tell good from bad and thought sight hindered the mind's vision; Homer, blind, painted every land and battle. Anaxagoras and Democritus left their estates for learning, and Polyphemus in Homer is no wiser than the ram he praises.

Diodotus Stoicus caecus multos annos nostrae domi vixit. 113
Diodotus the-Stoic blind many years our at-home lived
Is vero, quod credibile vix esset, cum in philosophia
he indeed what credible scarcely would-be both in philosophy
multo etiam magis adsidue quam antea versaretur et cum
much even more constantly than before engaged and when
fidibus Pythagoreorum more uteretur cumque ei
the-lyre of-the-Pythagoreans after-the-manner he-used and-when to-him
libri noctes et dies legerentur, quibus in studiis oculis non
books nights and days were-read which in studies eyes not
egebat, tum, quod sine oculis fieri posse vix videtur,
he-needed then what without eyes to-be-done can scarcely seems
geometriae munus tuebatur verbis praecipiens discentibus,
of-geometry the-task he-maintained in-words directing the-learners
unde quo quamque lineam scriberent. Asclepiadem ferunt,
whence whither each line they-should-draw Asclepiades they-say
non ignobilem Eretricum philosophum, cum quidam quaereret,
not obscure Eretrian philosopher when someone asked

quid ei caecitas attulisset, respondisse, puero ut uno esset
what to-him blindness had-brought to-have-replied by-a-boy that one he-was
comitatior. Ut enim vel summa paupertas tolerabilis sit,
more-attended as for even the-utmost poverty bearable would-be
si liceat quod quibusdam Graecis cotidie, sic caecitas
if it-were-allowed what to-certain Greeks daily so blindness
ferri facile possit, si non desint subsidia valetudinum.
to-be-borne easily could if not be-lacking aids of-ill-health
114 Democritus luminibus amissis alba scilicet discernere et
Democritus his-sight lost white of-course to-distinguish and
atra non poterat, at vero bona mala, aequa iniqua, honesta
black not could but indeed good bad fair unfair honorable
turpia, utilia inutilia, magna parva poterat, et sine varietate
shameful useful useless great small he-could and without variety
colorum licebat vivere beate, sine notione rerum non
of-colors it-was-possible to-live happily without the-notion of-things not
licebat. Atque hic vir impediri etiam animi aciem
it-was-possible and this man to-be-hindered even of-the-soul the-sight
aspectu oculorum arbitrabatur, et cum alii saepe, quod
by-the-sight of-the-eyes thought and while others often what
ante pedes esset, non viderent, ille in infinitatem omnem
before the-feet was not saw he into infinity all
peregrinabatur, ut nulla in extremitate consisteret. Traditum
traveled so-that no at limit he-stopped handed-down
est etiam Homerum caecum fuisse; at eius picturam, non
it-is also Homer blind to-have-been but his painting not
poësin videmus: quae regio, quae ora, qui locus Graeciae,
poetry we-see what region what coast what place of-Greece
quae species formaque pugnae, quae acies, quod remigium,
what appearance and-form of-battle what battle-line what rowing
qui motus hominum, qui ferarum non ita expictus est, ut,
what motion of-men what of-beasts not so painted-out is that

quae ipse non viderit, nos ut videremus, effecerit? Quid
what himself not he-had-seen us that we-should-see he-has-made what
ergo? Aut Homero delectationem animi ac voluptatem aut
then either to-Homer delight of-the-soul and pleasure or
cuiquam docto defuisse umquam arbitramur?
to-any learned-man to-have-been-lacking ever do-we-think
Aut, ni ita se res haberet, Anaxagoras aut hic 115
or unless so itself the-matter held Anaxagoras or this
ipse Democritus agros et patrimonia sua reliquissent, huic
very Democritus lands and estates their would-have-left to-this
discendi quaerendique divinae delectationi toto se animo
of-learning and-of-inquiring divine delight whole themselves with-mind
dedissent? Itaque augurem Tiresiam, quem sapientem fingunt
would-have-given and-so the-augur Tiresias whom wise represent
poëtae, numquam inducunt deplorantem caecitatem suam;
the-poets never bring-on lamenting blindness his
at vero Polyphemum Homerus cum inmanem ferumque
but indeed Polyphemus Homer though monstrous and-savage
finxisset, cum ariete etiam conloquentem facit eiusque
he-had-made-him with a-ram even conversing makes and-its
laudare fortunas, quod, qua vellet, ingredi posset et, quae
to-praise fortunes because where it-wished to-go it-could and what
vellet, attingere. Recte hic quidem; nihilo enim erat ipse
it-wished to-touch rightly he indeed by-nothing for was himself
Cyclops quam aries ille prudentior.
the-Cyclops than ram that wiser

Deafness is little evil: Crassus was rather deaf, and we are all deaf in tongues we do not know; the deaf miss songs but also the saw's screech and the slaughtered pig's grunt, and can read. Those who can talk with themselves need no one's talk. And if blindness, deafness, and the sharpest pains are heaped on one man, which either kill or, if prolonged, can be ended, the harbor of death lies open, an eternal refuge from feeling.

116 In surditate vero quidnam est mali? Erat surdaster M.
in deafness indeed what-pray is-there of-evil was rather-deaf Marcus
Crassus, sed aliud molestius, quod male audiebat,
Crassus but another-thing more-troublesome that ill he-was-spoken-of
etiamsi, ut mihi videbatur, iniuria. Nostri Graece fere nesciunt
even-if as to-me it-seemed wrongly our-people Greek generally know-not
nec Graeci Latine. Ergo hi in illorum et illi in horum
nor the-Greeks Latin therefore these in their and those in these-men's
sermone surdi, omnesque item nos in iis linguis quas non
speech deaf and-all likewise we in those languages which not
intellegimus, quae sunt innumerabiles, surdi profecto sumus. 'At
we-understand which are countless deaf surely are but
vocem citharoedi non audiunt'. Ne stridorem quidem serrae,
the-voice of-the-lyre-singer not they-hear not the-screech even of-the-saw
tum cum acuitur, aut grunditum, cum iugulatur, suis nec,
then when it-is-sharpened or the-grunting when is-slaughtered the-pig nor
cum quiescere volunt, fremitum murmurantis maris; et si
when to-rest they-wish the-roar of-the-murmuring sea and if
cantus eos forte delectant, primum cogitare debent, ante quam
songs them perhaps delight first to-reflect they-ought before than
hi sint inventi, multos beate vixisse sapientes, deinde multo
these were invented many happily to-have-lived wise-men then much
maiorem percipi posse legendis his quam audiendis voluptatem.
greater to-be-gained can by-reading them than by-hearing pleasure

Tum, ut paulo ante caecos ad aurium traducebamus 117
then as a-little before the-blind to of-the-ears we-were-leading
voluptatem, sic licet surdos ad oculorum. Etenim, qui
pleasure so it-is-possible the-deaf to of-the-eyes for-indeed who
secum loqui poterit, sermonem alterius non requiret.
with-himself to-talk will-be-able the-conversation of-another not will-need
Congerantur in unum omnia, ut idem oculis et auribus
let-be-heaped into one all-things so-that the-same-man in-eyes and ears
captus sit, prematur etiam doloribus acerrumis corporis.
disabled be let-him-be-pressed also by-pains the-sharpest of-body
Qui primum per se ipsi plerumque conficiunt
which first by themselves they-themselves generally finish-off
hominem; sin forte longinquitate producti vehementius
a-man but-if perhaps in-length prolonged more-violently
tamen torquent, quam ut causa sit cur ferantur, quid
still rack than that reason there-be why they-be-borne what
est tandem, di boni, quod laboremus? Portus enim
is-there pray gods good why we-should-struggle a-harbor for
praesto est, aeternum nihil sentiendi receptaculum.
at-hand is eternal nothing of-feeling a-refuge

Theodorus told Lysimachus that threatening death was the power of a Spanish fly; Paulus told Perses that whether he was led in triumph was in his own hands. Death is to be wished for or not feared, and Cicero's rule is the Greek banquet's: drink or depart. If those who give virtue no power say the wise man is always happy, how much more the heirs of Socrates and Plato! Carneades judged that the Stoics and Peripatetics differed in words, not substance.

118 Theodorus Lysimacho mortem minitanti 'magnum vero' inquit
Theodorus to-Lysimachus death threatening a-great-thing indeed he-said
'effecisti, si cantharidis vim consecutus es', Paulus
you-have-achieved if of-a-Spanish-fly the-power attained you-have Paulus
Persi deprecanti, ne in triumpho duceretur, 'in tua id
to-Perses begging that-not in the-triumph he-be-led in your that
quidem potestate est.' Multa primo die, cum de ipsa
indeed power is many-things on-the-first day when about very
morte quaereremus, non pauca etiam postero, cum ageretur
death we-were-inquiring not few also on-the-next when it-was-discussed
de dolore, sunt dicta de morte, quae qui recordetur, haud
about pain were said about death which who recalls not
sane periculum est ne non mortem aut optandam aut
truly danger there-is lest not death either to-be-wished-for or
certe non timendam putet. Mihi quidem in vita servanda
certainly not to-be-feared he-think to-me indeed in life to-be-kept
videtur illa lex, quae in Graecorum conviviis obtinetur: 'aut
seems that law which in of-the-Greeks banquets is-observed either
bibat' inquit 'aut abeat.' Et recte. Aut enim fruatur
let-him-drink it-says or let-him-go-away and rightly either for let-enjoy
aliquis pariter cum aliis voluptate potandi aut, ne sobrius in
one equally with others the-pleasure of-drinking or lest sober into
violentiam vinulentorum incidat, ante discedat. Sic iniurias
the-violence of-the-drunken he-fall beforehand let-him-depart so the-injuries

fortunae, quas ferre nequeas, defugiendo relinquas. Haec
of-fortune which to-bear you-cannot by-fleeing you-may-leave these-things
eadem, quae Epicurus, totidem verbis dicit Hieronymus.
same which Epicurus in-as-many words says Hieronymus
Quodsi ii philosophi, quorum ea sententia est, ut virtus 119
but-if those philosophers whose this opinion is that virtue
per se ipsa nihil valeat, omneque, quod honestum nos
by itself it-itself nothing avails and-all which honorable we
et laudabile esse dicimus, id illi cassum quiddam et
and praiseworthy to-be say that they hollow something and
inani vocis sono decoratum esse dicant, ei tamen semper
with-empty of-voice sound adorned to-be say they still always
beatum censent esse sapientem, quid tandem a Socrate et
happy hold to-be the-wise-man what pray from Socrates and
Platone profectis philosophis faciendum iudicas? Quorum
Plato having-set-out by-philosophers to-be-done do-you-judge of-whom
alii tantam praestantiam in bonis animi esse dicunt, ut
some such excellence in goods of-the-soul to-be say that
ab his corporis et externa obscurentur, alii autem haec
by them of-body and external are-obscured others however these
ne bona quidem ducunt, in animo reponunt omnia.
not goods even count in the-soul they-place all
Quorum controversiam solebat tamquam honorarius arbiter 120
their dispute was-wont as an-honorary arbiter
iudicare Carneades. Nam cum, quaecumque bona Peripateticis,
to-judge Carneades for since whatever-things goods to-the-Peripatetics
eadem Stoicis commoda viderentur neque tamen Peripatetici
the-same to-the-Stoics advantages seemed nor still the-Peripatetics
plus tribuerent divitiis bonae valetudini ceteris rebus
more assigned to-riches to-good health to-the-other things
generis eiusdem quam Stoici, cum ea re, non verbis
of-kind the-same than the-Stoics since they by-the-thing not by-words

ponderarentur, causam esse discrepandi negabat. Quare hunc
were-weighed cause to-be of-disagreeing he-denied wherefore this
locum ceterarum disciplinarum philosophi quem ad modum
position of-the-other schools the-philosophers what in manner
optinere possint, ipsi viderint; mihi tamen gratum
to-hold can they-themselves let-see to-me still welcome
est, quod de sapientium perpetua bene vivendi facultate
is that about of-the-wise perpetual well of-living capacity
dignum quiddam philosophorum voce profitentur.
worthy something of-philosophers of-the-voice they-profess

XLII · THE FIVE DAYS ENDED

Since they must go in the morning, let them hold these five days' discussions in memory. Cicero will write them up and send this second set of five books to Brutus, who urged him to philosophy, though how much they will help others he cannot say; in his own bitter griefs and troubles no other relief could be found.

121 Sed quoniam mane est eundum, has quinque
but since in-the-morning we-must go these five
dierum disputationes memoria comprehendamus. Equidem
days' discussions in-memory let-us-hold I-for-my-part
me etiam conscripturum arbitror— ubi enim melius
myself also going-to-write-up think where for better
uti possumus hoc, cuicuimodi est, otio?— ad
to-use can-we this of-whatever-kind it-is leisure to
Brutumque nostrum hos libros alteros quinque
and-Brutus our these books second five
mittemus, a quo non modo inpulsi sumus ad
we-shall-send by whom not only urged we-were to
philosophiae scriptiones, verum etiam lacessiti. In quo
of-philosophy writings but also provoked in which

quantum ceteris profuturi simus, non facile dixerimus,
how-much to-others going-to-benefit we-are not easily we-could-say
nostris quidem acerbissimis doloribus variisque et
for-our indeed most-bitter pains and-varied and
undique circumfusis molestiis alia nulla potuit inveniri
on-all-sides poured-around troubles other no could to-be-found
levatio.
relief