LATIN SERIES · VOLUME 31

# The Shorter Dialogues

Seneca

# Dialogi

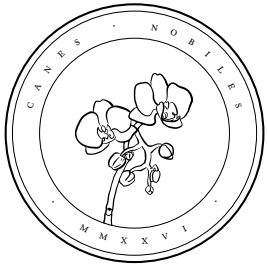
*The Shorter Dialogues*

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

---

with a word-for-word interlinear English translation

preserving the original word order

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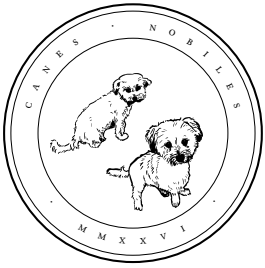


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SENECA

# De Providentia

*On Providence*

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

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

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

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

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

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

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

## II · CATO, A SIGHT FOR THE GODS

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

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

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

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

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

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

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

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

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

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

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

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

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

illo dii iudicaverunt: indignus visus est a quo vinceretur
*him the-gods have-judged unworthy seemed he-has by whom should-be-conquered*
aliquando fortuna, quae ignavissimum quemque refugit, quasi
*ever fortune which most-cowardly each shrinks-from as-if*
dicat: 'quid ego istum mihi adversarium adsumam? statim
*she-should-say why I that-man for-myself an-adversary should-take-on at-once*
arma submittet; non opus est in illum tota potentia mea,
*arms he-will-lower not need is against him with-all power my*
levi conminatione pelletur, non potest sustinere vultum
*by-a-light threat he-will-be-driven not he-can to-bear face*
meum. alius circumspiciatur cum quo conferre possimus
*my another let-be-looked-around-for with whom to-join we-can*
manum; pudet congredi cum homine vinci parato.'
*hand it-shames to-close with a-man to-be-conquered ready*

3.4 Ignominiam iudicat gladiator cum inferiore componi et
*a-disgrace judges a-gladiator with an-inferior to-be-matched and*
scit eum sine gloria vinci, qui sine periculo vincitur.
*knows him without glory to-be-conquered who without danger is-conquered*
idem facit fortuna: fortissimos sibi pares quaerit, quosdam
*the-same does fortune the-bravest for-herself equals seeks some*
fastidio transit. contumacissimum quemque et rectissimum
*with-disdain passes-by most-defiant each and most-upright*
aggreditur, adversus quem vim suam intendat: ignem
*attacks against whom force her-own she-may-direct fire*
experitur in Mucio, paupertatem in Fabricio, exilium in
*she-tries on Mucius poverty on Fabricius exile on*
Rutilio, tormenta in Regulo, venenum in Socrate, mortem in
*Rutilius tortures on Regulus poison on Socrates death on*
Catone. magnum exemplum nisi mala fortuna non invenit.
*Cato great example unless bad fortune not finds*

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

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

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

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

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

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

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

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

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

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

## IV · THE TREE THE WIND STRENGTHENS

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

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

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

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

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

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

pronus favor sequitur? unde scio quam aequo animo
*favorable favor follows whence do-I-know with-how even spirit*
laturus sis orbitatem, si quoscumque sustulisti vides?
*about-to-bear you-are bereavement if whomever you-have-raised you-see*
audivi te, cum alios consolareris: tunc conspexissem, si te
*I-have-heard you when others you-were-consoling then I-would-have-seen if yourself*
ipse consolatus esses, si te ipse dolere vetuisses.
*you-yourself consoled you-had if yourself you-yourself to-grieve had-forbidden*

4.6 Nolite, obsecro vos, expavescere ista, quae dii immortales
*do-not I-beg you take-fright-at these-things which the-gods immortal*
velut stimulos admovent animis: calamitas virtutis occasio
*like goads apply to-minds calamity of-virtue the-opportunity*
est. illos merito quis dixerit miseros qui nimia felicitate
*is those deservedly anyone would-call wretched who with-excessive prosperity*
torpescunt, quos velut in mari lento tranquillitas iners
*grow-numb whom as-if on a-sea sluggish a-calm idle*
detinet; quicquid illis inciderit, novum veniet.
*holds-back whatever to-them will-have-befallen new will-come*

4.7 Magis urgent saeva inexpertos, grave est tenerae cervici
*more press cruel-things the-inexperienced heavy is to-a-tender neck*
iugum. ad suspicionem vulneris tiro pallescit, audacter
*the-yoke at the-suspicion of-a-wound the-recruit grows-pale boldly*
veteranus cruorem suum spectat, qui scit se saepe
*the-veteran blood his-own looks-at who knows himself often*
vicisse post sanguinem. hos itaque deus quos probat,
*to-have-conquered after blood these and-so god whom he-approves*
quos amat, indurat, recognoscit, exercet; eos autem quibus
*whom he-loves hardens reviews exercises those however whom*
indulgere videtur, quibus parcere, molles venturis malis
*to-indulge he-seems whom to-spare soft for-coming evils*
servat. erratis enim, si quem iudicatis exceptum: veniet et
*he-keeps you-err for if anyone you-judge exempted will-come also*

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

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

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

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

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

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

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

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

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

## V · FATE AND THE STEEP ROAD

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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SENECA

# De Constantia Sapientis

*On the Constancy of the Wise Man*

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

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

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

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

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

## II · CATO, SURER THAN HERCULES

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

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

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

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

## III · WHAT CANNOT BE WOUNDED

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

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

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

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

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

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

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

## IV · ARROWS AT THE SUN

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

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

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

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

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

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

## V · ALL MINE IS WITH ME

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

consistit, excepta mortalitate similis deo. ad illa nitens
*stands excepted mortality like to-god toward those-things striving*
pergensque excelsa, ordinata, intrepida, aequali et concordi
*and-advancing lofty ordered fearless with-equal and harmonious*
cursu fluentia, secura, benigna, bono publico nata, et sibi
*course flowing carefree kindly for-the-good public born both to-himself*
et aliis salutaria nihil humile concupiscet, nihil flebit.
*and to-others wholesome nothing lowly he-will-covet nothing he-will-weep-for*
8.3 Qui rationi innixus per humanos casus divino incedit animo,
*who on-reason leaning through human chances with-divine walks mind*
non habet ubi accipiat iniuriam— ab homine me tantum
*not has where he-may-receive injury from man me only*
dicere putas? ne a fortuna quidem, quae quotiens cum
*to-say do-you-think not from fortune even which as-often-as with*
virtute congressa est, numquam par recessit. si maximum
*virtue engaged has never equal did-it-withdraw if greatest*
illud ultra quod nihil habent iratae leges ac saevissimi domini
*that beyond which nothing have angry laws and most-savage masters*
quod minentur, in quo imperium suum fortuna consumit,
*which they-may-threaten in which power her-own fortune spends*
aequo placidoque animo accipimus et scimus mortem
*with-even and-calm spirit we-accept and we-know death*
malum non esse, ob hoc ne iniuriam quidem, multo facilius
*an-evil not to-be for this not an-injury even much more-easily*
alia tolerabimus, damna et dolores, ignominias, locorum
*other-things we-will-bear losses and pains disgraces of-places*
commutationes, orbitates, discidia, quae sapientem, etiam si
*changes bereavements separations which the-wise-man even if*
universa circumveniant, non mergunt, nedum ut ad singulorum
*all-together surround not sink much-less that at of-single-ones*

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

## IX · THE BOXER WHO TIRES THE FIST

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

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

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

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

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

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

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

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

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

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

## XI · NO ONE DESPISES HIS BETTER

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

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

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

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

## XII · GROWN MEN AT PLAY

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

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

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

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

## XIII · THE PHYSICIAN'S PATIENCE

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

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

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

si illum rex Medorum Attalusve Asiae salutantem silentio
*if him the-king of-the-Medes or-Attalus of-Asia greeting in-silence*
ac vultu arroganti transierit. scit statum eius non
*and with-a-face arrogant will-have-passed he-knows position his not*
magis habere quicquam invidendum quam eius, cui in
*more to-have anything to-be-envied than his to-whom in*
magna familia cura optigit aegros insanosque compescere.
*a-great household the-charge has-fallen the-sick and-the-insane to-restrain*
13.4 Num moleste feram, si mihi non reddiderit nomen aliquis
*surely-not ill shall-I-bear if to-me not will-have-returned the-name someone*
ex his, qui ad Castoris negotiantur nequam mancipia ementes
*of those who at Castor's trade worthless slaves buying*
vendentesque, quorum tabernae pessimorum servorum turba
*and-selling whose shops of-the-worst slaves with-a-crowd*
refertae sunt? non, ut puto; quid enim is boni habet, sub
*crammed are not as I-think what for he of-good has under*
quo nemo nisi malus est? ergo ut huius humanitatem
*whom no-one except a-bad-man is therefore as of-this-man the-courtesy*
inhumanitatemque neglegit, ita et regis: 'habes sub te
*and-discourtesy he-ignores so also of-a-king you-have under you*
Parthos et Medos et Bactrianos, sed quos metu contines, sed
*Parthians and Medes and Bactrians but whom by-fear you-restrain but*
propter quos remittere arcum tibi non contigit, sed hostes
*on-account-of whom to-unstring the-bow to-you not it-has-befallen but enemies*
teterrimos, sed venales, sed novum aucupantes dominium.'
*most-hideous but venal but a-new hunting-for mastery*
13.5 Nullius ergo movebitur contumelia; omnes enim inter se
*by-no-one's therefore he-will-be-moved insult all for among themselves*
differant, sapiens quidem pares illos ob aequalem
*may-differ the-wise-man indeed equals them on-account-of equal*
stultitiam omnis putat— nam si semel se demiserit
*folly all thinks for if once himself he-will-have-lowered*

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

## XIV · CATO STRUCK IN THE FACE

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

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

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

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

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

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

## XV · EPICURUS NEARLY SPEAKS LIKE A MAN

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

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

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

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

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

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

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

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

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

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

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

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

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

## XVII · VATINIUS MOCKS HIS OWN FEET

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

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

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

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

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

## XVIII · CALIGULA INSULTED AND AVENGED

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

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

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

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

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

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

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

## XIX · SOMETHING UNCONQUERED

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

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

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

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

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

SENECA

# De Vita Beata

*On the Happy Life*

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

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

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

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

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

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

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

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

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

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

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

## III · LIFE IN ACCORD WITH NATURE

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

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

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

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

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

## IV · ONE GOOD IN MANY WORDS

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

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

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

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

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

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

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

## V · A LIFE FIXED IN RIGHT JUDGMENT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## XII · VICE HIDING IN PHILOSOPHY'S LAP

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

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

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

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

## XIII · A BRAVE MAN IN A WOMAN'S GOWN

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

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

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

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

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

## XIV · HUNTING THE BEAST THAT MAULS

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

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

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

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

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

magno aestimat et
*highly values and*

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

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

## XV · TO OBEY GOD IS FREEDOM

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

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

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

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

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

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

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

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

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

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

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

## XVII · WHY DO YOU TALK BETTER THAN YOU LIVE?

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

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

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

malivolentiam tuam pascam, nec ero. exige itaque a me, non
*malice your I-may-feed nor will-I-be demand and-so from me not*
ut optimis par sim, sed ut malis melior: hoc mihi satis est,
*that to-the-best equal I-be but that than-the-bad better this to-me enough is*
cotidie aliquid ex vitiis meis demere et errores meos obiurgare.
*daily something from vices my to-remove and errors my to-rebuke*
17.4 Non perveni ad sanitatem, ne perveniam quidem;
*not I-have-arrived at health not shall-I-arrive even*
delenimenta magis quam remedia podagrae meae compono,
*soothings rather than remedies for-gout my I-compound*
contentus, si rarius accedit et si minus verminatur: vestris
*content if more-rarely it-comes and if less it-throbs with-your*
quidem pedibus conparatus, debiles, cursor sum. haec
*indeed feet compared you-weaklings a-runner I-am these-things*
non pro me loquor— ego enim in alto vitiorum omnium
*not for myself I-say I for in the-deep of-vices all*
sum—, sed pro illo, cui aliquid acti est.
*am but for that-one to-whom something of-achievement is*

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

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

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

## XIX · BARKING AT GREAT MEN

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## XXI · CATO'S FOUR MILLION

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

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

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

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

## XXII · RICHES SERVE THE WISE

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

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

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

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

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

## XXIII · A PURSE EASILY OPENED

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## XXVII · SOCRATES SPEAKS FROM PRISON

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

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

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

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

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

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

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

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

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

SENECA

# De Otio

*On Leisure*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## IV · THE TWO COMMONWEALTHS

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

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

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

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

## V · BORN TO SEE THE WORLD

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

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

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

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

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

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

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

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

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

## VI · ZENO'S LAWS FOR ALL MANKIND

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

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

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

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

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

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

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

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

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

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

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

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

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

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SENECA

# De Tranquillitate Animi

*On Tranquility of Mind*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## II · FLEEING ONESELF

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## V · SOCRATES AMONG THE THIRTY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## VIII · DIOGENES' RUNAWAY SLAVE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## XII · RESTLESS IDLENESS

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

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

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

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

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

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

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

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

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

## XIII · IF NOTHING PREVENTS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SENECA

# De Brevitate Vitae

*On the Shortness of Life*

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

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

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

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

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

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

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

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

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

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

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

## III · COUNTING A HUNDRED YEARS

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

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

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

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

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

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

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

## IV · AUGUSTUS LONGS FOR LEISURE

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

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

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

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

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

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

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

## V · CICERO HALF-FREE

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

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

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

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

## VI · DRUSUS AND THE LOST HOLIDAYS

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

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

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

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

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

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

## VII · LONG IN BEING, NOT IN LIVING

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

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

tamen errant; licet avaros mihi, licet iracundos enumeres vel
*yet err though the-greedy to-me though the-wrathful you-enumerate or*
odia exercentes iniusta vel bella, omnes isti virilius peccant:
*hatreds practicing unjust or wars all those more-manfully sin*
in ventrem ac libidinem proiectorum inhonesta labes est.
*into the-belly and lust of-those-flung-down dishonorable the-stain is*

7.2 Omnia istorum tempora excute, aspice quam diu computent,
*all of-those the-times shake-out look how long they-calculate*
quam diu insidientur, quam diu timeant, quam diu colant,
*how long they-plot how long they-fear how long they-court*
quam diu colantur, quantum vadimonia sua atque aliena
*how long they-are-courted how-much bail-dates their-own and others'*
occupent, quantum convivia, quae iam ipsa officia sunt:
*occupy how-much banquets which now themselves duties are*
videbis, quemadmodum illos respirare non sinant vel mala
*you-will-see how them to-breathe not allow either evils*
sua vel bona.
*their-own or goods*

7.3 Denique inter omnes convenit nullam rem bene exerceri
*finally among all it-is-agreed no thing well to-be-practiced*
posse ab homine occupato, non eloquentiam, non liberales
*to-be-able by a-man busy not eloquence not liberal*
disciplinas, quando districtus animus nihil altius recipit,
*disciplines since a-distracted mind nothing deeper receives*
sed omnia velut inculcata respuit. nihil minus est hominis
*but all-things as-if crammed-in spits-out nothing less is of-a-man*
occupati quam vivere: nullius rei difficilior scientia est.
*busy than to-live of-no thing harder knowledge is*
professores aliarum artium volgo multique sunt, quasdam
*professors of-other arts commonly and-many are some(-arts)*
vero ex his pueri admodum ita percepisse visi sunt, ut etiam
*indeed of these boys quite so to-have-grasped seemed have that even*

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

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

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

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

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

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

## VIII · TIME GIVEN AWAY FREELY

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

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

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

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

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

## IX · LIVE AT ONCE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## XI · DRAGGED OUT OF LIFE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## XVI · SHORT DAYS, SHORT NIGHTS

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

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

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

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

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

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

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

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

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

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

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

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

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

## XVIII · PAULINUS AND THE GRAIN SUPPLY

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

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

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

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

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

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

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

## XIX · THE GRAIN OR THE HEAVENS

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

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

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

## XX · DYING IN HARNESS

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

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

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

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

SENECA

# Ad Helviam Matrem de Consolatione

*Consolation to His Mother Helvia*

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

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

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

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

## II · A BODY SO SCARRED

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

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

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

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

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

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

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

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

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

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

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

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

## V · NEVER TRUSTING FORTUNE

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

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

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

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

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

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

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

## VI · THE RESTLESS MIND

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

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

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

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

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

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

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

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

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

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

## VII · WHOLE PEOPLES ON THE MOVE

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

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

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

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

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

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

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

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

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

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

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

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

## VIII · WHEREVER WE GO

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

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

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

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

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

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

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

## IX · MARCELLUS AT MYTILENE

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

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

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

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

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

et non pro Marcello sed pro se deprecari, ne exules
*and not for Marcellus but for themselves to-plead lest exiles*
essent, si sine illo fuissent; sed plus multo consecutus
*they-should-be if without him they-had-been but more by-much gained*
est, quo die illum exulem Brutus relinquere non potuit,
*he-has on-which day him an-exile Brutus to-leave not could*
Caesar videre. contigit enim illi testimonium utriusque:
*Caesar to-see it-befell for to-him the-testimony of-each*
Brutus sine Marcello reverti se doluit, Caesar erubuit.
*Brutus without Marcellus to-return himself grieved Caesar blushed*
9.7 Num dubitas, quin se ille Marcellus tantus vir sic
*surely-not do-you-doubt that himself that Marcellus so-great a-man thus*
ad tolerandum aequo animo exilium saepe adhortatus sit:
*to enduring with-even mind exile often exhorted has*
'quod patria cares, non est miserum. ita te disciplinis
*because (your)-country you-lack not it-is wretched so yourself in-studies*
imbuisti, ut scires omnem locum sapienti viro
*you-have-steeped that you-should-know every place for-the-wise man*
patriam esse. quid porro? hic, qui te expulit, non ipse per
*a-country to-be what further he who you expelled not himself for*
annos decem continuos patria caruit? propagandi sine
*years ten continuous (his)-country lacked of-extending without*
dubio imperii causa: sed nempe caruit.
*doubt of-empire for-the-sake but surely he-lacked*
9.8 Nunc ecce trahit illum ad se Africa resurgentis belli
*now behold draws him to itself Africa of-reviving war*
minis plena, trahit Hispania, quae fractas et adflictas
*with-threats full draws Spain which broken and crushed*
partes refovet, trahit Aegyptus infida, totus denique orbis,
*parties nurses draws Egypt faithless the-whole in-short world*
qui ad occasionem concussi imperii intentus est. cui
*which for the-opportunity of-shaken empire intent is which*

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

## X · GLUTTONS AND APICIUS

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

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

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

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

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

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

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

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

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

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

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

## XI · THE MIND MAKES RICH

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

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

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

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

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

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

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

## XII · FAMOUS POVERTY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## XIV · A MOTHER WHO ASKED NOTHING

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

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

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

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

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

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

## XV · THE REAL CAUSE OF GRIEF

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

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

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

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

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

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

## XVI · CORNELIA AND RUTILIA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## XIX · HIS AUNT'S EXAMPLE

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

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

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

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

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

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

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

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

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

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

## XX · HOW TO THINK OF HIM

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

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

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

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