LATIN SERIES · VOLUME 108

On Benefits

Seneca

De Beneficiis

On Benefits

Books I–VII

---

with a word-for-word interlinear English translation

preserving the original word order

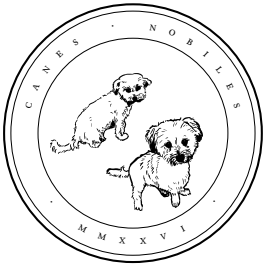


CANES NOBILES · MMXXVI

Copyright © 2026 Christopher Hench
All rights reserved

Published by Canes Nobiles
canesnobiles.com

The source text is used under a Creative Commons
Attribution-ShareAlike 4.0 International License
creativecommons.org/licenses/by-sa/4.0



Volume 108 of the Canes Nobiles Latin interlinear texts

The Latin text follows Hosius' Teubner text (Leipzig, 1900).

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

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

CONTENTS

BOOK I

I · Benefits Badly Given 7
II · What a Benefit Is 20
III · Giving in a Bad Age 26
IV · Lasting and Chosen Gifts 34

BOOK II

I · Gladly and Quickly 43
II · Gifts in Public and in Secret 51
III · Pride, Harmful Gifts, and Fit Gifts 55
IV · How to Receive 68
V · The Causes of Ingratitude 80
VI · Gratitude in the Will 87

BOOK III

I · Forgetting 97
II · Should the Law Punish Ingratitude? 104
III · The Punishment of the Ungrateful 113
IV · A Slave's Benefit 122
V · Can a Son Outdo His Father? 137
VI · The Noble Contest 148

BOOK IV

I · Sought for Its Own Sake 155
II · Choosing Without Profit 167
III · Gratitude for Its Own Sake 180
IV · Giving to the Ungrateful 194
V · Promises and Uncertainty 206
VI · Philip's Soldier 212

BOOK V

I · Outdone in Benefits 221
II · A Benefit to Oneself? 234
III · None Ungrateful, or All? 245
IV · Benefits to Our Own 257
V · How to Remind 269

BOOK VI

I · Can a Benefit Be Taken Away? 277
II · Unwitting and Self-Interested Help 286
III · The Doctor, the Ferryman, and the Sun 300
IV · Wishing a Benefactor Harm 309
V · What the Fortunate Lack 320
VI · Hasty Repayment 336

BOOK VII

I · What the Wise Man Owns 345
II · Demetrius, and Trying to Return 361
III · The Changed and the Wicked 374
IV · The Tyrant, the Cobbler, and Reminding 382
V · Bearing the Ungrateful 389

BOOK I

I · BENEFITS BADLY GIVEN

Among all the errors of a thoughtless life, Seneca tells Liberalis, none is commoner than ingratitude, and much of it is our own making: we give without choosing, reproach and haggle, give slowly or with insult, and so lose the thanks while we give. The gods keep giving to the ungrateful, and so should we, since a benefit given in the hope of return was a loan. He dismisses the allegory of the three Graces, their names, and Chrysippus' pages on them as poets' play, and asks instead for rules that teach men to give, receive, and return gladly.

Inter multos ac varios errores temere inconsulteque viventium 1.1
among many and various errors rashly and-heedlessly of-those-living
nihil propemodum, vir optime Liberalis, dixerim, ∗∗∗
nothing almost man best Liberalis I-would-say (lacuna)
quod beneficia nec dare scimus nec accipere. Sequitur
that benefits neither to-give we-know nor to-receive it-follows
enim, ut male conlocata male debeantur; de quibus non
for that badly placed badly be-owed about which not
redditis sero querimur; ista enim perierunt, cum darentur.
returned late we-complain those for perished when they-were-given
Nec mirum est inter plurima maximaque vitia nullum 1.2
nor strange is among very-many and-greatest vices none
esse frequentius quam ingrati animi. Id evenire ex
to-be more-frequent than of-an-ungrateful mind this to-come-about from
causis pluribus video. Prima illa est, quod non eligimus
causes several I-see the-first that is that not we-choose
dignos, quibus tribuamus. Sed nomina facturi diligenter
the-worthy to-whom we-may-grant but loans going-to-make carefully
in patrimonium et vitam debitoris inquirimus, semina in
into the-estate and life of-the-debtor we-inquire seeds into

solum effetum et sterile non spargimus: beneficia sine ullo
soil exhausted and barren not we-scatter benefits without any
dilectu magis proicimus quam damus.
discrimination rather we-throw-away than we-give

1.3 Nec facile dixerim, utrum turpius sit infitiari an repetere
nor easily I-would-say whether more-shameful be to-deny or to-seek-back
beneficium; id enim genus huius crediti est, ex quo
a-benefit that for the-kind of-this credit is from which
tantum recipiendum sit, quantum ultro refertur;
so-much to-be-recovered is as-much-as of-one's-own-accord is-returned
decoquere vero foedissimum ob hoc ipsum, quia non
to-go-bankrupt indeed most-foul on-account-of this very because not
opus est ad liberandam fidem facultatibus sed animo;
need there-is for to-free credit of-means but of-the-mind
reddit enim beneficium, qui debet.
returns for the-benefit who owes-it

1.4 Sed cum sit in ipsis crimen, qui ne confessione
but since there-be in themselves a-fault who not by-acknowledgment
quidem grati sunt, in nobis quoque est. Multos experimur
even grateful are in us also it-is many we-find
ingratos, plures facimus, quia alias graves exprobratores
ungrateful more we-make because at-times heavy reproachers
exactoresque sumus, alias leves et quos paulo post muneris
and-exactors we-are at-times fickle and such-as a-little after of-gift
sui paeniteat, alias queruli et minima momenta
their-own it-may-repent at-times complaining and the-smallest trifles
calumniantes; gratiam omnem corrumpimus non tantum
cavilling-at gratitude all we-spoil not only
postquam dedimus beneficia, sed dum damus.
after we-have-given benefits but while we-give

Quis nostrum contentus fuit aut leviter rogari aut semel? 1.5
who of-us content has-been either lightly to-be-asked or once
quis non, cum aliquid a se peti suspicatus est,
who not when anything from himself to-be-sought suspected he-has
frontem adduxit, voltum avertit, occupationes simulavit,
the-brow has-drawn-together the-face turned-away occupations feigned
longis sermonibus et de industria non invenientibus exitum
by-long talks and on purpose not finding an-end
occasionem petendi abstulit et variis artibus necessitates
the-occasion of-asking has-taken-away and by-various arts necessities
properantes elusit,
hurrying has-evaded
in angusto vero conprensus aut distulit, id est timide 1.6
in a-narrow-place indeed caught either has-put-off that is timidly
negavit, aut promisit, sed difficulter, sed subductis superciliis,
refused or has-promised but with-difficulty but with-lowered brows
sed malignis et vix exeuntibus verbis?
but with-grudging and scarcely coming-out words
Nemo autem libenter debet, quod non accepit, sed expressit. 1.7
no-one however willingly owes what not he-has-received but extorted
Gratus adversus eum esse quisquam potest, qui beneficium aut
grateful toward him to-be anyone can who a-benefit either
superbe abiecit aut iratus inpegit aut fatigatus, ut molestia
haughtily has-flung or angry has-thrust or wearied that from-annoyance
careret, dedit? Errat, si quis sperat responsurum sibi,
he-might-be-free has-given he-errs if anyone hopes going-to-respond to-himself
quem dilatione lassavit, expectatione torsit.
one-whom by-delay he-has-tired by-expectation tortured
Eodem animo beneficium debetur, quo datur, et ideo 1.8
with-the-same mind a-benefit is-owed with-which it-is-given and therefore
non est neclegenter dandum sibi enim quisque debet,
not is carelessly to-be-given to-himself for each owes

quod a nesciente accepit; ne tarde quidem, quia,
what from one-not-knowing he-has-received nor slowly even because
cum omni in officio magni aestimetur dantis voluntas, qui
since every in duty greatly be-valued of-the-giver the-will who
tarde fecit, diu noluit; utique non contumeliose: nam
slowly has-done-it long was-unwilling at-any-rate not insultingly for
cum ita natura conparatum sit, ut altius iniuriae quam
since so by-nature arranged it-is that more-deeply injuries than
merita descendant et illa cito defluant, has tenax memoria
services sink-in and those quickly flow-away these tenacious memory
custodiat, quid expectat, qui offendit, dum obligat? Satis
guards what does-he-expect who offends while he-obliges enough
adversus illum gratus est, si quis beneficio eius ignoscit.
toward him grateful he-is if anyone benefit his forgives
1.9 Non est autem, quod tardiores faciat ad bene merendum
not there-is however why slower should-make-us to well deserving
turba ingratorum. Nam primum, ut dixi, nos illam augemus;
the-crowd of-the-ungrateful for first as I-have-said we it increase
deinde ne deos quidem inmortales ab hac tam effusa nec
then not the-gods even immortal from this so lavish and-not
cessante benignitate sacrilegi neclegentesque eorum deterrent:
ceasing kindness the-sacrilegious and-the-neglectful of-them deter
utuntur natura sua et cuncta interque illa ipsos munerum
they-use nature their-own and all-things and-among them themselves of-gifts
suorum malos interpretes iuvant. Hos sequamur duces, quantum
their-own bad interpreters they-help these let-us-follow as-guides as-far-as
humana inbecillitas patitur; demus beneficia, non feneremus.
human weakness allows let-us-give benefits not let-us-lend-at-interest
Dignus est decipi, qui de recipiendo cogitavit, cum daret.
worthy is to-be-deceived who about getting-back has-thought when he-gave

"At male cessit." Et liberi et coniuges spem fefellerunt, 1.10
but badly it-has-turned-out both children and wives hope have-disappointed
tamen et educamus et ducimus, adeoque adversus
yet both we-rear and we-marry and-so against
experimenta pertinaces sumus, ut bella victi et naufragi
experiences obstinate we-are that wars beaten and shipwrecked
maria repetamus. Quanto magis permanere in dandis beneficiis
seas we-seek-again how-much more to-persevere in giving benefits
decet! quae si quis non dat, quia non recepit,
befits which if anyone not gives because not he-has-received-back
dedit, ut reciperet, bonamque ingratorum facit
he-has-given that he-might-receive-back and-a-good of-the-ungrateful he-makes
causam, quibus turpe est non reddere, si licet.
cause to-whom shameful it-is not to-return if it-is-allowed
Quam multi indigni luce sunt! tamen dies oritur. Quam 1.11
how many unworthy of-the-light are yet the-day rises how
multi, quod nati sunt, queruntur! tamen natura subolem
many that born they-have-been complain yet nature offspring
novam gignit ipsosque, qui non fuisse mallent, esse
new begets and-them-themselves who not to-have-been would-prefer to-be
patitur.
allows
Hoc et magni animi et boni proprium est, non fructum 1.12
this both of-a-great mind and of-a-good the-mark is not the-fruit
beneficiorum sequi, sed ipsa et post malos quoque bonum
of-benefits to-pursue but themselves and after the-bad also a-good-man
quaerere. Quid magnifici erat multis prodesse, si nemo
to-seek what of-magnificence was-there to-many to-be-of-use if no-one
deciperet? nunc est virtus dare beneficia non utique reditura,
deceived now it-is virtue to-give benefits not at-all going-to-return
quorum a viro egregio statim fructus perceptus est.
of-which by a-man excellent at-once the-fruit gathered is

1.13 Adeo quidem ista res fugare nos et pigriores ad rem
so-much indeed that thing to-put-to-flight us and slower to a-thing
pulcherrimam facere non debet, ut, si spes mihi praecidatur
most-beautiful to-make not ought that if the-hope for-me be-cut-off
gratum hominem reperiendi, malim non recipere beneficia
a-grateful man of-finding I-would-prefer not to-receive benefits
quam non dare, quia, qui non dat, vitium ingrati
than not to-give because who not gives the-vice of-the-ungrateful-man
antecedit. Dicam, quod sentio: qui beneficium non reddit,
precedes I-shall-say what I-think who a-benefit not returns
magis peccat; qui non dat, citius.
more sins who not gives sooner

2.1 Beneficia in volgus cum largiri institueris, Perdenda sunt
benefits on the-crowd when to-lavish you-have-begun to-be-lost are
multa, ut semel ponas bene. In priore versu
many that once you-may-place-one well in the-former verse
utrumque reprehendas; nam nec in volgum effundenda sunt,
both-things you-may-blame for neither on the-crowd to-be-poured-out are-they
et nullius rei, minime beneficiorum, honesta largitio est;
and of-no thing least of-benefits honorable lavishness is
quibus si detraxeris iudicium, desinunt esse beneficia,
from-which if you-have-taken-away judgment they-cease to-be benefits
in aliud quodlibet incident nomen.
into another any-whatever they-will-fall name

2.2 Sequens sensus mirificus est, qui uno bene posito beneficio
the-following sentiment wonderful is which by-one well placed benefit
multorum amissorum damna solatur. Vide, oro te, ne hoc
of-many lost the-losses consoles see I-beg you lest this
et verius sit et magnitudini bene facientis aptius, ut
both truer be and to-the-greatness well of-one-doing more-fitting that
illum hortemur ad danda, etiam si nullum bene positurus
him we-urge to giving even if none well going-to-place

est. Illud enim falsum est “perdenda sunt multa”; nullum
he-is that for false is to-be-lost are many none
perit, quia, qui perdit, conputaverat.
perishes because who loses had-reckoned-it
Beneficiorum simplex ratio est: tantum erogatur; si redit 2.3
of-benefits simple the-account is so-much is-paid-out if it-returns
aliquid, lucrum est, si non redit, damnum non est. Ego
anything gain it-is if not it-returns loss not it-is I
illud dedi, ut darem. Nemo beneficia in calendario scribit
that gave that I-might-give no-one benefits in the-account-book writes
nec avarus exactor ad horam et diem appellat. Numquam
nor a-greedy exactor to the-hour and day dun never
illa vir bonus cogitat nisi admonitus a reddente; alioqui
them a-man good thinks-of unless reminded by the-one-returning otherwise
in formam crediti transeunt. Turpis feneratio est beneficium
into the-form of-a-loan they-pass shameful usury it-is a-benefit
expensum ferre.
as-paid-out to-enter
Qualiscumque priorum eventus est, persevera in alios 2.4
whatever of-the-earlier-ones the-outcome is persevere on others
conferre; melius apud ingratos iacebunt, quos aut pudor
to-confer better among the-ungrateful they-will-lie whom either shame
aut occasio aut imitatio aliquando gratos poterit efficere.
or occasion or imitation some-day grateful will-be-able to-make
Ne cessaveris, opus tuum perage et partes boni viri
do-not cease work your carry-through and the-part of-a-good man
exequere. Alium re, alium fide, alium gratia,
perform one with-means another with-credit another with-influence
alium consilio, alium praeceptis salubribus adiuva.
another with-counsel another with-precepts wholesome help

2.5 Officia etiam ferae sentiunt, nec ullum tam inmansuetum
services even wild-beasts feel nor any so untamed
animal est, quod non cura mitiget et in amorem sui
animal is which not care may-soften and into love of-itself
vertat. Leonum ora a magistris inpune tractantur,
turn of-lions the-mouths by keepers with-impunity are-handled
elephantorum feritatem usque in servile obsequium demeretur
of-elephants the-fierceness even into servile obedience wins-over
cibus; adeo etiam, quae extra intellectum atque
food so-far even things-which beyond the-understanding and
aestimationem beneficii posita sunt, adsiduitas tamen meriti
the-valuation of-a-benefit placed are persistence yet of-service
pertinacis evincit. Ingratus est adversus unum beneficium?
persistent overcomes ungrateful is-he toward one benefit
adversus alterum non erit; duorum oblitus est? tertium
toward a-second not he-will-be of-two forgetful is-he a-third
etiam in eorum, quae exciderunt, memoriam reducet.
even into of-those which have-fallen-out the-memory will-bring-back

3.1 Is perdet beneficia, qui cito se perdidisse credit; at qui
he will-lose benefits who quickly himself to-have-lost believes but who
instat et onerat priora sequentibus, etiam ex duro et
presses-on and loads the-earlier-ones with-later-ones even from a-hard and
inmemori pectore gratiam extundit. Non audebit adversus
unmindful breast gratitude hammers-out not he-will-dare against
multa oculos adtollere; quocumque se convertit memoriam
many his-eyes to-raise wherever himself he-turns memory
suam fugiens, ibi te videat: beneficiis illum tuis cinge.
his-own fleeing there you let-him-see with-benefits him your surround

3.2 Quorum quae vis quaeve proprietas sit, dicam, si prius
of-which what the-force or-what the-special-nature be I-shall-say if first
illa, quae ad rem non pertinent, transilire mihi
those-things which to the-matter not pertain to-pass-over me

permiseris, quare tres Gratiae et quare sorores sint,
you-will-have-allowed why three Graces and why sisters they-are
et quare manibus implexis, et quare ridentes et iuvenes
and why with-hands interlaced and why smiling and young
et virgines solutaque ac perlucida veste.
and maidens and-in-loose and transparent dress
Alii quidem videri volunt unam esse, quae det beneficium, 3.3
some indeed to-seem wish one to-be who gives the-benefit
alteram, quae accipiat, tertiam, quae reddat; alii tria
another who receives a-third who returns others three
beneficorum esse genera, promerentium, reddentium, simul
of-benefactors to-be kinds of-those-conferring of-those-returning at-once
accipientium reddentiumque.
of-those-receiving and-returning
Sed utrumlibet ex istis iudica verum: quid ista nos scientia 3.4
but whichever of those judge true what that us knowledge
iuvat? Quid ille consertis manibus in se redeuntium
helps what that with-joined hands into itself of-those-returning
chorus? Ob hoc, quia ordo beneficii per manus
dance on-account-of this because the-course of-a-benefit through hands
transeuntis nihilo minus ad dantem revertitur et totius
passing by-nothing less to the-giver returns and of-the-whole
speciem perdit, si usquam interruptus est, pulcherrimus,
the-beauty loses if anywhere broken it-is most-beautiful
si cohaeret et vices servat. In eo est aliqua tamen
if it-holds-together and its-turns keeps in this there-is some yet
maioris dignatio, sicut promerentium.
of-the-elder dignity as of-those-conferring
Voltus hilari sunt, quales solent esse, qui dant vel 3.5
faces cheerful are such-as are-wont to-be of-those-who give or
accipiunt beneficia; iuvenes, quia non debet beneficiorum
receive benefits young because not ought of-benefits

memoria senescere; virgines, quia incorrupta sunt et sincera
the-memory to-grow-old maidens because uncorrupted they-are and pure
et omnibus sancta; in quibus nihil esse adligati decet
and to-all sacred in which nothing to-be of-the-bound befits
nec adstricti: solutis itaque tunicis utuntur; perlucidis autem,
nor of-the-tight loose and-so tunics they-wear transparent however
quia beneficia conspici volunt.
because benefits to-be-seen wish

3.6 Sit aliquis usque eo Graecis emancipatus, ut
let-there-be someone up to-this-point to-the-Greeks enslaved that
haec dicat necessaria; nemo tamen erit, qui etiam
these-things he-call necessary no-one yet will-be who also
illud ad rem iudicet pertinere, quae nomina illis
that to the-matter would-judge to-pertain what names on-them
Hesiodus inposuerit. Aglaien maximam natu adpellavit,
Hesiod imposed Aglaia the-greatest by-birth he-called
mediam Euphrosynen, tertiam Thaliam. Horum nominum
the-middle-one Euphrosyne the-third Thalia of-these names
interpretationem, prout cuique visum est, deflectit et ad
the-interpretation according-as to-each seemed it-has twists and to
rationem aliquam conatur perducere, cum Hesiodus puellis
reason some tries to-bring although Hesiod to-girls
suis, quod voluit, nomen inposuerit.
his-own what he-wished the-name imposed

3.7 Itaque Homerus uni mutavit, Pasithean adpellavit et in
and-so Homer for-one changed-it Pasithea he-called-her and in
matrimonium promisit, ut scias non esse illas virgines
marriage promised-her that you-may-know not to-be them virgins
Vestales. Inveniam alium poetam, apud quem praecingantur
Vestal I-shall-find another poet in whom they-are-girded
et spissis aut Phryxianis prodeant. Ergo et Mercurius
and in-thick or in-Phryxian they-come-forth therefore also Mercury

una stat, non quia beneficia ratio commendat vel oratio,
with-them stands not because benefits reason commends or eloquence
sed quia pictori ita visum est.
but because to-the-painter so seemed it-has
Chrysippus quoque, penes quem subtile illud acumen est et 3.8
Chrysippus also with whom subtle that keenness is and
in imam penetrans veritatem, qui rei agendae causa
into the-lowest penetrating truth who of-the-thing to-be-done for-the-sake
loquitur et verbis non ultra, quam ad intellectum satis est,
speaks and words not beyond than for understanding enough is
utitur, totum librum suum his ineptiis replet, ita ut
uses whole book his-own with-these absurdities fills so that
de ipso officio dandi, accipiendi, reddendi beneficii pauca
about the-very duty of-giving of-receiving of-returning a-benefit little
admodum dicat; nec his fabulas, sed haec fabulis inserit.
very he-says nor into-these fables but these-things into-fables he-inserts
Nam praeter ista, quae Hecaton transcribit, tres 3.9
for besides those-things which Hecaton copies-out three
Chrysippus Gratias ait Iovis et Eurynomes filias esse,
Chrysippus Graces says of-Jupiter and of-Eurynome daughters to-be
aetate autem minores quam Horas, sed meliuscula facie
in-age however younger than the-Hours but of-somewhat-better face
et ideo Veneri datas comites. Matris quoque nomen
and therefore to-Venus given as-companions of-the-mother also the-name
ad rem iudicat pertinere: Eurynomen enim dictam, quia
to the-matter he-judges to-pertain Eurynome for called because
late patentis patrimonii sit beneficia dividere; tamquam
widely extending of-an-estate it-is benefits to-distribute as-if
matri post filias soleat nomen inponi aut poetae
to-a-mother after her-daughters it-were-wont a-name to-be-given or poets
vera nomina reddant.
true names render

3.10 Quemadmodum nomenclatori memoriae loco audacia est et,
just-as for-a-name-caller of-memory in-place boldness is and
cuicumque nomen non potest reddere, inponit, ita poetae non
to-whomever a-name not he-can render he-gives-one so poets not
putant ad rem pertinere verum dicere, sed aut necessitate
think to the-matter to-pertain the-truth to-tell but either by-necessity
coacti aut decore corrupti id quemque vocari iubent, quod
forced or by-beauty seduced that each to-be-called they-bid which
belle facit ad versum. Nec illis fraudi est, si aliud in censum
prettily serves for the-verse nor to-them for-a-cheat is-it if another into the-census
detulerunt; proximus enim poeta suum illas ferre nomen iubet.
they-have-entered the-next for poet his-own them to-bear name bids
Hoc ut scias ita esse, ecce Thalia, de qua cum maxime
this that you-may-know so to-be look Thalia about whom just now
agitur, apud Hesiodum Charis est, apud Homerum Musa.
it-is-treated with Hesiod Charis is with Homer a-Muse

4.1 Sed ne faciam, quod reprehendo, omnia ista, quae ita extra
but lest I-do what I-blame all those-things which so outside
rem sunt, ut ne circa rem quidem sint, relinquam.
the-matter are that not around the-matter even they-are I-shall-leave
Tu modo nos tuere, si quis mihi obiciet, quod Chrysippum
you only us protect if anyone to-me will-object that Chrysippus
in ordinem coegerim, magnum mehercules virum, sed tamen
into rank I-have-forced a-great by-Hercules man but yet
Graecum, cuius acumen nimis tenue retunditur et in se saepe
a-Greek whose keenness too fine is-blunted and upon itself often
replicatur; etiam cum agere aliquid videtur, pungit, non perforat.
is-folded-back even when to-do something it-seems it-pricks not pierces

4.2 Hic vero quod acumen est? De beneficiis dicendum est et
here indeed what keenness is-there about benefits to-be-spoken is and
ordinanda res, quae maxime humanam societatem adligat;
to-be-ordered the-matter which most human society binds

danda lex vitae, ne sub specie benignitatis inconsulta
to-be-given a-law for-life lest under the-appearance of-kindness heedless
facilitas placeat, ne liberalitatem, quam nec deesse oportet
easiness please lest liberality which neither to-be-lacking is-fitting
nec superfluere, haec ipsa observatio restringat, dum temperat;
nor to-overflow this very caution restrict while it-moderates
docendi sunt libenter dare, libenter accipere, libenter reddere 4.3
to-be-taught they-are gladly to-give gladly to-receive gladly to-return
et magnum ipsis certamen proponere, eos, quibus obligati
and a-great for-themselves contest to-set-before those to-whom obliged
sunt, re animoque non tantum aequare sed vincere,
they-are in-the-deed and-in-spirit not only to-equal but to-surpass
quia, qui referre gratiam debet, numquam consequitur, nisi
because who to-return gratitude ought never overtakes unless
praecessit; hi docendi sunt nihil inputare, illi plus debere.
he-has-gone-ahead these to-be-taught are nothing to-charge those more to-owe
Ad hanc honestissimam contentionem beneficiis beneficia 4.4
to this most-honorable contest by-benefits benefits
vincendi sic nos adhortatur Chrysippus, ut dicat verendum
of-surpassing thus us urges Chrysippus that he-says to-be-feared
esse, ne, quia Charites Iovis filiae sunt, parum se grate
it-is lest because the-Charites of-Jupiter daughters are too-little oneself gratefully
gerere sacrilegium sit et tam bellis puellis fiat iniuria.
to-conduct sacrilege be and to-so pretty girls be-done a-wrong
Tu me aliquid eorum doce, per quae beneficentior 4.5
you me something of-those-things teach through which more-beneficent
gratiorque adversus bene merentes fiam, per quae
and-more-grateful toward well deserving-men I-may-become through which
obligantium obligatorumque animi certent, ut, qui
of-those-obliging and-of-the-obliged the-minds may-contend so-that those-who
praestiterunt, obliviscantur, pertinax sit memoria debentium.
have-bestowed forget persistent be the-memory of-those-owing

Istae vero ineptiae poetis relinquantur, quibus aures oblectare
these indeed absurdities to-poets be-left to-whom ears to-delight
propositum est et dulcem fabulam nectere.
the-aim is and a-sweet tale to-weave

4.6 At qui ingenia sanare et fidem in rebus humanis
but those-who characters to-heal and good-faith in affairs human
retinere, memoriam officiorum ingerere animis volunt, serio
to-keep the-memory of-services to-press-upon minds wish seriously
loquantur et magnis viribus agant; nisi forte existimas
let-them-speak and with-great strength let-them-act unless perhaps you-think
levi ac fabuloso sermone et anilibus argumentis prohiberi
by-light and fabulous talk and by-old-wives' arguments to-be-prevented
posse rem perniciosissimam, beneficiorum novas tabulas.
to-be-able a-thing most-ruinous of-benefits new tablets

II · WHAT A BENEFIT IS

What we owe for a benefit is not the money, office, or province, which are only its tokens, but the giver's will: a benefit is a kindly act that gives joy and takes joy in giving. The thing given can be lost, a ransomed friend taken again or a rescued child carried off by illness, while the benefit stands, as a crown is the sign of honor and not honor itself. So a small gift given gladly can bind more than a great one wrung out, and Aeschines, too poor to give Socrates anything, gave him himself and outdid the wealth of Alcibiades.

5.1 Sed quemadmodum supervacua transcurram, ita exponam
but just-as superfluous-things I-shall-run-over so I-shall-set-out
necesse est hoc primum nobis esse discendum, quid accepto
necessary it-is this first by-us to-be to-be-learned what received

beneficio debeamus. Debere enim se ait alius pecuniam, quam
a-benefit we-owe to-owe for himself says one money which
accepit, alius consulatum, alius sacerdotium, alius provinciam.
he-received another a-consulship another a-priesthood another a-province
Ista autem sunt meritorum signa, non merita. Non potest 5.2
those however are of-services the-signs not services not can
beneficium manu tangi: res animo geritur. Multum
a-benefit by-hand be-touched the-thing by-the-mind is-carried-on much
interest inter materiam beneficii et beneficium; itaque nec
it-differs between the-material of-a-benefit and the-benefit and-so neither
aurum nec argentum nec quicquam eorum, quae pro
gold nor silver nor anything of-those-things which for
maximis accipiuntur, beneficium est, sed ipsa tribuentis
the-greatest are-taken a-benefit is but the-very of-the-bestower
voluntas. Inperiti autem id, quod oculis incurrit et quod
will the-unskilled however that which the-eyes strikes and which
traditur possideturque, solum notant, cum contra illud,
is-handed-over and-is-possessed alone note while on-the-contrary that
quod in re carum atque pretiosum est, parvi pendunt.
which in the-thing dear and precious is at-little they-value
Haec, quae tenemus, quae aspicimus, in quibus cupiditas 5.3
these-things which we-hold which we-look-at in which desire
nostra haeret, caduca sunt, auferre nobis et fortuna et iniuria
our clings perishable are to-take-away from-us both fortune and wrong
potest; beneficium etiam amisso eo, per quod datum est,
can a-benefit even lost that through which given it-was
durat; est enim recte factum, quod inritum nulla vis efficit.
lasts it-is for rightly a-deed-done which void no force makes
Amicum a piratis redemi, hunc alius hostis excepit et in 5.4
a-friend from pirates I-ransomed him another enemy caught and into
carcerem condidit: non beneficium, sed usum beneficii mei
prison shut not the-benefit but the-use of-benefit my

sustulit. Ex naufragio alicui raptos vel ex incendio
he-has-taken-away from shipwreck to-someone snatched or from a-fire
liberos reddidi, hos vel morbus vel aliqua fortuita iniuria
his-children I-restored these either disease or some chance injury
eripuit: manet etiam sine illis, quod in illis datum est.
snatched-away remains even without them what in them given was

5.5 Omnia itaque, quae falsum beneficii nomen usurpant,
all-things and-so which the-false of-benefit name usurp
ministeria sunt, per quae se voluntas amica explicat. Hoc
instruments are through which itself the-will friendly unfolds this
in aliis quoque rebus evenit, ut aliubi sit species
in other also things happens that in-one-place is the-appearance
rei, aliubi ipsa res.
of-the-thing in-another the-very thing

5.6 Imperator aliquem torquibus, murali et civica donat:
the-general someone with-collars with-the-mural and the-civic presents
quid habet per se corona pretiosum? quid praetexta? quid
what has in itself a-crown precious what the-bordered-toga what
fasces? quid tribunal et currus? Nihil horum honor est,
the-fasces what the-tribunal and the-chariot nothing of-these honor is
sed honoris insigne. Sic non est beneficium id, quod sub
but of-honor the-badge so not is a-benefit that which under
oculos venit, sed beneficii vestigium et nota.
the-eyes comes but of-a-benefit the-trace and mark

6.1 Quid est ergo beneficium? Benevola actio tribuens gaudium
what is then a-benefit a-kindly action bestowing joy
capiensque tribuendo in id, quod facit, prona et sponte
and-taking-it by-bestowing toward that which it-does inclined and of-will
sua parata. Itaque non, quid fiat aut quid detur, refert,
its-own ready and-so not what be-done or what be-given matters

sed qua mente, quia beneficium non in eo, quod fit
but with-what mind because the-benefit not in that which is-done
aut datur, consistit, sed in ipso dantis aut facientis animo.
or is-given consists but in the-very of-the-giver or of-the-doer mind
Magnum autem esse inter ista discrimen vel ex hoc 6.2
great however to-be between those the-difference even from this
intellegas licet, quod beneficium utique bonum
you-may-understand it-is-permitted that a-benefit in-every-case good
est, id autem, quod fit aut datur, nec bonum nec malum
is that however which is-done or is-given neither good nor bad
est. Animus est, qui parva extollit, sordida inlustrat,
is the-mind it-is which small-things exalts mean-things makes-illustrious
magna et in pretio habita dehonestat; ipsa, quae
great-things and in value held dishonors the-very-things which
adpetuntur, neutram naturam habent, nec boni nec mali:
are-sought neither nature have neither of-good nor of-bad
refert, quo illa rector inpellat, a quo forma rebus datur.
it-matters whither them the-guide drives by whom form to-things is-given
Non est beneficium ipsum, quod numeratur aut traditur, 6.3
not is the-benefit itself what is-counted-out or is-handed-over
sicut ne in victimis quidem, licet opimae sint auroque
just-as not in victims even although fat they-be and-with-gold
praefulgeant, deorum est honor sed recta ac pia voluntate
glitter of-the-gods is the-honor but in-the-right and pious will
venerantium. Itaque boni etiam farre ac fitilla religiosi
of-the-worshipers and-so the-good even with-meal and with-cake devout
sunt; mali rursus non effugiunt inpietatem, quamvis aras
are the-bad again not escape impiety although the-altars
sanguine multo cruentaverint.
with-blood much they-have-bloodied

7.1 Si beneficia in rebus, non in ipsa bene faciendi voluntate
if benefits in things not in the-very well of-doing will
consisterent, eo maiora essent, quo maiora sunt,
consisted by-so-much greater they-would-be by-as-much-as greater are
quae accipimus. Id autem falsum est; non numquam
the-things-which we-receive that however false is not never
enim magis nos obligat, qui dedit parva magnifice, qui
for more us obliges he-who has-given small-things magnificently who
"regum aequavit opes animo", qui exiguum tribuit sed
of-kings has-equaled the-wealth in-spirit who a-little has-bestowed but
libenter, qui paupertatis suae oblitus est, dum meam respicit,
gladly who of-poverty his-own forgetful has-been while mine he-regards
qui non voluntatem tantum iuvandi habuit sed cupiditatem,
who not the-will only of-helping has-had but the-desire
qui accipere se putavit beneficium, cum daret, qui dedit
who to-receive himself thought a-benefit when he-gave who gave
tamquam non recepturus, recepit, tamquam non dedisset,
as-if not going-to-receive-back received-back as-if not he-had-given
qui occasionem, qua prodesset, et occupavit et quaesiit.
who the-occasion by-which he-might-be-of-use both seized and sought

7.2 Contra ingrata sunt, ut dixi, licet re ac
on-the-other-hand unwelcome are as I-have-said although in-substance and
specie magna videantur, quae danti aut
in-appearance great they-seem the-things-which from-the-giver either
extorquentur aut excidunt, multoque gratius venit, quod
are-wrung or fall-out and-much more-welcome comes what
facili quam quod plena manu datur.
with-an-easy than what with-a-full hand is-given

7.3 Exiguum est, quod in me contulit, sed amplius non potuit;
small is what on me he-conferred but more not he-could
at hic quod dedit, magnum est, sed dubitavit, sed
but this-man what he-gave great is but he-hesitated but

distulit, sed, cum daret, gemuit, sed superbe dedit, sed
he-put-it-off but when he-gave he-groaned but haughtily he-gave but
circumtulit et placere non ei, cui praestabat, voluit;
he-carried-it-around and to-please not him to-whom he-was-furnishing he-wished
ambitioni dedit, non mihi.
to-ambition he-gave not to-me
Socrati cum multa pro suis quisque facultatibus 8.1
to-Socrates when many-things according-to their-own each means
offerrent, Aeschines, pauper auditor: "Nihil" inquit "dignum te,
were-offering Aeschines a-poor pupil nothing he-said worthy of-you
quod dare tibi possim, invenio et hoc uno modo pauperem
which to-give to-you I-could I-find and in-this one way poor
esse me sentio. Itaque dono tibi, quod unum habeo, me ipsum.
to-be myself I-feel and-so I-give to-you what alone I-have my self
Hoc munus rogo, qualecumque est, boni consulas cogitesque
this gift I-ask whatever-kind it-is in-good-part you-take and-reflect
alios, cum multum tibi darent, plus sibi reliquisse."
others when much to-you they-gave more for-themselves to-have-left
Cui Socrates: "Quidni tu" inquit "magnum munus mihi 8.2
to-whom Socrates why-not you he-said a-great gift to-me
dederis, nisi forte te parvo aestimas? Habebo itaque
should-have-given unless perhaps yourself at-little you-value I-shall-have-it and-so
curae, ut te meliorem tibi reddam, quam accepi." Vicit
as-a-care that you better to-you I-return than I-received surpassed
Aeschines hoc munere Alcibiadis parem divitiis animum
Aeschines by-this gift of-Alcibiades equal to-his-riches the-spirit
et omnem iuvenum opulentorum munificentiam.
and all of-young-men rich the-munificence

Aeschines shows that a mind finds the means of generosity even in poverty. Seneca turns to the vices of the age, adultery made fashionable, wealth seized and scattered, courts sold to the higher bidder, and reflects that every generation makes the same complaint, while ingratitude, the root of the gravest crimes, should be shunned in ourselves and pardoned in others. Some benefits are given even to men known to be ungrateful, when they cost us little. Benefits come first where they are needed, then where they are useful, then where they please, and must not mock the receiver's vice.

9.1 Vides, quomodo animus inveniat liberalitatis materiam etiam
do-you-see how the-mind finds of-liberality the-material even
inter angustias? Videtur mihi dixisse: "Nihil egisti,
amid straits he-seems to-me to-have-said nothing you-have-achieved
fortuna, quod me pauperem esse voluisti; expediam
fortune in-that me poor to-be you-have-wished I-shall-produce
dignum nihilo minus huic viro munus, et quia de
a-worthy by-nothing less for-this man gift and because from
tuo non possum, de meo dabo." Neque est, quod
yours not I-can from mine I-shall-give nor is-there reason-why
existimes illum vilem sibi fuisse: pretium se sui
you-should-think him cheap to-himself to-have-been the-price himself of-himself
fecit. Ingeniosus adulescens invenit, quemadmodum Socraten
he-made the-clever youth found how Socrates
sibi daret. Non quanta quaeque sint, sed a quali
to-himself he-might-give not how-great each-thing be but from what-sort
profecta, prospiciendum.
coming to-be-looked-to

9.2 Callidus non difficilem aditum praebuit inmodica
the-crafty-man not a-difficult access offered immoderate-things
cupientibus spesque inprobas nihil re adiuturus verbis
to-those-desiring and-hopes shameless nothing in-fact going-to-help with-words

fovit; at peior opinio, si lingua asper, voltu gravis cum
cherished but worse the-opinion if in-tongue harsh in-face stern with
invidia fortunam suam explicuit. Colunt enim detestanturque
envy fortune his-own he-displayed they-court for and-loathe
felicem et, si potuerint, eadem facturi odere
the-fortunate-man and if they-could the-same-things going-to-do they-hate
facientem.
the-one-doing-them

Coniugibus alienis ne clam quidem sed aperte ludibrio 9.3
wives others' not secretly even but openly for-sport
habitis suas aliis permisere. Rusticus, inhumanus ac
held their-own to-others they-have-yielded a-boor uncivil and
mali moris et inter matronas abominandus convicio est, si
of-bad manners and among matrons to-be-abhorred by-reproach is if
quis coniugem suam in sella prostare vetuit et vulgo
anyone wife his-own in a-chair to-be-exposed has-forbidden and at-large
admissis inspectoribus vehi perspicuam undique.
admitted inspectors to-be-carried visible on-all-sides

Si quis nulla se amica fecit insignem nec alienae 9.4
if anyone by-no himself mistress has-made conspicuous nor to-another's
uxori annuum praestat, hunc matronae humilem et
wife a-yearly-allowance furnishes him the-matrons low and
sordidae libidinis et ancillariolum vocant. Inde decentissimum
of-mean lust and a-lover-of-maids call hence the-most-seemly
sponsaliorum genus est adulterium et in consensu vidui
of-betrothals kind is adultery and in agreement of-the-unwedded
caelibatus, quoniam nemo uxorem duxit, nisi qui abduxit.
celibacy since no-one a-wife has-led-home except who has-led-away

Iam rapta spargere, sparsa fera et acri avaritia 9.5
now things-seized to-scatter things-scattered with-fierce and sharp greed
recolligere certant, nihil pensi habere, paupertatem alienam
to-gather-again they-strive nothing of-weight to-hold poverty another's

contemnere, suam magis quam ullum aliud vereri malum,
to-despise their-own more than any other to-fear evil
pacem iniuriis perturbare, inbecilliores vi ac metu
peace with-wrongs to-disturb the-weaker by-force and by-fear
premere. Nam provincias spoliari et nummarium tribunal
to-press for provinces to-be-plundered and a-venal tribunal
audita utrimque licitatione alteri addici non mirum,
heard on-both-sides bidding to-one to-be-knocked-down not strange
quoniam, quae emeris, vendere gentium ius est.
since what you-have-bought to-sell of-nations the-law is

10.1 Sed longius nos inpetus evehit provocante materia; itaque
but further us impulse carries-away provoking the-material and-so
sic finiamus, ne in nostro saeculo culpa subsidat. Hoc
thus let-us-conclude lest in our age the-fault settle this
maiores nostri questi sunt, hoc nos querimur, hoc posteri
ancestors our complained have this we complain this descendants
nostri querentur, eversos mores, regnare nequitiam, in
our will-complain overthrown morals to-reign wickedness into
deterius res humanas et omne nefas labi; at ista
the-worse affairs human and every crime to-slide but those-things
eodem stant loco stabuntque, paulum dumtaxat ultro aut
in-the-same stand place and-will-stand a-little only thither or
citro mota, ut fluctus, quos aestus accedens longius extulit,
hither moved as the-waves which the-tide approaching farther has-carried
recedens interiore litorum vestigio tenuit.
receding within-an-inner of-the-shores trace has-held

10.2 Nunc in adulteria magis quam in alia peccabitur,
now into adulteries more than into other-things there-will-be-sinning
abrumpetque frenos pudicitia; nunc conviviorum vigebit furor
and-will-break its-reins chastity now of-banquets will-thrive the-madness
et foedissimum patrimoniorum exitium, culina; nunc cultus
and the-foulest of-estates ruin the-kitchen now the-dressing

corporum nimius et formae cura prae se ferens animi
of-bodies excessive and of-beauty care before itself bearing of-the-mind
deformitatem; nunc in petulantiam et audaciam erumpet male
the-deformity now into wantonness and audacity will-break-out badly
dispensata libertas; nunc in crudelitatem privatam ac publicam
managed liberty now into cruelty private and public
ibitur bellorumque civilium insaniam, qua omne
there-will-be-going and-of-wars civil the-madness by-which every
sanctum ac sacrum profanetur; habebitur aliquando ebrietati
holy and sacred-thing is-profaned there-will-be at-times for-drunkenness
honor, et plurimum meri cepisse virtus erit.
honor and most of-unmixed-wine to-have-taken virtue will-be
Non expectant uno loco vitia, sed mobilia et inter se 10.3
not wait in-one place vices but mobile and among themselves
dissidentia tumultuantur, pellunt in vicem fuganturque;
disagreeing they-riot they-drive-out in turn and-are-routed
ceterum idem semper de nobis pronuntiare debebimus, malos
for-the-rest the-same always about ourselves to-declare we-shall-have bad
esse nos, malos fuisse, — invitus adiciam, et futuros esse.
to-be us bad to-have-been unwilling I-shall-add and going-to-be to-be
Erunt homicidae, tyranni, fures, adulteri, raptores, sacrilegi, 10.4
there-will-be murderers tyrants thieves adulterers robbers the-sacrilegious
proditores; infra omnia ista ingratus est, nisi quod
traitors below all these the-ungrateful-man is except that
omnia ista ab ingrato sunt, sine quo vix ullum
all these from the-ungrateful-man are without whom scarcely any
magnum facinus adcrevit. Hoc tu cave tamquam maximum
great crime has-grown this you beware as the-greatest
crimen ne admittas, ignosce tamquam levissimo, si admissum
crime lest you-commit pardon as the-lightest if committed

est. Haec est enim iniuriae summa: beneficium perdidisti.
it-has-been this is for of-the-injury the-sum the-benefit you-have-lost
Salvum est enim tibi ex illo, quod est optimum: dedisti.
safe is for to-you of it what is best you-have-given
10.5 Quemadmodum autem curandum est, ut in eos potissimum
just-as however to-be-seen-to it-is that on those chiefly
beneficia conferamus, qui grate responsuri erunt, ita quaedam,
benefits we-confer who gratefully going-to-respond will-be so some-things
etiam si male de illis sperabitur, faciemus tribuemusque, non
even if badly of them it-will-be-hoped we-shall-do and-shall-bestow not
solum si iudicabimus ingratos fore, sed si sciemus
only if we-shall-judge ungrateful to-be-going-to-be but if we-shall-know
fuisse. Tamquam si filios alicui restituere potero magno
to-have-been as if sons to-someone to-restore I-shall-be-able from-great
periculo liberatos sine ullo meo, non dubitabo. Dignum etiam
danger freed without any mine not I-shall-hesitate a-worthy-man even
inpendio sanguinis mei tuebor et in partem discriminis
at-the-cost of-blood my I-shall-protect and into a-share of-the-danger
veniam; indignum si eripere latronibus potero clamore
I-shall-come an-unworthy-man if to-snatch from-robbers I-shall-be-able by-a-shout
sublato, salutarem vocem homini non pigebit emittere.
raised a-saving cry for-a-man not it-will-irk-me to-send-forth
11.1 Sequitur, ut dicamus, quae beneficia danda sint et
it-follows that we-tell what benefits to-be-given are and
quemadmodum. Primum demus necessaria, deinde utilia,
how first let-us-give necessary-things then useful-things
deinde iocunda, utique mansura. Incipiendum est autem
then pleasant-things in-any-case lasting-ones to-be-begun it-is however
a necessariis; aliter enim ad animum pervenit, quod
from the-necessary differently for to the-mind comes what
vitam continet, aliter, quod exornat aut instruit. Potest in
life maintains differently what adorns or equips can in

eo aliquis fastidiosus esse aestimator, quo facile cariturus
that someone a-fastidious to-be appraiser which easily going-to-do-without
est, de quo dicere licet: "Recipe, non desidero; meo
he-is about which to-say it-is-allowed take-it-back not I-miss-it with-mine
contentus sum." Interim non reddere tantum libet, quod
content I-am sometimes not to-return only one-likes what
acceperis, sed abicere.
you-have-received but to-fling-away

Ex his, quae necessaria sunt, quaedam primum optinent locum, 11.2
of these which necessary are some the-first hold place
sine quibus non possumus vivere, quaedam secundum, sine
without which not we-can live some the-second without
quibus non debemus, quaedam tertium, sine quibus nolumus.
which not we-ought some the-third without which we-are-unwilling

Prima huius notae sunt: hostium manibus eripi et 11.3
the-first of-this mark are of-enemies from-the-hands to-be-snatched and
tyrannicae irae et proscriptioni et aliis periculis, quae
from-tyrannical anger and from-proscription and from-other dangers which
varia et incerta humanam vitam obsident. Quidquid horum
varied and uncertain human life beset whatever of-these
discusserimus, quo maius ac terribilius erit, hoc
we-shall-have-dispelled by-how-much greater and more-terrible it-will-be by-so-much
maiorem inibimus gratiam; subit enim cogitatio, quantis
greater we-shall-gain gratitude there-comes-up for the-thought from-how-great
sint liberati malis, et lenocinium est muneris antecedens
they-have-been freed evils and an-enticement is of-the-gift preceding
metus. Nec tamen ideo debemus tardius quemquam servare,
fear nor yet therefore ought-we more-slowly anyone to-save
quam possumus, ut muneri nostro timor inponat pondus.
than we-can that to-gift our fear add weight

11.4 Proxima ab his sunt, sine quibus possumus quidem vivere,
next from these are-those without which we-can indeed live
sed ut mors potior sit, tamquam libertas et pudicitia et
but so-that death preferable be as liberty and chastity and
mens bona. Post haec habebimus coniunctione ac sanguine
a-mind sound after these we-shall-hold by-union and by-blood
usuque et consuetudine longa cara, ut liberos, coniuges,
and-by-use and by-familiarity long dear-things as children wives
penates, cetera, quae usque eo animus sibi adplicuit,
household-gods the-rest which up to-this-point the-mind to-itself has-attached
ut ab illis quam vita divelli gravius existimet.
that from them than from-life to-be-torn-away more-grievous it-thinks

11.5 Subsecuntur utilia, quorum varia et lata materia est;
there-follow useful-things of-which varied and broad the-material is
hic erit pecunia non superfluens sed ad sanum modum
here will-be money not overflowing but for a-sound measure
habendi parata; hic erit honor et processus ad altiora
of-having provided here will-be office and advancement toward higher-things
tendentium; nec enim utilius quicquam est quam sibi
of-those-striving nor for more-useful anything is-there than for-oneself
utilem fieri. Iam cetera ex abundanti veniunt delicatos
useful to-become now the-rest from abundance come delicate-men
factura; in his sequemur, ut opportunitate grata sint,
going-to-make in these we-shall-aim that by-timeliness welcome they-be
ut non volgaria, quaeque aut pauci habuerint aut pauci
that not common and-what either few have-had or few
intra hanc aetatem aut hoc modo, quae, etiam si natura
within this age or in-this way which even if by-nature
pretiosa non sunt, tempore aut loco fiant.
precious not they-are by-time or by-place become-so

Videamus, quid oblatum maxime voluptati futurum sit, quid 11.6
let-us-see what offered most for-pleasure going-to-be is what
frequenter occursurum habenti, ut totiens nobiscum quotiens
often going-to-meet the-holder so-that as-often with-us as
cum illo sit; utique cavebimus, ne munera supervacua
with him it-be in-any-case we-shall-beware lest gifts superfluous
mittamus, ut feminae aut seni arma venatoria, ut
we-send as to-a-woman or to-an-old-man arms hunting as
rustico libros, ut studiis ac litteris dedito retia. Aeque ex
to-a-rustic books as to-studies and to-letters devoted nets equally from
contrario circumspiciemus, ne, dum grata mittere volumus,
the-contrary we-shall-look-around lest while welcome-things to-send we-wish
suum cuique morbum exprobratura mittamus, sicut ebrioso
his-own to-each disease going-to-reproach we-send as to-a-drunkard
vina et valetudinario medicamenta. Maledictum enim incipit
wines and to-an-invalid medicines an-insult for begins
esse, non munus, in quo vitium accipientis adgnoscitur.
to-be not a-gift in which the-vice of-the-receiver is-recognized

Gifts that last keep the giver in mind, so plate is better than coin and a statue than a garment; a gift should fit the season, the place, and the person, and be rare rather than costly. The Corinthians' grant of citizenship, shared before only with Hercules, pleased Alexander, though the robber of nations had nothing of Hercules. A benefit scattered on all pleases none, yet generosity may reach many if each feels singled out, and it needs judgment: Crispus Passienus would rather have Augustus' judgment than his benefit, but Claudius' benefit than his judgment, and no benefit is worth having from a man whose judgment is worthless.

12.1 Si arbitrium dandi penes nos est, praecipue mansura
if the-choice of-giving with us is especially lasting-things
quaeremus, ut quam minime mortale munus sit. Pauci enim
we-shall-seek that as little mortal the-gift be few for
sunt tam grati, ut, quid acceperint, etiam si non vident,
are so grateful that what they-have-received even if not they-see
cogitent. Ingratos quoque memoria cum ipso munere
they-think-of the-ungrateful also the-memory with the-very gift
incurrit, ubi ante oculos est et oblivisci sui non sinit, sed
strikes when before the-eyes it-is and to-forget itself not allows but
auctorem suum ingerit et inculcat. Eo quidem magis
giver its thrusts-upon-them and drives-home by-this indeed the-more
duratura quaeramus, quia numquam admonere debemus;
lasting-things let-us-seek because never to-remind we-ought
ipsa res evanescentem memoriam excitet.
the-very thing fading memory let-it-rouse

12.2 Libentius donabo argentum factum quam signatum; libentius
more-gladly I-shall-give silver wrought than coined more-gladly
statuas quam vestem et quod usus brevis deterat. Apud
statues than clothing and what use brief may-wear-out with
paucos post rem manet gratia; plures sunt, apud quos
few after the-thing remains gratitude more are-those with whom

non diutius in animo sunt donata, quam in usu. Ego, si
not longer in mind are gifts than in use I if
fieri potest, consumi munus meum nolo; extet,
to-be-done it-can to-be-used-up gift my I-do-not-wish let-it-stand-out
haereat amico meo, convivat.
let-it-cling to-friend my let-it-live-with-him
Nemo tam stultus est, ut monendus sit, ne cui gladiatores 12.3
no-one so foolish is that to-be-warned he-be lest to-anyone gladiators
aut venationem iam munere edito mittat et vestimenta
or a-wild-beast-hunt already the-show given he-send and clothes
aestiva bruma, hiberna solstitio. Sit in beneficio sensus
summer at-midwinter winter at-midsummer let-there-be in a-benefit sense
communis; tempus, locum observet, personas, quia momentis
common time place let-it-observe persons because by-moments
quaedam grata et ingrata sunt. Quanto acceptius est, si id
some-things welcome and unwelcome are how-much more-acceptable is-it if that
damus, quod quis non habet, quam cuius copia abundat?
we-give which one not has than of-which the-supply abounds
quod diu quaerit nec invenit, quam quod ubique visurus est?
what long he-seeks nor finds than what everywhere going-to-see he-is
Munera non tam pretiosa quam rara et exquisita sint, quae 12.4
gifts not so precious as rare and choice let-them-be which
etiam apud divitem sibi locum faciant, sicut gregalia
even with a-rich-man for-themselves a-place may-make just-as common
quoque poma et post paucos dies itura in fastidium
also fruits and after few days going-to-go into disgust
delectant, si provenere maturius. Illa quoque non erunt sine
delight if they-have-come-up earlier those also not will-be without
honore, quae aut nemo illis alius dedit aut nos nulli alii.
honor which either no-one to-them other has-given or we to-no other

13.1 Alexandro Macedoni, cum victor Orientis animos supra
to-Alexander the-Macedonian when victor of-the-East his-spirits above
humana tolleret, Corinthii per legatos gratulati sunt
human-things he-was-raising the-Corinthians through envoys congratulated have
et civitate illum sua donaverunt. Cum risisset
and with-citizenship him their-own presented when had-laughed-at
hoc Alexander officii genus, unus ex legatis: "Nulli" inquit
this Alexander of-courtesy kind one of the-envoys to-no-one he-said
"civitatem umquam dedimus alii quam tibi et Herculi."
citizenship ever we-have-given other than to-you and to-Hercules

13.2 Libens accepit non dilutum honorem et legatos invitatione
gladly he-accepted not a-diluted honor and the-envoys with-invitation
aliaque humanitate prosecutus cogitavit, non qui sibi
and-other kindness having-attended considered not who to-him
civitatem darent, sed cui dedissent; et homo gloriae
citizenship were-giving but to-whom they-had-given-it and the-man to-glory
deditus, cuius nec naturam nec modum noverat, Herculis
devoted whose neither nature nor limit he-knew of-Hercules
Liberique vestigia sequens ac ne ibi quidem resistens, ubi
and-of-Liber the-footsteps following and not there even halting where
illa defecerant, ad socium honoris sui respexit a dantibus,
those had-failed to the-partner of-honor his looked-round from the-givers
tamquam caelum, quod mente vanissima conplectebatur,
as-if heaven which in-mind most-empty he-was-embracing
teneret, quia Herculi aequabatur.
he-held because to-Hercules he-was-equaled

13.3 Quid enim illi simile habebat vesanus adulescens, cui
what for to-him like had the-mad youth to-whom
pro virtute erat felix temeritas? Hercules nihil sibi
for virtue was lucky rashness Hercules nothing for-himself
vicit; orbem terrarum transivit non concupiscendo, sed
conquered the-circle of-the-lands he-crossed not by-coveting but

iudicando, quid vinceret, malorum hostis, bonorum
by-judging what he-should-conquer of-the-wicked the-enemy of-the-good
vindex, terrarum marisque pacator; at hic a pueritia
the-champion of-lands and-of-sea the-pacifier but this-man from boyhood
latro gentiumque vastator, tam hostium pernicies quam
a-robber and-of-nations the-ravager as-much of-enemies the-destruction as
amicorum, qui summum bonum duceret terrori esse cunctis
of-friends who the-highest good thought for-a-terror to-be to-all
mortalibus, oblitus non ferocissima tantum, sed ignavissima
mortals forgetting not the-fiercest only but the-most-cowardly
quoque animalia timeri ob malum virus.
also animals to-be-feared on-account-of evil venom
Ad propositum nunc revertamur. Beneficium qui quibuslibet 14.1
to the-purpose now let-us-return a-benefit who to-anyone-you-please
dat, nulli gratum dat; nemo se stabularii aut
gives to-no-one a-welcome-one he-gives no-one himself of-an-innkeeper or
cauponis hospitem iudicat nec convivam dantis
of-a-tavern-keeper the-guest judges nor a-table-companion of-one-giving
epulum, ubi dici potest: “Quid enim in me contulit?
a-public-feast where to-be-said it-can what for on me has-he-conferred
Nempe hoc, quod et in illum vix bene notum sibi
surely this which both on that-man scarcely well known to-himself
et in illum etiam inimicum ac turpissimum hominem.
and on that-man even an-enemy and most-shameful man
Numquid enim me dignum iudicavit? morbo suo morem
can-it-be-that for me worthy he-judged disease his-own the-humor
gessit.” Quod voles gratum esse, rarum effice: quis
he-indulged what you-will-wish welcome to-be rare make who
patitur sibi inputari volgaria?
allows to-himself to-be-charged common-things

14.2 Nemo haec ita interpretetur, tamquam reducam
let-no-one these-things so interpret as-if I-would-draw-back
liberalitatem et frenis artioribus reprimam; illa vero, in
liberality and with-reins tighter check it indeed to
quantum libet, exeat, sed eat, non erret. Licet ita
as-far-as it-pleases let-it-go-out but let-it-go not wander it-is-possible so
largiri, ut unusquisque, etiam si cum multis accepit, in
to-lavish that each-one even if with many he-has-received in
populo se esse non putet.
the-crowd himself to-be not think

14.3 Nemo non habeat aliquam familiarem notam, per quam
let-no-one not have some intimate mark through which
speret se propius admissum; dicat: "Accepi idem,
he-may-hope himself nearer admitted let-him-say I-received the-same
quod ille, sed ultro. Accepi, quod ille, sed ego intra breve
as he but unasked I-received what he but I within a-short
tempus, cum ille diu meruisset. Sunt, qui idem habeant,
time when he long had-earned-it there-are who the-same have
sed non eisdem verbis datum, non eadem comitate
but not with-the-same words given not with-the-same courtesy
tribuentis. Ille accepit, cum rogasset; ego non rogaram.
of-the-bestower he received when he-had-asked I not had-asked
Ille accepit, sed facile redditurus, sed cuius senectus et
he received but easily going-to-repay but whose old-age and
libera orbitas magna promittebat; mihi plus dedit, quamvis
free childlessness great-things promised to-me more he-gave although
idem dederit, quia sine spe recipiendi dedit."
the-same he-gave because without hope of-receiving-back he-gave

14.4 Quemadmodum meretrix ita inter multos se dividet, ut
just-as a-courtesan so among many herself will-divide that
nemo non aliquod signum familiaris animi ferat, ita,
no-one not some sign of-an-intimate mind carries-away so

qui beneficia sua amabilia esse vult, excogitet, quomodo
he-who benefits his-own lovable to-be wishes let-him-devise how
et multi obligentur et tamen singuli habeant aliquid, quo
both many may-be-obliged and yet each may-have something by-which
se ceteris praeferant.
themselves to-the-rest they-may-prefer

Ego vero beneficiis non obicio moras; quo plura 15.1
I indeed to-benefits not put-in-the-way delays the-more numerous
maioraque fuerint, plus adferent laudis. At sit
and-greater they-are the-more they-will-bring of-praise but let-there-be
iudicium; neque enim cordi esse cuiquam possunt forte
judgment nor for dear to-be to-anyone can by-chance
ac temere data.
and rashly things-given

Quare si quis existimat nos, cum ista praecipimus, 15.2
therefore if anyone thinks us when those-things we-prescribe
benignitatis fines introrsus referre et illi minus laxum
of-kindness the-bounds inward to-draw-back and for-it a-less wide
limitem aperire, ne perperam monitiones nostras exaudit.
boundary to-open surely wrongly warnings our he-hears
Quam enim virtutem magis veneramur? cui magis stimulos
what for virtue more do-we-revere to-which more goads
addimus? quibusve tam convenit haec adhortatio quam nobis
do-we-add or-to-whom so suits this exhortation as to-us
societatem generis humani sancientibus?
the-fellowship of-the-race human ratifying

Quid ergo est? Cum sit nulla honesta vis animi, 15.3
what then is-it since there-be no honorable force of-the-mind
etiam si a recta voluntate incepit, nisi quam virtutem
even if from a-right will it-has-begun except that-which virtue
modus fecit, veto liberalitatem nepotari. Tunc iuvat
moderation has-made I-forbid liberality to-play-the-spendthrift then it-delights

accepisse beneficium et supinis quidem manibus, ubi illud
to-have-received a-benefit and with-upturned indeed hands when it
ratio ad dignos perducit, non quolibet casus et consilii indigens
reason to the-worthy conducts not to-anywhere chance and of-counsel lacking
inpetus defert; quod ostentare libet et inscribere sibi.
impulse carries-it which to-display one-likes and to-inscribe on-oneself

15.4 Beneficia tu vocas, quorum auctorem fateri pudet?
benefits you call of-which the-giver to-acknowledge it-shames
At illa quanto gratiora sunt quantoque in partem
but those by-how-much more-welcome are and-by-how-much into the-part
interiorem animi numquam exitura descendunt, cum
inner of-the-mind never going-to-go-out sink when
delectant cogitantem magis a quo, quam quid acceperis?
they-delight the-one-thinking more from whom than what you-have-received

15.5 Crispus Passienus solebat dicere quorundam se iudicium
Crispus Passienus used to-say of-some himself the-judgment
malle quam beneficium, quorundam beneficium malle quam
to-prefer than the-benefit of-some the-benefit to-prefer than
iudicium, et subiciebat exempla: “Malo” aiebat “divi
the-judgment and he-added examples I-prefer he-would-say of-the-deified
Augusti iudicium, malo Claudii beneficium.”
Augustus the-judgment I-prefer of-Claudius the-benefit

15.6 Ego vero nullius puto expetendum esse beneficium, cuius
I indeed of-no-one's think to-be-sought to-be the-benefit whose
vile iudicium est. Quid ergo? non erat accipiendum a
cheap judgment is what then not was-it to-be-accepted from
Claudio, quod dabatur? Erat, sed sicut a fortuna, quam
Claudius what was-given it-was but as from fortune which
scires posse statim malam fieri. Quid ista inter
you-would-know to-be-able at-once bad to-become why those-things among
se mixta dividimus? Non est beneficium, cui deest
themselves mixed do-we-divide not is a-benefit to-which is-lacking

pars optima, datum esse iudicio; alioqui pecunia
the-part best given to-have-been with-judgment otherwise money
ingens, si non ratione nec recta voluntate donata est,
huge if not with-reason nor with-right will given it-is
non magis beneficium est quam thesaurus. Multa sunt
not more a-benefit is than a-treasure many-things there-are
autem, quae oportet accipere nec debere.
however which it-is-fitting to-accept and-not to-owe

BOOK II

I · GLADLY AND QUICKLY

We should give as we would wish to receive: gladly, quickly, without hesitation, and before we are asked, since asking costs a decent man dear and nothing is bought more dearly than with prayers. A gift kept waiting, wrapped in a grim face, or passed through many hands loses its grace, while a kind word doubles it; the ministers of great men who keep suppliants waiting show only their pride. Every delay takes its own measure of thanks away, for the manner of a gift, like the arm behind a spear, matters as much as the gift itself.

Inspiciamus, Liberalis virorum optime, id quod ex priori 1.1
let-us-examine Liberalis of-men best that which of the-former
parte adhuc superest, quemadmodum dandum sit beneficium;
part still remains how to-be-given is a-benefit
cuius rei expeditissimam videor monstraturus viam: sic
of-which thing the-readiest I-seem going-to-show way so
demus, quomodo vellemus accipere.
let-us-give as we-would-wish to-receive
Ante omnia libenter, cito, sine ulla dubitatione; ingratum 1.2
before all gladly quickly without any hesitation unwelcome
est beneficium, quod diu inter dantis manus haesit, quod
is a-benefit which long between of-the-giver the-hands has-stuck which
quis aegre dimittere visus est et sic dare, tamquam
one reluctantly to-let-go seemed he-has and so to-give as-if
sibi eriperet. Etiam si quid intervenit morae,
from-himself he-were-tearing-it even if any has-come-between of-delay
evitemus omni modo, ne deliberasse videamur; proximus
let-us-avoid in-every way lest to-have-deliberated we-seem next
est a negante, qui dubitavit, nullamque iniit gratiam.
is to one-refusing who has-hesitated and-no he-has-gained gratitude

Nam cum in beneficio iucundissima sit tribuentis voluntas,
for since in a-benefit most-pleasing be of-the-bestower the-will
quia nolentem se tribuisse ipsa cunctatione testatus
because unwilling himself to-have-bestowed by-the-very delay testified
est, non dedit sed adversus ducentem male retinuit; multi
he-has not he-gave but against one-pulling badly he-held-on many
autem sunt, quos liberales facit frontis infirmitas.
however are-there whom liberal makes of-the-face the-weakness

1.3 Gratissima sunt beneficia parata, facilia, occurrentia, ubi
most-welcome are benefits ready easy forthcoming where
nulla mora fuit nisi in accipientis verecundia. Optimum
no delay has-been except in of-the-receiver modesty best
est antecedere desiderium cuiusque, proximum sequi; illud
it-is to-anticipate the-desire of-each next to-follow that
melius, occupare ante quam rogemur, quia, cum homini
better to-forestall before than we-be-asked because since for-a-man
probo ad rogandum os concurrat et subfundatur rubor,
honest at asking the-mouth falters and spreads-beneath a-blush
qui hoc tormentum remittit, multiplicat munus suum.
he-who this torment remits multiplies gift his-own

1.4 Non tulit gratis, qui, cum rogasset, accepit, quoniam
not he-got-it free who when he-had-asked received since
quidem, ut maioribus nostris gravissimis viris visum est,
indeed as to-ancestors our most-weighty men seemed it-has
nulla res carius constat, quam quae precibus empta est.
no thing more-dearly costs than what by-prayers bought is
Vota homines parcius facerent, si palam facienda essent;
vows men more-sparingly would-make if openly to-be-made they-were
adeo etiam deos, quibus honestissime supplicamus, tacite
so-much even the-gods whom most-honorably we-supplicate silently
malumus et intra nosmet ipsos precari.
we-prefer and within ourselves very to-pray

Molestum verbum est, onerosum, demisso voltu dicendum, 2.1
an-irksome word it-is burdensome with-lowered face to-be-said
rogo. Huius facienda est gratia amico et quemcumque
I-ask of-this to-be-made is the-pardon for-a-friend and whomever
amicum sis promerendo facturus; properet licet, sero
a-friend you-are by-deserving going-to-make he-may-hurry though late
beneficium dedit, qui roganti dedit. Ideo divinanda
a-benefit has-given who to-one-asking has-given therefore to-be-divined
cuiusque voluntas et, cum intellecta est, necessitate
of-each the-wish and when understood it-is from-the-necessity
gravissima rogandi liberanda est; illud beneficium iucundum
most-heavy of-asking to-be-freed it-is that benefit pleasant
victurum in animo scias, quod obviam venit.
going-to-live in the-mind you-may-know which to-meet has-come
Si non contigit praevenire, plura rogantis verba intercidamus; 2.2
if not it-has-befallen to-forestall the-more of-the-asker words let-us-cut-short
ne rogati videamur sed certiores facti, statim promittamus
lest asked we-seem but more-certain made at-once let-us-promise
facturosque nos, etiam antequam interpellemur, ipsa
and-going-to-do ourselves even before we-be-interrupted by-the-very
festinatione adprobemus. Quemadmodum in aegris opportunitas
haste let-us-prove just-as in the-sick timeliness
cibi salutaris est et aqua tempestive data remedii locum
of-food health-giving is and water seasonably given of-a-remedy the-place
optinuit, ita, quamvis leve et volgare beneficium est, si
has-held so although slight and common a-benefit be if
praesto fuit, si proximam quamque horam non perdidit,
at-hand it-has-been if next each hour not it-has-lost
multum sibi adicit gratiamque pretiosi sed lenti et
much to-itself it-adds and-the-gratitude of-a-precious but slow and
diu cogitati muneris vincit. Qui tam parate facit, non est
long considered gift surpasses who so readily does not it-is

dubium, quin libenter faciat; itaque laetus facit et induit
doubt that gladly he-does and-so glad he-does and puts-on
sibi animi sui voltum.
himself of-mind his-own the-face

3.1 Ingentia quorundam beneficia silentium aut loquendi tarditas
huge of-some benefits silence or of-speaking slowness
imitata gravitatem et tristitiam corrupit, cum promitterent
imitating gravity and gloom has-spoiled when they-promised
voltu negantium; quanto melius adicere bona verba rebus
with-the-face of-refusers how-much better to-add good words to-things
bonis et praedicatione humana benignaque commendare,
good and with-praise human and-kindly to-commend
quae praestes!
what you-furnish

3.2 Ut ille se castiget, quod tardior in rogando fuit, adicias
that he himself may-chide because slower in asking he-was you-may-add
licet familiarem querellam: "Irascor tibi, quod, cum
it-is-allowed a-friendly complaint I-am-angry with-you because when
aliquid desiderasses, non olim scire me voluisti, quod
something you-had-wanted not long-ago to-know me you-wished because
tam diligenter rogasti, quod quemquam adhibuisti. Ego
so carefully you-asked because anyone you-brought-in I
vero gratulor mihi, quod experiri animum meum libuit;
indeed congratulate myself that to-test mind my it-pleased-you
postea, quidquid desiderabis, tuo iure exiges; semel
afterward whatever you-will-want by-your-own right you-will-demand once
rusticitati tuae ignoscitur."
boorishness your is-pardoned

3.3 Sic efficies, ut animum tuum pluris aestimet quam
so you-will-bring-about that mind your at-more he-values than
illud, quidquid est, ad quod petendum venerat. Tunc
that whatever it-is for which seeking he-had-come then

est summa virtus tribuentis, tunc benignitas, ubi ille, qui
is the-highest virtue of-the-bestower then kindness when he who
discessit, dicet sibi: "Magnum hodie lucrum feci;
has-gone-away will-say to-himself great today gain I-have-made
malo, quod illum talem inveni, quam si multiplicatum
I-prefer that him such I-have-found than if multiplied
hoc ad me, de quo loquebar, alia via pervenisset; huic
this to me about which I-was-speaking by-another way had-come to-this
eius animo numquam parem gratiam referam."
his mind never equal gratitude I-shall-return

At plerique sunt, qui beneficia asperitate verborum et 4.1
but very-many there-are who benefits by-harshness of-words and
supercilio in odium adducunt eo sermone usi, ea
by-haughtiness into hatred bring such talk having-used such
superbia, ut inpetrasse paeniteat. Aliae deinde post rem
pride that to-have-obtained it-repents other then after the-thing
promissam secuntur morae; nihil autem est acerbius, quam
promised follow delays nothing however is more-bitter than
ubi quoque, quod inpetrasti, rogandum est.
when also what you-have-obtained to-be-asked-for is

Repraesentanda sunt beneficia, quae a quibusdam accipere 4.2
to-be-paid-on-the-spot are benefits which from some to-receive
difficilius est quam inpetrare. Hic rogandus est, ut admoneat,
harder is than to-obtain this-one to-be-asked is that he-remind
ille, ut consummet; sic unum munus per multorum manus
that-one that he-complete so one gift through of-many the-hands
teritur, ex quo gratiae minimum apud promittentem remanet,
is-worn from which of-gratitude the-least with the-promiser remains
quia auctori detrahit, quisquis post illum rogandus est.
because from-the-author takes-away whoever after him to-be-asked is

4.3 Hoc itaque curae habebis, si grate aestimari, quae
this and-so as-a-care you-will-have if gratefully to-be-valued what
praestabis, voles, ut beneficia tua inlibata, ut integra
you-will-furnish you-will-wish that benefits your untouched that whole
ad eos, quibus promissa sunt, perveniant, sine ulla, quod
to those to-whom promised they-are may-come without any as
aiunt, deductione. Nemo illa intercipiat, nemo detineat;
they-say deduction let-no-one them intercept let-no-one detain
nemo in eo, quod daturus es, gratiam suam facere
no-one in that which going-to-give you-are credit his-own to-make
potest, ut non tuam minuat.
can so-that not yours he-lessen

5.1 Nihil aeque amarum quam diu pendere; aequiore quidam
nothing equally bitter as long to-hang-in-suspense with-more-even some
animo ferunt praecidi spem suam quam trahi. Plerisque
mind bear to-be-cut-off hope their than to-be-drawn-out to-most
autem hoc vitium est ambitione prava differendi promissa, ne
however this vice is from-ambition perverse of-deferring promises lest
minor sit rogantium turba, quales regiae potentiae ministri
smaller be of-petitioners the-crowd such-as of-royal power the-ministers
sunt, quos delectat superbiae suae longum spectaculum,
are whom delights of-arrogance their-own the-long spectacle
minusque se iudicant posse, nisi diu multumque singulis,
and-less themselves they-judge to-be-able unless long and-much to-each
quid possint, ostenderint. Nihil confestim, nihil semel
what they-can they-have-shown nothing at-once nothing at-one-stroke
faciunt; iniuriae illorum praecipites, lenta beneficia sunt.
they-do injuries their headlong slow benefits are

5.2 Quare verissimum existima, quod ille comicus dixit: Quid? tu
therefore most-true consider what that comic-poet said what you
non intellegis tantum te gratiae demere, quantum morae
not understand so-much yourself of-gratitude to-take-away as-much-as of-delay

adicis? Inde illae voces, quas ingenuus dolor exprimit:
you-add hence those cries which free-born resentment wrings-out
"Fac, si quid facis" et: "Nihil tanti est; malo mihi iam
do-it if anything you-do and nothing of-such-worth is I-prefer to-me now
neges." Ubi in taedium adductus animus incipit beneficium
you-refuse when into weariness brought the-mind begins the-benefit
odisse, dum expectat, potest ob id gratus esse?
to-hate while it-waits can-it on-account-of that grateful be
Quemadmodum acerbissima crudelitas est, quae trahit 5.3
just-as the-bitterest cruelty is that-which draws-out
poenam, et misericordiae genus est cito occidere, quia
punishment and of-mercy a-kind is quickly to-kill because
tormentum ultimum finem sui secum adfert, quod antecedit
torment the-last the-end of-itself with-itself brings what precedes
tempus, maxima venturi supplicii pars est, ita maior est
the-time the-greatest of-the-coming punishment part is so greater is
muneris gratia, quo minus diu pependit. Est enim etiam
of-a-gift the-gratitude the less long it-has-hung there-is for even
bonarum rerum sollicita expectatio, et cum plurima beneficia
of-good things an-anxious expectation and since very-many benefits
remedium alicuius rei adferant, qui aut diutius torqueri
a-remedy of-some thing bring he-who either longer to-be-tortured
patitur, quem protinus potest liberare, aut tardius gaudere,
allows one-whom at-once he-can free or later to-rejoice
beneficio suo manus adfert.
on-benefit his-own hands lays
Omnis benignitas properat, et proprium est libenter facientis 5.4
all kindness hurries and the-mark it-is gladly of-one-doing
cito facere; qui tarde et diem de die extrahens profuit, non
quickly to-do who slowly and day from day drawing-out has-helped not

ex animo fecit. Ita duas res maximas perdidit, et tempus et
from the-heart did-it so two things greatest he-has-lost both time and
argumentum amicae voluntatis; tarde velle nolentis est.
the-proof of-a-friendly will slowly to-be-willing of-one-unwilling is

6.1 In omni negotio, Liberalis, non minima portio est, quomodo
in every business Liberalis not the-least portion is how
quidque aut dicatur aut fiat. Multum celeritas adiecit,
each-thing either be-said or be-done much speed has-added
multum abstulit mora. Sicut in telis eadem ferri
much has-taken-away delay just-as in missiles the-same of-the-iron
vis est, sed infinitum interest, utrum excusso lacerto
force is but infinitely it-matters whether with-a-flung arm
torqueantur an remissa manu effluant, gladius idem et
they-be-hurled or with-a-slack hand they-slip-out the-sword the-same both
stringit et transforat, quam presso articulo venerit, refert,
grazes and pierces-through how pressed with-a-joint it-has-come matters
ita idem est, quod datur, sed interest, quomodo detur.
so the-same is what is-given but it-matters how it-be-given

6.2 Quam dulce, quam pretiosum est, si gratias sibi agi non
how sweet how precious it-is if thanks to-himself to-be-given not
est passus, qui dedit, si dedisse, dum dat, oblitus est! Nam
has allowed he-who gave if to-have-given while he-gives forgotten he-has for
corripere eum, cui cum maxime aliquid praestes, dementia est
to-rebuke him to-whom just now something you-furnish madness is
et inserere contumeliam meritis. Itaque non sunt exasperanda
and to-insert insult into-services and-so not are to-be-exasperated
beneficia nec quicquam illis triste miscendum. Etiam si quid
benefits nor anything with-them gloomy to-be-mixed even if anything
erit, de quo velis admonere, aliud tempus eligito.
there-will-be about which you-may-wish to-admonish another time choose

A benefit given harshly is, as Fabius Verrucosus said, stony bread, and Tiberius, paying Nepos' debts with an insult, freed him from his creditors without binding him to himself. Some benefits should be given openly, honors and military gifts, and some in secret, those that relieve poverty or shame: Arcesilaus slipped money under the pillow of a poor, sick friend too ashamed to ask. The giver may be his own witness, for the law of a benefit between two is that one forgets at once what he gave and the other never forgets what he received.

Fabius Verrucosus beneficium ab homine duro aspere 7.1
Fabius Verrucosus a-benefit by a-man hard roughly
datum panem lapidosum vocabat, quem esurienti accipere
given bread gritty used-to-call which for-a-hungry-man to-accept
necessarium sit, esse acerbum.
necessary is to-be bitter
Ti. Caesar rogatus a Nepote Mario praetorio, ut 7.2
Tiberius Caesar asked by Nepos Marius an-ex-praetor that
aeri alieno eius succurreret, edere illum sibi nomina
the-debt borrowed his he-would-relieve to-put-forth him to-himself the-names
creditorum iussit; hoc non est donare sed creditores convocare.
of-the-creditors ordered this not is to-give but creditors to-call-together
Cum edita essent, scripsit Nepoti iussisse se pecuniam
when put-forth they-had-been he-wrote to-Nepos to-have-ordered himself the-money
solvi adiecta contumeliosa admonitione; effecit, ut
to-be-paid added an-insulting admonition he-brought-about that
Nepos nec aes alienum haberet nec beneficium: liberavit
Nepos neither debt borrowed had nor benefit he-freed
illum a creditoribus, sibi non obligavit.
him from creditors to-himself not he-bound

7.3 Aliquid Tiberius secutus est; puto, noluit plures esse,
something Tiberius aimed-at has I-think he-did-not-wish more to-be
qui idem rogaturi concurrerent. Ista fortasse efficax
who the-same going-to-ask might-flock that perhaps an-effective
ratio fuerit ad hominum inprobas cupiditates pudore
method may-have-been for of-men shameless desires by-shame
reprimendas, beneficium vero danti tota alia sequenda est
to-be-checked a-benefit indeed for-one-giving wholly another to-be-followed is
via. Omni genere, quod des, quo sit acceptatius, adornandum
way in-every kind what you-give that it-be more-acceptable to-be-adorned
est; hoc vero non est beneficium dare, deprehendere est.
is this indeed not is a-benefit to-give to-catch-out it-is

8.1 Et ut in transitu de hac quoque parte dicam, quid sentiam,
and that in passing about this also part I-may-say what I-think
ne principi quidem satis decorum est donare ignominiae
not for-a-prince even enough seemly is-it to-give of-disgrace
causa. "Tamen" inquit "effugere Tiberius ne hoc quidem
for-the-sake yet he-says to-escape Tiberius not in-this even
modo, quod vitabat, potuit; nam aliquot postea, qui
way what he-was-avoiding could for several afterward who
idem rogarent, inventi sunt, quos omnes iussit reddere in
the-same asked found were whom all he-ordered to-render in
senatu aeris alieni causas, et ita illis certas summas dedit."
the-senate of-debt borrowed the-causes and so to-them fixed sums he-gave

8.2 Non est illud liberalitas, censura est; auxilium est, principale
not is that liberality censorship it-is aid it-is a-prince's
tributum est: beneficium non est, cuius sine rubore
contribution it-is a-benefit not it-is which without a-blush
meminisse non possum. Ad iudicem missus sum; ut
to-remember not I-can to a-judge sent I-was that
inpetrarem, causam dixi.
I-might-obtain a-case I-pleaded

Praecipiunt itaque omnes auctores sapientiae quaedam beneficia 9.1
prescribe and-so all teachers of-wisdom some benefits
palam danda, quaedam secreto: palam, quae consequi
openly to-be-given some in-secret openly those-which to-obtain
gloriosum, ut militaria dona, ut honores et quidquid aliud
glorious as military gifts as offices and whatever else
notitia pulchrius fit;
by-publicity more-beautiful becomes
rursus, quae non producunt nec honestiorem faciunt, sed 9.2
again those-which not promote nor more-honored make but
succurrunt infirmitati, egestati, ignominiae, tacite danda
succor to-weakness to-want to-disgrace silently to-be-given
sunt, ut nota sint solis, quibus prosunt.
are that known they-be to-those-alone whom they-help
Interdum etiam ipse, qui iuvatur, fallendus est, ut habeat 10.1
sometimes even he-himself who is-helped to-be-deceived is that he-may-have
nec, a quo acceperit, sciat. Arcesilan aiunt amico
and-not from whom he-has-received know Arcesilaus they-say to-a-friend
pauperi et paupertatem suam dissimulanti, aegro autem et
poor and poverty his-own concealing sick however and
ne hoc quidem confitenti deesse sibi in sumptum ad
not this even admitting to-be-lacking to-himself for expense for
necessarios usus, clam succurrendum iudicasse; pulvino
necessary uses secretly to-be-succored to-have-judged under-the-pillow
eius ignorantis sacculum subiecit, ut homo inutiliter
of-him not-knowing a-little-bag he-put that the-man uselessly
verecundus, quod desiderabat, inveniret potius quam acciperet.
bashful what he-needed might-find rather than receive
"Quid ergo? ille nesciet, a quo acceperit?" Primum 10.2
what then he will-not-know from whom he-has-received first
nesciat, si hoc ipsum beneficii pars est; deinde multa
let-him-not-know if this very of-the-benefit part is then many

alia faciam, multa tribuam, per quae intellegat
other-things I-shall-do many I-shall-bestow through which he-may-understand
et illius auctorem; denique ille nesciet accepisse se,
also of-that the-author finally he will-not-know to-have-received himself
ego sciam me dedisse. "Parum est" inquis. Parum, si
I shall-know myself to-have-given too-little it-is you-say too-little if
fenerare cogitas; sed si dare, quo genere accipienti
to-lend-at-interest you-intend but if to-give in-what way to-the-receiver
maxime profuturum erit, dabis. Contentus eris te
most going-to-profit it-will-be you-will-give content you-will-be you
teste; alioqui non bene facere delectat sed videri bene fecisse.
as-witness otherwise not well to-do delights but to-seem well to-have-done

10.3 "Volo utique sciat." Debitorem quaeris. "Volo utique
I-want by-all-means he-know a-debtor you-seek I-want by-all-means
sciat." Quid? si illi utilius est nescire, si honestius,
he-know what if for-him more-useful it-is not-to-know if more-honorable
si gratius, non in aliam partem abibis? "Volo sciat."
if more-pleasing not to another side will-you-go-off I-want he-know
Ita tu hominem non servabis in tenebris?
so you the-man not will-save in darkness

10.4 Non nego, quotiens patitur res, respiciendum gaudium ex
not I-deny as-often-as allows the-matter to-be-regarded the-joy from
accipientis voluntate; sin adiuvari illum et oportet et pudet,
of-the-receiver will but-if to-be-helped him both it-is-fitting and it-shames
si, quod praestamus, offendit, nisi absconditur, beneficium in
if what we-furnish offends unless it-is-hidden the-benefit into
acta non mitto. Quidni? ego illi non sum indicaturus
the-gazette not I-send why-not I to-him not am going-to-disclose
me dedisse, cum inter prima praecepta ac maxime
myself to-have-given since among the-first precepts and most
necessaria sit, ne umquam exprobrem, immo ne admoneam
necessary it-is that-not ever I-reproach nay not I-remind

quidem. Haec enim beneficii inter duos lex est: alter
even this for of-a-benefit between two the-law is one
statim oblivisci debet dati, alter accepti numquam.
at-once to-forget ought the-thing-given the-other the-thing-received never

III · PRIDE, HARMFUL GIFTS, AND FIT GIFTS

To remind a man of a benefit is to ask it back: the giver should keep silent, let the receiver tell, and go on tending his gift as a farmer tends his crop. Pride ruins a benefit, as when Gaius Caesar spared Pompeius Pennus and then held out his left foot to be kissed. Gifts that would harm the one who asks are refused, as cold water is to the sick; a gift should suit both giver and receiver, unlike Alexander's gift of a city, and the two should play like good players with a ball, so that thanks can be returned.

Lacerat animum et premit frequens meritorum conmemoratio. 11.1
tears the-mind and oppresses frequent of-services the-recital
Libet exclamare, quod ille triumvirali proscriptione
one-would-like to-cry-out what that-man in-the-triumviral proscription
servatus a quodam Caesaris amico exclamavit, cum superbiam
saved by a-certain of-Caesar friend cried-out when the-arrogance
eius ferre non posset: "Redde me Caesari!" Quousque
his to-bear not he-could give-back me to-Caesar how-long
dices: "Ego te servavi, ego eripui morti"? istud, si meo
will-you-say I you saved I snatched from-death that if by-my
arbitrio memini, vita est, si tuo, mors est; nihil tibi
choice I-remember life is if by-yours death it-is nothing to-you
debeo, si me servasti, ut haberes, quem ostenderes.
I-owe if me you-saved that you-might-have one-whom you-might-show

Quousque me circumducis? quousque oblivisci fortunae meae
how-long me do-you-lead-around how-long to-forget fortune my
non sinis? semel in triumpho ductus essem.
not do-you-allow once-only in triumph led I-would-have-been
11.2 Non est dicendum, quid tribuerimus: qui admonet, repetit;
not is to-be-said what we-have-bestowed who reminds seeks-back
non est instandum, non est memoria renovanda, nisi ut
not is to-be-pressed not is the-memory to-be-renewed except that
aliud dando prioris admoneas. Ne aliis quidem narrare
another by-giving of-the-former you-remind not to-others even to-tell
debemus; qui dedit beneficium, taceat, narret, qui
ought-we who has-given a-benefit let-him-be-silent let-him-tell who
accepit. Dicetur enim, quod illi ubique iactanti
has-received there-will-be-said for what to-that-man everywhere boasting
beneficium suum: "Non negabis" inquit "te recepisse";
benefit his-own not you-will-deny he-said yourself to-have-received-back
et cum respondisset: "Quando?" "Saepe quidem" inquit "et
and when he-had-answered when often indeed he-said and
multis locis, id est, quotiens et ubicumque narrasti."
in-many places that is as-often-as and wherever you-have-told-it
11.3 Quid opus est eloqui, quid alienum occupare officium?
what need is-there to-speak-out why another's to-usurp office
est, qui istud facere honestius possit, quo narrante
there-is one-who that to-do more-honorably can who telling
et hoc laudabitur, quod ipse non narras. Ingratum me
also this will-be-praised that yourself not tell ungrateful me
iudicas, si istud te tacente nemo sciturus est. Quod adeo
you-judge if that you being-silent no-one going-to-know is which so-far
non est conmittendum, ut etiam, si quis coram nobis
not is to-be-done that even if anyone before us
narrabit, respondendum sit: "Dignissimus quidem ille est
will-tell-it to-be-answered it-be most-worthy indeed he is

maioribus beneficiis, sed ego magis velle me scio omnia
of-greater benefits but I more to-wish myself know all-things
illi praestare quam adhuc praestitisse"; et haec ipsa
to-him to-furnish than hitherto to-have-furnished and these-things very
non verniliter nec ea figura, qua quidam reiciunt, quae
not slavishly nor in-that figure in-which some reject what
magis ad se volunt adtrahere.
rather to themselves they-wish to-draw

Deinde adicienda omnis humanitas. Perdet agricola, quod 11.4
then to-be-added every kindness will-lose the-farmer what
sparsit, si labores suos destituit in semine; multa cura sata
he-has-scattered if labors his he-abandons at the-seed by-much care sowings
perducuntur ad segetem; nihil in fructum pervenit, quod non
are-brought to the-crop nothing to fruit comes which not
a primo usque ad extremum aequalis cultura prosequitur.
from the-first right to the-last even tillage attends

Eadem beneficiorum condicio est. Numquid ulla maiora 11.5
the-same of-benefits the-condition is can-it-be-that any greater
possunt esse, quam quae in liberos patres conferunt? haec
can be than those-which on children fathers confer these
tamen inrita sunt, si in infantia deserantur, nisi longa
yet vain are if in infancy they-be-abandoned unless long
pietas munus suum nutrit. Eadem ceterorum beneficiorum
devotion gift its-own nourishes the-same of-the-other benefits
condicio est: nisi illa adiuveris, perdes; parum est
the-condition is unless them you-shall-have-helped you-will-lose too-little it-is
dedisse, fovenda sunt. Si gratos vis habere, quos
to-have-given to-be-cherished they-are if grateful you-wish to-have those-whom
obligas, non tantum des oportet beneficia, sed ames.
you-oblige not only you-should-give it-is-fitting benefits but love

11.6 Praecipue, ut dixi, parcamus auribus; admonitio taedium
especially as I-have-said let-us-spare the-ears reminding weariness
facit, exprobratio odium. Nihil aeque in beneficio dando
makes reproach hatred nothing equally in a-benefit to-be-given
vitandum est quam superbia. Quid opus adrogantia voltus,
to-be-avoided is as arrogance what need of-haughtiness of-face
quid tumore verborum? ipsa res te extollit. Detrahenda
what of-swelling of-words the-very thing you exalts to-be-stripped
est inanis iactatio; res loquentur nobis tacentibus. Non
is empty boasting the-things will-speak for-us being-silent not
tantum ingratum, sed invisum est beneficium superbe datum.
only unwelcome but hateful is a-benefit arrogantly given

12.1 C. Caesar dedit vitam Pompeio Penno, si dat, qui non
Gaius Caesar gave life to-Pompeius Pennus if he-gives who not
aufert; deinde absoluto et agenti gratias porrexit
takes-away then to-him-acquitted and giving thanks he-stretched-out
osculandum sinistrum pedem. Qui excusant et negant id
to-be-kissed his-left foot those-who excuse-it and deny it
insolentiae causa factum, aiunt socculum auratum, immo
of-insolence for-the-sake done say a-slipper gilded nay
aureum, margaritis distinctum ostendere eum voluisse. Ita
golden with-pearls studded to-show him to-have-wished just-so
prorsus: quid hic contumeliosum est, si vir consularis
entirely what here insulting is-there if a-man consular
aurum et margaritas osculatus est alioquin nullam partem
gold and pearls kissed has otherwise no part
in corpore eius electurus, quam purius oscularetur?
in body his going-to-choose which more-cleanly he-might-kiss

12.2 Homo natus in hoc, ut mores liberae civitatis Persica
the-man born for this that the-manners of-a-free state by-Persian
servitute mutaret, parum iudicavit, si senator, senex,
slavery he-might-change too-little judged-it if a-senator an-old-man

summis usus honoribus in conspectu principum
the-highest having-enjoyed honors in the-sight of-the-leading-men
supplex sibi eo more iacuisset, quo hostes victi
a-suppliant to-himself in-that manner had-lain in-which enemies conquered
hostibus iacuere; invenit aliquid infra genua, quo libertatem
to-enemies have-lain he-found something below the-knees by-which liberty
detruderet. Non hoc est rem publicam calcare, et quidem,
to-thrust-down not this is-it the-state public to-trample and indeed
licet id aliquis non putet ad rem pertinere, sinistro
although that someone not think to the-matter to-pertain with-the-left
pede? Parum enim foede furioseque insolens fuerat, qui
foot too-little for foully and-madly insolent he-had-been he-who
de capite consularis viri soccatus audiebat, nisi in
about the-life of-a-consular man in-slippers was-hearing-the-case unless into
os senatoris ingessisset imperator epigros suos.
the-face of-a-senator he-had-thrust the-emperor hobnails his-own
O superbia, magnae fortunae stultissimum malum! ut a 13.1
O arrogance of-great fortune most-foolish evil how from
te nihil accipere iuvat! ut omne beneficium in iniuriam
you nothing to-receive it-pleases how every benefit into injury
convertis! ut te omnia dedecent! quoque altius te
you-turn how you all-things misbecome and-by-how-much higher yourself
sublevasti, hoc depressior es ostendisque tibi non
you-have-raised by-so-much lower you-are and-you-show to-yourself not
datum adgnoscere ista bona, quibus tantum inflaris;
granted to-recognize those goods by-which so-much you-are-puffed-up
quidquid das, corrumpis.
whatever you-give you-spoil
Libet itaque interrogare, quid se tanto opere resupinet, 13.2
it-pleases and-so to-ask why himself so greatly he-throws-back
quid voltum habitumque oris pervertat, ut malit
why the-face and-bearing of-the-mouth he-distorts that he-prefers

personam habere quam faciem? Iucunda sunt, quae
a-mask to-have than a-face pleasing are those-which
humana fronte, certe leni placidaque tribuuntur, quae cum
with-a-human brow at-least gentle and-calm are-bestowed which when
daret mihi superior, non exultavit supra me, sed quam potuit
gave to-me a-superior not he-exulted over me but as he-could
benignissimus fuit descenditque in aequum et detraxit
most-kindly he-was and-came-down to the-level and stripped
muneri suo pompam, si observavit idoneum tempus, ut
from-gift his-own the-pomp if he-watched-for a-fitting time that
in occasione potius quam in necessitate succurreret.
at an-opportunity rather than in necessity he-might-succor

13.3 Uno modo istis persuadebimus, ne beneficia sua
in-one way those-men we-shall-persuade not benefits their-own
insolentia perdant, si ostenderimus non ideo videri maiora,
by-insolence to-lose if we-shall-have-shown not therefore to-seem greater
quod tumultuosius data sunt; ne ipsos quidem ob
because more-noisily given they-are not themselves even on-account-of
id cuiquam posse maiores videri; vanam esse superbiae
that to-anyone to-be-able greater to-seem empty to-be of-arrogance
magnitudinem et quae in odium etiam amanda perducat.
the-greatness and one-which into hatred even things-to-be-loved brings

14.1 Sunt quaedam nocitura inpetrantibus, quae non dare
there-are some-things going-to-harm those-obtaining which not to-give
sed negare beneficium est; aestimabimus itaque utilitatem
but to-refuse a-benefit is we-shall-weigh and-so the-advantage
potius quam voluntatem petentium. Saepe enim noxia
rather than the-wish of-the-askers often for harmful-things
concupiscimus, nec dispicere, quam perniciosa sint, licet,
we-covet nor to-discern how ruinous they-be is-it-allowed
quia iudicium interpellat adfectus; sed cum subsedit cupiditas,
because judgment interrupts passion but when has-subsided desire

cum inpetus ille flagrantis animi, qui consilium fugat,
when impulse that of-a-burning mind which counsel puts-to-flight
cecidit, detestamur perniciosos malorum munerum auctores.
has-fallen we-curse the-ruinous of-evil gifts givers
Ut frigidam aegris negamus et lugentibus ac sibi 14.2
as cold-water to-the-sick we-deny and to-mourners and with-themselves
iratis ferrum, ut amentibus, quidquid contra se usurus
angry a-sword as to-the-mad whatever against themselves going-to-use
ardor petit, sic omnium, quae nocitura sunt, inpense
frenzy seeks so of-all-things which going-to-harm are urgently
ac submisse, non numquam etiam miserabiliter rogantibus
and humbly not never even pitiably to-those-asking
perseverabimus non dare. Cum initia beneficiorum suorum
we-shall-persist not to-give both the-beginnings of-benefits one's-own
spectare tum etiam exitus decet et ea dare, quae
to-regard and also the-outcomes befits and those-things to-give which
non tantum accipere, sed etiam accepisse delectet.
not only to-receive but also to-have-received may-delight
Multi sunt, qui dicant: "Scio hoc illi non profuturum, 14.3
many there-are who say I-know this to-him not going-to-profit
sed quid faciam? rogat, resistere precibus eius non possum;
but what shall-I-do he-asks to-resist prayers his not I-can
viderit: de se, non de me queretur." Falsum est:
let-him-see-to-it of himself not of me he-will-complain false it-is
immo de te et merito quidem; cum ad mentem bonam
nay of you and deservedly indeed when to a-mind sound
redierit, cum accessio illa, quae animum inflammabat,
he-has-returned when attack that which the-mind was-inflaming
remiserit, quidni eum oderit, a quo in damnum ac
has-abated why-not him should-he-hate by whom to loss and
periculum suum adiutus est?
danger his-own helped he-has-been

14.4 Exorari in perniciem rogantium saeva bonitas est.
to-be-prevailed-upon to the-ruin of-the-askers cruel kindness is
Quemadmodum pulcherrimum opus est etiam invitos
just-as the-most-beautiful work it-is even the-unwilling
nolentesque servare, ita rogantibus pestifera largiri blandum
and-reluctant to-save so to-askers pestilent-things to-lavish a-flattering
et adfabile odium est. Beneficium demus, quod in usu
and affable hatred is a-benefit let-us-give which in use
magis ac magis placeat, quod numquam in malum vertat.
more and more may-please which never into evil may-turn
Pecuniam non dabo, quam numeraturum adulterae sciam,
money not I-shall-give which going-to-count-out to-an-adulteress I-know-him
nec in societate turpis facti aut consilii inveniar; si
nor in partnership of-a-shameful deed or plan shall-I-be-found if
potero, revocabo, si minus, non adiuvabo scelus.
I-shall-be-able I-shall-call-back if not not I-shall-help the-crime
14.5 Sive illum ira, quo non debebit, inpellet, sive ambitionis
whether him anger whither not he-ought shall-drive or of-ambition
calor abducet a tutis, in nullum malum vires a me
the-heat shall-lead-away from safe-things to no evil strength from me
sumere ipsas patiar nec conmittam, ut possit quandoque
to-take very I-shall-allow nor shall-I-permit that he-can one-day
dicere: "Ille amando me occidit." Saepe nihil interest inter
to-say he by-loving me killed often nothing it-differs between
amicorum munera et hostium vota; quidquid illi accidere
of-friends the-gifts and of-enemies the-wishes whatever they to-happen
optant, in id horum intempestiva indulgentia inpellit
wish into that of-those untimely indulgence drives
atque instruit. Quid autem turpius quam quod evenit
and equips what however more-shameful than what happens
frequentissime, ut nihil intersit inter odium et beneficium?
most-often that nothing it-differ between hatred and benefit

Numquam in turpitudinem nostram reditura tribuamus. 15.1
never to disgrace our going-to-return let-us-bestow
Cum summa amicitiae sit amicum sibi aequare, utrique
since the-sum of-friendship be a-friend with-oneself to-make-equal for-both
simul consulendum est: dabo egenti, sed ut ipse non
at-once to-be-consulted is I-shall-give to-one-in-need but so-that I-myself not
egeam; succurram perituro, sed ut ipse non peream,
be-in-need I-shall-succor one-about-to-perish but so-that I-myself not perish
nisi si futurus ero magni hominis aut magnae rei merces.
unless if going-to-be I-shall-be of-a-great man or of-a-great cause the-price
Nullum beneficium dabo, quod turpiter peterem. Nec exiguum 15.2
no benefit I-shall-give which shamefully I-would-ask nor a-small-one
dilatabo nec magna pro parvis accipi patiar; nam ut
shall-I-magnify nor great-things for small to-be-taken shall-I-allow for as
qui, quod dedit, inputat, gratiam destruit, ita qui, quantum
he-who what he-has-given charges gratitude destroys so he-who how-much
det, ostendit, munus suum commendat, non exprobrat.
he-gives shows gift his-own commends not reproaches
Respiciendae sunt cuique facultates suae viresque, ne aut 15.3
to-be-regarded are by-each means his-own and-strength lest either
plus praestemus, quam possumus, aut minus. Aestimanda
more we-furnish than we-can or less to-be-weighed
est eius persona, cui damus; quaedam enim minora
is his position to-whom we-give some-things for smaller
sunt, quam ut exire a magnis viris debeant, quaedam
are than that to-go-out from great men they-should some
accipiente maiora sunt. Utriusque itaque personam confer
than-the-receiver greater are of-each and-so the-position compare
et ipsum inter illas, quod donabis, examina, numquid
and the-very-thing between them which you-will-give examine whether

aut danti grave sit aut parum, numquid rursus, qui
either for-the-giver heavy it-be or too-little whether again he-who
accepturus est, aut fastidiat aut non capiat.
going-to-receive is either may-disdain-it or not may-take-it-in

16.1 Urbem cuidam Alexander donabat, vesanus et qui nihil
a-city to-someone Alexander was-giving mad and one-who nothing
animo nisi grande conciperet. Cum ille, cui donabatur,
in-mind except the-grand conceived when he to-whom it-was-being-given
se ipse mensus tanti muneris invidiam refugisset
himself he-himself having-measured of-so-great a-gift the-envy had-shrunk-from
dicens non convenire fortunae suae: "Non quaero" inquit,
saying not to-suit fortune his not I-ask he-said
"quid te accipere deceat, sed quid me dare." Animosa vox
what you to-receive becomes but what me to-give a-spirited utterance
videtur et regia, cum sit stultissima. Nihil enim per se
it-seems and kingly though it-be most-foolish nothing for in itself
quemquam decet; refert, qui det, cui, quando, quare, ubi,
anyone becomes it-matters who gives to-whom when why where
et cetera, sine quibus facti ratio non constabit.
and the-rest without which of-the-deed the-reason not will-stand

16.2 Tumidissimum animal! si illum accipere hoc non decet, nec
most-puffed-up animal if him to-receive this not becomes nor
te dare; habetur personarum ac dignitatium portio et, cum
you to-give there-is-held of-persons and of-ranks a-proportion and since
sit ubique virtus modus, aeque peccat, quod excedit, quam
be everywhere virtue measure equally errs what exceeds as
quod deficit. Liceat istud sane tibi et te in tantum
what falls-short let-it-be-allowed that certainly to-you and you to so-great-a-height
fortuna sustulerit, ut congiaria tua urbes sint (quas quanto
fortune may-have-raised that largesses your cities be which by-how-much

maioris animi fuit non capere quam spargere!): est tamen
of-greater spirit it-was not to-take than to-scatter there-is yet
aliquis minor, quam in sinu eius condenda sit civitas.
someone smaller than in the-bosom his to-be-stored be a-city
Ab Antigono Cynicus petit talentum: respondit plus esse, quam 17.1
from Antigonus a-Cynic asked a-talent he-answered more to-be than
quod Cynicus petere deberet; repulsus petit denarium: respondit
what a-Cynic to-ask ought repulsed he-asked a-denarius he-answered
minus esse, quam quod regem deceret dare. "Turpissima
less to-be than what a-king befitted to-give most-shameful
eiusmodi cavillatio est: invenit, quomodo neutrum daret. In
of-this-kind quibbling is he-found how neither he-might-give in
denario regem, in talento Cynicum respexit, cum posset et
the-denarius the-king in the-talent the-Cynic he-regarded when he-could both
denarium tamquam Cynico dare et talentum tamquam rex.
a-denarius as to-a-Cynic give and a-talent as a-king
Ut sit aliquid maius, quam quod Cynicus accipiat, nihil
granted-that there-be something greater than what a-Cynic may-accept nothing
tam exiguum est, quod non honeste regis humanitas tribuat."
so small is which not honorably of-a-king the-kindness may-bestow
Si me interrogas, probo; est enim intolerabilis res poscere 17.2
if me you-ask I-approve it-is for an-intolerable thing to-demand
nummos et contemnere. Indixisti pecuniae odium; hoc
coins and to-despise-them you-have-proclaimed of-money hatred this
professus es, hanc personam induisti: agenda est.
professed you-have this role you-have-put-on to-be-played it-is
Iniquissimum est te pecuniam sub gloria egestatis adquirere.
most-unjust it-is you money under the-glory of-poverty to-acquire
Adspicienda ergo non minus sua cuique persona est
to-be-regarded therefore not less his-own by-each role is
quam eius, de quo iuvando quis cogitat.
than his about whom helping one thinks

17.3 Volo Chrysippi nostri uti similitudine de pilae lusu,
I-wish of-Chrysippus our to-use the-simile about of-a-ball the-game
quam cadere non est dubium aut mittentis vitio aut
which to-fall not is doubtful either of-the-thrower by-the-fault or
excipientis; tum cursum suum servat, ubi inter manus
of-the-catcher then course its it-keeps when between the-hands
utriusque apte ab utroque et iactata et excepta versatur.
of-both fitly by each both thrown and caught it-moves
Necesse est autem lusor bonus aliter illam conlusori longo,
necessary it-is however player a-good differently it to-a-partner tall
aliter brevi mittat. Eadem beneficii ratio est: nisi
differently to-a-short-one throw the-same of-a-benefit the-principle is unless
utrique personae, dantis et accipientis, aptatur, nec ab
to-each person of-giver and of-receiver it-is-fitted neither from
hoc exibit nec ad illum perveniet, ut debet.
this-one it-will-go-out nor to that-one it-will-come as it-ought

17.4 Si cum exercitato et docto negotium est, audacius pilam
if with a-practiced and skilled the-business is more-boldly the-ball
mittemus; utcumque enim venerit, manus illam expedita et
we-shall-throw however for it-may-have-come the-hand it ready and
agilis repercutiet; si cum tirone et indocto, non tam rigide nec
nimble will-strike-back if with a-novice and unskilled not so stiffly nor
tam excusse sed languidius et in ipsam eius derigentes manum
so forcibly but more-gently and into the-very his directing hand
remisse occurremus. Idem faciendum est in beneficiis: quosdam
slackly we-shall-meet-it the-same to-be-done is in benefits some
doceamus et satis iudicemus, si conantur, si audent, si volunt.
let-us-teach and enough let-us-judge if they-try if they-dare if they-wish

17.5 Facimus autem plerumque ingratos et, ut sint, favemus,
we-make however mostly ungrateful and that they-be-so we-favor
tamquam ita demum magna sint beneficia nostra, si gratia
as-if so only great be benefits our if gratitude

illis referri non potuit; ut malignis lusoribus propositum
for-them to-be-returned not could as for-spiteful players the-aim
est conlusorem traducere, cum damno scilicet ipsius lusus,
is the-partner to-show-up with loss of-course of-the-very game
qui non potest, nisi consentitur, extendi.
which not can unless there-is-agreement to-be-prolonged
Multi sunt tam pravae naturae ut malint perdere, 17.6
many are of-so perverse a-nature that they-prefer to-lose
quae praestiterunt, quam videri recepisse, superbi et
what they-have-furnished than to-seem to-have-received-back arrogant and
inputatores; quanto melius quantoque humanius id agere,
reckoners-of-favors how-much better and-how-much more-humane this to-aim-at
ut illis quoque partes suae constent, et favere, ut gratia
that for-them also parts their may-stand and to-favor that gratitude
sibi referri possit, benigne omnia interpretari, gratias
to-oneself to-be-returned can kindly all-things to-interpret thanks
agentem non aliter, quam si referat, audire, praebere se
the-one-giving not otherwise than if he-repays to-hear to-show oneself
facilem ad hoc, ut, quem obligavit, etiam exolvi velit!
easy for this that one-whom he-has-obliged even to-be-released he-wish
Male audire solet fenerator, si acerbe exigit, aeque, si in 17.7
badly to-hear is-wont the-moneylender if harshly he-exacts equally if in
recipiendo tardus ac difficilis moras quaerit. Beneficium tam
receiving-back slow and difficult delays he-seeks a-benefit as-much
recipiendum est quam non exigendum. Optimus ille, qui
to-be-received-back is as not to-be-exacted best he who
facile dedit, numquam exegit, reddi gavisus est, bona fide,
easily gave never exacted to-be-returned rejoiced has in-good faith
quid praestitisset, oblitus, qui accipientis animo recepit.
what he-had-furnished forgot who of-a-receiver with-the-mind received-back

Receiving has its duties as giving does, and we should choose from whom to accept a benefit more carefully than from whom to borrow, since a benefit binds us in friendship. What a tyrant forces on us is not a benefit, any more than a lion's protection in the arena; Brutus should have taken his life from Caesar without owing him a father's place, and a captive may take his ransom from an infamous man as a loan. A benefit is to be received gladly and openly, with thanks spoken where all can hear, as Furnius thanked Augustus for his father's pardon, and the receiver should think of repaying it from the moment it is given.

18.1 Quidam non tantum dant beneficia superbe, sed etiam
some not only give benefits arrogantly but also
accipiunt, quod non est conmittendum; iam enim transeamus
receive-them which not is to-be-done now for let-us-pass
ad alteram partem tractaturi, quomodo se gerere homines
to the-other part going-to-treat how themselves to-conduct men
in accipiendis beneficiis debeant. Quodcumque ex duobus
in receiving benefits ought whatever of two
constat officium, tantundem ab utroque exigit: qualis pater
consists duty as-much from each demands what-kind a-father
esse debeat, cum inspexeris, scies non minus operis
to-be ought when you-have-examined you-will-know not less of-work
illic superesse, ut dispicias, qualem esse oporteat filium;
there to-remain that you-discern what-kind to-be it-behooves a-son
sunt aliquae partes mariti, sed non minores uxoris.
there-are some parts of-a-husband but not smaller of-a-wife

18.2 In vicem ista, quantum exigunt, praestant et parem desiderant
in turn these as-much-as they-demand furnish and an-equal require
regulam, quae, ut ait Hecaton, difficilis est; omne enim
rule which as says Hecaton difficult is all for
honestum in arduo est, etiam quod vicinum honesto est;
the-honorable on a-steep-place is even what near to-the-honorable is

non enim tantum fieri debet, sed ratione fieri. Hac
not for only to-be-done it-ought but with-reason to-be-done with-this
duce per totam vitam eundum est, minima maximaque ex
as-guide through whole life to-be-gone is the-least-things and-the-greatest from
huius consilio gerenda; quomodo haec suaserit, dandum.
its counsel to-be-carried-on as this shall-have-advised to-be-given
Haec autem hoc primum censebit non ab omnibus accipiendum.
this however this first will-decree not from all to-be-received
A quibus ergo accipiemus? Ut breviter tibi respondeam: 18.3
from whom then shall-we-receive that briefly to-you I-may-answer
ab his, quibus dedissemus. Videamus, num etiam maiore
from those to-whom we-would-have-given let-us-see whether even with-greater
dilectu quaerendus sit, cui debeamus, quam cui
discrimination to-be-sought be one-to-whom we-may-owe than one-to-whom
praestemus. Nam ut non sequantur ulla incommoda
we-may-furnish for granted-that not follow any inconveniences
(secuntur autem plurima), grave tamen tormentum est
there-follow however very-many a-heavy yet torment it-is
debere, cui nolis; contra iucundissimum ab
to-owe to-one-whom you-would-not on-the-contrary most-pleasant from
eo accepisse beneficium, quem amare etiam post iniuriam
him to-have-received a-benefit whom to-love even after a-wrong
possis, ubi amicitiam alioqui iucundam causa fecit et
you-could when a-friendship otherwise pleasant the-cause has-made and
iustam. Illud vero homini verecundo et probo miserrimum
just that indeed for-a-man modest and upright most-wretched
est, si eum amare oportet, quem non iuvat.
is if him to-love he-must whom not it-pleases
Totiens admoneam necesse est non loqui me de 18.4
so-often I-should-remind necessary it-is not to-speak myself about
sapientibus, quos, quidquid oportet, et iuvat, qui animum
the-wise whom whatever is-fitting also pleases who the-mind

in potestate habent et legem sibi, quam volunt, dicunt,
in control have and a-law for-themselves which they-wish lay-down
quam dixerunt, servant, sed de inperfectis hominibus
which they-have-laid-down keep but about imperfect men
honestam viam sequi volentibus, quorum adfectus saepe
the-honorable way to-follow wishing whose passions often
contumaciter parent.
stubbornly obey

18.5 Itaque eligendum est, a quo beneficium accipiam; et quidem
and-so to-be-chosen it-is from whom a-benefit I-shall-receive and indeed
diligentius quaerendus beneficii quam pecuniae creditor. Huic
more-carefully to-be-sought of-a-benefit than of-money the-creditor to-this-one
enim reddendum est, quantum accepi, et, si reddidi,
for to-be-returned is as-much-as I-received and if I-have-returned
solutus sum ac liber; at illi et plus solvendum est, et
released I-am and free but to-that-one both more to-be-paid is and
nihilo minus etiam relata gratia cohaeremus; debeo enim,
by-nothing less even returned the-gratitude we-cling-together I-ought for
cum reddidi, rursus incipere, manetque amicitia; et ut in
when I-have-returned again to-begin and-remains friendship and as into
amicitiam non reciperem indignum, sic ne in beneficiorum
friendship not I-would-receive an-unworthy-man so not into of-benefits
quidem sacratissimum ius, ex quo amicitia oritur.
even the-most-sacred right from which friendship arises

18.6 "Non semper" inquit "mihi licet dicere: nolo;
not always he-says to-me it-is-allowed to-say I-am-unwilling
aliquando beneficium accipiendum est et invito. Dat
sometimes a-benefit to-be-accepted is even by-one-unwilling gives
tyrannus crudelis et iracundus, qui munus suum fastidire
a-tyrant cruel and wrathful who gift his to-disdain
te iniuriam iudicaturus est: non accipiam? eodem loco
you an-injury going-to-judge is not shall-I-accept in-the-same place

latronem pone, piratam, regem animum latronis ac piratae
a-robber put a-pirate a-king the-mind of-a-robber and of-a-pirate
habentem. Quid faciam? parum dignus est, cui debeam?"
having what shall-I-do too-little worthy is-he to-whom I-should-owe
Cum eligendum dico, cui debeas, vim maiorem et 18.7
when to-be-chosen I-say to-whom you-should-owe force superior and
metum excipio, quibus adhibitis electio perit. Si liberum
fear I-except which applied choice perishes if free
est tibi, si arbitrii tui est, utrum velis an non, id apud
it-is for-you if of-choice your it-is whether you-wish or not that with
te ipse perpendes; si necessitas tollit arbitrium,
yourself you-yourself will-weigh if necessity takes-away choice
scies te non accipere, sed parere. Nemo id accipiendo
you-will-know yourself not to-accept but to-obey no-one that by-accepting
obligatur, quod illi repudiare non licuit; si vis scire,
is-bound which to-him to-reject not was-allowed if you-wish to-know
an velim, effice, ut possim nolle.
whether I-am-willing bring-it-about that I-can be-unwilling
"Vitam tamen tibi dedit." Non refert, quid sit, quod datur, 18.8
life yet to-you he-gave not it-matters what it-be which is-given
nisi a volente, nisi volenti datur; si servasti me, non ideo
unless by one-willing unless to-one-willing it-is-given if you-saved me not therefore
servator es. Venenum aliquando pro remedio fuit; non ideo
savior you-are poison sometimes for a-remedy has-served not therefore
numeratur inter salubria. Quaedam prosunt nec obligant:
it-is-counted among the-wholesome some-things help and-not oblige
tuber quidam tyranni gladio divisit, qui ad occidendum
a-tumor a-certain-man of-a-tyrant with-the-sword cut-open who to killing
eum venerat; non ideo illi tyrannus gratias egit, quod rem,
him had-come not therefore to-him the-tyrant thanks gave because a-thing
quam medicorum manus reformidaverant, nocendo sanavit.
which of-physicians the-hands had-shrunk-from by-harming he-healed

19.1 Vides non esse magnum in ipsa re momentum, quoniam
you-see not to-be great in the-very thing the-weight since
non videtur dedisse beneficium, qui a malo animo profuit;
not he-seems to-have-given a-benefit who from an-evil mind has-helped
casus enim beneficium est, hominis iniuria. Leonem in
chance for the-benefit is of-the-man the-wrong a-lion in
amphitheatro spectavimus, qui unum e bestiariis agnitum,
the-amphitheater we-watched which one of the-beast-fighters recognized
cum quondam eius fuisset magister, protexit ab inpetu
since once its he-had-been keeper protected from the-attack
bestiarum; num ergo beneficium est ferae auxilium?
of-the-beasts can-it-be-that then a-benefit is of-a-beast the-help
minime, quia nec voluit facere nec faciendi animo fecit.
by-no-means because neither it-wished to-do-it nor of-doing with-the-mind it-did

19.2 Quo loco feram posui, tyrannum pone: et hic vitam
in-what place the-beast I-have-put the-tyrant put both this-one life
dedit et illa, nec hic nec illa beneficium. Quia non
gave and that-one neither this-one nor that-one a-benefit because not
est beneficium accipere cogi, non est beneficium debere,
is a-benefit to-receive to-be-forced not is a-benefit to-owe
cui nolis. Ante des oportet mihi arbitrium mei,
to-one-whom you-would-not first you-give it-is-fitting to-me control of-myself
deinde beneficium.
then a-benefit

20.1 Disputari de M. Bruto solet, an debuerit accipere ab
to-be-debated about Marcus Brutus is-wont whether he-ought to-accept from
divo Iulio vitam, cum occidendum eum iudicaret.
the-deified Julius life when to-be-killed him he-judged

20.2 Quam rationem in occidendo secutus sit, alias
what principle in the-killing followed he-has another-time
tractabimus; mihi enim, cum vir magnus in aliis fuerit,
we-shall-treat to-me for though a-man great in other-things he-was

in hac re videtur vehementer errasse nec ex
in this matter he-seems vehemently to-have-erred and-not according-to
institutione Stoica se egisse; qui aut regis nomen
the-teaching Stoic himself to-have-conducted who either of-king the-name
extimuit, cum optimus civitatis status sub rege iusto sit, aut
feared though the-best of-a-state condition under a-king just be or
ibi speravit libertatem futuram, ubi tam magnum praemium
there hoped liberty going-to-be where so great a-prize
erat et imperandi et serviendi, aut existimavit civitatem in
was both of-ruling and of-serving or thought the-state to
priorem formam posse revocari amissis pristinis moribus
the-former shape to-be-able to-be-recalled lost the-old morals
futuramque ibi aequalitatem civilis iuris et staturas suo
and-going-to-be there equality of-civil right and going-to-stand in-their-own
loco leges, ubi viderat tot milia hominum pugnantia, non
place the-laws where he-had-seen so-many thousands of-men fighting not
an servirent, sed utri. Quanta vero illum aut rerum
whether they-should-serve but which-of-two how-great indeed him either of-things
naturae aut urbis suae tenuit oblivio, qui uno interempto
of-the-nature or of-city his-own held forgetfulness who one slain
defuturum credidit alium, qui idem vellet, cum Tarquinius
going-to-be-lacking believed another who the-same might-wish when a-Tarquin
esset inventus post tot reges ferro ac fulminibus occisos!
had been-found after so-many kings by-sword and by-thunderbolts killed
Sed vitam accipere debuit, ob hoc tamen non habere 20.3
but life to-accept he-ought on-account-of this yet not to-hold
illum parentis loco, quia in ius dandi beneficii iniuria
him of-a-parent in-place because into the-right of-giving a-benefit by-wrong
venerat; non enim servavit is, qui non interfecit, nec
he-had-come not for saved he who not killed nor
beneficium dedit, sed missionem.
a-benefit gave but a-discharge

21.1 Illud magis venire in aliquam disputationem potest, quid
this more to-come into some debate can what
faciendum sit captivo, cui redemptionis pretium homo
to-be-done is by-a-captive to-whom of-ransom the-price a-man
prostituti corporis et infamis ore promittit. Patiar me
of-prostituted body and infamous in-mouth promises shall-I-allow myself
ab inpuro servari? servatus deinde quam illi gratiam
by an-impure-man to-be-saved saved then what to-him gratitude
referam? vivam cum obsceno? non vivam cum redemptore?
shall-I-return shall-I-live with an-obscene-man not shall-I-live with my-ransomer

21.2 Quid ergo placeat, dicam: etiam a tali accipiam
what then may-be-approved I-shall-say even from such-a-man I-shall-accept
pecuniam, quam pro capite dependam, accipiam autem
money which for my-life I-may-pay-out I-shall-accept-it however
tamquam creditum, non tamquam beneficium; solvam illi
as a-loan not as a-benefit I-shall-pay to-him
pecuniam et, si occasio fuerit servandi periclitantem,
the-money and if occasion there-shall-be of-saving-him in-danger
servabo; in amicitiam, quae similes iungit, non descendam,
I-shall-save-him into friendship which like-men joins not I-shall-descend
nec servatoris illum loco numerabo sed feneratoris,
nor of-a-savior him in-the-place shall-I-count but of-a-moneylender
cui sciam reddendum, quod accepi.
to-whom I-know to-be-returned what I-received

21.3 Est aliquis dignus, a quo beneficium accipiam, sed danti
there-is someone worthy from whom a-benefit I-may-accept but to-the-giver
nociturum est; ideo non accipiam, quia ille paratus est mihi
going-to-harm it-is therefore not I-shall-accept because he ready is to-me
cum incommodo aut etiam periculo suo prodesse. Defensurus
with inconvenience or even danger his-own to-be-of-use going-to-defend
est me reum, sed illo patrocinio regem sibi facturus
he-is me accused but by-that advocacy the-king to-himself going-to-make

inimicum; inimicus sum, si, cum ille pro me periclitari velit,
an-enemy an-enemy I-am if when he for me to-be-endangered is-willing
ego, quod facilius est, non facio, ut sine illo pericliter.
I what easier is not do that without him I-be-endangered
Ineptum et frivolum hoc Hecaton ponit exemplum Arcesilai, 21.4
silly and trifling this Hecaton sets-down example of-Arcesilaus
quem ait a filio familiae adlatam pecuniam non accepisse,
whom he-says from a-son of-a-family brought money not to-have-accepted
ne ille patrem sordidum offenderet; quid fecit laude dignum,
lest he his-father a-miser offend what did-he-do of-praise worthy
quod furtum non recepit, quod maluit non accipere quam
that stolen-goods not he-received that he-preferred not to-accept than
reddere? Quae est enim alienam rem non accipere moderatio?
to-return what is for another's property not to-accept restraint
Si exemplo magni animi opus est, utamur Graecini Iulii, 21.5
if of-an-example of-a-great mind need there-is let-us-use of-Graecinus Julius
viri egregii, quem C. Caesar occidit ob hoc unum, quod
a-man excellent whom Gaius Caesar killed for this one-thing that
melior vir erat, quam esse quemquam tyranno expedit. Is
a-better man he-was than to-be anyone for-a-tyrant is-expedient he
cum ab amicis conferentibus ad impensam ludorum pecunias
when from friends contributing for the-cost of-the-games sums
acciperet, magnam pecuniam a Fabio Persico missam non
he-was-accepting a-great sum by Fabius Persicus sent not
accepit et obiurgantibus iis, qui non aestimant mittentes, sed
he-accepted and to-reproaching those who not value the-senders but
missa, quod repudiasset: "Ego" inquit "ab eo beneficium
the-things-sent that he-had-refused-it I he-said from him a-benefit
accipiam, a quo propinationem accepturus non sum?"
shall-I-accept from whom a-toast going-to-accept not I-am

21.6 Cum illi Rebilus consularis, homo eiusdem infamiae,
when to-him Rebilus an-ex-consul a-man of-the-same infamy
maiorem summam misisset instaretque, ut accipi iuberet:
a-greater sum had-sent and-was-pressing that to-be-accepted he-order-it
"Rogo" inquit "ignoscas; et a Persico non accepi." Utrum
I-ask he-said you-pardon-me also from Persicus not I-accepted whether
hoc munera accipere est an senatum legere?
this gifts to-accept is or the-senate to-select

22.1 Cum accipiendum iudicaverimus, hilares accipiamus profitentes
when to-be-accepted we-have-judged cheerful let-us-accept professing
gaudium, et id danti manifestum sit, ut fructum
joy and that to-the-giver plain let-it-be that the-fruit
praesentem capiat; iusta enim causa laetitiae est laetum
present he-may-take a-just for cause of-gladness it-is a-glad
amicum videre, iustior fecisse; quam grate ad nos
friend to-see more-just to-have-made-him-so how gratefully to us
pervenisse indicemus effusis adfectibus, quos non ipso
it-has-come let-us-show with-poured-out feelings which not himself
tantum audiente sed ubique testemur. Qui grate beneficium
only hearing but everywhere let-us-testify who gratefully a-benefit
accipit, primam eius pensionem solvit.
receives the-first its installment pays

23.1 Sunt quidam, qui nolint nisi secreto accipere; testem
there-are some who are-unwilling except in-secret to-receive a-witness
beneficii et conscium vitant; quos scias licet male
of-the-benefit and one-privy they-avoid whom you-may-know it-is-allowed badly
cogitare. Quomodo danti in tantum producenda notitia
to-intend as for-the-giver to such-extent to-be-extended the-publicity
est muneris sui, in quantum delectatura est, cui
is of-gift his to what-extent going-to-delight it-is the-one-to-whom

datur, ita accipienti adhibenda contio est; quod pudet
it-is-given so for-the-receiver to-be-summoned an-assembly is what it-shames
debere, ne acceperis.
to-owe do-not accept
Quidam furtive gratias agunt et in angulo et ad aurem; non 23.2
some by-stealth thanks give both in a-corner and at the-ear not
est ista verecundia, sed infitiandi genus; ingratus est, qui remotis
is that modesty but of-denying a-kind ungrateful is who removed
arbitris agit gratias. Quidam nolunt nomina secum
the-witnesses gives thanks some are-unwilling loans with-themselves
fieri nec interponi pararios nec signatores advocari,
to-be-made nor to-be-interposed brokers nor sealers to-be-summoned
chirographum dare; idem faciunt, qui dant operam, ut
a-bond to-give the-same do those-who give effort that
beneficium in ipsos conlatum quam ignotissimum sit.
a-benefit on themselves conferred as unknown-as-possible be
Verentur palam ferre, ut sua potius virtute quam 23.3
they-fear openly to-display-it so-that by-their-own rather merit than
alieno adiutorio consecuti dicantur; rariores in eorum
by-another's help having-attained they-may-be-said rarer in of-those
officiis sunt, quibus vitam aut dignitatem debent, et, dum
attendances they-are to-whom life or rank they-owe and while
opinionem clientium timent, graviorem subeunt ingratorum.
the-reputation of-clients they-fear a-heavier they-incur of-the-ungrateful
Alii pessime locuntur de optime meritis. Tutius est 24.1
others worst speak of best those-deserving safer it-is
quosdam offendere quam demeruisse; argumentum enim nihil
some to-offend than to-have-obliged a-proof for nothing
debentium odio quaerunt; atqui nihil magis praestandum
of-owing by-hatred they-seek and-yet nothing more to-be-made-sure
est, quam ut memoria nobis meritorum haereat, quae
is than that the-memory to-us of-services cling which

subinde reficienda est, quia nec referre potest gratiam,
repeatedly to-be-renewed is because neither to-return can gratitude
nisi qui meminit, et, qui meminit, eam refert.
except he-who remembers and who remembers it returns

24.2 Nec delicate accipiendum est nec submisse et humiliter;
neither fastidiously to-be-received is-it nor submissively and humbly
nam qui neclegens est in accipiendo, cum omne beneficium
for he-who careless is in receiving when every benefit
recens pateat, quid faciat, cum prima eius voluptas refrixit?
fresh lies-open what would-he-do when the-first its pleasure has-cooled
Alius accipit fastidiose, tamquam qui dicat:
one receives disdainfully as one-who might-say

24.3 "Non quidem mihi opus est, sed quia tam valde vis,
not indeed to-me need there-is but because so strongly you-wish
faciam tibi mei potestatem"; alius supine, ut dubium
I-shall-make to-you of-me power another lazily so-that doubtful
praestanti relinquat, an senserit; alius vix labra diduxit
to-the-furnisher he-leaves whether he-has-noticed another scarcely lips parted
et ingratior, quam si tacuisset, fuit.
and more-ungrateful than if he-had-been-silent was

24.4 Loquendum est pro magnitudine rei inpensius
to-be-spoken is in-proportion-to the-greatness of-the-thing more-lavishly
et illa adicienda: "Plures, quam putas, obligasti"
and these-things to-be-added more than you-think you-have-obliged
(nemo enim non gaudet beneficium suum latius patere);
no-one for not rejoices benefit his-own more-widely to-extend
"nescis, quid mihi praestiteris, sed scire te oportet,
you-do-not-know what to-me you-have-furnished but to-know you it-behooves
quanto plus sit, quam existimas" (statim gratus est, qui
how-much more it-be than you-think at-once grateful is who

se onerat); "numquam tibi referre gratiam potero; illud
himself loads never to-you to-return gratitude shall-I-be-able this
certe non desinam ubique confiteri me referre non posse."
surely not I-shall-cease everywhere to-confess myself to-return-it not to-be-able
Nullo magis Caesarem Augustum demeruit et ad alia 25.1
by-nothing more Caesar Augustus won and for other-things
inpetranda facilem sibi reddidit Furnius, quam quod, cum
to-be-obtained easy to-himself rendered Furnius than that when
patri Antonianas partes secuto veniam inpetrasset, dixit:
for-his-father Antonian the-party having-followed pardon he-had-obtained he-said
"Hanc unam, Caesar, habeo iniuriam tuam: effecisti,
this one Caesar I-hold wrong yours you-have-brought-about
ut et viverem et morerer ingratus." Quid est tam grati
that both I-should-live and I-should-die ungrateful what is so of-a-grateful
animi, quam nullo modo sibi satis facere, quam ne ad
mind as in-no way to-oneself enough to-do as not to
spem quidem exaequandi umquam beneficii accedere?
the-hope even of-equaling ever the-benefit to-come-near
His atque eiusmodi vocibus id agamus, ut voluntas 25.2
with-these and such words this let-us-aim-at that will
nostra non lateat, sed aperiatur et luceat. Verba cessent
our not lie-hidden but be-opened and shine words may-fail
licet: si, quemadmodum debemus, adfecti sumus, conscientia
though if as we-ought disposed we-are the-consciousness
eminebit in voltu.
will-stand-out in the-face
Qui gratus futurus est, statim, dum accipit, de reddendo 25.3
who grateful going-to-be is at-once while he-receives about returning
cogitet. Chrysippus quidem ait illum velut in certamen
let-him-think Chrysippus indeed says him as-if for a-contest
cursus conpositum et carceribus inclusum opperiri debere
of-running set and in-the-barriers shut to-wait-for to-be-bound

tempus suum, ad quod velut dato signo prosiliat; et
time his at which as-if given the-signal he-may-leap-forward and
quidem magna illi contentione opus est, magna celeritate,
indeed great for-him effort need there-is great speed
ut consequatur antecedentem.
that he-may-overtake the-one-ahead

V · THE CAUSES OF INGRATITUDE

Men are made ungrateful by self-love, greed, and envy: one thinks he deserved more and sooner, like the rich augur Lentulus, who complained of Augustus; greed is never satisfied, ambition never rests at the office it once prayed for, and envy measures every gift against a neighbor's. A fair reader enlarges a benefit and a malicious one belittles it. So too those who profess wisdom complain that the gods did not give us the elephant's size or the dog's nose, when they gave us mind, reason, and dominion over the earth and placed us next to themselves.

26.1 Videndum est nunc, quid maxime faciat ingratos. Facit
to-be-seen is now what most makes ungrateful makes-them
aut nimius sui suspectus et insitum mortalitati vitium
either excessive of-oneself regard and implanted in-mortal-nature the-vice
se suaque mirandi aut aviditas aut invidia.
oneself and-one's-own of-admiring or greed or envy

26.2 Incipiamus a primo. Nemo non benignus est sui iudex;
let-us-begin from the-first no-one not kind is of-himself judge
inde est, ut omnia meruisse se existimet et in solutum
hence it-is that all-things to-have-earned himself he-thinks and in payment
accipiat nec satis suo pretio se aestimatum putet. "Hoc
receives nor enough at-his-own price himself valued thinks this
mihi dedit, sed quam sero, sed post quot labores? quanto
to-me he-gave but how late but after how-many labors how-much

consequi plura potuissem, si illum aut illum ita me colere
to-attain more I-could-have if this-man or that-man so I to-court
maluissem? non hoc speraveram; in turbam coniectus sum;
had-preferred not this I-had-hoped into the-crowd thrown I-have-been
tam exiguo dignum me iudicavit? honestius praeteriri fuit."
so small worthy-of me did-he-judge more-honorable to-be-passed-over it-was
Cn. Lentulus augur, divitiarum maximum exemplum, 27.1
Gnaeus Lentulus the-augur of-riches the-greatest example
antequam illum libertini pauperem facerent, hic, qui quater
before him freedmen poor made he who four-times
miliens sestertium suum vidit (proprie dixi;
a-thousand-times a-hundred-thousand-sesterces his-own saw properly I-have-said
nihil enim amplius quam vidit), ingenii fuit sterilis, tam
nothing for more than he-saw of-wit was barren as
pusilli quam animi. Cum esset avarissimus, nummos citius
small as of-spirit though he-was most-avaricious coins more-readily
emittebat quam verba: tanta illi inopia erat sermonis.
he-let-out than words such in-him a-poverty was of-speech
Hic cum omnia incrementa sua divo Augusto deberet, ad 27.2
he though all increases his to-the-deified Augustus owed to
quem adtulerat paupertatem sub onere nobilitatis laborantem,
whom he-had-brought a-poverty under the-burden of-nobility laboring
princeps iam civitatis et pecunia et gratia subinde de
the-first now of-the-state both in-money and in-influence repeatedly about
Augusto solebat queri dicens a studiis se abductum; nihil
Augustus used to-complain saying from studies himself drawn-away nothing
tantum in se congestum esse, quantum perdidisset relicta
so-much on himself heaped to-have-been as-much-as he-had-lost abandoned
eloquentia. At illi inter alia hoc quoque divus Augustus
eloquence but to-him among other-things this also the-deified Augustus
praestiterat, quod illum derisu et labore inrito liberaverat.
had-furnished that him from-derision and labor fruitless he-had-freed

27.3 Non patitur aviditas quemquam esse gratum; numquam enim
not allows greed anyone to-be grateful never for
inprobae spei, quod datur, satis est, et maiora cupimus,
to-shameless hope what is-given enough is and greater-things we-desire
quo maiora venerunt, multoque concitatior est avaritia in
the greater-things have-come and-much more-excited is avarice in
magnarum opum congestu conlocata, ut flammae infinito
of-great wealth the-heaping placed as of-flame infinitely
acrior vis est, quo ex maiore incendio emicuit.
fiercer the-force is the-more from a-greater fire it-has-flashed

27.4 Aeque ambitio non patitur quemquam in ea mensura
equally ambition not allows anyone in that measure
honorum conquiescere, quae quondam eius fuit inpudens
of-honors to-rest which once his was shameless
votum: nemo agit de tribunatu gratias, sed queritur, quod
wish no-one gives for the-tribunate thanks but complains that
non est ad praeturam usque perductus; nec haec grata
not he-has-been to the-praetorship even brought nor this pleasing
est, si deest consulatus; ne hic quidem satiat, si unus
is if is-lacking the-consulship not this even satisfies if one
est. Ultra se cupiditas porrigit et felicitatem suam non
it-is beyond itself desire stretches and happiness its-own not
intellegit, quia non, unde venerit, respicit, sed quo tendat.
understands because not whence it-has-come it-looks-back but whither it-tends

28.1 Omnibus his vehementius et inportunius malum est invidia,
than-all these more-violent and more-troublesome an-evil is envy
quae nos inquietat, dum conparat: "Hoc mihi praestitit,
which us disquiets while it-compares this to-me he-furnished
sed illi plus, sed illi maturius"; et deinde nullius
but to-that-one more but to-that-one sooner and then of-no-one
causam agit, contra omnes sibi favet. Quanto est simplicius,
the-cause it-pleads against all itself it-favors how-much is-it simpler

quanto prudentius beneficium acceptum augere, scire
how-much wiser a-benefit received to-enlarge to-know
neminem tanti ab alio, quanti a se ipso aestimari!
no-one at-so-much by another at-as-much-as by himself very to-be-valued
"Plus accipere debui, sed illi facile non fuit plus dare; in 28.2
more to-receive I-ought but for-him easy not it-was more to-give among
multos dividenda liberalitas erat; hoc initium est, boni
many to-be-divided liberality was this the-beginning is in-good-part
consulamus et animum eius grate excipiendo evocemus; parum
let-us-take-it and mind his gratefully by-receiving let-us-call-forth too-little
fecit, sed saepius faciet; illum mihi praetulit, et me multis;
he-did but more-often he-will-do that-man to-me he-preferred and me to-many
ille non est mihi par virtutibus nec officiis, sed habuit suam
he not is to-me equal in-virtues nor in-services but he-had his-own
Venerem; querendo non efficiam, ut maioribus dignus sim,
Venus by-complaining not I-shall-bring-about that of-greater worthy I-be
sed ut datis indignus. Plura illis hominibus turpissimis
but that of-things-given unworthy more to-those men most-shameful
data sunt; quid ad rem? quam raro fortuna iudicat?
given have-been what to the-point how seldom fortune judges
Cottidie querimur malos esse felices; saepe, quae agellos 28.3
daily we-complain the-wicked to-be happy often which the-little-fields
pessimi cuiusque transierat, optimorum virorum segetem
of-the-worst each had-passed-over of-the-best men the-crop
grando percussit; fert sortem suam quisque ut in ceteris
the-hail has-struck bears lot his-own each as in other
rebus ita in amicitiis."
things so in friendships
Nullum est tam plenum beneficium, quod non vellicare 28.4
no there-is so full benefit which not to-pluck-at
malignitas possit, nullum tam angustum, quod non bonus
spite can none so narrow which not a-good

interpres extendat. Numquam deerunt causae querendi, si
interpreter may-stretch never will-be-lacking causes of-complaining if
beneficia a deteriore parte spectaveris.
benefits from the-worse side you-shall-have-viewed

29.1 Vide, quam iniqui sint divinorum munerum aestimatores et
see how unfair are of-divine gifts the-appraisers and
quidem professi sapientiam: queruntur, quod non magnitudine
indeed professing wisdom they-complain that not in-size
corporum aequemus elephantos, velocitate cervos, levitate
of-bodies we-equal elephants in-speed stags in-lightness
aves, inpetu tauros, quod solida sit cutis beluis, decentior
birds in-onset bulls that solid is the-hide for-beasts handsomer
dammis, densior ursis, mollior fibris, quod sagacitate nos
for-deer thicker for-bears softer for-beavers that in-keenness us
narium canes vincant, quod acie luminum aquilae, spatio
of-nostrils dogs surpass that in-sharpness of-eyes eagles in-length
aetatis corvi, multa animalia nandi facilitate.
of-life ravens many animals of-swimming in-ease

29.2 Et cum quaedam ne coire quidem in idem natura
and though some-things not to-come-together even into the-same nature
patiatur, ut velocitatem corporum et vires, ex diversis ac
allows as the-speed of-bodies and strength of diverse and
dissidentibus bonis hominem non esse conpositum iniuriam
conflicting goods man not to-be composed an-injury
vocant et neclegentes nostri deos, quod non bona valetudo
they-call-it and neglectful of-us the-gods that not good health
etiam vitiis inexpugnabilis data sit, quod non futuri
even by-vices unassailable given has-been that not of-the-future
scientia. Vix sibi temperant, quin eo usque inpudentiae
knowledge scarcely themselves they-restrain from to-that point of-impudence

provehantur, ut naturam oderint, quod infra deos sumus,
they-are-carried that nature they-hate because below the-gods we-are
quod non in aequo illis stetimus.
because not on a-level with-them we-have-stood
Quanto satius est ad contemplationem tot tantorumque 29.3
how-much better it-is to the-contemplation of-so-many and-so-great
beneficiorum reverti et agere gratias, quod nos in hoc
benefits to-return and to-give thanks that us in this
pulcherrimo domicilio voluerunt secundas sortiri, quod
most-beautiful dwelling they-wished the-second-place to-draw that
terrenis praefecerunt! Aliquis ea animalia conparat nobis,
over-earthly-things they-set-us anyone those animals compares with-us
quorum potestas penes nos est? Quidquid nobis negatum
of-which the-power with us is whatever to-us denied
est, dari non potuit.
has-been to-be-given not could
Proinde, quisquis es iniquus aestimator sortis humanae, 29.4
therefore whoever you-are unfair appraiser of-lot human
cogita, quanta nobis tribuerit parens noster, quanto
think how-great-things to-us has-bestowed parent our how-much
valentiora animalia sub iugum miserimus, quanto velociora
stronger animals under the-yoke we-have-sent how-much swifter
consequamur, quam nihil sit mortale non sub ictu nostro
we-overtake how nothing there-is mortal not under stroke our
positum.
placed
Tot virtutes accepimus, tot artes, animum denique, 29.5
so-many virtues we-have-received so-many arts a-mind finally
cui nihil non eodem, quo intendit, momento pervium
to-which nothing not in-the-same in-which it-aims moment accessible
est, sideribus velociorem, quorum post multa saecula futuros
is than-the-stars swifter whose after many ages future

cursus antecedit; tantum deinde frugum, tantum opum,
courses it-anticipates so-much then of-crops so-much of-wealth
tantum rerum aliarum super alias acervatarum. Circumeas
so-much of-things other upon others heaped go-around
licet cuncta et, quia nihil totum invenies, quod esse te
you-may all-things and because nothing whole you-will-find which to-be you
malles, ex omnibus singula excerpas, quae tibi dari
would-prefer from all single-things pick-out which to-you to-be-given
velles: bene aestimata naturae indulgentia confitearis
you-would-wish well weighed of-nature the-indulgence you-confess
necesse est in deliciis te illi fuisse.
necessary it-is among the-darlings you to-her to-have-been

29.6 Ita est: carissimos nos habuerunt di inmortales habentque,
so it-is dearest us have-held the-gods immortal and-bold
et, qui maximus tribui honos potuit, ab ipsis proximos
and what the-greatest to-be-bestowed honor could from themselves next
conlocaverunt. Magna accepimus, maiora non cepimus.
they-have-placed-us great-things we-have-received greater not we-have-held

Whoever teaches gratitude pleads the cause of the gods as well, to whom we can return thanks though they need nothing. It is the least strange of the Stoic paradoxes that a man who receives a benefit gladly has returned it, since a benefit is an act of the mind and the giver wanted only to be received gladly. The objection that a ball well caught must still be thrown back fails, for the game is unfinished, not the player. Language lends one word to two things: the benefit that is an act is repaid at once by goodwill, while the thing given is still owed.

Haec, mi Liberalis, necessaria credidi, et quia loquendum 30.1
these-things my Liberalis necessary I-believed both because to-be-spoken
aliquid de maximis beneficiis erat, cum de minutis
something about the-greatest benefits was when about small-ones
loqueremur, et quia inde manat etiam in cetera huius
we-were-speaking and because thence flows even into the-rest of-this
detestabilis vitii audacia. Cui enim respondebit grate,
detestable vice the-audacity to-whom for will-he-respond gratefully
quod munus existimabit aut magnum aut reddendum, qui
what gift will-he-think either great or to-be-returned who
summa beneficia spernit? cui salutem, cui spiritum
the-highest benefits spurns to-whom safety to-whom breath
debebit, qui vitam accepisse se a dis negat, quam
will-he-owe who life to-have-received himself from the-gods denies which
cottidie ab illis petit?
daily from them he-seeks
Quicumque ergo gratos esse docet, et hominum causam 30.2
whoever therefore grateful to-be teaches both of-men the-cause
agit et deorum, quibus nullius rei indigentibus, positis extra
pleads and of-the-gods to-whom of-no thing being-in-need set beyond
desiderium, referre nihilo minus gratiam possumus. Non
desire to-return by-nothing less gratitude we-can not

est, quod quisquam excusationem mentis ingratae ab
there-is reason-why anyone an-excuse of-a-mind ungrateful from
infirmitate atque inopia petat et dicat: "Quid enim faciam
weakness and want should-seek and say what for shall-I-do
et quomodo? quando superioribus dominisque rerum omnium
and how when to-superiors and-masters of-things all
gratiam referam?" Referre facile est, si avarus es, sine
gratitude shall-I-return to-return easy it-is if avaricious you-are without
inpendio, si iners, sine opera. Eodem quidem momento,
expense if lazy without work in-the-same indeed moment
quo obligatus es, si vis, cum quolibet paria
in-which obliged you-are if you-wish with anyone-you-please quits
fecisti, quoniam, qui libenter beneficium accipit, reddidit.
you-have-made since who gladly a-benefit receives has-returned-it

31.1 Hoc ex paradoxis Stoicae sectae minime mirabile, ut mea fert
this of the-paradoxes of-the-Stoic sect least surprising as my bears
opinio, aut incredibile est eum, qui libenter accipit, beneficium
opinion or incredible is him who gladly receives a-benefit
reddidisse. Nam cum omnia ad animum referamus, fecit
to-have-returned-it for since all-things to the-mind we-refer has-done
quisque, quantum voluit; et cum pietas, fides, iustitia,
each as-much-as he-has-wished and since piety good-faith justice
omnis denique virtus intra se perfecta sit, etiam si illi manum
every in-short virtue within itself complete be even if to-it the-hand
exerere non licuit, gratus quoque homo esse potest voluntate.
to-put-forth not was-allowed grateful also a-man to-be can by-will

31.2 Quotiens, quod proposuit, quisque consequitur, capit operis
as-often-as what he-has-proposed each attains he-takes of-work
sui fructum. Qui beneficium dat, quid proponit? prodesse
his the-fruit who a-benefit gives what does-he-propose to-be-of-use
ei, cui dat, et voluptati esse. Si, quod voluit, effecit
to-him to-whom he-gives and for-a-pleasure to-be if what he-wished he-has-effected

pervenitque ad me animus eius ac mutuo gaudio adfecit,
and-has-come to me mind his and with-mutual joy affected-me
tulit, quod petit. Non enim in vicem aliquid sibi
he-has-carried-off what he-seeks not for in return something to-himself
reddi voluit; aut non fuit beneficium, sed negotiatio.
to-be-returned he-wished or not it-was a-benefit but a-trade
Bene navigavit, qui quem destinavit portum tenuit; teli 31.3
well has-sailed who which he-intended port has-reached of-a-weapon
iactus certae manus peregit officium, si petita
the-throw of-a-sure hand has-performed its-office if the-things-aimed-at
percussit; beneficium qui dat, vult excipi grate: habet,
it-has-struck a-benefit who gives wishes to-be-received gratefully he-has
quod voluit, si bene acceptum est. Sed speravit emolumenti
what he-wished if well received it-is but he-hoped-for of-profit
aliquid: non fuit hoc beneficium, cuius proprium est nihil
something not was this a-benefit whose the-mark is nothing
de reditu cogitare.
about return to-think
Quod accipiebam, eo animo accepi, quo dabatur: 31.4
what I-was-receiving in-that mind I-received in-which it-was-given
reddidi. Alioqui pessima optimae rei condicio est: ut
I-have-returned-it otherwise worst of-the-best thing the-condition is that
gratus sim, ad fortunam mittor. Si illa invita respondere
grateful I-be to fortune I-am-sent if she unwilling to-respond
non possum, sufficit animus animo.
not I-can suffices mind for-mind
"Quid ergo? non, quidquid potuero, et faciam, ut reddam, 31.5
what then not whatever I-shall-be-able both shall-I-do that I-may-return
et temporum rerumque occasionem sequar et inplere
and of-times and-of-circumstances the-occasion shall-I-follow and to-fill

eius sinum cupiam, a quo aliquid accepi?" Sed malo loco
his bosom shall-I-desire from whom something I-received but in-a-bad place
beneficium est, nisi et excussis manibus esse grato licet.
a-benefit is unless even with-shaken-out hands to-be grateful it-is-allowed

32.1 "Qui accepit" inquit "beneficium, licet animo benignissimo
who has-received he-says a-benefit although with-a-mind most-kindly
acceperit, nondum consummavit officium suum; restat
he-has-received-it not-yet has-completed duty his there-remains
enim pars reddendi; sicut in lusu est aliquid pilam scite
for the-part of-returning as in a-game it-is something a-ball skillfully
ac diligenter excipere, sed non dicitur bonus lusor, nisi
and carefully to-catch but not is-called a-good player except
qui apte et expedite remisit, quam acceperat."
one-who fitly and nimbly has-sent-back what he-had-caught

32.2 Exemplum hoc dissimile est; quare? quia huius rei laus in
example this unlike is why because of-this thing the-praise in
corporis motu est et in agilitate, non in animo; explicari
of-the-body movement is and in nimbleness not in the-mind to-be-unfolded
itaque totum debet, de quo oculis iudicatur. Nec tamen
and-so wholly it-ought about which by-the-eyes it-is-judged nor yet
ideo non bonum lusorem dicam, qui pilam, ut oportebat,
therefore not a-good player shall-I-call one-who the-ball as it-was-fitting
excepit, si per ipsum mora, quominus remitteret, non fuit.
caught if through himself a-delay to-prevent his-returning not there-was

32.3 "Sed quamvis" inquit "arti ludentis nihil desit, quia
but although he-says to-the-art of-the-player nothing be-lacking because
partem quidem fecit, sed partem, quam non fecit,
a-part indeed he-has-done but a-part which not he-has-done
potest facere, lusus ipse inperfectus est, qui consummatur
he-can do the-game itself incomplete is which is-completed
vicibus mittendi ac remittendi."
by-turns of-sending and of-returning

Nolo diutius hoc refellere; existimemus ita esse, 32.4
I-am-unwilling longer this to-refute let-us-suppose so to-be
desit aliquid lusui, non lusori; sic et in hoc,
let-there-be-lacking something to-the-game not to-the-player so also in this
de quo disputamus, deest aliquid rei datae, cui
about which we-dispute is-lacking something to-the-thing given to-which
par alia debetur, non animo, qui animum parem sibi
an-equal other is-owed not to-the-mind which a-mind equal to-itself
nanctus est et, quantum in illo est, quod voluit, effecit.
found has and as-far-as in it lies what it-wished has-effected
Beneficium mihi dedit, accepi non aliter, quam ipse 33.1
a-benefit to-me he-gave I-received not otherwise than he-himself
accipi voluit: iam habet, quod petit, et quod unum
to-be-received wished now he-has what he-seeks and what alone
petit, ergo gratus sum. Post hoc usus mei restat et
he-seeks therefore grateful I-am after this the-use of-me remains and
aliquod ex homine grato commodum; hoc non inperfecti
some from a-man grateful advantage this not of-an-incomplete
officii reliqua pars est, sed perfecti accessio.
duty the-remaining part is but of-a-complete an-addition
Facit Phidias statuam; alius est fructus artis, alius artificii: 33.2
makes Phidias a-statue one is the-fruit of-art another of-craftsmanship
artis est fecisse, quod voluit, artificii fecisse cum
of-art it-is to-have-made what he-wished of-craftsmanship to-have-made with
fructu; perfecit opus suum Phidias, etiam si non vendidit.
profit has-completed work his Phidias even if not he-has-sold-it
Triplex illi fructus est operis sui: unus conscientiae; hunc
threefold to-him the-fruit is of-work his one of-conscience this
absoluto opere percipit; alter famae; tertius utilitatis, quem
finished the-work he-gathers the-second of-fame the-third of-advantage which
adlatura est aut gratia aut venditio aut aliqua commoditas.
going-to-bring is either favor or sale or some convenience

33.3 Sic beneficii fructus primus ille est conscientiae: hunc
so of-a-benefit fruit the-first that is of-conscience this
percipit, qui, quo voluit, munus suum pertulit; secundus
gathers he-who whither he-wished gift his has-carried the-second
et tertius est et famae et eorum, quae praestari in
and third is both of-fame and of-those-things which to-be-furnished in
vicem possunt. Itaque cum benigne acceptum est beneficium,
return can and-so when kindly received is a-benefit
qui dedit, gratiam quidem iam recepit, mercedem
he-who gave gratitude indeed already has-received-back the-reward
nondum; debeo itaque, quod extra beneficium est, ipsum
not-yet I-owe and-so what outside the-benefit is itself
quidem bene accipiendo persolvi.
indeed well by-receiving I-have-paid-in-full

34.1 "Quid ergo?" inquit "rettulit gratiam, qui nihil fecit?"
what then he-says has-he-returned gratitude who nothing has-done
Primum fecit: bono animo bonum optulit et, quod
first he-has-done to-a-good mind good he-has-offered and what
est amicitiae, ex aequo. Post deinde aliter beneficium,
is of-friendship on equal-terms after-that then differently a-benefit
aliter creditum solvitur; non est, quod expectes, ut
differently a-loan is-paid not there-is reason-why you-should-expect that
solutionem tibi ostendam; res inter animos geritur.
a-payment to-you I-show the-matter between minds is-carried-on

34.2 Quod dico, non videbitur durum, quamvis primo contra
what I-say not will-seem harsh although at-first against
opinionem tuam pugnet, si te commodaveris mihi et
opinion your it-fights if yourself you-lend to-me and
cogitaveris plures esse res quam verba. Ingens copia est
consider more to-be things than words a-huge store there-is
rerum sine nomine, quas non propriis appellationibus
of-things without a-name which not by-proper names

notamus, sed alienis commodatisque: pedem et nostrum
we-mark but by-others' and-lent a-foot both our-own
dicimus et lecti et veli et carminis, canem et
we-say and of-a-couch and of-a-sail and of-a-poem a-dog both
venaticum et marinum et sidus; quia non sufficimus, ut
the-hunting-one and the-sea-one and the-star because not we-suffice that
singulis singula adsignemus, quotiens opus est, mutuamur.
to-single-things single-names we-assign as-often-as need is we-borrow
Fortitudo est virtus pericula iusta contemnens aut scientia 34.3
courage is a-virtue dangers just despising or the-knowledge
periculorum repellendorum, excipiendorum, provocandorum;
of-dangers to-be-repelled to-be-undergone to-be-challenged
dicimus tamen et gladiatorem fortem virum et servum
we-call yet both a-gladiator a-brave man and a-slave
nequam, quem in contemptum mortis temeritas inpulit.
worthless whom into contempt of-death rashness has-driven
Parsimonia est scientia vitandi sumptus supervacuos aut 34.4
thrift is the-knowledge of-avoiding expenses superfluous or
ars re familiari moderate utendi; parcissimum tamen
the-art property household moderately of-using most-thrifty yet
hominem vocamus pusilli animi et contracti, cum infinitum
a-man we-call of-small mind and cramped though infinitely
intersit inter modum et angustias. Haec alia sunt natura,
it-differs between measure and narrowness these-things other are by-nature
sed efficit inopia sermonis, ut et hunc et illum parcum
but brings-about the-poverty of-speech that both this-one and that-one thrifty
vocemus, ut et ille fortis dicatur cum ratione fortuita
we-call that both that-one brave be-called with reason chance-things
despiciens et hic sine ratione in pericula excurrens.
despising and this-one without reason into dangers running-out

34.5 Sic beneficium est et actio, ut diximus, benefica et
so a-benefit is both an-action as we-have-said beneficent and
ipsum, quod datur per illam actionem, ut pecunia,
the-very-thing which is-given through that action as money
ut domus, ut praetexta; unum utrique nomen est, vis
as a-house as a-bordered-toga one to-both name is the-force
quidem ac potestas longe alia.
indeed and power far other

35.1 Itaque adtende, iam intellegis nihil me, quod opinio tua
and-so attend now you-understand nothing me which opinion your
refugiat, dicere: illi beneficio, quod actio perficit,
may-shrink-from to-say to-that benefit which the-action completes
relata gratia est, si illud benevole excipimus; illud alterum,
returned gratitude is if it kindly we-receive that other
quod re continetur, nondum reddidimus, sed volemus
which in-the-thing is-contained not-yet we-have-returned but we-shall-wish
reddere. Voluntati voluntate satis fecimus, rei rem
to-return to-will by-will satisfaction we-have-made to-a-thing a-thing
debemus. Itaque, quamvis rettulisse illum gratiam dicamus,
we-owe and-so although to-have-returned him gratitude we-say
qui beneficium libenter accipit, iubemus tamen et simile
who a-benefit gladly receives we-bid yet also like
aliquid ei, quod accepit, reddere.
something to-that which he-received to-return

35.2 A consuetudine quaedam, quae dicimus, abhorrent, deinde
from usage some-things which we-say are-at-odds then
alia via ad consuetudinem redeunt: negamus iniuriam
by-another way to usage return we-deny injury
accipere sapientem, tamen, qui illum pugno percusserit,
to-receive the-wise-man yet who him with-the-fist shall-have-struck
iniuriarum damnabitur; negamus stulti quidquam esse, et
of-injuries will-be-condemned we-deny of-a-fool anything to-be and

tamen eum, qui rem aliquam stulto subripuit, furti
yet him who a-thing some from-a-fool has-stolen of-theft
condemnabimus; insanire omnes dicimus, nec omnes curamus
we-shall-condemn to-be-mad all we-say nor all do-we-treat
elleboro; his ipsis, quos vocamus insanos, et suffragium
with-hellebore to-these very whom we-call mad both the-vote
et iuris dictionem conmittimus.
and of-justice the-administration we-entrust

Sic dicimus eum, qui beneficium bono animo accipit, gratiam 35.3
so we-say him who a-benefit with-a-good mind receives gratitude
rettulisse, nihilo minus illum in aere alieno relinquimus
to-have-returned by-nothing less him in debt borrowed we-leave
gratiam relaturum, etiam cum rettulit. Exhortatio est illa,
gratitude going-to-return even when he-has-returned-it an-exhortation is that
non infitiatio beneficii, ne beneficia timeamus, ne ut intolerabili
not a-denial of-the-benefit lest benefits we-fear lest as by-an-intolerable
sarcina pressi deficiamus animo. “Bona mihi donata sunt et
burden pressed we-fail in-spirit goods to-me given have-been and
fama defensa, detractae sordes, spiritus servatus et libertas
reputation defended removed mourning life saved and liberty
spiritu potior: et quomodo referre gratiam potero? quando
than-life preferable and how to-return gratitude shall-I-be-able when
ille veniet dies, quo illi animum meum ostendam?”
that will-come day on-which to-him mind my I-may-show

Hic ipse est, quo ille suum ostendit. Excipe beneficium, 35.4
this very is on-which he his showed receive the-benefit
amplexare, gaude, non quod accipias, sed quod reddas
embrace-it rejoice not because you-receive but because you-return
debiturusque sis; non adibis tam magnae rei
and-going-to-owe you-are not you-will-incur so of-great a-thing
periculum, ut casus ingratum facere te possit. Nullas tibi
the-risk that chance ungrateful make you can no to-you

proponam difficultates, ne despondeas animum, ne laborum
I-shall-propose difficulties lest you-give-up heart lest of-labors
ac longae servitutis expectatione deficias; non differo te,
and of-long servitude by-the-expectation you-fail not I-put-off you
de praesentibus fiat.
out-of present-things let-it-be-done
35.5 Numquam eris gratus, nisi statim es. Quid ergo facies?
never will-you-be grateful unless at-once you-are what then will-you-do
non arma sumenda sunt: fortasse erunt; non maria emetienda:
not arms to-be-taken-up are perhaps they-will-be not seas to-be-traversed
fortasse etiam ventis minantibus solves. Vis reddere
perhaps even with-winds threatening you-will-set-sail do-you-wish to-return
beneficium? benigne accipe; rettulisti gratiam, non ut
a-benefit kindly receive-it you-have-returned gratitude not that
solvisse te putes, sed ut securior debeas.
to-have-paid yourself you-may-think but that more-secure you-may-owe

BOOK III

I · FORGETTING

Ingratitude is shameful and condemned by all, yet everyone commits it. Some deny a benefit, some pretend not to have had it, some fail to return it, and the worst forget it, since a man who has forgotten can never become grateful. We forget because new desires fix our eyes on what we lack, because envy cannot give thanks, and because we live only in the present: Epicurus rightly complains that we are ungrateful to the past, though memory alone makes a man grateful.

Non referre beneficiis gratiam et est turpe et apud 1.1
not to-return for-benefits gratitude both is shameful and among
omnes habetur, Aebuti Liberalis; ideo de ingratis etiam
all is-held-so Aebutius Liberalis therefore about the-ungrateful even
ingrati queruntur, cum interim hoc omnibus haeret, quod
the-ungrateful complain while meanwhile this to-all clings which
omnibus displicet, adeoque in contrarium itur, ut
all displeases and-so-far into the-contrary there-is-going that
quosdam habeamus infestissimos non post beneficia tantum
some we-hold most-hostile not after benefits only
sed propter beneficia.
but because-of benefits

Hoc pravitate naturae accidere quibusdam non negaverim, 1.2
this through-perversity of-nature to-happen to-some not I-would-deny
pluribus, quia memoriam tempus interpositum subducit. Nam
to-more because the-memory time interposed withdraws for
quae recentia apud illos viguerunt, ea interiecto spatio
what fresh with them flourished those intervening an-interval
obsolescunt; de quibus fuisse mihi tecum disputationem
grow-obsolete about whom to-have-been for-me with-you a-debate
scio, cum tu illos non ingratos vocares sed oblitos, tamquam ea
I-know when you them not ungrateful called but forgetful as-if that

res ingratum excuset, quae facit, aut, quia hoc accidit
thing the-ungrateful-man excuses which makes-him-so or because this happens
alicui, non sit ingratus, cum hoc non accidat nisi ingrato.
to-someone not he-be ungrateful when this not happens except to-the-ungrateful
1.3 Multa sunt genera ingratorum, ut furum, ut homicidarum,
many are kinds of-the-ungrateful as of-thieves as of-murderers
quorum una culpa est, ceterum in partibus varietas magna;
of-whom one the-fault is but in the-parts variety great
ingratus est, qui beneficium accepisse se negat, quod
ungrateful is who a-benefit to-have-received himself denies which
accepit, ingratus est, qui dissimulat, ingratus, qui non
he-received ungrateful is who conceals-it ungrateful who not
reddit, ingratissimus omnium, qui oblitus est.
returns most-ungrateful of-all who forgotten has
1.4 Illi enim si non solvunt, tamen debent, et extat apud
those for if not they-pay yet owe and there-stands-out with
illos vestigium certe meritorum intra malam conscientiam
them a-trace at-least of-services within a-bad conscience
inclusorum; aliquando ad referendam gratiam converti ex
shut-up sometimes to returning gratitude to-be-turned from
aliqua causa possunt, si illos pudor admonuerit, si subita
some cause they-can if them shame shall-have-reminded if a-sudden
honestae rei cupiditas, qualis solet ad tempus etiam
of-an-honorable thing desire such-as is-wont for a-time even
in malis pectoribus exurgere, si invitaverit facilis occasio;
in bad breasts to-rise if shall-have-invited an-easy occasion
hic numquam fieri gratus potest, cui beneficium
this-one never to-become grateful can from-whom the-benefit
totum elapsum est. Et utrum tu peiorem vocas, apud quem
wholly slipped has and whether you worse call with whom
gratia beneficii intercidit, an apud quem etiam memoria?
the-gratitude for-a-benefit has-perished or with whom even the-memory

Vitiosi oculi sunt, qui lucem reformidant, caeci, qui non 1.5
diseased eyes are which the-light dread blind which not
vident; et parentes suos non amare inpietas est, non
see and parents one's-own not to-love impiety is not
adgnoscere insania.
to-recognize madness

Quis tam ingratus est, quam qui, quod in prima parte animi 2.1
who so ungrateful is as he-who what in the-first part of-the-mind
positum esse debuit et semper occurrere, ita seposuit
placed to-be ought and always to-come-to-mind so has-put-aside
et abiecit, ut in ignorantiam verteret? adparet illum non
and thrown-away that into ignorance he-turned-it it-is-plain him not
saepe de reddendo cogitasse, cui obrepsit oblivio.
often about returning to-have-thought on-whom has-crept forgetfulness

Denique ad reddendam gratiam et virtute opus est et 2.2
in-short for returning gratitude both of-virtue need there-is and
tempore et facultate et adspirante fortuna; qui meminit,
of-time and of-means and favoring fortune who remembers
sine inpendio gratus est. Hoc, quod non operam exigit,
without expense grateful is this which not work demands
non opes, non felicitatem, qui non praestat, nullum habet,
not wealth not good-fortune who not furnishes no has
quo lateat, patrocinium; numquam enim voluit
under-which he-may-hide defense never for he-has-wished
gratus esse, qui beneficium tam longe proiecit, ut extra
grateful to-be who a-benefit so far has-flung that beyond
conspectum suum poneret.
sight his-own he-put-it

Quemadmodum, quae in usu sunt et manum cottidie 2.3
just-as things-which in use are and the-hand daily
tactumque patiuntur, numquam periculum situs adeunt, illa,
and-touch suffer never the-danger of-mold incur those

quae ad oculos non revocantur, sed extra conversationem ut
which to the-eyes not are-recalled but outside handling as
supervacua iacuerunt, sordes ipsa colligunt vetustate, ita,
superfluous have-lain dirt by-the-very gather age so
quidquid frequens cogitatio exercet ac renovat, memoriae
whatever frequent thought exercises and renews from-memory
numquam subducitur, quae nihil perdit, nisi ad quod non
never is-withdrawn which nothing loses except to what not
saepe respexit.
often it-has-looked-back

3.1 Praeter hanc causam aliae quoque sunt, quae nobis
besides this cause others also there-are which from-us
merita non numquam maxima evellant. Prima omnium ac
services not never the-greatest pluck-out the-first of-all and
potentissima, quod novis semper cupiditatibus occupati non,
most-powerful that with-new always desires occupied not
quid habeamus, sed quid petamus, spectamus; in id, quod
what we-have but what we-seek we-look-at to that which
adpetitur, intentis, quidquid est domi, vile est.
is-sought intent whatever is at-home cheap is

3.2 Sequitur autem, ut, ubi quod acceperis leve novorum
it-follows however that when what you-have-received light of-new-things
cupiditas fecit, auctor quoque eorum non sit in pretio.
desire has-made the-giver also of-them not be in value
Amavimus aliquem et suspeximus et fundatum ab illo statum
we-have-loved someone and looked-up-to and founded by him position
nostrum professi sumus, quamdiu nobis placebant ea, quae
our professed have as-long-as us pleased those-things which
consecuti sumus; deinde inrumpit animum aliorum admiratio, et
attained we-have then bursts-into the-mind of-others admiration and
ad ea inpetus factus est, uti mortalibus mos est ex
toward those-things a-rush made is as for-mortals the-custom is from

magnis maiora cupiendi: protinus excidit, quidquid ante apud
great-things greater-things of-desiring at-once falls-out whatever before with
nos beneficium vocabatur, nec ea intuemur, quae nos aliis
us a-benefit was-called nor those-things do-we-regard which us to-others
praeposuere, sed ea sola, quae fortuna praecedentium ostentat.
have-preferred but those alone which the-fortune of-those-ahead displays
Non potest autem quisquam et invidere et gratias agere, 3.3
not can however anyone both to-envy and thanks to-give
quia invidere querentis et maesti est, gratias agere
because to-envy of-one-complaining and sad is thanks to-give
gaudentis.
of-one-rejoicing
Deinde quia nemo nostrum novit nisi id tempus, quod cum 3.4
then because no-one of-us knows except that time which just
maxime transit, ad praeterita rari animum retorquent; sic fit,
now passes to the-past few the-mind turn-back so it-happens
ut praeceptores eorumque beneficia intercidant, quia totam
that teachers and-their benefits perish because whole
pueritiam reliquimus; sic fit, ut in adulescentiam nostram
boyhood we-have-left so it-happens that on youth our
conlata pereant, quia ipsa numquam retractatur. Nemo,
conferred-things perish because itself never is-handled-again no-one
quod fuit, tamquam in praeterito sed tamquam in perdito
what has-been as in the-past but as in the-lost
ponit, ideoque caduca memoria est futuro imminentium.
places and-therefore perishable memory is on-the-future of-those-intent
Hoc loco reddendum est Epicuro testimonium, qui adsidue 4.1
in-this place to-be-rendered is to-Epicurus testimony who constantly
queritur, quod adversus praeterita simus ingrati, quod,
complains that toward the-past we-are ungrateful that
quaecumque percipimus bona, non reducamus nec inter
whatever we-gather goods not we-bring-back nor among

voluptates numeremus, cum certior nulla sit voluptas,
pleasures count though more-certain no be pleasure
quam quae iam eripi non potest.
than that-which now to-be-snatched-away not can

4.2 Praesentia bona nondum tota in solido sunt, potest illa
present goods not-yet wholly on solid-ground are can them
casus aliquis incidere; futura pendent et incerta sunt; quod
chance some cut-short future-things hang and uncertain are what
praeteriit, inter tuta sepositum est. Quomodo gratus esse
has-passed among safe-things laid-aside is how grateful to-be
quisquam adversus beneficia potest, qui omnem vitam suam
anyone toward benefits can who all life his
transilit praesentium totus ac futurorum? Memoria gratum
skips-over of-the-present wholly and of-the-future memory grateful
facit; memoriae minimum tribuit, quisquis spei plurimum.
makes to-memory the-least assigns whoever to-hope the-most

5.1 Quemadmodum, mi Liberalis, quaedam res semel perceptae
just-as my Liberalis some things once grasped
haerent, quaedam, ut scias, non est satis didicisse
cling some that you-may-know not is enough to-have-learned
(intercidit enim eorum scientia, nisi continuetur), geometriam
perishes for their knowledge unless it-be-kept-up geometry
dico et sublimium cursum et si qua alia propter
I-mean and of-the-heavenly-bodies the-course and if any others because-of
suptilitatem lubrica sunt, ita beneficia quaedam magnitudo
subtlety slippery are so benefits some greatness
non patitur excidere, quaedam minora sed numero plurima et
not allows to-fall-out some smaller but in-number very-many and
temporibus diversa effluunt, quia, ut dixi, non subinde illa
in-times different flow-away because as I-have-said not repeatedly them
tractamus nec libenter, quid cuique debeamus, recognoscimus.
we-handle nor gladly what to-each we-owe review

Audi voces petentium: nemo non victuram semper in animo 5.2
hear the-voices of-those-asking no-one not going-to-live always in mind
suo memoriam dixit, nemo non deditum se et devotum
his the-memory has-said no-one not given-over himself and devoted
professus est, et si quod aliud humilius verbum, quo se
professed has and if any other humbler word by-which himself
obpigneraret, invenit. Post exiguum tempus idem illi verba
he-might-pledge he-found after a-short time the-same those words
priora quasi sordida et parum libera evitant; perveniunt deinde
former as-if mean and too-little free avoid they-arrive then
eo, quo, ut ego existimo, pessimus quisque atque ingratissimus
thither whither as I think the-worst each and most-ungrateful
pervenit, ut obliviscantur. Adeo enim ingratus est, qui oblitus
arrives that they-forget so-far for ungrateful is who forgotten
est, ut ingratus sit, cui beneficium in mentem venit.
has that ungrateful is one-to-whom a-benefit into mind comes

Only the Macedonians gave an action at law against ingratitude, and Seneca argues that no state should. A benefit taken to court becomes a loan, gratitude compelled is no longer honorable, and every forum would be full. No judge could weigh a benefit, whose worth turns on the giver's means, the moment, and the spirit in which it was given, nor fix the day it falls due. The privileges given to parents are no precedent, since children had to be raised and a parent's benefit is one and certain.

6.1 Hoc tam invisum vitium an inpunitum esse debeat,
this so hated vice whether unpunished to-be ought
quaeritur, et an haec lex, quae in scholis exercetur,
it-is-asked and whether this law which in the-schools is-practiced
etiam in civitate ponenda sit, qua ingrati datur
also in the-state to-be-established is by-which for-ingratitude is-given
actio; quae videtur aequa omnibus. "Quidni? cum urbes
an-action which seems fair to-all why-not since cities
quoque urbibus, quae praestitere, exprobrent et in maiores
also to-cities what they-have-furnished reproach and on ancestors
conlata a posteris exigant."
things-conferred from descendants demand

6.2 Nostri maiores, maximi scilicet viri, ab hostibus tantum
our ancestors very-great of-course men from enemies only
res repetierunt, beneficia magno animo dabant, magno
property sought-back benefits with-great spirit they-gave with-great
perdebant; excepta Macedonum gente non est in ulla
they-lost excepted of-the-Macedonians the-nation not there-has-been in any
data adversus ingratum actio. Magnumque hoc argumentum
given against the-ungrateful an-action and-great this proof
est dandam non fuisse, quia adversus maleficium omne
is to-be-given not to-have-been because against wrongdoing all

consensimus, et homicidii, veneficii, parricidii, violatarum
we-have-agreed and of-murder of-poisoning of-parricide of-violated
religionum aliubi atque aliubi diversa poena est, sed
religions in-one-place and in-another different the-penalty is but
ubique aliqua, hoc frequentissimum crimen nusquam punitur,
everywhere some this most-frequent crime nowhere is-punished
ubique inprobatur; neque absolvimus illud, sed cum difficilis
everywhere is-condemned nor do-we-acquit it but since difficult
esset incertae rei aestimatio, tantum odio damnavimus
was of-an-uncertain thing the-valuation only with-hatred we-condemned-it
et inter ea reliquimus, quae ad iudices deos mittimus.
and among those-things left-it which to as-judges the-gods we-send
Rationes autem multae mihi occurrunt, propter quas 7.1
reasons however many to-me occur on-account-of which
crimen hoc in legem cadere non debeat. Primum omnium
crime this under law to-fall not ought first of-all
pars optima beneficii periit, si actio sicut certae
the-part best of-a-benefit has-perished if an-action as of-a-fixed
pecuniae aut ex conducto et locato datur. Hoc enim in
sum or from hire and letting is-given this for in
illo speciosissimum est, quod dedimus vel perdituri, quod
it most-splendid is that we-have-given even going-to-lose that
totum permisimus accipientium arbitrio; si adpello, si ad
wholly we-have-left-it to-the-receivers' choice if I-summon if before
iudicem voco, incipit non beneficium esse, sed creditum.
a-judge I-call it-begins not a-benefit to-be but a-loan
Deinde cum res honestissima sit referre gratiam, desinit 7.2
then though a-thing most-honorable be to-return gratitude it-ceases
esse honesta, si necessaria est; non magis enim laudabit
to-be honorable if necessary it-is not more for will-praise

quisquam gratum hominem, quam eum, qui depositum
anyone a-grateful man than him who a-deposit
reddidit aut, quod debebat, citra iudicem solvit.
has-returned or what he-owed short-of a-judge has-paid

7.3 Ita duas res, quibus in vita humana nihil pulchrius est,
so two things than-which in life human nothing more-beautiful is
corrumpimus, gratum hominem et beneficium; quid enim
we-spoil the-grateful man and the-benefit what for
aut in hoc magnificum est, si beneficium non dat, sed
either in this-one magnificent is-there if a-benefit not he-gives but
commodat, aut in illo, qui reddit, non quia vult, sed
lends or in that-one who returns not because he-wishes but
quia necesse est? Non est gloriosa res gratum esse, nisi
because necessary it-is not is a-glorious thing grateful to-be unless
tutum est ingratum fuisse.
safe it-is ungrateful to-have-been

7.4 Adice nunc, quod huic uni legi omnia fora vix
add now that for-this one law all the-courts scarcely
sufficient. Quis erit, qui non agat? quis, cum quo non
will-suffice who will-there-be who not sues who with whom not
agatur? omnes sua extollunt, omnes etiam minima,
there-be-a-suit all their-own exalt all even the-least-things
quae in alios contulere, dilatant.
which on others they-have-conferred magnify

7.5 Praeterea, quaecumque in cognitionem cadunt, conprendi
besides whatever-things into a-hearing fall to-be-defined
possunt et non dare infinitam licentiam iudici; ideo
can and not to-give unlimited license to-the-judge therefore
melior videtur condicio causae bonae, si ad iudicem quam
better seems the-condition of-a-cause good if to a-judge than
si ad arbitrum mittitur, quia illum formula includit et
if to an-arbiter it-is-sent because the-one the-formula shuts-in and

certos, quos non excedat, terminos ponit, huius libera et
fixed which not he-may-exceed bounds sets of-the-other free and
nullis adstricta vinculis religio et detrahere aliquid potest
by-no bound bonds the-conscience both to-take-away something can
et adicere et sententiam suam, non prout lex aut iustitia
and to-add and decision his not as law or justice
suadet, sed prout humanitas aut misericordia inpulit, regere.
advises but as humanity or pity has-impelled to-govern
Ingrati actio non erat iudicem adligatura sed regno 7.6
for-ingratitude an-action not was the-judge going-to-bind but in-a-kingship
liberrimo positura. Quid sit enim beneficium, non constat,
most-free going-to-place what is for a-benefit not is-agreed
deinde, quantum sit; refert, quam benigne illud interpretetur
then how-great it-is it-matters how kindly it interprets
iudex. Quid sit ingratus, nulla lex monstrat; saepe et qui
the-judge what is an-ingrate no law shows often both who
reddidit, quod accepit, ingratus est, et qui non reddidit, gratus.
has-returned what he-received ungrateful is and who not has-returned grateful
De quibusdam et inperitus iudex demittere tabellam potest, 7.7
about some-things even an-unskilled judge to-drop his-ballot can
ubi fecisse aut non fecisse pronuntiandum est, ubi
where to-have-done or not to-have-done to-be-pronounced is where
prolatis cautionibus controversia tollitur, ubi inter disputantes
produced the-bonds the-dispute is-removed where between disputants
ratio ius dicit; ubi vero animi coniectura capienda est,
reason justice declares where however of-the-mind a-conjecture to-be-taken is
ubi id, de quo sola sapientia decernit, in controversiam
where that about which alone wisdom decides into dispute
incidit, non potest sumi ad haec iudex ex turba selectorum,
falls not can be-taken for these a-judge from the-crowd of-the-selected
quem census in album et equestris hereditas misit.
whom property onto the-roll and an-equestrian inheritance has-sent

8.1 Itaque non haec parum idonea res visa est, quae deduceretur
and-so not this too-little fit a-thing seemed has which should-be-brought
ad iudicem, sed nemo huic rei satis idoneus iudex inventus
to a-judge but no-one for-this thing enough fit judge found
est; quod non admiraberis, si excusseris, quid habiturus
has-been which not you-will-wonder-at if you-shall-have-examined what going-to-have
fuerit difficultatis, quisquis in eiusmodi reum exisset.
he-would-have of-difficulty whoever against such a-defendant had-gone-out

8.2 Donavit aliquis magnam pecuniam, sed dives, sed non
has-given someone a-great sum but rich but not
sensurus inpendium; donavit alius, sed toto patrimonio
going-to-feel the-expense has-given another but the-whole estate
cessurus; summa eadem est, beneficium idem non est.
going-to-give-up the-sum the-same is the-benefit the-same not is
Etiamnunc adice: hic pecuniam pro addicto dependit,
still-further add this-one money for a-debtor-assigned paid-out
sed cum illam domo protulisset; ille dedit eandem, sed
but when it from-home he-had-brought that-one gave the-same but
mutuam sumpsit aut rogavit et se obligari ingenti merito
on-loan took-it or asked and himself to-be-bound by-a-huge obligation
passus est; eodem existimas loco esse illum, qui beneficium
allowed has in-the-same do-you-think place to-be him who a-benefit
ex facili largitus est, et hunc, qui accepit, ut daret?
out-of ease lavished has and this-one who received that he-might-give

8.3 Tempore quaedam magna fiunt, non summa: beneficium
by-time some-things great become not by-sum a-benefit
est donata possessio, cuius fertilitas laxare possit annonam,
it-is a-given estate whose fertility to-ease can the-grain-price
beneficium est unus in fame panis; beneficium est donare
a-benefit it-is one in famine loaf a-benefit it-is to-give
regiones, per quas magna flumina et navigabilia decurrant,
regions through which great rivers and navigable run-down

beneficium est arentibus siti et vix spiritum per
a-benefit it-is to-those-parched with-thirst and scarcely breath through
siccas fauces ducentibus monstrare fontem. Quis inter se
dry throats drawing to-show a-spring who among themselves
ista conparabit? quis expendet? Difficilis est sententia,
those-things will-compare who will-weigh-them difficult is the-verdict
quae non rem, sed vim rei quaerit; eadem licet
which not the-thing but the-force of-the-thing seeks the-same though
sint, aliter data non idem pendent.
they-be differently given not the-same weigh
Dedit hic mihi beneficium, sed non libenter, sed dedisse 8.4
gave this-man to-me a-benefit but not gladly but to-have-given
se questus est, sed superbius me, quam solebat, adspexit,
himself complained he-has but more-haughtily me than he-was-wont looked-at
sed tam tarde dedit, ut plus praestaturus fuerit, si cito
but so slowly gave that more going-to-furnish he-would-have-been if quickly
negasset: horum quomodo iudex inibit aestimationem,
he-had-refused of-these how a-judge will-enter-upon a-valuation
cum sermo et dubitatio et voltus meriti gratiam destruant?
when speech and hesitation and face of-the-service the-gratitude destroy
Quid, quod quaedam beneficia vocantur, quia nimis 9.1
what of-the-fact-that some-things benefits are-called because too-much
concupiscuntur, quaedam non sunt ex hac volgari nota sed
they-are-coveted some not are of this common stamp but
maiora, etiam si minus adparent?
greater even if less they-appear
Beneficium vocas dedisse potentis populi civitatem, 9.2
a-benefit you-call to-have-given of-a-powerful people citizenship
in quatuordecim deduxisse et defendisse capitis
into the-fourteen-rows to-have-led and to-have-defended on-a-capital-charge
reum; quid utilia suasisse? quid retinuisse, ne in
a-defendant what useful-things to-have-advised what to-have-held-back lest into

scelus rueret? quid gladium excussisse morituro?
crime he-rush what the-sword to-have-struck-away from-one-about-to-die
quid efficacibus remediis lugentem et, quos desiderabat,
what with-effective remedies one-mourning and those-whom he-was-missing
volentem sequi ad vitae consilium reduxisse? quid adsedisse
wishing to-follow to of-life the-resolve to-have-led-back what to-have-sat-by
aegro et, cum valetudo eius ac salus momentis constaret,
a-sick-man and when health his and safety on-moments depended
excepisse idonea cibo tempora et cadentes venas vino
to-have-caught suitable for-food times and failing veins with-wine
refecisse et medicum adduxisse morienti?
to-have-revived and a-doctor to-have-brought to-the-dying-man

9.3 Haec quis aestimabit? Quis dissimilibus beneficiis iubebit
these-things who will-value who by-unlike benefits will-bid
beneficia pensari? "Donavi tibi domum"; sed ego tuam
benefits to-be-weighed-out I-gave to-you a-house but I yours
supra te ruere praedixi. "Dedi tibi patrimonium"; sed ego
upon you to-fall foretold I-gave to-you an-estate but I
naufrago tabulam. "Pugnavi pro te et volnera excepi";
to-you-shipwrecked a-plank I-fought for you and wounds received
at ego vitam tibi silentio dedi. Cum aliter beneficium
but I life to-you by-silence gave since one-way a-benefit
detur, aliter reddatur, paria facere difficile est.
is-given another-way it-is-returned equal to-make difficult it-is

10.1 Dies praeterea beneficio reddendo non dicitur, sicut pecuniae
a-day besides for-a-benefit to-be-returned not is-named as for-money
creditae; itaque potest, qui nondum reddidit, reddere. Dic
lent and-so can who not-yet has-returned return say
enim, intra quod tempus deprendatur ingratus.
for within what time be-caught the-ungrateful-man

Maxima beneficia probationem non habent, saepe intra 10.2
the-greatest benefits proof not have often within
tacitam duorum conscientiam latent; an hoc inducimus,
the-silent of-two knowledge they-lie-hidden or this do-we-introduce
ut non demus beneficia sine teste?
that not we-give benefits without a-witness
Quam deinde poenam ingratis constituimus? unam 10.3
what then penalty for-the-ungrateful do-we-fix one
omnibus, cum disparia sint? inaequalem et pro cuiusque
for-all though unequal they-be unequal and according-to each-one's
beneficio maiorem, minorem? Age, intra pecuniam versabitur
benefit greater smaller come within money will-turn
taxatio: quid, quod quaedam vitae beneficia sunt
the-assessment what of-the-fact-that some of-life benefits are
et maiora vita? His quae pronuntiabitur poena? minor
and greater than-life for-these what will-be-pronounced penalty smaller
beneficio? iniqua est; par et capitalis? quid inhumanius
than-the-benefit unjust it-is equal and capital what more-inhuman
quam cruentos esse beneficiorum exitus?
than bloody to-be of-benefits the-outcomes
"Quaedam" inquit "privilegia parentibus data sunt; quomodo 11.1
certain he-says privileges to-parents given have-been as
horum extra ordinem habita ratio est, sic aliorum
of-these outside the-order held account has-been so of-others
quoque beneficorum haberi debet." Parentium condicionem
also benefactors to-be-held it-ought of-parents the-condition
sacravimus, quia expediebat liberos tolli; sollicitandi
we-have-made-sacred because it-was-expedient children to-be-raised to-be-encouraged
ad hunc laborem erant incertam adituri fortunam. Non
to this labor they-were an-uncertain going-to-face fortune not
poterat illis dici, quod beneficia dantibus dicitur: "Cui
could to-them be-said what benefits to-givers is-said to-whom

des, elige; ipse tecum, si deceptus es, querere;
you-give choose you-yourself with-yourself if deceived you-are complain
dignum adiuva." In liberis tollendis nihil iudicio
a-worthy-man help in children to-be-raised nothing to-the-judgment
tollentium licet, tota res voti est; itaque, ut aequiore
of-those-raising is-allowed the-whole thing of-prayer is and-so that with-more-even
animo adirent aleam, danda aliqua illis potestas fuit.
mind they-might-face the-hazard to-be-given some to-them power was

11.2 Deinde alia condicio parentium est, qui beneficia,
then another the-condition of-parents is who benefits
quibus dederunt, dant nihilo minus daturique sunt,
to-those-to-whom they-have-given give by-nothing less and-going-to-give are
nec est periculum, ne dedisse ipsos mentiantur; in
nor is-there danger lest to-have-given themselves claim-falsely in
ceteris quaeri debet, non tantum an receperint, sed
the-others to-be-asked it-ought not only whether they-have-received but
an dederint, horum in confesso merita sunt, et, quia
whether they-have-given of-these in the-admitted the-services are and because
utile est iuventuti regi, inposuimus illi quasi domesticos
useful it-is for-youth to-be-ruled we-have-set-over it as-it-were household
magistratus, sub quorum custodia contineretur.
magistrates under whose guard it-might-be-held

11.3 Deinde omnium parentium unum erat beneficium, itaque
then of-all parents one was the-benefit and-so
aestimari semel potuit; alia diversa sunt, dissimilia, infinitis
to-be-valued once it-could others diverse are unlike by-infinite
inter se intervallis distantia; itaque sub nullam regulam
among themselves intervals distant and-so under no rule
cadere potuerunt, cum aequius esset omnia relinqui quam
to-fall could since fairer it-was all to-be-left than
omnia aequari.
all to-be-equalized

Benefits differ in what they cost, in whom they reach, and in the worth each man sets on them, so no court could measure them. Without an action men would give more carefully, and benefits would be fewer but truer; a law would make them merchandise, as contracts and seals already confess our bad faith. To count the ungrateful in court would take away the shame of it, as divorce and adultery lost theirs once they were common. The ungrateful man is punished already: he dares neither give nor receive, fears the gods, and loses the joy of a benefit, which delights the grateful man for ever.

Quaedam magno dantibus constant, quaedam accipientibus 12.1
some-things at-a-great-price to-the-givers cost some to-the-receivers
magna sunt, sed gratuita tribuentibus. Quaedam amicis data
great are but free to-the-bestowers some to-friends given
sunt, quaedam ignotis; plus est, quamvis idem detur, si
are some to-strangers more it-is although the-same be-given if
ei datur, quem nosse a beneficio tuo incipis. Hic
to-him it-is-given whom to-know from benefit your you-begin this-man
auxilia tribuit, ille ornamenta, ille solacia.
aids bestows that-man honors that-man consolations
Invenies, qui nihil putet esse iocundius, nihil maius quam 12.2
you-will-find one-who nothing thinks to-be more-pleasant nothing greater than
habere, in quo calamitas adquiescat; invenies rursus, qui
to-have in which misfortune may-rest you-will-find again one-who
dignitati suae, quam securitati consuli malit; est, qui
to-rank his-own than to-safety to-be-consulted prefers there-is one-who
plus ei debere se iudicet, per quem tutior est, quam ei,
more to-him to-owe himself judges through whom safer he-is than to-him
per quem honestior. Proinde ista maiora aut minora erunt,
through whom more-honored therefore those greater or smaller will-be
prout fuerit iudex aut huc aut illo inclinatus animo.
according-as shall-have-been the-judge either hither or thither inclined in-mind

12.3 Praeterea creditorem mihi ipse eligo, beneficium saepe ab
besides a-creditor for-myself I-myself choose a-benefit often from
eo accipio a quo nolo, et aliquando ignorans obligor:
him I-receive from whom I-do-not-wish and sometimes unaware I-am-bound
quid facies? ingratum vocabis eum, cui beneficium
what will-you-do ungrateful will-you-call him on-whom a-benefit
inscio et, si scisset, non accepturo inpositum est?
unknowing and if he-had-known not going-to-accept imposed has-been
non vocabis eum, qui utcumque acceptum non reddidit?
not will-you-call him who however received not has-returned
12.4 Aliquis dedit mihi beneficium, sed idem postea fecit
someone gave to-me a-benefit but the-same afterward did
iniuriam: utrum uno munere ad patientiam iniuriarum
a-wrong whether by-one gift to the-endurance of-wrongs
omnium adstringor, an proinde erit, ac si gratiam
all am-I-bound or just-so will-it-be as if gratitude
rettulerim, quia beneficium suum ipse insequenti iniuria
I-had-returned because benefit his-own he-himself by-the-following wrong
rescidit? Quomodo deinde aestimabis, utrum plus sit, quod
rescinded how then will-you-value whether more be what
accepit, an quo laesus est? Dies me deficiet omnes
he-received or by-what hurt he-has-been the-day me will-fail all
difficultates persequi temptantem.
difficulties to-pursue trying
13.1 "Tardiores" inquit "ad beneficia danda facimus non
slower he-says for benefits to-be-given we-make-men not
vindicando data nec infitiatores eorum adficiendo poena."
by-claiming things-given nor deniers of-them by-visiting with-penalty
Sed illud quoque tibi e contrario occurrat multo tardiores
but that also to-you from the-contrary may-occur much slower

futuros ad accipienda beneficia, si periculum causae dicundae
going-to-be for receiving benefits if the-risk of-a-case to-be-pleaded
adituri erunt et innocentiam sollicitiore habituri loco.
going-to-incur they-will-be and innocence in-a-more-anxious going-to-hold place
Deinde erimus per hoc ipsi quoque ad danda tardiores; 13.2
then we-shall-be through this ourselves also for giving slower
nemo enim libenter dat invitis, sed quicumque ad bene
no-one for gladly gives to-the-unwilling but whoever to well
faciendum bonitate invitatus est et ipsa pulchritudine
doing by-goodness invited has-been and by-the-very beauty
rei, etiam libentius dabit nihil debituris nisi quod
of-the-thing even more-gladly will-give nothing to-those-going-to-owe unless what
volent. Minuitur enim gloria eius officii, cui diligenter
they-will-wish is-lessened for the-glory of-that service for-which carefully
cautum est.
provided it-has-been
Deinde pauciora erunt beneficia, sed veriora; quid autem 14.1
then fewer will-be benefits but truer what however
mali est inhiberi beneficiorum temeritatem? Hoc enim
of-harm is-there to-be-checked of-benefits the-rashness this for
ipsum secuti sunt, qui nullam legem huic constituerunt,
very aimed-at have those-who no law for-this established
ut circumspectius donaremus, circumspectius eligeremus eos,
that more-circumspectly we-might-give more-circumspectly we-might-choose those
in quos merita conferuntur.
on whom services are-conferred
Etiam atque etiam, cui des, considera: nulla actio erit, 14.2
again and again to-whom you-give consider no action there-will-be
nulla repetitio. Erras, si existimas succursurum tibi iudicem;
no reclaiming you-err if you-think going-to-help you a-judge
nulla lex te in integrum restituet, solam accipientis fidem
no law you to the-former-state will-restore alone of-the-receiver the-good-faith

specta. Hoc modo beneficia auctoritatem suam tenent et
look-to in-this way benefits authority their keep and
magnifica sunt; pollues illa, si materiam litium feceris.
magnificent are you-will-pollute them if the-material of-lawsuits you-make-them

14.3 Aequissima vox est et ius gentium prae se ferens:
most-just a-cry is and the-law of-nations before itself bearing
"Redde, quod debes"; haec turpissima est in beneficio:
return what you-owe this most-shameful is in a-benefit
"Redde!" Quid? reddet vitam, quam debet? dignitatem?
return what will-he-return life which he-owes rank
securitatem? sanitatem?
security health

14.4 Reddi maxima quaeque non possunt. "At pro iis" inquit
to-be-returned the-greatest all not can but for them he-says
"aliquid, quod tanti sit." Hoc est, quod dicebam,
something which of-so-much-worth be this is what I-was-saying
interituram tantae rei dignitatem, si beneficium mercem
going-to-perish of-so-great a-thing the-dignity if a-benefit merchandise
facimus. Non est inritandus animus ad avaritiam, ad querellas,
we-make not is to-be-provoked the-mind to avarice to complaints
ad discordiam; sua sponte in ista fertur. Quantum
to discord of-its-own accord into those it-is-borne as-much-as
possumus, resistamus et quaerenti occasiones amputemus.
we-can let-us-resist and for-it-seeking occasions let-us-cut-off

15.1 Utinam quidem persuadere possemus, ut pecunias creditas
would-that indeed to-persuade we-could that moneys lent
tantum a volentibus acciperent! utinam nulla stipulatio
only from the-willing they-should-take would-that no stipulation
emptorem venditori obligaret nec pacta conventaque
the-buyer to-the-seller bound nor agreements and-covenants

inpressis signis custodirentur, fides potius illa servaret et
by-impressed seals were-guarded good-faith rather them kept and
aecum colens animus!
the-fair cherishing mind

Sed necessaria optimis praetulerunt et cogere fidem quam 15.2
but the-necessary to-the-best they-have-preferred and to-compel good-faith than
expectare malunt. Adhibentur ab utraque parte testes; ille
to-await-it they-prefer are-summoned from each side witnesses this-one
per tabulas plurium nomina interpositis parariis facit; ille
through the-ledgers of-several loans interposed brokers makes that-one
non est interrogatione contentus, nisi reum manu sua
not is with-the-formal-question content unless the-debtor by-hand his-own
tenuit.
he-has-held

O turpem humani generis fraudis ac nequitiae publicae 15.3
O shameful of-the-human race of-fraud and of-wickedness public
confessionem! anulis nostris plus quam animis creditur. In
confession to-rings our more than to-minds is-trusted for
quid isti ornati viri adhibiti sunt? in quid inprimunt
what those distinguished men summoned have-been for what do-they-impress
signa? nempe ne ille neget accepisse se, quod accepit.
seals surely lest he deny to-have-received himself what he-received
Hos incorruptos viros et vindices veritatis existimas? at
these incorruptible men and champions of-truth do-you-think-them but
his ipsis non aliter statim pecuniae conmittentur. Ita
to-these very not otherwise at-once moneys will-be-entrusted so
non honestius erat a quibusdam fidem falli, quam
not more-honorable was-it by some good-faith to-be-broken than
ab omnibus perfidiam timeri?
by all perfidy to-be-feared

15.4 Hoc unum deest avaritiae, ut beneficia sine sponsore non
this one-thing is-lacking to-avarice that benefits without a-surety not
demus. Generosi animi est et magnifici iuvare, prodesse;
we-give of-a-noble mind it-is and of-a-magnificent to-help to-be-of-use
qui dat beneficia, deos imitatur, qui repetit, feneratores. Quid
who gives benefits the-gods imitates who asks-back moneylenders why
illos, dum vindicamus, in turbam sordidissimam redigimus?
them while we-protect-them into a-crowd most-sordid do-we-reduce

16.1 "Plures" inquit "ingrati erunt, si nulla adversus ingratum
more he-says ungrateful there-will-be if no against the-ungrateful
datur actio." Immo pauciores, quia maiore dilectu dabuntur
is-given action nay fewer because with-greater discrimination will-be-given
beneficia. Deinde non expedit notum omnibus fieri, quam
benefits then not it-is-expedient known to-all to-become how
multi ingrati sint; pudorem enim rei tollet multitudo
many ungrateful there-are the-shame for of-the-thing will-remove the-multitude
peccantium, et desinet esse probri loco commune maledictum.
of-sinners and will-cease to-be of-disgrace in-place a-common reproach

16.2 Numquid iam ulla repudio erubescit, postquam inlustres
can-it-be-that now any-woman at-divorce blushes since illustrious
quaedam ac nobiles feminae non consulum numero sed
certain and noble women not of-consuls by-the-number but
maritorum annos suos conputant et exeunt matrimonii
of-husbands years their reckon and go-out of-marriage
causa, nubunt repudii? Tamdiu istuc timebatur, quamdiu
for-the-sake marry of-divorce so-long that was-feared as-long-as
rarum erat; quia nulla sine divortio acta sunt, quod
rare it-was because no without divorce gazettes are what
saepe audiebant, facere didicerunt.
often they-heard to-do they-have-learned

Numquid iam ullus adulterii pudor est, postquam eo 16.3
can-it-be-that now any of-adultery shame there-is since to-that-point
ventum est, ut nulla virum habeat, nisi ut adulterum
come it-has that no-woman a-husband has except that a-lover
inritet? Argumentum est deformitatis pudicitia. Quam
she-may-provoke a-proof is of-ugliness chastity what-woman
invenies tam miseram, tam sordidam, ut illi satis sit
will-you-find so wretched so mean that for-her enough be
unum adulterorum par, nisi singulis divisit horas?
one of-adulterers pair unless to-each she-has-divided hours
et non sufficit dies omnibus, nisi apud alium gestata
and not suffices the-day for-all unless at one-man's carried
est, apud alium mansit. Infrunita et antiqua est,
she-has-been at another's stayed senseless and old-fashioned she-is
quae nesciat matrimonium vocari unum adulterium.
who does-not-know marriage to-be-called one adultery
Quemadmodum horum delictorum iam evanuit pudor, 16.4
just-as of-these offenses now has-vanished the-shame
postquam res latius evagata est, ita ingratos plures
since the-thing more-widely spread has so the-ungrateful more
efficies et avidiores, si numerare se coeperint.
you-will-make and greedier if to-count themselves they-begin
"Quid ergo? inpunitus erit ingratus?" Quid ergo, inpunitus 17.1
what then unpunished will-be the-ungrateful-man what then unpunished
erit inpius? quid malignus? quid avarus? quid inpotens?
will-be the-impious-man what the-spiteful what the-avaricious what the-unbridled
quid crudelis? Inpunita tu credis esse, quae invisa sunt,
what the-cruel unpunished you believe to-be things-which hated are
aut ullum supplicium gravius existimas publico odio?
or any punishment heavier do-you-think than-public hatred

17.2 Poena est, quod non audet ab ullo beneficium accipere,
a-punishment it-is that not he-dares from anyone a-benefit to-receive
quod non audet ulli dare, quod omnium designatur
that not he-dares to-anyone to-give that of-all he-is-marked-out
oculis aut designari se iudicat, quod intellectum
by-the-eyes or to-be-marked-out himself judges that the-understanding
rei optimae ac dulcissimae amisit. An tu infelicem
of-a-thing best and sweetest he-has-lost or you unhappy
vocas, qui caruit acie, cuius aures morbus obstruxit, non
call him-who has-lacked sight whose ears disease has-blocked not
vocas miserum eum, qui sensum beneficiorum amisit?
you-call wretched him who the-sense of-benefits has-lost

17.3 Testes ingratorum omnium deos metuit, urit illum et angit
witnesses of-the-ungrateful all the-gods he-fears burns him and chokes
intercepti beneficii conscientia; denique satis haec ipsa
of-an-intercepted benefit the-consciousness in-short enough this very
poena magna est, quod rei, ut dicebam, iocundissimae
punishment great is that of-a-thing as I-was-saying most-pleasant
fructum non percipit. At quem iuvat accepisse, aequali
the-fruit not he-gathers but whom it-delights to-have-received an-even
perpetuaque voluptate fruitur et animum eius, a quo
and-lasting pleasure enjoys and the-mind of-him from whom
accepit, non rem intuens gaudet. Gratum hominem semper
he-received not the-thing regarding rejoices the-grateful man always
beneficium delectat, ingratum semel.
a-benefit delights the-ungrateful once

17.4 Conparari autem potest utriusque vita, cum alter tristis sit
to-be-compared however can of-each the-life since the-one gloomy is
et sollicitus, qualis esse infitiator ac fraudulentus solet, apud
and anxious such-as to-be a-denier and a-cheat is-wont with
quem non parentium, qui debet, honor est, non educatoris,
whom not of-parents which it-ought the-honor is not of-a-foster-father

non praeceptorum, alter laetus, hilaris, occasionem referendae
not of-teachers the-other glad cheerful the-occasion of-returning
gratiae expectans et ex hoc ipso adfectu gaudium grande
gratitude awaiting and from this very feeling joy great
percipiens nec quaerens, quomodo decoquat, sed
gathering and-not seeking how he-may-go-bankrupt but
quemadmodum plenius uberiusque respondeat non solum
how more-fully and-more-richly he-may-respond not only
parentibus et amicis, sed humilioribus quoque personis?
to-parents and friends but to-humbler also persons
Nam etiam si a servo suo beneficium accepit, aestimat,
for even if from a-slave his-own a-benefit he-has-received he-values
non a quo, sed quid acceperit.
not from whom but what he-received

Some, Hecaton among them, ask whether a slave can give his master a benefit, and those who part benefit from duty and service call whatever he does service. Seneca answers that virtue is open to all, that slavery binds the body and not the mind, and that whatever a slave does beyond his duty, by his own will, is a benefit. He tells of slaves who saved their mistress at Grumentum by seeming to lead her to death, gave Domitius a harmless potion for poison, died in their proscribed master's clothes, and saved Paulus and Rufus from informers. All men share one origin, and the only nobility is a mind fitted for good.

18.1 Quamquam quaeritur a quibusdam, sicut ab Hecatone, an
although it-is-asked by some as by Hecaton whether
beneficium dare servus domino possit. Sunt enim, qui ita
a-benefit to-give a-slave to-his-master can there-are for who so
distinguant, quaedam beneficia esse, quaedam officia, quaedam
distinguish some benefits to-be some duties some
ministeria; beneficium esse, quod alienus det (alienus est, qui
services a-benefit to-be what a-stranger gives a-stranger is who
potuit sine reprehensione cessare); officium esse filii, uxoris,
could without blame hold-back a-duty to-be of-a-son of-a-wife
earum personarum, quas necessitudo suscitat et ferre opem
of-those persons whom relationship rouses and to-bring help
iubet; ministerium esse servi, quem condicio sua eo loco
bids a-service to-be of-a-slave whom condition his-own in-such a-place
posuit, ut nihil eorum, quae praestat, inputet superiori.
has-put that nothing of-those-things which he-furnishes he-may-charge to-his-superior

18.2 Praeterea servum qui negat dare aliquando domino beneficium,
besides a-slave who denies to-give ever to-his-master a-benefit
ignarus est iuris humani; refert enim, cuius animi sit,
ignorant is of-right human it-matters for of-what mind be
qui praestat, non cuius status. Nulli praeclusa virtus est;
he-who furnishes not of-what status to-no-one shut-off virtue is

omnibus patet, omnes admittit, omnes invitat, et ingenuos
to-all it-lies-open all it-admits all it-invites both the-freeborn
et libertinos et servos et reges et exules; non eligit
and freedmen and slaves and kings and exiles not it-chooses
domum nec censum, nudo homine contenta est. Quid
house nor property with-the-naked man content it-is what
enim erat tuti adversus repentina, quid animus magnum
for was-there of-safety against sudden-things what the-mind great
promitteret sibi, si certam virtutem fortuna amitteret?
could-promise to-itself if sure virtue fortune could-lose
Si non dat beneficium servus domino, nec regi quisquam 18.3
if not gives a-benefit a-slave to-his-master nor to-king anyone
suo nec duci suo miles; quid enim interest, quali
his-own nor to-general his-own a-soldier what for does-it-matter by-what-kind
quis teneatur imperio, si summo tenetur? Nam si servo,
one be-held command if by-the-highest he-is-held for if for-a-slave
quominus in nomen meriti perveniat, necessitas obstat et
from to the-name of-service may-come necessity binders and
patiendi ultima timor, idem istuc obstabit et ei, qui
of-suffering the-extremes the-fear the-same that will-hinder also him who
regem habet, et ei, qui ducem, quoniam sub dispari titulo
a-king has and him who a-general since under unequal title
paria in illos licent. Atqui dant regibus suis,
equal-things against them are-allowed and-yet they-give to-kings their-own
dant imperatoribus beneficia: ergo et dominis.
they-give to-generals benefits therefore also to-masters
Potest servus iustus esse, potest fortis, potest magni animi: 18.4
can a-slave just be he-can brave he-can of-great mind
ergo et beneficium dare potest; nam et hoc virtutis est.
therefore also a-benefit to-give he-can for also this of-virtue is

Adeo quidem dominis servi beneficia possunt dare, ut ipsos
so-far indeed to-masters slaves benefits can give that them
saepe beneficii sui fecerint.
often of-benefit their-own they-have-made

19.1 Non est dubium, quin servus beneficium dare possit
not there-is doubt that a-slave a-benefit to-give can
cuilibet; quare ergo non et domino suo possit? "Quia
to-anyone why then not also to-master his-own can-he because
non potest" inquit "creditor domini sui fieri, si pecuniam
not he-can he-says creditor of-master his to-become if money
illi dederit. Alioqui cottidie dominum suum obligat:
to-him he-shall-have-given otherwise daily master his he-obliges
peregrinantem sequitur, aegro ministrat, rus eius labore
traveling he-follows sick he-tends the-farm his with-labor
summo colit; omnia tamen ista, quae alio praestante
utmost he-tills all yet those-things which another furnishing
beneficia dicerentur, praestante servo ministeria sunt.
benefits would-be-called furnishing a-slave services are
Beneficium enim id est, quod quis dedit, cum illi
a-benefit for that is which one has-given when to-him
liceret et non dare; servus autem non habet negandi
it-was-allowed also not to-give a-slave however not has of-refusing
potestatem; ita non praestat, sed paret, nec id se
the-power so not he-furnishes but obeys nor that himself
fecisse iactat, quod non facere non potuit."
to-have-done does-be-boast which not to-do not he-could

19.2 Iam sub ista ipsa lege vincam et eo perducam
soon under that very law I-shall-prevail and to-that-point I-shall-bring
servum, ut in multa liber sit; interim dic mihi, si tibi
the-slave that in many-things free he-be meanwhile tell me if to-you
ostendero aliquem pro salute domini sui sine respectu
I-shall-have-shown someone for the-safety of-master his without regard

sui dimicantem et confossum volneribus reliquias tamen
for-himself fighting and pierced with-wounds the-remains yet
sanguinis ab ipsis vitalibus fundentem et, ut ille effugiendi
of-blood from the-very vitals pouring and that he of-fleeing
tempus habeat, moram sua morte quaerentem, hunc tu
time may-have delay by-his-own death seeking this-one you
negabis beneficium dedisse, quia servus est?
will-deny a-benefit to-have-given because a-slave he-is
Si tibi ostendero aliquem, ut secreta domini prodat, 19.3
if to-you I-shall-have-shown someone that the-secrets of-his-master he-betray
nulla tyranni pollicitatione corruptum, nullis territum minis,
by-no of-a-tyrant promise corrupted by-no frightened threats
nullis cruciatibus victum avertisse, quantum potuerit,
by-no tortures conquered to-have-turned-away as-far-as he-could
suspiciones quaerentis et inpendisse spiritum fidei, hunc
the-suspicions of-the-questioner and to-have-spent his-breath for-good-faith this-one
tu negabis beneficium domino dedisse, quia servus est?
you will-deny a-benefit to-his-master to-have-given because a-slave he-is
Vide, ne eo maius sit, quo rarius est exemplum 19.4
see lest by-so-much greater it-be by-as-much-as rarer is an-example
virtutis in servis, eoque gratius, quod, cum fere invisa
of-virtue in slaves and-by-so-much more-welcome that since generally hateful
imperia sint et omnis necessitas gravis, commune servitutis
commands are and all necessity heavy the-common of-slavery
odium in aliquo domini caritas vicit. Ita non ideo
hatred in someone for-his-master love has-conquered so not therefore
beneficium non est, quia a servo profectum est, sed ideo
a-benefit not is because from a-slave proceeded it-has but therefore
maius, quia deterrere ab illo ne servitus quidem potuit.
greater because to-deter from it not slavery even could

20.1 Errat, si quis existimat servitutem in totum hominem
he-errs if anyone thinks slavery into the-whole man
descendere. Pars melior eius excepta est: corpora obnoxia
to-sink the-part better his excepted is bodies subject
sunt et adscripta dominis, mens quidem sui iuris, quae
are and assigned to-masters the-mind indeed of-its-own right which
adeo libera et vaga est, ut ne ab hoc quidem carcere, cui
so free and roving is that not by this even prison in-which
inclusa est, teneri queat, quo minus inpetu suo utatur et
shut it-is to-be-held it-can whereby the-less impulse its-own it-use and
ingentia agat et in infinitum comes caelestibus exeat.
huge-things do and into the-infinite as-companion to-heavenly-beings go-forth

20.2 Corpus itaque est, quod domino fortuna tradidit; hoc
the-body and-so it-is which to-the-master fortune has-handed-over this
emit, hoc vendit; interior illa pars mancipio dari non
he-buys this he-sells inner that part as-property to-be-given not
potest. Ab hac quidquid venit, liberum est; nec enim aut
can from this whatever comes free is nor for either
nos omnia iubere possumus aut in omnia servi parere
we all-things to-command can or in all-things slaves to-obey
coguntur: contra rem publicam imperata non facient,
are-compelled against the-state public orders not they-will-carry-out
nulli sceleri manus commodabunt.
to-no crime hands they-will-lend

21.1 Quaedam sunt, quae leges nec iubent nec vetant facere;
some-things there-are which the-laws neither order nor forbid to-do
in iis servus materiam beneficii habet. Quam diu praestatur,
in these a-slave material of-a-benefit has as long is-furnished
quod a servo exigi solet, ministerium est; ubi plus,
what from a-slave to-be-demanded is-wont a-service it-is when more

quam quod servo necesse est, beneficium est; ubi in
than what for-a-slave necessary is a-benefit it-is when into
adfectum amici transit, desinit vocari ministerium.
the-feeling of-a-friend it-passes it-ceases to-be-called a-service
Est aliquid, quod dominus praestare servo debeat, ut 21.2
there-is something which a-master to-furnish to-a-slave ought as
cibaria, ut vestiarium; nemo hoc dixit beneficium; at
rations as clothing no-one this has-called a-benefit but
indulsit, liberalius educavit, artes, quibus erudiuntur
he-has-indulged-him more-liberally reared-him the-arts in-which are-trained
ingenui, tradidit: beneficium est. Idem e contrario fit in
the-freeborn handed-on a-benefit it-is the-same from the-contrary happens in
persona servi: quidquid est, quod servilis officii formulam
the-person of-a-slave whatever there-is which of-servile duty the-rule
excedit, quod non ex imperio, sed ex voluntate praestatur,
exceeds which not from command but from will is-furnished
beneficium est, si modo tantum est, ut hoc vocari potuerit
a-benefit it-is if only so-great it-is that this to-be-called it-could
quolibet alio praestante.
anyone else furnishing
Servus, ut placet Chrysippo, perpetuus mercennarius est. 22.1
a-slave as it-pleases Chrysippus a-perpetual hired-man is
Quemadmodum ille beneficium dat, ubi plus praestat, quam
just-as that-one a-benefit gives when more he-furnishes than
in quod operas locavit, sic servus, ubi benevolentia erga
for what his-labor he-hired-out so a-slave when by-good-will toward
dominum fortunae suae modum transit et altius aliquid
his-master of-fortune his-own the-limit he-passes and higher something
ausus, quod etiam felicius natis decori esset, spem
having-dared which even to-the-more-fortunately born for-an-honor would-be the-hope
domini antecessit, beneficium est intra domum inventum.
of-his-master has-surpassed a-benefit it-is within the-house found

22.2 An aecum videtur tibi, quibus, si minus debito faciant,
or fair does-it-seem to-you with-whom if less than-due they-do
irascimur, non haberi gratiam, si plus debito solitoque
we-are-angry not to-be-felt gratitude if more than-due and-usual
fecerint? Vis scire, quando non sit beneficium?
they-have-done do-you-wish to-know when not it-be a-benefit
ubi dici potest: "Quid, si nollet?" Ubi vero id
when to-be-said it-can what if he-were-unwilling when however that
praestitit, quod nolle licuit, voluisse laudandum est.
he-has-furnished which to-refuse was-allowed to-have-been-willing to-be-praised is

22.3 Inter se contraria sunt beneficium et iniuria; potest dare
among themselves contrary are benefit and injury he-can give
beneficium domino, si a domino iniuriam accipere. Atqui
a-benefit to-a-master if from a-master an-injury receive and-yet
de iniuriis dominorum in servos qui audiat positus
about the-injuries of-masters against slaves one-who may-hear appointed
est, qui et saevitiam et libidinem et in praebendis ad
has-been who both cruelty and lust and in furnishing for
victum necessariis avaritiam conpescat. Quid ergo? beneficium
living necessities avarice may-restrain what then a-benefit
dominus a servo accipit?
the-master from a-slave receives

22.4 immo homo ab homine. Denique, quod in illius potestate
nay a-man from a-man in-short what in his power
fuit, fecit: beneficium domino dedit; ne a servo
was he-did a-benefit to-his-master he-gave that-not from a-slave
acceperis, in tua potestate est. Quis autem tantus est,
you-have-received in your power is who however so-great is
quem non fortuna indigere etiam infimis cogat?
whom not fortune to-need even the-lowest may-force

Multa iam beneficiorum exempla referam et dissimilia 23.1
many now of-benefits examples I-shall-relate both unlike
et quaedam inter se contraria. Dedit aliquis domino
and some among themselves contrary has-given someone to-master
suo vitam, dedit mortem, servavit periturum et, hoc
his-own life has-given death has-saved one-about-to-perish and this
si parum est, pereundo servavit; alius mortem domini
if too-little it-is by-perishing has-saved another the-death of-his-master
adiuvit, alius decepit.
has-helped another has-deceived

Claudius Quadrigarius in duodevicensimo annalium tradit, cum 23.2
Claudius Quadrigarius in the-eighteenth of-the-annals relates when
obsideretur Grumentum et iam ad summam desperationem
was-besieged Grumentum and now to the-utmost despair
ventum esset, duos servos ad hostem transfugisse et
come it-had two slaves to the-enemy to-have-deserted and
operae pretium fecisse. Deinde urbe capta passim
of-service the-worth to-have-made then the-city taken everywhere
discurrente victore illos per nota itinera ad domum, in
running-about the-victor them by known ways to the-house in
qua servierant, praecucurrisse et dominam suam ante
which they-had-served to-have-run-ahead and mistress their before-them
egisse; quaerentibus, quaenam esset, dominam et quidem
to-have-driven to-those-asking who-indeed she-was their-mistress and indeed
crudelissimam ad supplicium ab ipsis duci professos esse.
a-most-cruel-one to punishment by themselves to-be-led professed to-have
Eductam deinde extra muros summa cura celasse, donec
led-out then outside the-walls with-utmost care to-have-hidden until
hostilis ira consideret; deinde, ut satiatus miles cito ad
hostile anger subsided then when sated the-soldier quickly to

Romanos mores rediit, illos quoque ad suos redisse
Roman manners returned they also to their-own to-have-returned
et dominam sibi ipsos dedisse.
and their-mistress to-herself they-themselves to-have-given

23.3 Manu misit utrumque e vestigio illa nec indignata est ab
by-hand sent each from the-spot she and-not indignant was from
his se vitam accepisse, in quos vitae necisque potestatem
these herself life to-have-received over whom of-life and-of-death the-power
habuisset. Potuit sibi hoc vel magis gratulari; aliter enim
she-had-had she-could herself on-this even more congratulate otherwise for
servata munus notae et volgaris clementiae habuisset,
saved the-gift of-known and common clemency she-would-have-had
sic servata nobilis fabula et exemplum duarum urbium fuit.
thus saved a-famous story and example of-two cities she-was

23.4 In tanta confusione captae civitatis cum sibi quisque
in so-great confusion of-the-captured city when for-himself each
consuleret, omnes ab illa praeter transfugas fugerunt; at
was-providing all from her except the-deserters fled but
hi, ut ostenderent, quo animo facta esset prior illa
these that they-might-show with-what mind made had-been former that
transitio, a victoribus ad captivam transfugerunt personam
desertion from the-victors to the-captive deserted the-role
parricidarum ferentes; quod in illo beneficio maximum
of-parricides bearing what in that benefit greatest
fuit, tanti iudicaverunt, ne domina occideretur, videri
was at-so-much they-valued that-not their-mistress be-killed to-seem
dominam occidisse. Non est, mihi crede, non dico servilis sed
their-mistress to-have-killed not it-is me believe not I-say of-a-servile but
vilis animi egregium factum fama sceleris emisse.
of-a-vile mind a-noble deed by-the-reputation of-crime to-have-bought

Vettius, praetor Marsorum, ducebatur ad Romanum 23.5
Vettius praetor of-the-Marsi was-being-led to the-Roman
imperatorem; servus eius gladium militi illi ipsi, a
general slave his the-sword from-the-soldier that very by
quo trahebatur, eduxit et primum dominum occidit,
whom he-was-being-dragged drew and first his-master killed
deinde: "Tempus est" inquit "me et mihi consulere! iam
then time it-is he-said me also for-myself to-provide now
dominum manu misi", atque ita traiecit se uno ictu.
my-master by-hand I-have-sent and so pierced himself at-one blow
Da mihi quemquam, qui magnificentius dominum servaverit.
give me anyone who more-magnificently his-master has-saved
Corfinium Caesar obsidebat, tenebatur inclutus Domitius; 24.1
Corfinium Caesar was-besieging was-being-held the-famous Domitius
imperavit medico eidemque servo suo, ut sibi venenum
he-ordered his-doctor and-likewise slave his-own that to-him poison
daret. Cum tergiversantem videret: "Quid cunctaris"
he-should-give when hesitating he-saw-him why do-you-delay
inquit, "tamquam in tua potestate totum istud sit? mortem
he-said as-if in your power whole that were death
rogo armatus." Tum ille promisit et medicamentum innoxium
I-ask armed then he promised and a-drug harmless
bibendum illi dedit; quo cum sopitus esset, accessit
to-be-drunk to-him gave by-which when put-to-sleep he-had-been he-went
ad filium eius et: "Iube" inquit "me adservari, dum
to son his and order he-said me to-be-kept-in-custody while
ex eventu intellegas, an venenum patri tuo dederim."
from the-outcome you-learn whether poison to-father your I-have-given
Vixit Domitius et servatus a Caesare est; prior tamen
lived Domitius and saved by Caesar was earlier yet
illum servus servaverat.
him his-slave had-saved

25.1 Bello civili proscriptum dominum servus abscondit et, cum
in-the-war civil his-proscribed master a-slave hid and when
anulos eius sibi aptasset ac vestem induisset, speculatoribus
the-rings his on-himself he-had-fitted and clothing had-put-on the-scouts
occurrit nihilque se deprecari, quo minus imperata
he-met and-nothing himself to-beg-off whereby the-less orders
peragerent, dixit et deinde cervicem porrexit. Quanti
they-might-carry-out he-said and then his-neck stretched-out of-how-great
viri est pro domino eo tempore mori velle, quo rara
a-man it-is for a-master at-that time to-die to-wish in-which rare
erat fides dominum mori nolle! in publica crudelitate mitem
was loyalty a-master to-die not-to-wish in public cruelty gentle
inveniri, in publica perfidia fidelem! cum praemia proditionis
to-be-found in public treachery faithful when rewards of-betrayal
ingentia ostendantur, praemium fidei mortem concupiscere!
huge are-displayed as-a-reward of-faith death to-desire

26.1 Nostri saeculi exempla non praeteribo. Sub Tib. Caesare
of-our age examples not I-shall-pass-over under Tiberius Caesar
fuit accusandi frequens et paene publica rabies, quae
there-was of-accusing a-frequent and almost public madness which
omni civili bello gravius togatam civitatem confecit;
than-every civil war more-heavily the-togaed state wore-out
excipiebatur ebriorum sermo, simplicitas iocantium; nihil
there-was-caught-up of-drunkards the-talk the-candor of-jesters nothing
erat tutum; omnis saeviendi placebat occasio, nec iam
was safe every of-raging pleased occasion nor any-longer
reorum expectabantur eventus, cum esset unus. Cenabat
of-defendants were-awaited the-outcomes since there-was only-one was-dining
Paulus praetorius in convivio quodam imaginem Tib.
Paulus an-ex-praetor at a-banquet certain a-likeness of-Tiberius
Caesaris habens ectypa et eminente gemma.
Caesar having in-relief and on-a-projecting gem

Rem ineptissimam fecero, si nunc verba quaesiero, 26.2
a-thing most-absurd I-shall-do if now words I-seek
quemadmodum dicam illum matellam sumpsisse; quod
how I-may-say him a-chamber-pot to-have-taken which
factum simul et Maro ex notis illius temporis vestigatoribus
deed at-once both Maro of the-notorious of-that time informers
notavit et servus eius, quoi nectebantur insidiae, ei
noticed and the-slave his against-whom were-being-woven the-snares from-him
ebrio anulum extraxit. Et cum Maro convivas testaretur
drunk the-ring drew-off and when Maro the-guests was-calling-to-witness
admotam esse imaginem obscenis et iam subscriptionem
brought-near to-have-been the-likeness to-obscene-parts and already the-indictment
conponeret, ostendit in manu sua servus anulum. Si quis
was-drawing-up showed in hand his-own the-slave the-ring if anyone
hunc servum vocat, et illum convivam vocabit.
this-man a-slave calls also that-one a-fellow-guest he-will-call
Sub divo Augusto nondum hominibus verba sua 27.1
under the-deified Augustus not-yet to-men words their-own
periculosa erant, iam molesta. Rufus, vir ordinis senatorii,
dangerous were already troublesome Rufus a-man of-the-order senatorial
inter cenam optaverat, ne Caesar salvus rediret ex ea
at dinner had-wished that-not Caesar safe return from that
peregrinatione, quam parabat; et adiecerat idem omnes
journey which he-was-preparing and he-had-added the-same all
et tauros et vitulos optare. Fuerunt, qui illa diligenter
both bulls and calves to-wish there-were who those-things carefully
audirent. Ut primum diluxit, servus, qui cenanti ad pedes
heard as first it-dawned the-slave who at-the-diner's at feet
steterat, narrat, quae inter cenam ebrius dixisset, et hortatur,
had-stood tells what at dinner drunk he-had-said and urges
ut Caesarem occupet atque ipse se deferat.
that Caesar he-forestall and he-himself himself accuse

27.2 Usus consilio descendenti Caesari occurrit et, cum malam
having-used the-advice to-the-descending Caesar he-ran-to and when a-bad
mentem habuisse se pridie iurasset, id ut in se
mind to-have-had himself the-day-before he-had-sworn that that on himself
et in filios suos recideret, optavit et Caesarem, ut
and on sons his it-might-fall-back he-prayed and Caesar that
ignosceret sibi rediretque in gratiam secum, rogavit.
he-would-pardon him and-return into favor with-him asked

27.3 Cum dixisset se Caesar facere: "Nemo" inquit "credet te
when had-said himself Caesar to-do-so no-one he-said will-believe you
mecum in gratiam redisse, nisi aliquid mihi donaveris",
with-me into favor to-have-returned unless something to-me you-shall-have-given
petitque non fastidiendam etiam a propitio summam
and-he-asked not to-be-despised even by a-well-disposed-one a-sum
et inpetravit. Caesar ait: "Mea causa dabo operam, ne
and obtained-it Caesar says for-my sake I-shall-give effort that-not
umquam tibi irascar."
ever with-you I-be-angry

27.4 Honeste fecit Caesar, quod ignovit, quod liberalitatem
honorably did Caesar that he-pardoned that liberality
clementiae adiecit; quicumque hoc audierit exemplum,
to-clemency he-added whoever this shall-have-heard example
necesse est Caesarem laudet, sed cum servum ante
necessary it-is Caesar he-praise but when the-slave before
laudaverit. Non expectas, ut tibi narrem manu missum,
he-shall-have-praised not you-expect that to-you I-tell by-hand freed
qui hoc fecerat; nec tamen gratis: pecuniam pro libertate
who this had-done nor yet free money for freedom
eius Caesar numeraverat.
his Caesar had-paid-out

Post tot exempla num dubium est, quin beneficium 28.1
after so-many examples can-it-be-that doubtful it-is that a-benefit
aliquando a servo dominus accipiat? Quare potius persona
sometimes from a-slave a-master receives why rather the-person
rem minuat, quam personam res ipsa cohonestet? Eadem
the-thing should-lessen than the-person the-thing itself should-honor the-same
omnibus principia eademque origo; nemo altero nobilior,
for-all beginnings and-the-same origin no-one than-another nobler
nisi cui rectius ingenium et artibus bonis aptius.
except one-for-whom more-upright the-nature and for-arts good more-fit
Qui imagines in atrio exponunt et nomina familiae 28.2
those-who likenesses in the-hall display and the-names of-family
suae longo ordine ac multis stemmatum inligata flexuris
their in-a-long line and in-many of-pedigrees entwined windings
in parte prima aedium conlocant, non noti magis quam
in the-part first of-the-house place not known more than
nobiles sunt? Unus omnium parens mundus est, sive per
noble are-they one of-all parent the-world is whether through
splendidos sive per sordidos gradus ad hunc prima cuiusque
splendid or through mean steps to it the-first of-each
origo perducitur. Non est, quod te isti decipiant, qui,
origin is-traced not there-is reason-why you those should-deceive who
cum maiores suos recensent, ubicumque nomen inlustre
when ancestors their they-review wherever a-name illustrious
defecit, illo deum infulciunt.
has-failed there a-god they-stuff-in
Neminem despexeris, etiam si circa illum obsoleta sunt 28.3
no-one despise even if around him faded are
nomina et parum indulgente adiuta fortuna. Sive libertini
the-names and by-too-little indulgent helped fortune whether freedmen
ante vos habentur sive servi sive exterarum gentium homines,
before you are-counted or slaves or of-foreign nations men

erigite audacter animos et, quidquid in medio sordidi iacet,
raise boldly your-spirits and whatever in between of-meanness lies
transilite; expectat vos in summo magna nobilitas.
leap-over awaits you at the-top a-great nobility

28.4 Quid superbia in tantam vanitatem adtollimur, ut beneficia a
why by-pride into such vanity are-we-raised that benefits from
servis indignemur accipere et sortem eorum spectemus obliti
slaves we-disdain to-receive and the-lot their we-regard forgetful
meritorum? Servum tu quemquam vocas, libidinis et gulae
of-services a-slave you anyone call of-lust and of-gluttony
servus et adulterae, immo adulterarum commune mancipium?
slave and of-an-adulteress nay of-adulteresses the-common property

28.5 Servum vocas quemquam tu? Quo tandem ab istis gerulis
a-slave do-you-call anyone you whither pray by those porters
raperis cubile istud tuum circumferentibus? quo te
are-you-hurried couch that your carrying-around whither you
penulati in militum quidem non volgarem cultum subornati,
the-cloaked-men in of-soldiers indeed not common dress decked-out
quo, inquam, te isti efferunt? ad ostium alicuius ostiarii,
whither I-say you those-men carry-out to the-door of-some doorkeeper
ad hortos alicuius ne ordinarium quidem habentis officium;
to the-gardens of-some-man not a-regular even holding office
et deinde negas tibi a servo tuo beneficium dari
and then you-deny to-you by slave your a-benefit to-be-given
posse, cui osculum alieni servi beneficium est?
to-be-able to-whom a-kiss of-another's slave a-benefit is

28.6 Quae est tanta animi discordia? eodem tempore servos
what is so-great of-mind discord at-the-same time slaves
despicis et colis, imperiosus intra limen atque inpotens,
you-despise and court imperious within the-threshold and unbridled
humilis foris et tam contemptus quam contemnens;
humble out-of-doors and as despised as despising

neque enim ulli magis abiciunt animos, quam qui inprobe
nor for any more throw-down their-spirits than those-who shamelessly
tollunt, nullique ad calcandos alios paratiores, quam qui
raise-them and-none for trampling others readier than those-who
contumelias facere accipiendo didicerunt.
insults to-give by-receiving have-learned

V · CAN A SON OUTDO HIS FATHER?

Can children give their parents more than they received? The objector says that whatever a son gives he owes to his father, who gave him the power to give; Seneca answers that many things far surpass their beginnings, as rivers their springs and trees their roots. Mere life, given to one who cannot know it and shared with flies and worms, is the least of benefits; a son who saves his father, makes him famous, or teaches him wisdom gives more. Fathers are remembered for their sons, Ariston and Gryllus for Plato and Xenophon, and the young Scipio, who as a boy saved his father in battle, outdid him.

Dicenda haec fuerunt ad contundendam insolentiam 29.1
to-be-said these-things were for crushing the-insolence
hominum ex fortuna pendentium vindicandumque ius
of-men on fortune hanging and-for-claiming the-right
beneficii dandi servis, ut filiis quoque vindicaretur.
of-a-benefit of-giving for-slaves that for-sons also it-might-be-claimed
Quaeritur enim, an aliquando liberi maiora beneficia dare
it-is-asked for whether ever children greater benefits to-give
parentibus suis possint, quam acceperint.
to-parents their can than they-have-received
Illud conceditur multos filios maiores potentioresque extitisse 29.2
that is-granted many sons greater and-more-powerful to-have-become
quam parentes suos; aeque et illud meliores fuisse. Quod
than parents their equally also that better to-have-been which

si constat, potest fieri, ut meliora tribuerint, cum et
if it-is-agreed it-can happen that better-things they-have-bestowed since both
fortuna illis maior esset et melior voluntas.
fortune to-them greater was and better will

29.3 "Quidquid" inquit "est, quod det patri filius, utique
whatever he-says there-is which may-give to-father a-son in-any-case
minus est, quia hanc ipsam dandi facultatem patri
less it-is because this very of-giving power to-his-father
debet. Ita numquam beneficio vincitur, cuius beneficium
he-owes so never in-benefit is-surpassed he-whose benefit
est ipsum, quod vincitur." Primum quaedam initium ab
is the-very-thing which is-surpassed first some-things a-beginning from
aliis trahunt et tamen initiis suis maiora sunt; nec
others draw and yet than-beginnings their greater are nor
ideo aliquid non est maius eo, quo coepit, quia
therefore anything not is greater than-that from-which it-began because
non potuisset in tantum procedere, nisi coepisset.
not it-could-have to such-length proceed unless it-had-begun

29.4 Nulla non res principia sua magno gradu transit. Semina
no not thing beginnings its-own by-a-great step passes the-seeds
omnium rerum causae sunt et tamen minimae partes sunt
of-all things the-causes are and yet the-smallest parts are
eorum, quae gignunt. Adspice Rhenum, adspice Euphraten,
of-those-things which they-beget look-at the-Rhine look-at the-Euphrates
omnes denique inclutos amnes: quid sunt, si illos illic,
all in-short famous rivers what are-they if them there
unde effluunt, aestimes? quidquid est, quo timentur,
whence they-flow-out you-value whatever there-is by-which they-are-feared
quo nominantur, in processu paraverunt.
by-which they-are-named in their-course they-have-acquired

Adspice trabes, sive proceritatem aestimes, altissimas, 29.5
look-at the-trees whether the-height you-value very-tall
sive crassitudinem spatiumque ramorum, latissime fusas:
or the-thickness and-spread of-branches very-widely spread
quantulum est his conparatum illud, quod radix tenui
how-little is with-these compared that which the-root with-slender
fibra conplectitur? Tolle radicem: nemora non surgent,
fiber embraces take-away the-root groves not will-rise
nec tanti montes vestientur. Innituntur fundamentis suis
nor so-great mountains will-be-clothed rest on-foundations their-own
templa excelsa urbis; tamen, quae in firmamentum
the-temples lofty of-the-city yet the-things-which for the-support
totius operis iacta sunt, latent.
of-the-whole work laid have-been lie-hidden
Idem in ceteris evenit: principia sua semper sequens 29.6
the-same in other-things happens beginnings its-own always the-following
magnitudo obruet. Non potuissem quicquam consequi, nisi
greatness will-overwhelm not I-could-have anything attained unless
parentum beneficium antecessisset; sed non ideo, quidquid
of-parents the-benefit had-gone-before but not therefore whatever
consecutus sum, minus est eo, sine quo consecutus non
attained I-have less is than-that without which attained not
essem.
I-would-have
Nisi me nutrix aluisset infantem, nihil eorum, quae 29.7
unless me a-nurse had-nourished as-an-infant nothing of-those-things which
consilio ac manu gero, facere potuissem nec in hanc
by-counsel and by-hand I-carry-out to-do I-could-have nor into this
emergere nominis claritatem, quam civili ac militari industria
to-emerge of-name renown which by-civil and military industry
merui; numquid tamen ideo maximis operibus praeferes
I-have-earned can-it-be-that yet therefore to-the-greatest works you-will-prefer

nutricis officium? Atqui quid interest, cum aeque sine
of-the-nurse the-service and-yet what does-it-matter since equally without
patris beneficio quam sine nutricis non potuerim ad
of-a-father benefit as without of-a-nurse not I-could to
ulteriora procedere?
further-things proceed

29.8 Quod si initio meo, quidquid iam possum, debeo, cogita non
but if to-beginning my whatever now I-can I-owe consider not
esse initium mei patrem, ne avum quidem; semper enim
to-be the-beginning of-me my-father not grandfather even always for
erit ulterius aliquid, ex quo originis proximae origo
there-will-be further something from which of-the-origin nearest the-origin
descendat. Atqui nemo dicet me plus debere ignotis et ultra
descends and-yet no-one will-say me more to-owe to-unknown and beyond
memoriam positis maioribus quam patri; plus autem debeo,
memory placed ancestors than to-my-father more however I-owe
si hoc ipsum, quod genuit me pater meus, maioribus debet.
if this very that begot me father my to-ancestors he-owes

30.1 "Quidquid praestiti patri, etiam si magnum est, infra
whatever I-have-furnished to-my-father even if great it-is below
aestimationem paterni muneris est, quia non esset,
the-value of-the-paternal gift is because not it-would-be
si non genuisset." Isto modo etiam, si quis patrem
if not he-had-begotten-me in-that way even if anyone father
meum aegrum ac moriturum sanaverit, nihil praestare
my sick and about-to-die shall-have-healed nothing to-furnish
ei potero, quod non beneficio eius minus sit; non
to-him I-shall-be-able which not than-benefit his less be not
enim genuisset me pater, nisi sanatus esset. Sed
for would-have-begotten me my-father unless healed he-had-been but

vide, ne illud verius sit aestimari, an id, quod potui, et
see lest that truer be to-be-weighed whether that which I-could and
id, quod feci, meum sit, mearum virium, meae voluntatis.
that which I-did mine be of-my strength of-my will
Illud, quod natus sum, per se intuere, quale sit: 30.2
that that born I-was in itself look-at what-kind it-be
animadvertis exiguum et incertum et boni malique
you-notice a-slight and uncertain and of-good and-of-evil
communem materiam, sine dubio primum ad omnia gradum,
common material without doubt the-first to all-things step
sed non ideo maiorem omnibus, quia primus est.
but not therefore greater than-all because first it-is
Servavi patrem meum et ad summam provexi dignitatem 30.3
I-saved father my and to the-highest advanced rank
et principem urbis suae feci nec tantum rebus a me
and the-first of-city his-own made nor only by-things by me
gestis nobilitavi, sed ipsi quoque gerendarum ingentem ac
done ennobled-him but to-him also of-things-to-be-done huge and
facilem nec tutam minus quam gloriosam dedi materiam;
easy and-not safe less than glorious I-gave material
honores, opes, quidquid humanos ad se animos rapit,
honors wealth whatever human to itself minds snatches
congessi, et cum supra omnes starem, infra illum steti.
I-heaped-up and when above all I-stood below him I-stood
Dic nunc: “Hoc ipsum, quod ista potuisti, patris 30.4
say now this very that those-things you-could of-your-father
munus est”; respondebo tibi: “Est prorsus, si ad ista
the-gift is I-shall-answer you it-is entirely if for those-things
facienda nasci satis est; sed si ad bene vivendum minima
to-be-done to-be-born enough is but if for well living the-least
portio est vivere et id tribuisti, quod cum feris
portion is to-live and that you-have-bestowed which with wild-beasts

mihi et animalibus quibusdam minimis, quibusdam etiam
to-me and animals some very-small some even
foedissimis commune est, noli tibi adserere, quod non
most-foul common is do-not to-yourself claim what not
ex tuis beneficiis, etiam si non sine tuis, oritur."
from your benefits even if not without yours arises

31.1 Puta me vitam pro vita reddidisse: sic quoque munus tuum
suppose me life for life to-have-returned so also gift your
vici, cum ego dederim sentienti, cum sentiens me dare,
I-have-surpassed since I gave to-one-aware since aware myself to-give
cum vitam tibi non voluptatis meae causa aut certe per
since life to-you not of-pleasure my for-the-sake or at-least through
voluptatem dederim, cum tanto maius sit retinere spiritum
pleasure I-gave since by-so-much greater it-is to-retain breath
quam accipere, quanto levius mori ante mortis metum.
than to-receive-it by-as-much-as lighter to-die before of-death the-fear

31.2 Ego vitam dedi statim illa usuro, tu nescituro,
I life gave at-once it to-one-going-to-use you to-one-not-going-to-know
an viveret; ego vitam dedi mortem timenti, tu vitam
whether he-lived I life gave death to-one-fearing you life
dedisti, ut mori possem; ego tibi vitam dedi consummatam,
gave that to-die I-might-be-able I to-you life gave completed
perfectam, tu me expertem rationis genuisti, onus alienum.
perfect you me devoid of-reason begot a-burden to-others

31.3 Vis scire, quam non sit magnum beneficium vitam sic
do-you-wish to-know how not be great a-benefit life so
dare? exposuisses; nempe iniuria erat genuisse. Quo
to-give you-could-have-exposed-me surely a-wrong it-was to-have-begotten from-which
quid colligo? minimum esse beneficium patris matrisque
what do-I-gather the-least to-be the-benefit of-father and-of-mother

concubitum, nisi accesserunt alia, quae prosequerentur
the-union unless there-have-been-added other-things which might-follow-up
hoc initium muneris et aliis officiis ratum facerent.
this beginning of-the-gift and by-other services valid might-make
Non est bonum vivere, sed bene vivere. At bene vivo. Sed 31.4
not is a-good to-live but well to-live but well I-live but
potui et male; ita hoc tantum est tuum, quod vivo. Si
I-could also badly so this only is yours that I-live if
vitam inputas mihi per se, nudam, egentem consilii, et
life you-charge to-me by itself naked lacking counsel and
id ut magnum bonum iactas, cogita te mihi inputare
it as a-great good you-boast consider yourself to-me to-charge
muscarum ac vermium bonum.
of-flies and of-worms the-good
Deinde, ut nihil aliud dicam, quam bonis artibus me 31.5
then that nothing else I-may-say than to-good arts myself
studuisse et cursum ad rectum iter vitae derexisse,
to-have-devoted and my-course to the-right road of-life to-have-directed
in ipso beneficio tuo maius, quam quod dederas,
in the-very benefit your more than what you-had-given
recepisti; tu enim me mihi rudem, inperitum dedisti,
you-have-received-back you for me to-me rough unskilled gave
ego tibi filium, qualem genuisse gauderes.
I to-you a-son such-as to-have-begotten you-would-rejoice
Aluit me pater. Si idem praesto, plus reddo, quia non 32.1
nourished me my-father if the-same I-furnish more I-return because not
tantum ali se, sed a filio ali gaudet et
only to-be-nourished himself but by a-son to-be-nourished he-rejoices and
maiorem ex animo meo quam ex ipsa re percipit
greater from mind my than from the-very thing he-gathers
voluptatem, illius alimenta ad corpus tantum meum pervenerunt.
pleasure his nourishment to body only my came

32.2 Quid? si quis in tantum processit, ut aut eloquentia
what if anyone to such-a-point has-advanced that either by-eloquence
per gentes notesceret aut iustitia aut bellicis rebus
among the-nations he-became-known or by-justice or by-warlike deeds
et patri quoque ingentem circumfunderet famam
and around-his-father also huge poured fame
tenebrasque natalium suorum clara luce discuteret, non
and-the-darkness of-birth his with-clear light dispelled not
inaestimabile in parentes suos beneficium contulit?
an-inestimable on parents his benefit has-be-conferred

32.3 An quisquam Aristonem et Gryllum nisi propter
or would-anyone Ariston and Gryllus except because-of
Xenophontem ac Platonem filios nosset? Sophroniscum
Xenophon and Plato their-sons know Sophroniscus
Socrates expirare non patitur. Ceteros enumerare longum
Socrates to-die not allows the-rest to-enumerate long
est, qui durant ob nullam aliam causam, quam quod illos
it-is who endure for no other reason than that them
liberorum eximia virtus tradidit posteris.
of-their-children the-outstanding virtue has-handed-down to-posterity

32.4 Utrum maius beneficium dedit M. Agrippae pater ne
whether a-greater benefit gave of-Marcus Agrippa the-father not
post Agrippam quidem notus, an patri dedit Agrippa
after Agrippa even known or to-his-father gave Agrippa
navali corona insignis, unicum adeptus inter dona militaria
by-the-naval crown distinguished unique having-won among gifts military
decus, qui tot in urbe maxima opera excitavit, quae et
an-honor who so-many in the-city greatest works raised which both
priorem magnificentiam vincerent et nulla postea vincerentur?
former magnificence surpassed and by-none afterward were-surpassed

Utrum Octavius maius beneficium dedit filio an patri 32.5
whether Octavius a-greater benefit gave to-his-son or to-his-father
divus Augustus, quamvis illum umbra adoptivi patris
the-deified Augustus although him the-shadow of-the-adoptive father
abscondit? Quantam cepisset voluptatem, si illum post
has-hidden how-great would-he-have-taken pleasure if him after
debellata arma civilia vidisset securae paci praesidentem,
finished arms civil he-had-seen over-a-secure peace presiding
non adgnoscens bonum suum nec satis credens, quotiens
not recognizing good his-own nor enough believing as-often-as
ad se respexisset, potuisse illum virum in domo
at himself he-had-looked-back to-have-been-able that man in house
sua nasci! Quid nunc ceteros persequar, quos iam
his-own to-be-born why now the-others should-I-pursue whom already
consumpsisset oblivio, nisi illos filiorum gloria e tenebris
would-have-consumed oblivion unless them of-their-sons the-glory from darkness
eruisset et adhuc in luce retineret?
had-dug-out and still in light kept
Deinde, cum quaeramus, non quis filius patri maiora 32.6
then since we-ask not what son to-his-father greater
beneficia reddiderit, quam a patre acceperat, sed an
benefits has-returned than from his-father he-had-received but whether
aliquis possit maiora reddere, etiam si, quae rettuli,
anyone can greater return even if what I-have-related
exempla nondum satis faciunt nec beneficia parentium suorum
examples not-yet enough do nor the-benefits of-parents their
superiaciunt: capit tamen hoc natura, quod nondum ulla aetas
overtop admits yet this nature which not-yet any age
tulit. Si singula paternorum meritorum magnitudinem
has-produced if single-ones of-paternal services the-greatness
exuperare non possunt, plura in unum congesta superabunt.
to-exceed not can several into one heaped will-overcome

33.1 Servavit in proelio patrem Scipio et praetextatus in
saved in battle his-father Scipio and in-the-boy's-toga against
hostes ecum concitavit. Parum est, quod, ut perveniret
the-enemy his-horse spurred too-little is-it that that he-might-reach
ad patrem, tot pericula maximos duces cum maxime
to his-father so-many dangers the-greatest generals just then
prementia contempsit, tot obpositas difficultates, quod ad
pressing he-despised so-many opposed difficulties that to
primam pugnam exiturus tiro per veteranorum corpora
his-first battle going-out a-recruit through of-veterans the-bodies
cucurrit, quod annos suos transiluit?
he-ran that years his-own he-leapt-over

33.2 Adice, ut idem patrem reum defendat et conspirationi
add that the-same his-father accused defend and from-the-conspiracy
inimicorum potentium eripiat, ut alterum illi consulatum
of-enemies powerful rescue that a-second for-him consulship
ac tertium aliosque honores etiam consularibus concupiscendos
and a-third and-other honors even by-ex-consuls to-be-coveted
congerat, ut pauperi raptas belli iure opes tradat
heap-up that to-him-poor seized of-war by-the-right wealth he-hand-over
et, quod est militaribus viris speciosissimum, divitem illum
and what is for-military men most-splendid rich him
spoliis etiam hostilibus faciat.
with-spoils even of-the-enemy make

33.3 Si adhuc parum est, adice, ut provincias et extraordinaria
if still too-little it-is add that provinces and extraordinary
imperia continuet, adice, ut dirutis maximis urbibus Romani
commands he-extend add that demolished the-greatest cities of-the-Roman
imperii sine aemulo ad ortus occasusque venturi defensor
empire without rival to the-risings and-settings going-to-reach the-defender
et conditor maiorem nobilitatem nobili viro adiciat, dici
and founder a-greater nobility to-a-noble man he-add to-be-called

Scipionis patrem: dubium est, quin generandi volgare
of-Scipio the-father doubtful is-it that of-begetting the-common
beneficium vicerit eximia pietas et virtus ipsi urbi
benefit has-surpassed outstanding piety and virtue to-the-very city
nescio utrum maius praesidium adferens an decus?
I-know-not whether a-greater protection bringing or honor
Deinde, si hoc parum est, finge aliquem tormenta patris 33.4
then if this too-little is imagine someone the-tortures of-his-father
discussisse, finge in se transtulisse. Licet tibi,
to-have-shattered imagine onto himself to-have-transferred-them it-is-allowed to-you
in quantum velis, extendere beneficia filii, cum paternum
to as-far-as you-wish to-extend the-benefits of-a-son since the-paternal
munus et simplex sit et facile et danti voluptarium,
gift both simple is and easy and for-the-giver pleasurable
quod necesse est ille multis dederit, etiam quibus dedisse
which necessary it-is he to-many has-given even to-whom to-have-given
se nescit, in quo consortem habet, in quo spectavit
himself he-does-not-know in which a-partner he-has in which he-looked-to
legem, patriam, praemia patrum, domus ac familiae
the-law the-country the-rewards of-fathers of-the-house and of-the-family
perpetuitatem, omnia potius quam eum, quoi dabat.
the-perpetuity all-things rather than him to-whom he-was-giving
Quid? si quis sapientiam consecutus hanc patri 33.5
what if anyone wisdom having-attained it to-his-father
tradiderit, etiamnunc disputabimus, an maius aliquid
shall-have-handed-on still shall-we-dispute whether greater something
iam dederit, quam acceperat, cum vitam beatam patri
now he-has-given than he-had-received when a-life happy to-his-father
reddiderit, acceperit tantum vitam?
he-has-returned he-has-received only life

What a son achieves is no more his father's benefit than his teacher's, though neither could have begun without them. By the Stoics' own coin, a benefit can be surpassed when something better exists, and life is surpassed by saving a life already lived. This does not lessen reverence for parents but spurs it, and Seneca urges the young to the honorable contest of outdoing their fathers in benefits, after Aeneas, who carried his father through Troy, the Sicilian youths who carried theirs from Etna, Antigonus, who gave his father Cyprus, and Manlius, who forced a tribune at swordpoint to drop his charge against his father.

34.1 "Sed patris" inquit "beneficium est, quidquid facis,
but of-your-father he-says the-benefit is whatever you-do
quidquid praestare illi potes." Et praeceptoris mei,
whatever to-furnish to-him you-can and of-teacher my
quod institutis liberalibus profeci; ipsos tamen, qui
that in-studies liberal I-have-advanced the-very-men yet who
tradiderunt illa, transcendimus, utique eos, qui prima
handed-down those-things we-surpass certainly those who the-first
elementa docuerunt, et quamvis sine illis nemo quicquam
elements taught and although without them no-one anything
adsequi posset, non tamen, quantumcumque quis adsecutus
attain could not yet however-much one attained
est, infra illos est. Multum inter prima ac maxima
has below them is much between first-things and greatest
interest, nec ideo prima maximorum instar sunt,
there-is-difference nor therefore the-first-things of-the-greatest the-equal are
quia sine primis maxima esse non possunt.
because without the-first the-greatest to-be not can

35.1 Iam tempus est quaedam ex nostra, ut ita dicam, moneta
now time it-is some-things from our as so I-may-say mint
proferre. Qui id beneficium dedit, quo est aliquid
to-bring-out who that benefit has-given than-which there-is something

melius, potest vinci. Pater dedit filio vitam, est
better can be-surpassed a-father gave to-his-son life there-is
autem aliquid vita melius: ita pater vinci potest,
however something than-life better so a-father to-be-surpassed can
quia dedit beneficium, quo est aliquid melius.
because he-has-given a-benefit than-which there-is something better
Etiamnunc, qui dedit alicui vitam, si et semel et iterum 35.2
further who has-given to-someone life if both once and again
liberatus est mortis periculo, maius accepit beneficium
freed he-has-been of-death from-danger a-greater has-received benefit
quam dedit; pater autem vitam dedit: potest ergo, si
than he-gave a-father however life gave he-can therefore if
saepius periculo mortis liberatus a filio fuerit, maius
more-often from-danger of-death freed by his-son he-shall-have-been a-greater
beneficium accipere quam dedit.
benefit receive than he-gave
Qui beneficium accipit, maius accipit, quo magis eo indiget; 35.3
who a-benefit receives a-greater receives the more of-it he-needs
magis autem indiget vita, qui vivit, quam qui natus non
more however needs life who lives than who born not
est, ut qui ne indigere quidem omnino possit: maius
is as one-who not to-need even at-all can a-greater
ergo beneficium accipit pater, si vitam a filio accipit,
therefore benefit receives the-father if life from his-son he-receives
quam filius a patre, quod natus est.
than the-son from the-father that born he-is
"Patris beneficia vinci a filii beneficiis non possunt. 35.4
of-a-father the-benefits to-be-surpassed by of-a-son benefits not can
Quare? Quia vitam accepit a patre, quam nisi accepisset,
why because life he-received from his-father which unless he-had-received
nulla dare beneficia potuisset." Hoc commune est patri cum
no to-give benefits he-could-have this common is to-the-father with

omnibus, qui vitam alicui dederunt; non potuissent enim
all who life to-someone have-given not they-could-have for
referre gratiam, nisi vitam accepissent. Ergo nec medico
to-return gratitude unless life they-had-received therefore neither to-a-doctor
gratia in maius referri potest (solet enim et medicus
gratitude to a-greater-degree to-be-returned can is-wont for also a-doctor
vitam dare), nec nautae, si naufragum sustulit. Atqui et
life to-give nor to-a-sailor if a-shipwrecked-man he-has-picked-up and-yet both
horum et aliorum, qui aliquo modo nobis vitam dederunt,
of-these and of-others who in-some way to-us life have-given
beneficia vinci possunt: ergo et patrum possunt.
the-benefits to-be-surpassed can therefore also of-fathers they-can

35.5 Si quis mihi beneficium dedit, quod multorum beneficiis
if anyone to-me a-benefit has-given which of-many by-benefits
adiuvandum esset, ego autem illi beneficium dedi id, quod
to-be-helped was I however to-him a-benefit gave that which
nullius egeret adiutorio, maius dedi quam accepi; pater
of-no-one's needed help a-greater I-gave than I-received a-father
filio vitam dedit perituram, nisi multa accessissent, quae
to-his-son life gave going-to-perish unless many-things had-been-added which
illam tuerentur; filius patri si dedit vitam, dedit eam,
it might-protect a-son to-his-father if he-has-given life has-given one
quae nullius desideraret auxilium in hoc, ut permaneret:
which of-no-one's needed help for this that it-might-last
ergo maius beneficium accepit a filio pater, qui vitam
therefore a-greater benefit received from his-son the-father who life
accepit, quam ipse illi dedit.
received than he-himself to-him gave

36.1 Haec non destruunt parentium venerationem nec deteriores
these-things not destroy of-parents the-reverence nor worse
illis liberos faciunt, immo etiam meliores; natura enim
to-them children make nay even better by-nature for

gloriosa virtus est et anteire priores cupit. Alacrior erit
glorious virtue is and to-go-before those-ahead desires more-eager will-be
pietas, si ad reddenda beneficia cum vincendi spe venerit.
devotion if to returning benefits with of-surpassing hope it-shall-have-come
Ipsis patribus id volentibus laetisque contigerit, quoniam
to-the-very fathers it wishing and-glad will-befall since
pleraque sunt, in quibus nostro bono vincimur.
very-many-things there-are in which to-our-own good we-are-surpassed
Unde certamen tam optabile? unde tantam felicitatem 36.2
whence a-contest so desirable whence so-great happiness
parentibus, ut fateantur ipsos liberorum beneficiis inpares?
for-parents that they-confess themselves to-children's benefits unequal
Nisi hoc ita iudicamus, excusationem damus liberis et illos
unless this so we-judge an-excuse we-give to-children and them
segniores ad referendam gratiam facimus, quibus stimulos
slower for returning gratitude we-make to-whom goads
adicere debemus et dicere: "Hoc agite, optimi iuvenes!
to-add we-ought and to-say this do best youths
Proposita est inter parentes ac liberos honesta contentio,
set-forth is between parents and children an-honorable contest
dederint maiora an receperint.
whether-they-have-given greater-things or they-have-received
Non ideo vicerunt, quia occupaverunt; sumite modo 36.3
not therefore they-have-won because they-were-first take only
animum, qualem decet, et deficere nolite: vincetis
spirit such-as befits and to-fail do-not-wish you-will-win
optantes. Nec desunt tam pulchro certamini duces, qui
them-wishing-it nor are-lacking to-so beautiful a-contest leaders who
ad similia vos cohortentur ac per vestigia sua ire ad
to like-things you may-urge and through footsteps their-own to-go to
victoriam saepe iam partam ex parentibus iubeant.
victory often already won over parents may-bid

37.1 Vicit Aeneas patrem, ipse eius in infantia leve tutumque
surpassed Aeneas his-father himself of-him in infancy a-light and-safe
gestamen, gravem senio per media hostium agmina et
burden heavy with-age through the-midst-of of-enemies the-ranks and
per cadentis circa se urbis ruinas ferens, cum conplexus
through falling around him of-the-city the-ruins carrying when embracing
sacra ac penates deos religiosus senex non simplici
the-sacred-things and household gods the-devout old-man with-no single
vadentem sarcina premeret; tulit illum per ignes et
the-one-going burden pressed he-carried him through fires and
(quid non pietas potest?) pertulit colendumque inter
what not devotion can carried-through and-to-be-worshiped among
conditores Romani imperii posuit.
the-founders of-the-Roman empire placed

37.2 Vicere Siculi iuvenes: cum Aetna maiore vi peragitata
surpassed the-Sicilian youths when Etna with-greater force stirred-up
in urbes, in agros, in magnam insulae partem effudisset
on cities on fields on a-great of-the-island part had-poured-out
incendium, vexerunt parentes suos; discessisse creditum est ignes
fire they-carried parents their to-have-parted believed it-is the-fires
et utrimque flamma recedente limitem adapertum, per quem
and on-both-sides the-flame receding a-path opened through which
transcurrerent iuvenes dignissimi, qui magna tuto auderent.
might-run youths most-worthy who great-things safely dared

37.3 Vicit Antigonus, qui, cum ingenti proelio superasset hostem,
surpassed Antigonus who when in-a-huge battle he-had-overcome the-enemy
praemium belli ad patrem transtulit et imperium illi Cypri
the-prize of-war to his-father transferred and the-rule to-him of-Cyprus
tradidit; hoc est regnum nolle regnare, cum possis.
handed-over this is kingship to-be-unwilling to-reign when you-could

Vicit patrem imperiosum quidem Manlius, qui, cum ante ad 37.4
surpassed his-father imperious indeed Manlius who when before for
tempus relegatus esset a patre ob adulescentiam
a-time banished he-had-been by his-father on-account-of youth
brutam et hebetem, ad tribunum plebis, qui patri suo
dull and stupid to the-tribune of-the-plebs who to-father his
diem dixerat, venit petitoque tempore, quod ille dederat
a-day had-named came and-having-asked a-time which he had-given
sperans fore proditorem parentis invisi, (et bene
hoping to-be-going-to-be a-betrayer of-a-parent hated and well
meruisse se de iuvene credebat, cuius exilium pro
to-have-deserved himself of the-youth he-believed whose banishment as
gravissimo crimine inter alia Manlio obiciebat) nanctus
a-most-serious crime among other-things to-Manlius he-was-charging having-got
adulescens secretum stringit occultatum sinu ferrum et:
the-young-man privacy draws hidden in-his-bosom a-blade and
"Nisi iuras" inquit "te diem patri remissurum, hoc
unless you-swear he-said yourself the-day for-my-father going-to-drop with-this
te gladio transfodiam. In tua potestate est, utro modo
you sword I-shall-run-through in your power it-is in-which-of-two ways
pater meus accusatorem non habeat." Iuravit tribunus nec
father my an-accuser not have swore the-tribune and-not
fefellit et causam actionis omissae contioni reddidit. Nulli
deceived and the-cause of-the-action dropped to-the-assembly rendered to-no
alii licuit inpune tribunum in ordinem redigere.
other was-it-allowed with-impunity a-tribune into rank to-reduce
Alia ex aliis exempla sunt eorum, qui parentes suos periculis 38.1
other from others examples there-are of-those who parents their from-dangers
eripuerint, qui ex infimo ad summum protulerint et e
have-snatched who from the-lowest to the-highest have-raised-them and from
plebe acervoque ignobili numquam tacendos saeculis dederint.
the-plebs and-heap ignoble never to-be-silenced to-the-ages have-given

38.2 Nulla vi verborum, nulla ingenii facultate exprimi potest,
by-no force of-words by-no of-talent power to-be-expressed can
quantum opus sit, quam laudabile quamque numquam
how-great a-work it-be how praiseworthy and-how never
memoria hominum exiturum, posse hoc dicere:
from-the-memory of-men going-to-depart to-be-able this to-say
"Parentibus meis parui, cessi imperio eorum, sive aecum
parents my I-obeyed I-yielded to-command their whether fair
sive inicum ac durum fuit, obsequentem submissumque me
or unfair and harsh it-was compliant and-submissive myself
praebui; ad hoc unum contumax fui, ne beneficiis vincerer."
I-showed in this one-thing stubborn I-was that-not in-benefits I-be-surpassed
38.3 Certate, obsecro vos, et fessi quoque restituite aciem. Felices,
contend I-beg you and tired even restore the-line happy
qui vincent, felices, qui vincentur! Quid eo adulescente
who will-win happy who will-be-beaten what than-that young-man
praeclarius, qui sibi ipsi dicere poterit (neque enim est
more-glorious who to-himself very to-say will-be-able nor for is-it
fas alteri dicere): "Patrem meum beneficiis vici"? Quid
right to-another to-say father my in-benefits I-have-surpassed what
eo fortunatius sene, qui omnibus ubique praedicabit
than-that more-fortunate old-man who to-all everywhere will-proclaim
a filio se suo beneficiis victum? Quid autem est felicius
by son himself his-own in-benefits beaten what however is happier
quam ibi cedere?"
than there to-yield

BOOK IV

I · SOUGHT FOR ITS OWN SAKE

The question now is whether giving a benefit and returning thanks are to be sought for themselves. Against the Epicureans, for whom virtue serves pleasure, Seneca holds that the honorable is its own reward. If we gave for profit we would give only to the rich, and the gods, who need nothing, would give nothing; yet the land, the rivers, the metals, and our very breath and skills are the gifts of God, and to call the giver nature, fate, or fortune is only to give him another name, as a man is the same whether called Lucius, Annaeus, or Seneca.

Ex omnibus, quae tractavimus, Aebuti Liberalis, potest videri 1.1
of all-things which we-have-treated Aebutius Liberalis can seem
nihil tam necessarium aut magis, ut ait Sallustius, cum cura
nothing so necessary or more as says Sallust with care
dicendum, quam quod in manibus est: an beneficium dare
to-be-spoken than what in hand is whether a-benefit to-give
et in vicem gratiam referre per se res expetendae sint.
and in turn gratitude to-return for themselves things to-be-sought are
Inveniuntur, qui honesta in mercedem colant quibusque 1.2
there-are-found who honorable-things for pay cultivate and-to-whom
non placeat virtus gratuita; quae nihil habet in se
not pleases virtue free which nothing has in itself
magnificum, si quicquam venale. Quid enim est turpius,
magnificent if anything for-sale what for is more-shameful
quam aliquem conputare, quanti vir bonus sit, cum
than someone to-reckon at-how-much a-man good be since
virtus nec lucro invitet nec absterreat damno adeoque
virtue neither by-gain invites nor deters by-loss and-so-far
neminem spe ac pollicitatione corrumpat, ut contra
no-one by-hope and by-promise corrupts that on-the-contrary

inpendere in se iubeat et saepius in ultro tributis
to-spend on itself it-bids and more-often in voluntary contributions
sit? Calcatis ad illam utilitatibus eundum est; quocumque
is trampled for it advantages to-be-gone is wherever
vocavit, quocumque misit, sine respectu rei familiaris,
it-has-called wherever it-has-sent without regard for-property household
interdum etiam sine ulla sanguinis sui parsimonia
at-times even without any of-blood one's-own sparing
vadendum nec umquam inperium eius detractandum.
to-be-advanced nor ever command its to-be-refused

1.3 "Quid consequar" inquit, "si hoc fortiter, si hoc grate
what shall-I-gain he-says if this bravely if this gratefully
fecero?" Quod feceris; nihil tibi extra promittitur. Si
I-shall-have-done what you-shall-have-done nothing to-you beyond is-promised if
quid commodi forte obvenerit, inter accessiones numerabis.
any of-advantage by-chance shall-have-come among additions you-will-count-it
Rerum honestarum pretium in ipsis est. Si honestum per se
of-things honorable the-price in themselves is if the-honorable for itself
expetendum est, beneficium autem honestum est, non potest
to-be-sought is a-benefit however honorable is not can
alia eius condicio esse, cum eadem natura sit. Per se autem
other its condition be since the-same nature it-is for itself however
expetendum esse honestum saepe et abunde probatum est.
to-be-sought to-be the-honorable often and abundantly proved has-been

2.1 In hac parte nobis pugna est cum Epicureis, delicata et
on this side for-us a-fight there-is with the-Epicureans a-pampered and
umbratica turba in convivio suo philosophantium, apud
sheltered crowd at banquet their-own of-philosophers with
quos virtus voluptatum ministra est, illis paret, illis deservit,
whom virtue of-pleasures the-handmaid is them obeys them serves
illas supra se videt. "Non est" inquis "voluptas sine virtute."
them above itself sees not there-is you-say pleasure without virtue

Sed quare ante virtutem est? De ordine putas disputationem 2.2
but why before virtue is-it about order do-you-think the-dispute
esse? de re tota et de potestate eius ambigitur. Non est
to-be about the-thing whole and about power its it-is-disputed not it-is
virtus, si sequi potest; primae partes eius sunt, ducere debet,
virtue if to-follow it-can the-first parts its are to-lead it-ought
imperare, summo loco stare; tu illam iubes signum petere.
to-command in-the-highest place to-stand you it bid the-watchword to-seek
"Quid" inquit "tua refert? et ego sine virtute nego 2.3
what he-says to-you does-it-matter also I without virtue deny
beatam vitam posse constare. Ipsam voluptatem, quam
a-happy life to-be-able to-stand the-very pleasure which
sequor, cui me emancipavi, remota illa inprobo et
I-follow to-which myself I-have-sold removed it I-disapprove and
damno. De hoc uno disputatur, utrum virtus summi
condemn about this one-thing it-is-disputed whether virtue of-the-highest
boni causa sit an ipsa summum bonum." Ut hoc unum
good the-cause be or itself the-highest good granted this one-thing
quaeratur, ordinis tantum existimas mutationem? Ista vero
be-asked of-order only do-you-think a-change that indeed
confusio est et manifesta caecitas primis postrema praeferre.
confusion is and manifest blindness to-the-first the-last to-prefer
Non indignor, quod post voluptatem ponitur virtus, sed 2.4
not I-am-indignant that after pleasure is-placed virtue but
quod omnino cum voluptate, contemptrix eius et hostis
that at-all with pleasure despiser of-it and enemy
et longissime ab illa resiliens, labori ac dolori familiarior,
and farthest from it recoiling to-labor and to-pain more-familiar
virilibus incommodis, quam isti effeminato bono.
to-manly hardships than to-that effeminate good

3.1 Inserenda haec, mi Liberalis, fuerunt, quia beneficium,
to-be-inserted these-things my Liberalis were because a-benefit
de quo nunc agitur, dare virtutis est et turpissimum
about which now there-is-question to-give of-virtue is and most-shameful
id causa ullius alterius rei dare, quam ut datum sit.
it for-the-sake of-any other thing to-give than that given it-be
Nam si recipiendi spe tribueremus, locupletissimo cuique,
for if of-receiving-back in-hope we-bestowed to-the-richest each
non dignissimo daremus; nunc vero diviti inportuno
not to-the-most-worthy we-would-give now however to-a-rich-man importunate
pauperem praeferimus. Non est beneficium, quod ad fortunam
a-poor-man we-prefer not is a-benefit which to fortune
spectat.
looks

3.2 Praeterea, si, ut prodessemus, sola nos invitaret utilitas,
besides if that we-might-be-of-use alone us invited advantage
minime beneficia distribuere deberent, qui facillime possent,
least benefits to-distribute ought those-who most-easily could
locupletes et potentes et reges aliena ope non indigentes;
the-rich and the-powerful and kings another's help not needing
di vero tot munera, quae sine intermissione diebus
the-gods indeed so-many gifts which without intermission by-days
ac noctibus fundunt, non darent; in omnia enim illis
and by-nights they-pour-out not would-give for all-things for to-them
natura sua sufficit plenosque et tutos et inviolabiles
nature their-own suffices and-full and safe and inviolable
praestat; nulli ergo beneficium dabunt, si una dandi
makes-them to-no-one therefore a-benefit they-will-give if the-only of-giving
causa est se intueri ac suum commodum.
cause is oneself to-regard and one's-own advantage

Istud non beneficium, sed fenus est circumspicere, non ubi 3.3
that not a-benefit but usury is to-look-around not where
optime ponas, sed ubi quaestuosissime habeas, unde
best you-may-place-it but where most-profitably you-may-have-it whence
facillime tollas. Quod cum longe a dis remotum
most-easily you-may-take-it-up which since far from the-gods removed
sit, sequitur, ut inliberales sint; nam si una beneficii dandi
is it-follows that illiberal they-are for if the-only of-a-benefit of-giving
causa sit dantis utilitas, nulla autem ex nobis utilitas
cause be of-the-giver the-advantage no however from us advantage
deo speranda est, nulla deo dandi beneficii causa est.
by-a-god to-be-hoped-for is no for-a-god of-giving a-benefit cause is
Scio, quid hoc loco respondeatur: "Itaque non dat deus 4.1
I-know what in-this place may-be-answered and-so not gives god
beneficia, sed securus et neclegens nostri, aversus a mundo
benefits but unconcerned and neglectful of-us turned-away from the-world
aliud agit aut, quae maxima Epicuro felicitas videtur,
something-else does or what the-greatest to-Epicurus happiness seems
nihil agit, nec magis illum beneficia quam iniuriae tangunt."
nothing does nor more him benefits than injuries touch
Hoc qui dicit, non exaudit precantium voces et undique 4.2
this who says not hears of-those-praying the-voices and from-everywhere
sublatis in caelum manibus vota facientium privata ac
raised to heaven hands vows of-those-making private and
publica; quod profecto non fieret, nec in hunc furorem
public which surely not would-happen nor into this madness
omnes profecto mortales consensissent adloquendi surda
all surely mortals would-have-agreed of-addressing deaf
numina et inefficaces deos, nisi nossemus illorum beneficia
divinities and ineffectual gods unless we-knew their benefits

nunc oblata ultro, nunc orantibus data, magna, tempestiva,
now offered unasked now to-those-praying given great timely
ingentes minas interventu suo solventia.
huge threats by-intervention their-own dissolving

4.3 Quis est autem tam miser, tam neclectus, quis tam duro
who is however so wretched so neglected who by-so hard
fato et in poenam genitus, ut non tantam deorum
a-fate and for punishment born that not such of-the-gods
munificentiam senserit? Ipsos illos conplorantes sortem
munificence he-has-felt the-very those bewailing lot
suam et querulos circumspice: invenies non ex toto
their and complaining look-around-at you-will-find not from the-whole
beneficiorum caelestium expertes, neminem esse, ad quem
of-benefits heavenly without-share no-one to-be to whom
non aliquid ex illo benignissimo fonte manaverit. Parum
not something from that most-kindly spring has-flowed too-little
est autem id, quod nascentibus ex aequo distribuitur?
is-it however that which to-those-being-born on equal-terms is-distributed
ut quae secuntur inaequali dispensata mensura transeamus,
that what follow in-unequal dealt-out measure we-may-pass-over
parum dedit natura, cum se dedit?
too-little gave nature when herself she-gave

5.1 "Non dat deus beneficia." Unde ergo ista, quae possides,
not gives god benefits whence then those-things which you-possess
quae das, quae negas, quae servas, quae rapis? unde haec
which you-give which you-refuse which you-keep which you-seize whence these
innumerabilia oculos, aures, animum mulcentia? unde illa
countless-things eyes ears mind soothing whence that
luxuriam quoque instruens copia (neque enim necessitatibus
luxury also furnishing abundance nor for for-necessities

tantummodo nostris provisum est; usque in delicias
only our provided has-it-been even to indulgence
amamur)?
we-are-loved
tot arbusta non uno modo frugifera, tot herbae salutares, 5.2
so-many trees not in-one way fruitful so-many herbs healthful
tot varietates ciborum per totum annum digestae, ut
so-many varieties of-food through the-whole year distributed that
inerti quoque fortuita terrae alimenta praeberent? iam
to-the-idle also chance of-the-earth nourishments they-might-furnish then
animalia omnis generis, alia in sicco solidoque, alia in
animals of-every kind some on dry and-solid-ground some in
umido nascentia, alia per sublime demissa, ut omnis
wet born some through the-height sent-down that every
rerum naturae pars tributum aliquod nobis conferret?
of-things of-nature part tribute some to-us might-bring
flumina haec amoenissimis flexibus campos cingentia, illa 5.3
rivers these in-most-lovely windings the-plains encircling those
praebitura commercio viam vasto et navigabili cursu vadentia,
going-to-furnish for-commerce a-way in-a-vast and navigable course going
ex quibus quaedam aestatis diebus mirabile incrementum
of which some of-summer in-the-days a-wondrous increase
trahunt, ut arida et ferventi subiecta caelo loca subita vis
draw that arid and to-a-burning subject sky places the-sudden force
aestivi torrentis inriget? Quid medicatorum torrentium venae?
of-a-summer torrent may-water what of-healing streams the-veins
quid in ipsis litoribus aquarum calentium exundatio? te, Lari
what on the-very shores of-waters hot the-overflowing you Larius
maxime, teque, Fluctibus et fremitu adsurgens, Benace, marino?
greatest and-you with-waves and roar rising Benacus sea-like

6.1 Si pauca quis tibi donasset iugera, accepisse te diceres
if a-few anyone to-you had-given acres to-have-received yourself you-would-say
beneficium: inmensa terrarum late patentium spatia negas
a-benefit immense of-lands widely extending spaces do-you-deny
esse beneficium? Si pecuniam tibi aliquis donaverit et arcam
to-be a-benefit if money to-you someone shall-have-given and chest
tuam, quoniam tibi id magnum videtur, inpleverit, beneficium
your since to-you that great seems shall-have-filled a-benefit
vocabis; tot metalla deus defodit, tot flumina emisit
you-will-call-it so-many metals god has-buried so-many rivers has-sent-forth
terra, super quae decurrunt sola, aurum vehentia; argenti, aeris,
the-earth over which run soils gold carrying of-silver of-copper
ferri inmane pondus omnibus locis obrutum, cuius investigandi
of-iron a-vast weight in-all places buried of-which of-searching-out
tibi facultatem dedit, ac latentium divitiarum in summa
to-you the-faculty he-gave and of-hidden riches on the-top-of
terra signa disposuit: negas te accepisse beneficium?
the-earth signs he-set-out do-you-deny yourself to-have-received a-benefit

6.2 Si domus tibi donetur, in qua marmoris aliquid resplendeat et
if a-house to-you be-given in which of-marble something may-gleam and
tectum nitidius auro aut coloribus sparsum, non mediocre
a-roof more-shining with-gold or with-colors sprinkled not a-moderate
munus vocabis; ingens tibi domicilium sine ullo incendii
gift you-will-call-it a-huge for-you dwelling without any of-fire
aut ruinae metu struxit, in quo vides non tenues crustas et
or of-collapse fear he-has-built in which you-see not thin veneers and
ipsa, qua secantur, lamna graciliores, sed integras lapidis
than-the-very by-which they-are-cut blade slenderer but whole of-stone
pretiosissimi moles, sed totas variae distinctaeque materiae,
most-precious masses but entire of-varied and-diverse material

cuius tu parvula frusta miraris, tectum vero aliter nocte,
of-which you tiny bits admire a-roof indeed differently by-night
aliter interdiu fulgens: negas te ullum munus accepisse?
differently by-day shining do-you-deny yourself any gift to-have-received
Et cum ista, quae habes, magno aestimes, quod est 6.3
and though those-things which you-have at-much you-value which is
ingrati hominis, nulli debere te iudicas? Unde tibi
of-an-ungrateful man to-no-one to-owe yourself you-judge whence to-you
istum, quem trahis, spiritum? unde istam, per quam actus
that which you-draw breath whence that through which the-acts
vitae tuae disponis atque ordinas, lucem? unde sanguinem,
of-life your you-arrange and order light whence blood
cuius cursu vitalis continetur calor? unde ista palatum
by-whose course the-vital is-maintained heat whence those-things palate
tuum saporibus exquisitis ultra satietatem lacessentia? unde
your with-flavors exquisite beyond satiety provoking whence
haec inritamenta iam lassae voluptatis? unde ista quies,
these incitements of-already weary pleasure whence that repose
in qua putrescis ac marces?
in which you-rot and wither
Nonne, si gratus es, dices: Deus nobis haec otia fecit. 6.4
surely if grateful you-are you-will-say a-god for-us this leisure has-made
Namque erit ille mihi semper deus, illius aram Saepe tener
for will-be he to-me always a-god his altar often a-tender
nostris ab ovilibus inbuet agnus. Ille meas errare boves, ut
our from folds will-stain lamb he my to-wander cattle as
cernis, et ipsum Ludere, quae vellem, calamo permisit agresti.
you-see and myself to-play what I-would-wish on-the-pipe has-allowed rustic
Ille deus est, non qui paucas boves, sed qui per totum 6.5
he a-god is not who a-few cattle but who through the-whole
orbem armenta dimisit, qui gregibus ubique passim vagantibus
world herds has-sent-out who for-flocks everywhere widely wandering

pabulum praestat, qui pascua hibernis aestiva substituit,
fodder furnishes who pastures for-winter-ones summer substitutes
qui non calamo tantum cantare et agreste atque inconditum
who not on-the-pipe only to-sing and a-rustic and artless
carmen ad aliquam tamen observationem modulari docuit, sed
song to some yet rule to-modulate has-taught but
tot artes, tot vocum varietates, tot sonos alios spiritu
so-many arts so-many of-voices varieties so-many sounds some by-breath
nostro, alios externo cantus edituros commentus est.
our others by-external songs going-to-produce devised has
6.6 Neque enim nostra ista, quae invenimus, dixeris, non
nor for ours those-things which we-have-found should-you-call not
magis, quam quod crescimus, quam quod ad constitutum
more than that we-grow than that at the-appointed
temporum sua corpori officia respondent: nunc puerilium
of-times its-own to-the-body functions respond now of-childish
dentium lapsus, nunc ad surgentem iam aetatem et in
teeth the-fall now at rising already age and into
robustiorem gradum transeuntem pubertas et ultimus ille
a-stronger stage passing puberty and the-last that
dens surgenti iuventae terminum ponens. Insita sunt nobis
tooth to-rising youth a-limit setting implanted are in-us
omnium aetatum, omnium artium semina, magisterque ex
of-all ages of-all arts the-seeds and-as-master from
occulto deus producit ingenia.
hiding god brings-forth talents
7.1 "Natura" inquit "haec mihi praestat." Non intellegis
nature he-says these-things to-me furnishes not do-you-understand
te, cum hoc dicis, mutare nomen deo? quid enim aliud
yourself when this you-say to-change the-name for-god what for else
est natura quam deus et divina ratio toti mundo
is nature than god and divine reason in-the-whole world

partibusque eius inserta? Quotiens voles, tibi licet
and-parts its implanted as-often-as you-wish to-you it-is-allowed
aliter hunc auctorem rerum nostrarum conpellare; et Iovem
otherwise this author of-things our to-address and Jupiter
illum Optimum ac Maximum rite dices et Tonantem
him Best and Greatest rightly you-will-call and the-Thunderer
et Statorem, qui non, ut historici tradiderunt, ex eo, quod
and the-Stayer who not as historians have-recorded from that that
post votum susceptum acies Romanorum fugientium stetit,
after a-vow undertaken the-line of-Romans fleeing stood
sed quod stant beneficio eius omnia, stator stabilitorque est.
but because stand by-benefit his all-things stayer and-stabilizer he-is
Hunc eundem et Fatum si dixeris, non mentieris; nam 7.2
him the-same also Fate if you-call not you-will-lie for
quom fatum nihil aliud sit, quam series implexa causarum,
since fate nothing else be than a-series interwoven of-causes
ille est prima omnium causa, ex qua ceterae pendent.
he is the-first of-all cause on which the-rest hang
Quaecumque voles, illi nomina proprie aptabis vim
whatever you-wish to-him names fitly you-will-apply power
aliquam effectumque caelestium rerum continentia: tot
some and-effect of-heavenly things containing so-many
appellationes eius possunt esse, quot munera.
appellations his can be as-many-as gifts
Hunc et Liberum patrem et Herculem ac Mercurium 8.1
him both Liber father and Hercules and Mercury
nostri putant: Liberum patrem, quia omnium parens sit,
our-people think Liber father because of-all parent he-is
quoi primum inventa seminum vis est consultura per
by-whom first discovered of-seeds the-force was going-to-provide through
voluptatem; Herculem, quia vis eius invicta sit quandoque
pleasure Hercules because force his unconquered is and-when

lassata fuerit operibus editis, in ignem recessura;
wearied it-shall-have-been by-works accomplished into fire going-to-withdraw
Mercurium, quia ratio penes illum est numerusque et ordo
Mercury because reason with him is and-number and order
et scientia.
and knowledge

8.2 Quocumque te flexeris, ibi illum videbis occurrentem
wherever yourself you-turn there him you-will-see meeting
tibi; nihil ab illo vacat, opus suum ipse inplet. Ergo
you nothing from him is-empty work his-own he-himself fills therefore
nihil agis, ingratissime mortalium, qui te negas deo
nothing you-achieve most-ungrateful of-mortals who yourself deny to-god
debere, sed naturae, quia nec natura sine deo est nec
to-owe but to-nature because neither nature without god is nor
deus sine natura, sed idem est utrumque, distat officio.
god without nature but the-same is each differs in-function

8.3 Si, quod a Seneca accepisses, Annaeo te debere diceres vel
if what from Seneca you-had-received to-Annaeus yourself to-owe you-said or
Lucio, non creditorem mutares, sed nomen, quoniam, sive
to-Lucius not the-creditor you-would-change but the-name since whether
praenomen eius sive nomen dixisses sive cognomen, idem
first-name his or family-name you-had-said or surname the-same
tamen ille esset; sic nunc naturam voca, fatum, fortunam:
yet he would-be so now nature call-him fate fortune
omnia eiusdem dei nomina sunt varie utentis sua potestate.
all of-the-same god names are variously using his-own power
Et iustitia, probitas, prudentia, fortitudo, frugalitas unius
and justice honesty prudence courage frugality of-one
animi bona sunt; quidquid horum tibi placuit, animus placet.
mind goods are whichever of-these to-you has-pleased the-mind pleases

God gives the greatest benefits with no hope of return, so a benefit is to be sought for its own sake. We choose those we give to, not for profit but because a benefit given to the base is no benefit, preferring the grateful to those who can repay. We help strangers we will never see again, frame our wills for those who can give nothing back, and often give at our own cost and danger, while the merchant and the doctor who serve for pay bind no one. We love our own benefits and go on giving because we have given, and none would dispute that gratitude is honorable.

Sed ne aliam disputationem ex obliquo habeam, plurima 9.1
but lest another dispute from the-side I-have very-many
beneficia ac maxima in nos deus defert sine spe recipiendi,
benefits and greatest on us god confers without hope of-receiving-back
quoniam nec ille conlato eget nec nos ei quidquam
since neither he a-contribution needs nor we to-him anything
conferre possumus; ergo beneficium per se expetenda
to-contribute can therefore a-benefit for itself to-be-sought
res est. Una spectatur in eo accipientis utilitas; ad hanc
a-thing is alone is-regarded in it of-the-receiver the-advantage to this
accedamus sepositis commodis nostris.
let-us-come laid-aside advantages our
"Dicitis" inquit "diligenter eligendos, quibus beneficia demus, 9.2
you-say he-says carefully to-be-chosen those-to-whom benefits we-give
quia ne agricolae quidem semina harenis conmittant; quod si
because not farmers even seeds to-sands entrust which if
verum est, nostram utilitatem in beneficiis dandis sequimur,
true it-is our advantage in benefits giving we-pursue
quemadmodum in arando serendoque; neque enim serere per
as in plowing and-sowing nor for to-sow for
se res expetenda est. Praeterea quaeritis, ubi et quomodo
itself a-thing to-be-sought is besides you-ask where and how

detis beneficium, quod non esset faciendum, si per se
you-give a-benefit which not would-be to-be-done if for itself
beneficium dare expetenda res esset, quoniam, quocumque
a-benefit to-give to-be-sought a-thing were since in-whatever
loco et quocumque modo daretur, beneficium erat."
place and in-whatever way it-were-given a-benefit it-was

9.3 Honestum propter nullam aliam causam quam propter ipsum
the-honorable for no other cause than for itself
sequimur; tamen, etiam si nihil aliud sequendum est,
we-pursue yet even if nothing else to-be-pursued is
quaerimus, cui faciamus et quando et quemadmodum;
we-ask for-whom we-do-it and when and how
per haec enim constat. Itaque, cum eligo, cui dem
through these for it-stands and-so when I-choose to-whom I-may-give
beneficium, id ago, ut quandoque beneficium sit, quia, si
a-benefit this I-aim-at that at-some-time a-benefit it-be because if
turpi datur, nec honestum esse potest nec beneficium.
to-a-base-man it-is-given neither honorable to-be can-it nor a-benefit

10.1 Depositum reddere per se res expetenda est; non tamen
a-deposit to-return for itself a-thing to-be-sought is not yet
semper reddam nec quolibet loco nec quolibet tempore.
always I-shall-return-it nor in-any place nor at-any time
Aliquando nihil interest, utrum infitier an palam reddam.
sometimes nothing it-matters whether I-deny-it or openly return-it
Intuebor utilitatem eius, cui redditurus sum, et nociturum
I-shall-regard the-advantage of-him to-whom going-to-return I-am and going-to-harm
illi depositum negabo.
him a-deposit I-shall-deny

10.2 Idem in beneficio faciam: videbo, quando dem, cui dem,
the-same in a-benefit I-shall-do I-shall-see when I-give to-whom I-give
quemadmodum, quare. Nihil enim sine ratione faciendum
how why nothing for without reason to-be-done

est; non est autem beneficium, nisi quod ratione datur,
is not is however a-benefit except what with-reason is-given
quoniam ratio omnis honesti comes est.
since reason of-every honorable-thing the-companion is
Quam saepe hominum donationem suam inconsultam 10.3
how often of-men gift their-own ill-considered
obiurgantium hanc exaudimus vocem: “Mallem perdidisse
reproaching this we-hear cry I-would-rather have-lost-it
quam illi dedisse”! Turpissimum genus damni est inconsulta
than to-him have-given-it the-most-shameful kind of-loss is an-ill-considered
donatio multoque gravius male dedisse beneficium, quam
gift and-much more-grievous badly to-have-given a-benefit than
non recepisse; aliena enim culpa est, quod non
not to-have-received-it-back another's for the-fault is that not
recipimus; quod, cui daremus, non elegimus, nostra.
we-receive-back that to-whom we-should-give not we-chose ours
In electione nihil minus quam hoc, quod tu existimas, 10.4
in choice nothing less than this which you think
spectabo, a quo recepturus sim; eligo enim eum, qui
I-shall-regard from whom going-to-receive I-am I-choose for him who
gratus, non qui redditurus sit, saepe autem et non
grateful not who going-to-return is often however both not
redditurus gratus est et ingratus, qui reddidit.
going-to-return grateful is and ungrateful who has-returned
Ad animum tendit aestimatio mea; ideo locupletem sed 10.5
to the-mind tends valuation my therefore a-rich-man but
indignum praeteribo, pauperi viro bono dabo; erit enim
unworthy I-shall-pass-over to-a-poor man good I-shall-give he-will-be for
in summa inopia gratus et, cum omnia illi deerunt,
in the-utmost want grateful and when all-things to-him shall-be-lacking
supererit animus.
will-remain the-mind

11.1 Non lucrum ex beneficio capto, non voluptatem, non
not gain from a-benefit I-seek not pleasure not
gloriam; uni placere contentus in hoc dabo, ut quod
glory one to-please content for this I-shall-give that what
oportet faciam. Quod oportet autem non est sine electione:
is-fitting I-may-do what is-fitting however not is without choice
quae qualis futura sit, interrogas? Eligam virum
which of-what-kind going-to-be is you-ask I-shall-choose a-man
integrum, simplicem, memorem, gratum, alieni abstinentem,
upright simple mindful grateful of-another's abstaining
sui non avare tenacem, benevolum; hunc ego cum
of-his-own not greedily tenacious benevolent this-one I when
elegero, licet nihil illi fortuna tribuat, ex quo referre
I-shall-have-chosen though nothing to-him fortune may-grant from which to-return
gratiam possit, ex sententia gesta res erit.
gratitude he-can according-to wish done the-thing will-be

11.2 Si utilitas me et sordida computatio liberalem facit, si
if advantage me and sordid reckoning liberal makes if
nulli prosum, nisi ut in vicem ille mihi prosit, non
to-no-one I-am-of-use except that in turn he to-me be-of-use not
dabo beneficium proficiscenti in diversas longinquasque
I-shall-give a-benefit to-one-setting-out to different and-distant
regiones, afuturo semper; non dabo sic adfecto,
regions going-to-be-away always not I-shall-give to-one-so affected
ut spes ei nulla sit convalescendi; non dabo ipse
that hope for-him none be of-recovering not I-shall-give myself
deficiens, non enim habeo recipiendi tempus.
failing not for I-have of-receiving-back time

11.3 Atqui ut scias rem per se expetendam esse bene
and-yet that you-may-know a-thing for itself to-be-sought to-be well
facere, advenis modo in nostrum delatis portum, statim
to-do strangers just into our brought port at-once

abituris, succurrimus; ignoto naufrago navem, qua
going-to-leave we-succor to-an-unknown shipwrecked-man a-ship in-which
revehatur, et damus et struimus. Discedit ille vix
he-may-be-carried-back both we-give and fit-out departs he scarcely
satis noto salutis auctore et numquam amplius in
enough known of-his-safety the-author and never more into
conspectum nostrum reversurus debitores nobis deos delegat
sight our going-to-return as-debtors to-us the-gods he-assigns
precaturque, illi pro se gratiam referant; interim nos iuvat
and-prays they for him gratitude may-return meanwhile us delights
sterilis beneficii conscientia.
of-a-barren benefit the-consciousness

Quid? cum in ipso vitae fine constitimus, cum 11.4
what when at the-very of-life end we-have-taken-our-stand when
testamentum ordinamus, non beneficia nihil nobis profutura
a-will we-arrange not benefits nothing to-us going-to-profit
dividimus? Quantum temporis consumitur, quam diu secreto
do-we-divide how-much of-time is-spent how long in-secret
agitur, quantum et quibus demus! Quid enim interest,
there-is-discussion how-much and to-whom we-give what for does-it-matter
quibus demus a nullo recepturi?
to-whom we-give from no-one going-to-receive-back

Atqui numquam diligentius damus, numquam magis iudicia 11.5
and-yet never more-carefully do-we-give never more judgments
nostra torquemus, quam ubi remotis utilitatibus solum ante
our do-we-torture than when removed advantages alone before
oculos honestum stetit, tam diu officiorum mali iudices,
the-eyes the-honorable has-stood so long of-duties bad judges
quam diu illa depravat spes ac metus et inertissimum
as long them distorts hope and fear and the-most-sluggish
vitium, voluptas; ubi mors interclusit omnia et ad ferendam
vice pleasure when death has-shut-off all-things and to bringing

sententiam incorruptum iudicem misit, quaerimus dignissimos,
a-verdict an-incorrupt judge has-sent we-seek the-most-worthy
quibus nostra tradamus, nec quicquam cura sanctiore
to-whom our-things we-may-hand-over nor anything with-care more-sacred
conponimus, quam quod ad nos non pertinet.
do-we-compose than what to us not pertains

11.6 At mehercules tunc magna voluptas subit cogitantem:
but by-Hercules then great pleasure comes-upon one-thinking
"Hunc ego locupletiorem faciam, et huius dignitati
this-man I richer shall-make and to-this-man's rank
adiectis opibus aliquid splendoris adfundam." Si non damus
added wealth some of-luster I-shall-pour-on if not we-give
beneficia nisi recepturi, intestatis moriendum sit.
benefits unless going-to-receive-back intestate to-be-died it-would-be

12.1 "Dicitis" inquit "beneficium creditum insolubile esse, creditum
you-say he-says a-benefit a-loan unpayable to-be a-loan
autem non est res per se expetenda." Cum creditum
however not is a-thing for itself to-be-sought when a-loan
dicimus, imagine et translatione utimur; sic enim et legem
we-say an-image and a-metaphor we-use so for also law
dicimus iusti iniustique regulam esse, et regula non est
we-say of-just and-unjust the-rule to-be and a-rule not is
res per se expetenda. Ad haec verba demonstrandae
a-thing for itself to-be-sought to these words of-making-plain
rei causa descendimus; cum dico creditum, intellegitur
the-thing for-the-sake we-descend when I-say a-loan it-is-understood
tamquam creditum. Vis scire? adicio insolubile, cum
as-if a-loan do-you-wish to-know I-add unpayable though
creditum nullum non solvi aut possit aut debeat.
loan no not to-be-paid either can or ought

Adeo beneficium utilitatis causa dandum non est, ut saepe, 12.2
so-far a-benefit of-advantage for-the-sake to-be-given not is that often
quemadmodum dixi, cum damno ac periculo dandum sit. Sic
as I-have-said with loss and danger to-be-given it-is so
latronibus circumventum defendo, ut tuto transire permittatur;
by-robbers surrounded I-defend that safely to-pass he-be-allowed
reum gratia laborantem tueor et hominum potentium
a-defendant by-influence suffering I-protect and of-men powerful
factionem in me converto, quas illi detraxero sordes,
the-faction on myself I-turn which from-him I-shall-have-removed mourning
sub accusatoribus isdem fortasse sumpturus, cum abire in
under accusers the-same perhaps going-to-assume though to-go-off to
partem alteram possim et securus spectare aliena certamina;
side the-other I-could and untroubled to-watch others' contests
spondeo pro iudicato et suspensis amici bonis libellum
I-go-surety for a-judgment-debtor and posted-for-sale of-a-friend the-goods the-notice
deicio creditoribus eius me obligaturus; ut possim
I-tear-down to-creditors his myself going-to-bind that I-may-be-able
servare proscriptum, ipse proscriptionis periculum adeo.
to-save a-proscribed-man I-myself of-proscription the-danger I-incur
Nemo Tusculanum aut Tiburtinum paraturus salubritatis 12.3
no-one a-Tusculan-villa or a-Tiburtine going-to-acquire of-healthfulness
causa et aestivi secessus, quoto anno empturus sit,
for-the-sake and of-summer retreat in-what year going-to-buy he-is
disputat; cui e re sit, tuendum est.
debates for-whom to advantage it-be to-be-kept-up it-is
Eadem in beneficio ratio est; nam quom interrogaveris, 12.4
the-same in a-benefit principle is for when you-shall-have-asked
quid reddat, respondebo: bonam conscientiam. Quid reddat
what it-returns I-shall-answer a-good conscience what does-it-return
beneficium? dic tu mihi, quid reddat iustitia, quid innocentia,
a-benefit tell you me what returns justice what innocence

quid magnitudo animi, quid pudicitia, quid temperantia; si
what greatness of-mind what chastity what temperance if
quicquam praeter ipsas, ipsas non petis.
anything besides themselves themselves not you-seek

12.5 In quid mundus vices suas solvit? in quid sol diem extendit
for what the-universe changes its performs for what the-sun the-day extends
et contrahit? omnia ista beneficia sunt, fiunt enim nobis
and contracts all those-things benefits are they-happen for for-us
profutura. Quomodo mundi officium est circumagere rerum
going-to-profit just-as of-the-universe the-duty is to-turn-round of-things
ordinem, quomodo solis loca mutare, ex quibus oriatur, in
the-order as of-the-sun places to-change from which it-rises into
quae cadat, et haec salutaria nobis facere sine praemio, ita
which it-sets and these-things wholesome for-us to-make without reward so
viri officium est inter alia et beneficium dare. Quare
of-a-man the-duty is among other-things also a-benefit to-give why
ergo dat? ne non det, ne occasionem bene faciendi perdat.
then does-he-give lest not he-give lest the-occasion well of-doing he-lose

13.1 Vobis voluptas est inertis otii facere corpusculum et
for-you pleasure is of-sluggish leisure to-make the-little-body and
securitatem sopitis simillimam adpetere et sub densa umbra
a-security to-the-sleeping most-like to-seek and under dense shade
latitare tenerrimisque cogitationibus, quas tranquillitatem vocatis,
to-lurk and-with-the-softest thoughts which tranquility you-call
animi marcentis oblectare torporem et cibis potionibusque
of-a-mind languishing to-amuse the-torpor and with-food and-drinks
intra hortorum latebram corpora ignavia pallentia saginare;
within of-gardens the-hiding-place bodies with-idleness pale to-fatten

13.2 nobis voluptas est dare beneficia vel laboriosa, dum
for-us pleasure is to-give benefits either toilsome provided
aliorum labores levent, vel periculosa, dum alios periculis
of-others the-toils they-lighten or dangerous provided others from-dangers

extrahant, vel rationes nostras adgravatura, dum aliorum
they-draw-out or accounts our going-to-burden provided of-others
necessitates et angustias laxent.
the-needs and straits they-relieve
Quid mea interest, an recipiam beneficia? etiam cum 13.3
what to-me does-it-matter whether I-receive-back benefits even when
recepero, danda sunt. Beneficium eius commodum
I-shall-have-received-back to-be-given they-are a-benefit his advantage
spectat, cui praestatur, non nostrum; alioquin nobis
regards to-whom it-is-furnished not ours otherwise to-ourselves
illud damus. Itaque multa, quae summam utilitatem aliis
it we-give and-so many-things which the-greatest advantage to-others
adferunt, pretio gratiam perdunt. Mercator urbibus prodest,
bring by-price gratitude lose the-merchant to-cities is-useful
medicus aegris, mango venalibus; sed omnes isti, quia
the-doctor to-the-sick the-slave-dealer to-the-slaves-for-sale but all those because
ad alienum commodum pro suo veniunt, non obligant eos,
to another's advantage for their-own come not bind those
quibus prosunt. Non est beneficium, quod in quaestum
to-whom they-are-useful not is a-benefit what into profit
mittitur. "Hoc dabo et hoc recipiam" auctio est.
is-sent this I-shall-give and this I-shall-receive an-auction it-is
Non dicam pudicam, quae amatorem ut incenderet 14.1
not I-shall-call chaste her-who a-lover that she-might-inflame
reppulit, quae aut legem aut virum timuit; ut ait Ovidius:
repulsed who either the-law or her-husband feared as says Ovid
Quae, quia non licuit, non dedit, illa dedit. Non
she-who because not it-was-allowed not gave she gave not
inmerito in numerum peccantium refertur, quae pudicitiam
undeservedly into the-number of-sinners is-entered she-who chastity

timori praestitit, non sibi. Eodem modo, qui beneficium
to-fear furnished not to-herself in-the-same way who a-benefit
ut reciperet dedit, non dedit.
that he-might-receive-back gave not gave

14.2 Ergo et nos beneficium damus animalibus, quae aut usui
then also we a-benefit give to-animals which either for-use
aut alimento futura nutrimus? beneficium damus arbustis,
or for-food going-to-be we-rear a-benefit do-we-give to-trees
quae colimus, ne siccitate aut inmoti et neclecti soli
which we-tend lest from-drought or of-unmoved and neglected soil
duritia laborent?
hardness they-suffer

14.3 Nemo ad agrum colendum ex aequo et bono venit nec
no-one to a-field to-be-tilled from the-fair and the-good comes nor
ad ullam rem, cuius extra ipsam fructus est; ad beneficium
to any thing whose outside itself the-fruit is to a-benefit
dandum non adducit cogitatio avara nec sordida, sed humana,
to-be-given not leads a-thought greedy nor sordid but humane
liberalis, cupiens dare, etiam cum dederit, et augere novis
liberal desiring to-give even when it-has-given and to-enlarge with-new
ac recentibus vetera, unum habens propositum, quanto
and fresh the-old one having aim of-how-much
ei, cui praestat, bono futura sit; alioqui humile est,
to-him to-whom it-furnishes for-good going-to-be it-is otherwise low it-is
sine laude, sine gloria, prodesse, quia expedit.
without praise without glory to-be-of-use because it-is-expedient

14.4 Quid magnifici est se amare, sibi parcere, sibi
what of-magnificence is-there oneself to-love oneself to-spare for-oneself
adquirere? ab omnibus istis vera beneficii dandi cupido
to-acquire from all those-things the-true of-a-benefit of-giving desire

avocat, ad detrimentum iniecta manu trahit et utilitates
calls-away to loss laid-on the-hand it-drags and advantages
relinquit ipso bene faciendi opere laetissima.
abandons in-the-very well of-doing work most-glad
Numquid dubium est, quin contraria sit beneficio iniuria? 15.1
can-it-be-that doubtful it-is that contrary be to-benefit injury
Quomodo iniuriam facere per se vitanda ac fugienda
as injury to-do for itself to-be-avoided and to-be-shunned
res est, sic beneficium dare per se expetenda. Illic
a-thing is so a-benefit to-give for itself to-be-sought there
turpitudo contra omnia praemia in scelus hortantia valet;
baseness against all rewards to crime urging prevails
ad hoc invitat honesti per se efficax species.
to this invites of-the-honorable by itself effective the-beauty
Non mentiar, si dixero neminem non amare beneficia 15.2
not I-shall-lie if I-shall-have-said no-one not to-love benefits
sua, neminem non ita conpositum animo, ut libentius eum
his-own no-one not so composed in-mind that more-gladly him
videat, in quem multa congessit, cui non causa sit
he-sees on whom many-things he-has-heaped to-whom not the-cause be
iterum dandi beneficii semel dedisse. Quod non accideret,
again of-giving a-benefit once to-have-given which not would-happen
nisi ipsa nos delectarent beneficia.
unless themselves us delighted benefits
Quam saepe dicentem audias: "Non sustineo illum deserere, 15.3
how often one-saying you-may-hear not I-endure him to-desert
cui dedi vitam, quem e periculo eripui. Rogat me,
to-whom I-gave life whom from danger I-snatched he-asks me
ut causam suam contra homines gratiosos agam; nolo,
that case his against men influential I-plead I-am-unwilling
sed quid faciam? iam illi semel, iterum adfui." Non
but what shall-I-do already to-him once a-second-time I-have-stood-by not

vides inesse isti rei propriam quandam vim, quae nos dare
do-you-see to-be-in that thing a-peculiar certain force which us to-give
beneficia cogit, primum quia oportet, deinde quia dedimus?
benefits compels first because it-is-fitting then because we-have-given
15.4 Cui initio ratio non fuisset praestandi aliquid, ei
to-whom at-the-start reason not there-would-have-been of-furnishing anything to-him
praestamus ob hoc, quia praestitimus; adeoque ad beneficia
we-furnish for this because we-have-furnished and-so-far to benefits
nos non impellit utilitas, ut inutilia tueri ac fovere
us not drives advantage that useless-things to-protect and to-cherish
perseveremus sola beneficii caritate, cui etiam infeliciter
we-persist by-the-sole of-the-benefit love to-which even unhappily
dato indulgere tam naturale est, quam liberis pravis.
given to-be-indulgent as natural is as to-children depraved
16.1 Idem isti gratiam referre ipsos fatentur, non quia
the-same those-men gratitude to-return themselves admit not because
honestum est, sed quia utile; quod non esse ita minore
honorable it-is but because useful which not to-be so with-less
opera probandum est, quia, quibus argumentis collegimus
effort to-be-proved is because by-what arguments we-have-gathered
beneficium dare per se rem expetendam esse, isdem
a-benefit to-give for itself a-thing to-be-sought to-be by-the-same
etiam hoc colligimus.
also this we-gather
16.2 Fixum illud est, a quo in cetera probationes nostrae exeunt,
fixed that is from which to the-rest proofs our go-out
honestum ob nullam aliam causam, quam quia honestum
the-honorable for no other cause than because honorable
sit, coli. Quis ergo controversiam facere audebit, an
it-is to-be-cultivated who then a-controversy to-make will-dare whether
gratum esse honestum sit? quis non ingratum detestetur,
grateful to-be honorable is who not the-ungrateful-man detests

hominem sibi ipsum inutilem? Quid autem, cum tibi
a-man to-himself very useless what however when to-you
narratur “adversus summa beneficia amici sui ingratus est”,
it-is-told toward the-greatest benefits of-friend his ungrateful he-is
quomodo adficeris? utrum tamquam rem turpem fecerit,
how are-you-affected whether as-if a-thing shameful he-had-done
an tamquam rem utilem sibi et profuturam omiserit?
or as-if a-thing useful to-himself and going-to-profit he-had-omitted
puto, nequam hominem existimas, cui poena, non
I-think worthless a-man you-consider-him for-whom punishment not
cui curatore opus sit; quod non accideret, nisi gratum
for-whom a-guardian need is which not would-happen unless grateful
esse per se expetendum honestumque esset.
to-be for itself to-be-sought and-honorable were
Alia fortasse minus dignitatem suam praeferunt et, 16.3
other-things perhaps less dignity their-own display and
an sint honesta, interprete egent; hoc expositum est
whether they-be honorable an-interpreter need this plain is
pulchriusque, quam ut splendor eius dubie ac parum
and-more-beautiful than that the-splendor its doubtfully and too-little
luceat. Quid tam laudabile, quid tam aequaliter in omnium
should-shine what so praiseworthy what so evenly into of-all
animos receptum, quam referre bene meritis gratiam?
minds received as to-return to-the-well deserving gratitude

No law commands gratitude, for nature makes us love the honorable, and even the wicked wish to seem good. Ingratitude is to be shunned for itself, because it tears apart the society that alone makes weak, naked man master of the animals. Epicurus' god, walled off and careless, gives no reason to fear or thank him, yet the Epicurean worships him for his majesty alone, and so seeks something for itself. The grateful man who can return nothing is grateful still, as a pilot is a pilot ashore; the sun and stars would be worth our wonder even if they did nothing for us, and we follow the gods, who give without payment.

17.1 Ad hoc, dic mihi, quae causa nos perducit? Lucrum? quod
to this tell me what cause us leads gain which
qui non contemnit, ingratus est. Ambitio? et quae iactatio est
who not despises ungrateful is ambition and what boast is-it
solvisse, quod debeas? Metus? nullus ingrato; huic enim
to-have-paid what you-owe fear none for-the-ungrateful for-this for
uni rei non posuimus legem, tamquam satis natura cavisset.
one thing not we-have-set a-law as-if enough nature had-provided

17.2 Quomodo nulla lex amare parentes, indulgere liberis iubet
as no law to-love parents to-indulge children bids
(supervacuum est enim, in quod imus, inpelli), quemadmodum
superfluous it-is for to what we-go to-be-driven as
nemo in amorem sui cohortandus est, quem adeo, dum
no-one to love of-himself to-be-urged is which so-much while
nascitur, trahit, ita ne ad hoc quidem, ut honesta per
he-is-born draws-him so not to this even that honorable-things for
se petat; placent suapte natura, adeoque gratiosa virtus
themselves he-seek they-please by-their-own nature and-so-far attractive virtue
est, ut insitum sit etiam malis probare meliora. Quis
is that implanted it-is even in-the-bad to-approve the-better who
est, qui non beneficus videri velit, qui non inter scelera
is-there who not beneficent to-seem wishes who not amid crimes

et iniurias opinionem bonitatis adfectet, qui non ipsis,
and wrongs a-reputation for-goodness courts who not to-the-very-things
quae inpotentissime fecit, speciem aliquam induat recti
which most-violently he-has-done an-appearance some puts-on of-right
velitque etiam his videri beneficium dedisse, quos laesit?
and-wishes even to-these to-seem a-benefit to-have-given whom he-has-hurt
Gratias itaque agi sibi ab iis, quos adflixere, 17.3
thanks and-so to-be-given to-themselves by those whom they-have-ruined
patiuntur bonosque se ac liberales fingunt, quia
they-allow and-good themselves and liberal they-pretend because
praestare non possunt; quod non facerent, nisi illos
to-make-it-good not they-can which not they-would-do unless them
honesti et per se expetendi amor cogeret moribus suis
of-the-honorable and for itself to-be-sought love compelled to-morals their
opinionem contrariam quaerere et nequitiam abdere, cuius
a-reputation contrary to-seek and wickedness to-hide whose
fructus concupiscitur, ipsa vero odio pudorique est; nec
fruit is-coveted itself however for-hatred and-shame is nor
quisquam tantum a naturae lege descivit et hominem
anyone so-far from of-nature the-law has-revolted and the-man
exuit, ut animi causa malus sit.
put-off that for-amusement's sake bad he-be
Dic enim cuilibet ex istis, qui rapto vivunt, an ad 17.4
say for to-any of those who by-plunder live whether to
illa, quae latrociniis et furtis consecuntur, malint
those-things which by-robberies and thefts they-attain they-would-prefer
ratione bona pervenire: optabit ille, cui grassari et
by-method good to-arrive he-will-choose he for-whom to-prowl and
transeuntes percutere quaestus est, potius illa invenire
passers-by to-strike a-living is rather those-things to-find
quam eripere; neminem reperies, qui non nequitiae praemiis
than to-snatch no-one you-will-find who not of-wickedness the-rewards

sine nequitia frui malit. Maximum hoc habemus naturae
without wickedness to-enjoy would-prefer the-greatest this we-have of-nature
meritum, quod virtus lumen suum in omnium animos
service that virtue light its into of-all minds
permittit; etiam, qui non secuntur illam, vident.
lets-in even who not follow her see

18.1 Ut scias per se expetendam esse grati animi
that you-may-know for itself to-be-sought to-be of-a-grateful mind
adfectionem, per se fugienda res est ingratum esse, quoniam
the-disposition for itself to-be-shunned a-thing it-is ungrateful to-be since
nihil aeque concordiam humani generis dissociat ac distrahit
nothing equally the-concord of-the-human race disunites and tears-apart
quam hoc vitium. Nam quo alio tuti sumus, quam quod
as this vice for by-what else safe are-we than that
mutuis iuvamur officiis? hoc uno instructior vita contraque
by-mutual we-are-helped services by-this one better-equipped life and-against
incursiones subitas munitior est, beneficiorum commercio.
attacks sudden better-fortified is of-benefits by-the-exchange

18.2 Fac nos singulos, quid sumus? praeda animalium et
suppose us one-by-one what are-we the-prey of-animals and
victimae ac bellissimus et facillimus sanguis; quoniam
victims and the-most-dainty and easiest blood since
ceteris animalibus in tutelam sui satis virium est,
to-other animals for the-protection of-themselves enough of-strength there-is
quaecumque vaga nascebantur et actura vitam segregem,
whatever roaming were-born and going-to-lead a-life solitary
armata sunt, hominem inbecilla cutis cingit, non unguium
armed are man a-weak skin surrounds not of-claws
vis, non dentium terribilem ceteris fecit, nudum et
the-strength not of-teeth terrible to-the-rest has-made naked and
infirmum societas munit. Duas deus res dedit, quae illum
weak fellowship fortifies two god things gave which him

obnoxium validissimum facerent, rationem et societatem;
vulnerable most-strong might-make reason and fellowship
itaque, qui par esse nulli posset, si seduceretur, rerum potitur.
and-so who equal to-be to-none could if he-were-set-apart of-things is-master
Societas illi dominium omnium animalium dedit; societas 18.3
fellowship to-him the-mastery of-all animals gave fellowship
terris genitum in alienae naturae transmisit imperium et
on-lands born into of-an-alien nature sent-across the-dominion and
dominari etiam in mari iussit; haec morborum inpetus arcuit,
to-rule even on the-sea bade this of-diseases the-attacks has-warded-off
senectuti adminicula prospexit, solacia contra dolores dedit;
for-old-age supports has-provided consolations against pains has-given
haec fortes nos facit, quod licet contra fortunam advocare.
this brave us makes that it-is-possible against fortune to-call-it-in
Hanc societatem tolle, et unitatem generis humani, qua 18.4
this fellowship take-away and the-unity of-the-race human by-which
vita sustinetur, scindes; tolletur autem, si efficis, ut
life is-sustained you-will-split it-will-be-taken-away however if you-bring-about that
ingratus animus non per se vitandus sit, sed quia aliquid illi
an-ungrateful mind not for itself to-be-avoided be but because something to-it
timendum est; quam multi enim sunt, quibus ingratis esse tuto
to-be-feared is how many for there-are for-whom ungrateful to-be safely
licet! Denique ingratum voco, quisquis metu gratus est.
it-is-allowed in-short ungrateful I-call whoever through-fear grateful is
Deos nemo sanus timet; furor est enim metuere salutaria, 19.1
the-gods no-one sane fears madness it-is for to-fear saving-things
nec quisquam amat, quos timet. Tu denique, Epicure,
nor anyone loves those-whom he-fears you in-short Epicurus
deum inermem facis, omnia illi tela, omnem detraxisti
god unarmed make all from-him weapons all you-have-stripped

potentiam et, ne cuiquam metuendus esset, proiecisti
power and lest to-anyone to-be-feared he-should-be you-have-cast
illum extra metum.
him beyond fear

19.2 Hunc igitur insaeptum ingenti quidem et inexplicabili muro
him therefore fenced-in by-a-huge indeed and impassable wall
divisumque a contactu et a conspectu mortalium non
and-separated from the-touch and from the-sight of-mortals not
habes quare verearis; nulla illi nec tribuendi nec
you-have why you-should-fear no for-him neither of-bestowing nor
nocendi materia est; in medio intervallo huius et alterius
of-harming material there-is in the-middle interval of-this and of-another
caeli desertus sine animali, sine homine, sine re ruinas
heaven deserted without animal without man without thing the-ruins
mundorum supra se circaque se cadentium evitat non
of-worlds above himself and-around himself falling he-avoids not
exaudiens vota nec nostri curiosus.
hearing vows nor of-us curious

19.3 Atqui hunc vis videri colere non aliter quam parentem
and-yet him you-wish to-seem to-worship not otherwise than a-parent
grato, ut opinor, animo; aut, si non vis gratus videri,
with-a-grateful as I-think mind or if not you-wish grateful to-seem
quia nullum habes illius beneficium, sed te atomi et istae
because no you-have his benefit but you atoms and those
micae tuae forte ac temere conglobaverunt, cur colis?
crumbs your by-chance and at-random have-balled-together why do-you-worship

19.4 “Propter maiestatem” inquis “eius eximiam ac singularem
because-of the-majesty you-say his outstanding and singular
naturam.” Ut concedam tibi, nempe hoc facis nullo
nature granted-that I-concede to-you surely this you-do by-no
pretio inductus, nulla spe; est ergo aliquid per se
price led by-no hope there-is therefore something for itself

expetendum, cuius te ipsa dignitas ducit, id est honestum.
to-be-sought whose you very dignity leads that is the-honorable
Quid est autem honestius, quam gratum esse? huius virtutis
what is however more-honorable than grateful to-be of-this virtue
materia tam late patet quam vita.
the-material as widely extends as life
"Sed inest" inquit "huic bono etiam utilitas aliqua." Cui 20.1
but there-is-in he-says this good also advantage some in-what
enim virtuti non inest? sed id propter se expeti dicitur,
for virtue not is-there but that for itself to-be-sought is-said
quod, quamvis habeat aliqua extra commoda, sepositis quoque
which although it-have some outside advantages laid-aside also
illis ac remotis placet. Prodest gratum esse; ero tamen
those and removed pleases it-profits grateful to-be I-shall-be yet
gratus, etiam si nocet.
grateful even if it-harms
Gratus quid sequitur? ut haec res illi alios amicos, 20.2
the-grateful-man what does-he-pursue that this thing for-him other friends
alia beneficia conciliet? Quid ergo? si quis sibi offensas
other benefits may-win what then if anyone for-himself offenses
concitaturus est, si quis intellegit adeo per hoc se nihil
going-to-stir-up is if anyone understands so-far through this himself nothing
consecuturum, ut multa etiam ex reposito adquisitoque
going-to-gain that many-things even of the-stored and-acquired
perdenda sint, non libens in detrimenta descendit?
to-be-lost are not willing into losses does-he-descend
Ingratus est, qui in referenda gratia secundum datum videt, 20.3
ungrateful is who in returning gratitude a-second gift looks-to
qui sperat, cum reddit; ingratum voco, qui aegro
who hopes when he-returns ungrateful I-call him-who by-a-sick-man
adsidit, quia testamentum facturus est, cui de hereditate
sits because a-will going-to-make he-is who about an-inheritance

aut de legato vacat cogitare. Faciat licet omnia, quae
or about a-legacy has-leisure to-think he-may-do though all-things which
facere bonus amicus et memor officii debet: si animo
to-do a-good friend and mindful of-duty ought if before-the-mind
eius obversatur spes lucri, captator est et hamum iacit;
his hovers the-hope of-gain a-legacy-hunter he-is and a-hook casts
ut aves, quae laceratione corporum aluntur, lassa morbo
as birds which by-the-tearing of-bodies are-fed weary with-disease
pecora et casura ex proximo speculantur, ita hic
flocks and going-to-fall from close-by watch so this-man
inminet morti et circa cadaver volat.
hangs-over death and around the-corpse flies

21.1 Gratus animus ipsa virtute propositi sui capitur.
a-grateful mind by-the-very virtue of-purpose its-own is-captivated
Vis scire hoc ita esse nec illum utilitate corrumpi?
do-you-wish to-know this so to-be and-not it by-advantage to-be-corrupted
Duo genera sunt grati hominis: dicitur gratus, qui
two kinds there-are of-grateful man is-called grateful he-who
aliquid pro eo, quod acceperat, reddit; hic fortasse ostentare
something for that which he-had-received returns this-one perhaps to-show-off
se potest, habet, quod iactet, quod proferat;
himself can he-has what he-may-boast-of what he-may-bring-forward
dicitur gratus, qui bono animo accepit beneficium, bono
is-called grateful who with-a-good mind received a-benefit with-a-good
debet; hic intra conscientiam clusus est.
owes this-one within conscience shut-up is

21.2 Quae illi contingere potest utilitas ex adfectu latenti?
what to-him to-befall can advantage from feeling hidden
atqui hic etiam si ultra facere nil potest, gratus est:
and-yet this-one even if beyond to-do nothing can grateful is

amat, debet, referre gratiam cupit; quidquid ultra desideras,
he-loves he-owes to-return gratitude he-desires whatever beyond you-miss
non ipse deest.
not he-himself is-lacking
Artifex est etiam, cui ad exercendam artem instrumenta 21.3
an-artist is even he-for-whom for practicing art instruments
non suppetunt, nec minus canendi peritus, cuius vocem
not are-at-hand nor less of-singing skilled whose voice
exaudiri fremitus obstrepentium non sinit. Volo referre
to-be-heard the-roar of-those-shouting not allows I-wish to-return
gratiam: post hoc aliquid superest mihi, non ut gratus,
gratitude after this something remains for-me not that grateful
sed ut solutus sim; saepe enim et qui gratiam rettulit,
but that released I-be often for both who gratitude has-returned
ingratus est, et qui non rettulit, gratus. Nam ut omnium
ungrateful is and who not has-returned grateful for as of-all
aliarum virtutum, ita huius ad animum tota aestimatio redit;
other virtues so of-this to the-mind whole the-valuation returns
hic si in officio est, quidquid defuit, fortuna peccat.
this if in duty is whatever has-been-lacking fortune errs
Quomodo est disertus etiam qui tacet, fortis etiam 21.4
as is eloquent even who is-silent brave even
qui conpressis manibus vel etiam adligatis, quomodo
who with-pressed-together hands or even bound as
gubernator etiam, qui in sicco est, quia consummatae
a-pilot even who on dry-land is because perfected
scientiae nihil deest, etiam si quid obstat, quominus se
knowledge nothing is-lacking even if anything binders from itself
utatur, ita gratus est etiam, qui vult tantum nec habet
using so grateful is even who wishes only and-not has
huius voluntatis suae ullum alium quam se testem.
of-this will his any other than himself witness

21.5 Immo amplius adiciam: est aliquando gratus etiam, qui
nay more I-shall-add is sometimes grateful even one-who
ingratus videtur, quem mala interpres opinio contrarium
ungrateful seems whom a-bad interpreter opinion the-contrary
tradidit. Hic quid aliud sequitur quam ipsam conscientiam?
has-reported this-one what else pursues than the-very conscience
quae etiam obruta delectat, quae contioni ac famae
which even overwhelmed delights which against-the-assembly and rumor
reclamat et in se omnia reponit et, cum ingentem
protests and in itself all places and when a-huge
ex altera parte turbam contra sentientium adspexit, non
on the-other side crowd contrary of-those-thinking it-has-seen not
numerat suffragia, sed una sententia vincit.
counts votes but by-one vote wins

21.6 Si vero bonam fidem perfidiae suppliciis adfici videt,
if however good faith with-perfidy's punishments to-be-visited he-sees
non descendit e fastigio et supra poenam suam consistit:
not he-descends from the-height and above punishment his-own takes-his-stand
"Habeo" inquit, "quod volui, quod petii; nec paenitet nec
I-have he-says what I-wished what I-sought neither do-I-repent nor
paenitebit nec ulla iniquitate me eo fortuna perducet,
shall-I-repent nor by-any injustice me thither fortune will-bring
ut hanc vocem audiat: quid mihi volui? quid nunc mihi
that this cry she-hear what for-myself did-I-wish what now to-me
prodest bona voluntas?" Prodest et in eculeo, prodest et in
profits good will it-profits even on the-rack it-profits even in
igne; qui si singulis membris admoveatur et paulatim vivum
the-fire which if to-single limbs be-applied and gradually the-living
corpus circumeat, licet ipsum cor plenum bona conscientia
body go-around though the-very heart full of-good conscience
stillet: placebit illi ignis, per quem bona fides conlucebit.
drip will-please him the-fire through which good faith will-shine-forth

Nunc illud quoque argumentum quamvis dictum iam 22.1
now that also argument although stated already
reducatur: quid est, quare grati velimus esse, cum
let-it-be-brought-back what is-it why grateful we-wish to-be when
morimur, quare singulorum perpendamus officia, quare id
we-die why of-individuals we-weigh the-services why this
agamus in omnem vitam nostram memoria decurrente, ne
we-aim-at into all life our the-memory running-back lest
cuius officii videamur obliti? Nihil iam superest, quo spes
of-any service we-seem forgetful nothing now remains to-which hope
porrigatur; in illo tamen cardine positi abire e rebus
may-reach at that yet turning-point placed to-depart from affairs
humanis quam gratissimi volumus.
human as most-grateful we-wish
Est videlicet magna in ipso opere merces rei et ad 22.2
there-is plainly a-great in the-very work reward of-the-thing and for
adliciendas mentes hominum ingens honesti potentia, cuius
attracting the-minds of-men huge of-the-honorable the-power whose
pulchritudo animos circumfundit et delenitos admiratione
beauty minds floods-around and charmed by-admiration
luminis ac fulgoris sui rapit.
of-light and of-splendor its-own carries-off
At multa hoc commoda oriuntur, et tutior est vita 22.3
but many from-this advantages arise and safer is life
melioribus amorque et secundum bonorum iudicium aetasque
for-the-better and-love and favorable of-the-good the-judgment and-age
securior, quam innocentia, quam grata mens prosequitur.
more-secure which innocence which a-grateful mind attends
Fuisset enim iniquissima rerum natura, si hoc tantum
would-have-been for most-unjust of-things the-nature if this so-great
bonum miserum et anceps et sterile fecisset. Sed illud
good wretched and doubtful and barren it-had-made but that

intuere, an ad istam virtutem, quae saepe tuta ac facili
consider whether to that virtue which often by-a-safe and easy
aditur via, etiam per saxa et rupes et feris ac
is-approached way even through rocks and cliffs and by-wild-beasts and
serpentibus obsessum iter fueris iturus.
serpents beset a-road you-would-be going-to-go

22.4 Non ideo per se non est expetendum cui aliquid
not therefore for itself not is to-be-sought that-to-which something
extra quoque emolumenti adhaeret; fere enim pulcherrima
outside also of-profit clings generally for the-most-beautiful
quaeque multis et adventiciis comitata sunt dotibus, sed
all by-many and adventitious attended are endowments but
illas trahunt, ipsa praecedunt.
those they-draw themselves go-ahead

23.1 Num dubium est, quin hoc humani generis domicilium
can-it-be-that doubtful it-is that this of-the-human race dwelling
circumitus solis ac lunae vicibus suis temperet? quin
the-circuit of-the-sun and of-the-moon by-turns their regulates that
alterius calore alantur corpora, terrae relaxentur, inmodici
by-the-one's heat are-nourished bodies lands are-loosened excessive
umores conprimantur, adligantis omnia hiemis tristitia
moistures are-checked of-binding all-things winter the-gloom
frangatur, alterius tepore efficaci et penetrabili regatur
is-broken by-the-other's warmth effective and penetrating is-governed
maturitas frugum? quin ad huius cursum fecunditas humana
the-ripeness of-crops that to its course fertility human
respondeat? quin ille annum observabilem fecerit circumactu
corresponds that he the-year observable has-made by-circuit
suo, haec mensem minoribus se spatiis flectens?
his-own she the-month in-smaller herself spaces bending

Ut tamen detrahas ista, non erat ipse sol 23.2
granted-that yet you-take-away those-things not was the-very sun
idoneum oculis spectaculum dignusque adorari, si tantum
a-fit for-the-eyes spectacle and-worthy to-be-adored if only
praeteriret? non erat digna suspectu luna, etiam si otiosum
it-passed-by not was worthy of-gaze the-moon even if an-idle
sidus transcurreret? Ipse mundus, quotiens per noctem
star it-ran-across the-very heaven as-often-as through the-night
ignes suos fudit et tantum stellarum innumerabilium
fires its has-poured-forth and so-much of-stars countless
refulsit, quem non intentum in se tenet? quis sibi
has-shone-back whom not intent on itself does-it-hold who to-himself
illa tunc, cum miratur, prodesse cogitat?
those-things then when he-wonders to-be-of-use thinks
Adspice ista tanto superne coetu labentia, quemadmodum 23.3
look-at those-things in-so-great above a-throng gliding how
velocitatem suam sub specie stantis atque inmoti operis
speed their under the-appearance of-a-standing and unmoved work
abscondant. Quantum ista nocte, quam tu in numerum ac
they-hide how-much in-that night which you for the-number and
discrimen dierum observas, agitur! quanta rerum turba sub hoc
division of-days observe is-done how-great of-things a-throng under this
silentio evolvitur! quantam fatorum seriem certus limes educit!
silence is-unrolled how-great of-fates a-series a-fixed path leads-out
Ista, quae tu non aliter, quam in decorem sparsa 23.4
those-things which you not otherwise than for ornament scattered
consideras, singula in opere sunt. Nec enim est, quod
consider each at work are nor for is-there reason-why
existimes septem sola discurrere, cetera haerere; paucorum
you-should-think seven alone to-run-about the-rest to-stick of-few
motus conprehendimus, innumerabiles vero longiusque a
the-motions we-grasp countless however and-farther from

conspectu seducti di eunt redeuntque, et ex his, qui
sight withdrawn gods go and-return and of these which
oculos nostros patiuntur, plerique obscuro gradu pergunt
eyes our suffer most with-obscure step proceed
et per occultum aguntur.
and through the-hidden are-driven

24.1 Quid ergo? non caperis tantae molis adspectu, etiam
what then not are-you-captivated of-so-great a-mass by-the-sight even
si te non tegat, non custodiat, non foveat generetque ac
if you not it-cover not guard not cherish and-beget and
spiritu suo riget? Quemadmodum haec cum primum
with-breath its-own water just-as these-things though first
usum habeant et necessaria vitaliaque sint, maiestas tamen
use they-have and necessary and-vital are the-majesty yet
eorum totam mentem occupat, ita omnis illa virtus et
their the-whole mind occupies so all that virtue and
in primis grati animi multum quidem praestat, sed
among the-first of-a-grateful mind much indeed furnishes but
non vult ob hoc diligi; amplius quiddam in se habet nec
not wishes for this to-be-loved more something in itself it-has nor
satis ab eo intellegitur a quo inter utilia numeratur.
enough by him is-it-understood by whom among useful-things it-is-counted

24.2 Gratus est, quia expedit? ergo et quantum expedit?
grateful is-he because it-is-expedient then also as-far-as it-is-expedient
Non recipit sordidum virtus amatorem; soluto ad illam
not receives a-sordid virtue lover with-loosened to her
sinu veniendum est. Ingratus hoc cogitat: "Volebam
purse to-be-come is the-ungrateful-man this thinks I-was-wishing
gratiam referre, sed timeo inpensam, timeo periculum, vereor
gratitude to-return but I-fear the-expense I-fear the-danger I-dread
offensam; faciam potius, quod expedit." Non potest eadem
offense I-shall-do rather what is-expedient not can the-same

ratio et gratum facere et ingratum; ut diversa illorum
reasoning both grateful make and ungrateful as different their
opera, ita diversa inter se proposita sunt; ille ingratus
works so different among themselves the-aims are that-one ungrateful
est, quamvis non oporteat, quia expedit; hic gratus est,
is although not it-be-fitting because it-is-expedient this-one grateful is
quamvis non expediat, quia oportet.
although not it-be-expedient because it-is-fitting

Propositum est nobis secundum rerum naturam vivere et 25.1
the-aim is for-us according-to of-things nature to-live and
deorum exemplum sequi; di autem, quodcumque faciunt,
of-the-gods the-example to-follow the-gods however whatever they-do
in eo quid praeter ipsam faciendi rationem secuntur? nisi
in that what besides the-very of-doing reason do-they-pursue unless
forte illos existimas fructum operum suorum ex fumo
perhaps them you-think the-fruit of-works their from the-smoke
extorum et turis odore percipere.
of-entrails and of-incense the-smell to-gather

Vide, quanta cottidie moliantur, quanta distribuant; 25.2
see how-great-things daily they-undertake how-great they-distribute
quantis terras fructibus inpleant, quam oportunis et
with-how-great lands fruits they-fill with-how timely and
in omnes oras ferentibus ventis maria permoveant, quantis
to all shores carrying winds seas they-stir by-how-great
imbribus repente deiectis solum molliant venasque fontium
rains suddenly thrown-down the-soil they-soften and-the-veins of-springs
arentes redintegrent et infuso per occulta nutrimento
drying restore and poured-in through hidden-ways nourishment
novent. Omnia ista sine mercede, sine ullo ad ipsos
renew all those-things without pay without any to themselves
perveniente commodo faciunt.
coming advantage they-do

25.3 Hoc nostra quoque ratio, si ab exemplari suo non aberrat,
this our also reason if from model its not strays
servet, ne ad res honestas conducta veniat. Pudeat
let-it-keep that-not to things honorable hired it-come let-it-shame
ullum venale esse beneficium: gratuitos habemus deos.
any for-sale to-be benefit freely-giving we-have gods

IV · GIVING TO THE UNGRATEFUL

"If you imitate the gods," says the objector, "give even to the ungrateful, for the sun rises on the wicked." In the Stoic sense every fool is ungrateful, as he has every vice, and to him the good man will give; to the man inclined to ingratitude by nature he will not, any more than he would lend to a bankrupt. The gods' common gifts, daylight, rain, and the open sea, reach the bad because they cannot be withheld from the good; trifles like water are no benefits. Some favors go to the unworthy for others' sake, as Cicero's son was made consul for his father, and Providence gave Arrhidaeus and Gaius their thrones for their kin.

26.1 "Si deos" inquit "imitaris, da et ingratis beneficia; nam
if the-gods he-says you-imitate give also to-the-ungrateful benefits for
et sceleratis sol oritur, et piratis patent maria." Hoc
also on-the-wicked the-sun rises and to-pirates lie-open the-seas at-this
loco interrogant, an vir bonus daturus sit beneficium
point they-ask whether a-man good going-to-give is a-benefit
ingrato sciens ingratum esse. Permitte mihi aliquid
to-an-ungrateful-man knowing ungrateful him-to-be allow me something
interloqui, ne interrogatione insidiosa capiamur.
to-interject lest by-a-question insidious we-be-caught

26.2 Duos ex constitutione Stoica accipe ingratos. Alter est
two from the-system Stoic take ungrateful-men the-one is
ingratus, quia stultus est; stultus etiam malus est; quia
ungrateful because foolish he-is the-fool also bad is because

malus est, nullo vitio caret: ergo et ingratus est. Sic omnes
bad he-is from-no vice he-is-free therefore also ungrateful he-is so all
malos intemperantes dicimus, avaros, luxuriosos, malignos,
bad-men intemperate we-call avaricious luxurious spiteful
non quia omnia ista singulis magna et nota vitia sunt, sed
not because all those in-individuals great and known vices are but
quia esse possunt; et sunt, etiam si latent. Alter est
because to-be they-can and they-are even if they-lie-hidden the-other is
ingratus, qui volgo dicitur, in hoc vitium natura propensus.
ungrateful who commonly is-called-so to this vice by-nature inclined
Illi ingrato, qui sic hac culpa non caret, quomodo 26.3
to-that ungrateful-man who so from-this fault not is-free as
nulla caret, dabit beneficium vir bonus; nulli enim dare
from-none is-free will-give a-benefit a-man good to-no-one for to-give
poterit, si tales homines submoverit. Huic ingrato,
he-will-be-able if such men he-shall-have-removed to-this ungrateful-man
qui beneficiorum fraudator est et in hanc partem procubuit
who of-benefits a-defrauder is and to this side has-sunk
animo, non magis dabit beneficium, quam decoctori
in-mind not more he-will-give a-benefit than to-a-bankrupt
pecuniam credet aut depositum conmittet ei, qui iam
money he-will-lend or a-deposit entrust to-him who already
pluribus abnegavit.
to-several has-denied-it
Timidus dicitur aliquis, quia stultus est: et hoc malos 27.1
cowardly is-called someone because foolish he-is and this the-bad
sequitur, quos indiscreta et universa vitia circumstant; dicitur
follows whom undistinguished and universal vices surround is-called
timidus proprie natura etiam ad inanes sonos pavidus. Stultus
cowardly properly by-nature even at empty sounds frightened the-fool

omnia vitia habet, sed non in omnia natura pronus est: alius
all vices has but not to all by-nature inclined is one
in avaritiam, alius in luxuriam, alius in petulantiam inclinatur.
to avarice another to luxury another to wantonness is-inclined
27.2 Itaque errant illi, qui interrogant Stoicos: "Quid ergo? Achilles
and-so err those who question the-Stoics what then Achilles
timidus est? quid ergo? Aristides, cui iustitia nomen dedit,
cowardly is what then Aristides to-whom justice a-name gave
iniustus est? quid ergo? et Fabius, qui "cunctando restituit
unjust is what then also Fabius who by-delaying restored
rem", temerarius est? quid ergo? Decius mortem timet? Mucius
the-state rash is what then Decius death fears Mucius
proditor est? Camillus desertor?" Non hoc dicimus sic omnia
a-traitor is Camillus a-deserter not this we-say so all
vitia esse in omnibus, quomodo in quibusdam singula eminent,
vices to-be in all as in some single-ones stand-out
sed malum ac stultum nullo vitio vacare; ne audacem quidem
but the-bad and foolish from-no vice to-be-free not the-bold even
timoris absolvimus, ne prodigum quidem avaritia liberamus.
of-fear we-acquit not the-prodigal even from-avarice we-free
27.3 Quomodo homo omnes sensus habet, nec ideo tamen
as man all senses has nor therefore yet
omnes homines aciem habent Lynceo similem, sic, qui
all men sight have to-Lynceus like so who
stultus est, non tam acria et concitata habet omnia, quam
foolish is not so keen and roused has all-things as
quidam quaedam. Omnia in omnibus vitia sunt, sed non
some certain-ones all in all vices are but not
omnia in singulis extant: hunc natura ad avaritiam inpellit;
all in individuals stand-out this-one nature to avarice drives

hic vino, hic libidini deditus est aut, si nondum
this-one to-wine this-one to-lust devoted is or if not-yet
deditus, ita formatus, ut in hoc illum mores sui ferant.
devoted so formed that to this him manners his bear
Itaque, ut ad propositum revertar, nemo non ingratus 27.4
and-so that to the-purpose I-may-return no-one not ungrateful
est, qui malus: habet enim omnia nequitiae semina; tamen
is who bad he-has for all of-wickedness the-seeds yet
proprie ingratus adpellatur, qui ad hoc vitium vergit:
properly ungrateful is-called who toward this vice leans
huic ergo beneficium non dabo.
to-this-one therefore a-benefit not I-shall-give
Quomodo male filiae suae consulet, qui illam contumelioso 27.5
as badly for-daughter his will-provide who her to-an-insolent
et saepe repudiato conlocavit, malus pater familiae habebitur,
and often divorced has-married-off a-bad father of-a-family will-be-held
qui negotiorum gestorum damnato patrimonii sui
who of-affairs managed to-one-condemned of-estate his
curam mandaverit, quomodo dementissime testabitur, qui
the-care shall-have-entrusted as most-madly will-make-a-will who
tutorem filio reliquerit pupillorum spoliatorem, sic pessime
a-guardian to-his-son shall-have-left of-orphans a-plunderer so worst
beneficia dare dicetur, quicumque ingratos eligit, in quos
benefits to-give will-be-said whoever ungrateful-men chooses on whom
peritura conferat.
things-going-to-perish he-may-confer
"Di quoque" inquit "multa ingratis tribuunt." Sed 28.1
the-gods also he-says many-things to-the-ungrateful bestow but
illa bonis paraverunt; contingunt autem etiam malis, quia
those for-the-good they-prepared they-befall however also the-bad because
separari non possunt. Satius est autem prodesse etiam
to-be-separated not they-can better it-is however to-be-of-use also

malis propter bonos, quam bonis deesse propter
to-the-bad for-the-sake-of the-good than to-the-good to-fail for-the-sake-of
malos. Ita, quae refers, diem, solem, hiemis aestatisque
the-bad so the-things-which you-mention the-day the-sun of-winter and-of-summer
cursus et media veris autumnique temperamenta, imbres
the-courses and the-middle of-spring and-of-autumn temperatures rains
et fontium haustus, ventorum statos flatus pro universis
and of-springs the-drinks of-winds the-regular blasts for all-men
invenerunt; excerpere singulos non potuerunt.
they-devised to-pick-out individuals not they-could

28.2 Rex honores dignis dat, congiarium et indignis;
a-king honors to-the-worthy gives a-largess also to-the-unworthy
frumentum publicum tam fur quam periurus et adulter
grain public as-much the-thief as the-perjurer and the-adulterer
accipiunt et sine dilectu morum, quisquis incisus est;
receive and without discrimination of-character whoever enrolled is
quidquid aliud est, quod tamquam civi, non tamquam
whatever else is which as to-a-citizen not as
bono datur, ex aequo boni ac mali ferunt.
to-a-good-man is-given on equal-terms good and bad carry-off

28.3 Deus quoque quaedam munera universo humano generi dedit,
god also certain gifts to-the-whole human race has-given
a quibus excluditur nemo. Nec enim poterat fieri, ut
from which is-shut-out no-one nor for could it-happen that
ventus bonis viris secundus esset, contrarius malis, communi
the-wind for-good men favorable be contrary to-the-bad to-the-common
autem bono erat patere commercium maris et regnum
however good it-was to-lie-open the-commerce of-the-sea and the-realm
humani generis relaxari; nec poterat lex casuris imbribus
of-the-human race to-be-widened nor could a-law to-falling rains
dici, ne in malorum inproborumque rura defluerent.
be-laid-down that-not on of-the-bad and-wicked the-fields they-should-flow

Quaedam in medio ponuntur: tam bonis quam malis 28.4
some-things in the-middle are-placed as-much for-the-good as for-the-bad
conduntur urbes; monumenta ingeniorum et ad indignos
are-founded cities the-monuments of-talents even to the-unworthy
perventura publicavit editio; medicina etiam sceleratis
going-to-come has-made-public publication medicine even to-the-wicked
opem monstrat; conpositiones remediorum salutarium nemo
help shows the-recipes of-remedies healthful no-one
suppressit, ne sanarentur indigni.
has-suppressed lest be-healed the-unworthy
In iis exige censuram et personarum aestimationem, quae 28.5
in these demand scrutiny and of-persons the-valuation which
separatim tamquam digno dantur, non in his, quae
separately as to-a-worthy-man are-given not in those which
promiscue turbam admittunt. Multum enim refert, utrum
indiscriminately the-crowd admit much for it-matters whether
aliquem non excludas an eligas. Ius et furi dicitur; pace
someone not you-shut-out or you-choose justice also to-a-thief is-dispensed peace
et homicidae fruuntur; sua repetunt etiam, qui aliena
also murderers enjoy their-own they-reclaim even who another's
rapuerunt; percussores et domi ferrum exercentes murus
have-seized assassins and at-home the-sword practicing the-wall
ab hoste defendit; legum praesidio, qui plurimum
from the-enemy defends of-the-laws by-the-protection those-who most
in illas peccaverunt, proteguntur.
against them have-sinned are-protected
Quaedam non poterant ceteris contingere, nisi universis 28.6
some-things not could to-the-rest befall unless to-all
darentur; non est itaque, quod de istis disputes,
they-were-given not there-is and-so reason-why about those you-should-dispute
ad quae publice invitati sumus. Illud, quod iudicio meo
to which publicly invited we-are that which by-judgment my

ad aliquem pervenire debebit, ei, quem esse ingratum
to someone to-come shall-be-due to-him whom to-be ungrateful
sciam, non dabo.
I-know not I-shall-give

29.1 "Ergo" inquit "nec consilium deliberanti dabis ingrato
then he-says nor counsel to-one-deliberating will-you-give ungrateful
nec aquam haurire permittes nec viam monstrabis erranti?
nor water to-draw will-you-allow nor the-way will-you-show to-one-straying
an haec quidem facies, sed nihil donabis?" Distinguam
or these-things indeed you-will-do but nothing you-will-give I-shall-distinguish
istud, certe temptabo distinguere.
that at-least I-shall-try to-distinguish

29.2 Beneficium est opera utilis, sed non omnis opera utilis
a-benefit is a-service useful but not every service useful
beneficium est; quaedam enim tam exigua sunt, ut beneficii
a-benefit is some for so slight are that of-benefit
nomen non occupent. Duae res coire debent, quae
the-name not they-occupy two things to-come-together ought which
beneficium efficiant. Primum rei magnitudo; quaedam enim
a-benefit may-make first of-the-thing the-greatness some for
sunt infra huius nominis mensuram. Quis beneficium dixit
are below of-this name the-measure who a-benefit has-called
quadram panis aut stipem aeris abiecti aut ignis accendendi
a-quarter of-bread or a-coin of-copper thrown or of-fire of-lighting
factam potestatem? et interdum ista plus prosunt, quam
given the-permission and at-times those-things more help than
maxima; sed tamen vilitas sua illis, etiam ubi temporis
the-greatest but yet cheapness their-own from-them even where by-time's
necessitate facta sunt necessaria, detrahit pretium.
necessity made they-have-been necessary takes-away the-value

Deinde hoc, quod potentissimum est, oportet accedat, ut eius 29.3
then this which most-powerful is must be-added that for-his
causa faciam, ad quem volam pervenire beneficium, dignumque
sake I-do-it to whom I-shall-wish to-come the-benefit and-worthy
eum iudicem et libens id tribuam percipiensque ex munere
him I-judge and gladly it I-bestow and-gathering from gift
meo gaudium, quorum nihil est in istis, de quibus loquebamur;
my joy of-which nothing is in those about which we-were-speaking
non enim tamquam dignis illa tribuimus, sed neclegenter
not for as to-the-worthy those-things we-bestow but carelessly
tamquam parva, et non homini damus, sed humanitati.
as small and not to-a-man we-give but to-humanity
Aliquando daturum me etiam indignis quaedam non 30.1
sometimes going-to-give me even to-the-unworthy some-things not
negaverim in honorem aliorum, sicut in petendis honoribus
I-would-deny in honor of-others as in seeking offices
quosdam turpissimos nobilitas industriis sed novis praetulit
some most-shameful-men nobility to-the-diligent but new has-preferred
non sine ratione; sacra est magnarum virtutum memoria,
not without reason sacred is of-great virtues the-memory
et esse plures bonos iuvat, si gratia bonorum non cum
and to-be more good-men it-pleases if the-favor of-the-good not with
ipsis cadit.
themselves falls
Ciceronem filium quae res consulem fecit nisi pater? Cinnam 30.2
Cicero the-son what thing consul made except his-father Cinna
nuper quae res ad consulatum recepit ex hostium castris, quae
lately what thing to the-consulship took-back from of-the-enemy the-camp what
Sex. Pompeium aliosque Pompeios, nisi unius viri magnitudo
Sextus Pompeius and-other Pompeii except of-one man the-greatness
tanta quondam, ut satis alte omnes suos etiam ruina eius
so-great once that enough high all his-own even the-fall his

attolleret? Quid nuper Fabium Persicum, cuius osculum etiam
raised what lately Fabius Persicus whose kiss even
inpudici denotabant, sacerdotem non in uno collegio fecit
the-unchaste censured a-priest not in one college made
nisi Verrucosi et Allobrogici et illi trecenti, qui hostium
except the-Verrucosi and the-Allobrogici and those three-hundred who to-the-enemy's
incursioni pro re publica unam domum obiecerant?
onset for the-state public one house had-opposed

30.3 Hoc debemus virtutibus, ut non praesentes solum illas,
this we-owe to-virtues that not present only them
sed etiam ablatas e conspectu colamus; quomodo illae
but even removed from sight we-honor as they
id egerunt, ut non in unam aetatem prodessent, sed
this aimed-at that not for one age they-should-be-of-use but
beneficia sua etiam post ipsas relinquerent, ita nos non
benefits their even after themselves they-should-leave so we not
una aetate grati simus. Hic magnos viros genuit: dignus
for-one age grateful let-us-be this-one great men begot worthy
est beneficiis, qualiscumque est; dignos dedit.
he-is of-benefits whatever-sort he-is worthy-men he-gave

30.4 Hic egregiis maioribus ortus est: qualiscumque est,
this-one from-distinguished ancestors sprung is whatever-sort he-is
sub umbra suorum lateat. Ut loca sordida repercussu
under the-shadow of-his-own let-him-lie-hidden as places mean by-the-reflection
solis inlustrantur, ita inertes maiorum suorum luce
of-the-sun are-lit-up so the-sluggish of-ancestors their with-the-light
resplendeant.
may-shine-back

31.1 Excusare hoc loco tibi, mi Liberalis, deos volo. Interdum
to-excuse at-this point to-you my Liberalis the-gods I-wish at-times
enim solemus dicere: "Quid sibi voluit providentia,
for we-are-wont to-say what for-itself did-it-intend providence

quae Arrhidaeum regno inposuit?" Illi putas hoc
which Arrhidaeus on-the-throne set to-him do-you-think this
datum? patri eius datum est et fratri.
given to-father his given it-was and to-his-brother
"Quare C. Caesarem orbi terrarum praefecit, hominem 31.2
why Gaius Caesar over-the-world of-lands did-it-set a-man
sanguinis humani avidissimum, quem non aliter fluere in
for-human blood most-greedy which not otherwise to-flow in
conspectu suo iubebat, quam si ore excepturus esset?"
sight his he-would-order than if with-his-mouth going-to-catch-it he-were
Quid ergo? tu hoc illi datum existimas? patri eius Germanico
what then you this to-him given think to-father his Germanicus
datum, avo proavoque et ante hos aliis non minus
given to-grandfather and-great-grandfather and before these to-others not less
claris viris, etiam si privati paresque aliis vitam exegerunt.
famous men even if private and-equal to-others life they-spent
Quid? tu, cum Mamercum Scaurum consulem faceres, 31.3
what you when Mamercus Scaurus consul you-made
ignorabas ancillarum illum suarum menstruum ore
did-you-not-know of-maidservants him his-own the-menstrual-flow with-mouth
hiante exceptare? numquid enim ipse dissimulabat? numquid
gaping to-catch can-it-be-that for he-himself concealed-it can-it-be-that
purus videri volebat? Referam tibi dictum eius in se,
pure to-seem he-wished I-shall-report to-you a-saying his against himself
quod circumferri memini et ipso praesente laudari.
which to-be-passed-around I-remember and he-himself present to-be-praised
Pollioni Annio iacenti obsceno verbo usus dixerat 31.4
to-Pollio Annius lying-down an-obscene word having-used he-had-said
se facturum id, quod pati malebat; et cum Pollionis
himself going-to-do that which to-suffer he-preferred and when of-Pollio

adtractiorem vidisset frontem: "Quidquid" inquit "mali
more-drawn-together he-had-seen the-brow whatever he-said evil
dixi, mihi et capiti meo." Hoc dictum suum ipse narrabat.
I-have-said on-me and on-head my this saying his-own he-himself used-to-tell
31.5 Hominem tam palam obscenum ad fasces et ad tribunal
a-man so openly obscene to the-fasces and to the-tribunal
admisisti? nempe dum veterem illum Scaurum senatus
did-you-admit surely while old that Scaurus of-the-senate
principem cogitas et indigne fers subolem eius iacere.
the-leader you-think-of and indignantly bear offspring his to-lie-low
32.1 Idem facere deos veri simile est, ut alios indulgentius
the-same to-do the-gods to-truth like it-is that some more-indulgently
tractent propter parentes avosque, alios propter futuram
they-treat on-account-of parents and-grandparents others on-account-of the-future
nepotum pronepotumque ac longe sequentium posterorum
of-grandsons and-great-grandsons and far following descendants
indolem; nota enim illis est operis sui series, omniumque
nature known for to-them is of-work their the-series and-of-all
illis rerum per manus suas iturarum scientia in aperto
to-them things through hands their going-to-go the-knowledge in the-open
semper est; nobis ex abdito subit, et, quae repentina
always is to-us from hiding comes-up and what sudden
putamus, illis provisa veniunt ac familiaria.
we-think to-them foreseen come and familiar
32.2 "Sint hi reges, quia maiores eorum non fuerunt, quia pro
let-them-be these kings because ancestors their not were because for
summo imperio habuerunt iustitiam, abstinentiam, quia non
the-highest power they-held justice self-restraint because not
rem publicam sibi, sed se rei publicae dicaverunt.
the-state public to-themselves but themselves to-the-state public they-dedicated
Regnent hi, quia vir bonus quidam ante proavus eorum
let-them-reign these because a-man good a-certain before great-grandfather their

fuit, qui animum supra fortunam gessit, qui in dissensione
was who a-mind above fortune bore who in dissension
civili, quoniam ita expediebat rei publicae, vinci
civil since so it-was-expedient for-the-state public to-be-beaten
quam vincere maluit; referri gratia illi tam longo spatio
than to-beat preferred to-be-returned gratitude to-him so in-a-long space
non potuit; in illius respectum iste populo praesideat,
not could out-of of-him regard this-one over-the-people let-him-preside
non quia scit aut potest, sed quia alius pro illo meruit.
not because he-knows or can but because another for him has-deserved
Hic corpore deformis est, adspectu foedus et ornamenta 32.3
this-one in-body misshapen is in-look foul and honors
sua traducturus; iam me homines accusabunt, caecum ac
his going-to-disgrace now me men will-accuse blind and
temerarium dicent, nescientem, quo loco, quae summis
rash they-will-call not-knowing in-what place what to-the-highest
atque excelsissimis debentur, ponam; at ego scio alii me
and most-exalted is-owed I-place but I know to-one myself
istud dare, alii olim debitum solvere.
that to-give to-another long-ago a-debt to-pay
Unde isti norunt illum quondam gloriae sequentis 32.4
whence those know him once of-glory following
fugacissimum, eo voltu ad pericula euntem, quo alii
most-shunning with-that face to dangers going with-which others
e periculo redeunt, numquam bonum suum a publico
from danger return never good his-own from the-public
distinguentem? "Ubi" inquis "iste aut quis est?" Unde vos
distinguishing where you-say that-man or who is-he whence you
scitis? Apud me istae expensorum acceptorumque rationes
know with me those of-paid-out and-received accounts
dispunguntur, ego, quid cui debeam, scio; aliis post
are-settled I what to-whom I-owe know to-some after

longam diem repono, aliis in antecessum ac prout occasio
a-long day I-repay to-others in advance and as occasion
et rei publicae meae facultas tulit." Ingrato
and of-state public my the-means has-allowed to-the-ungrateful-man
ergo aliquando quaedam, sed non propter ipsum dabo.
therefore sometimes some-things but not on-account-of himself I-shall-give

V · PROMISES AND UNCERTAINTY

We never wait for certainty but act on what is probable, as we sow, sail, and marry, and so give to the man who seems grateful. If after a promise we learn that he is ungrateful, the wise man has not broken faith, for every promise carries the tacit exception that nothing has changed, as a promise to a man found to be a foreigner or a journey on a road found beset by bandits binds no longer. If the sum is small, Seneca will pay it as the price of a rash tongue; if great, he will rather excuse a refusal once than a gift for ever.

33.1 "Quid? si" inquit "nescis, utrum ingratus sit an gratus,
what if he-says you-do-not-know whether ungrateful he-is or grateful
expectabis, donec scias, an dandi beneficii tempus non
will-you-wait until you-know or of-giving a-benefit the-time not
amittes? Expectare longum est (nam, ut ait Platon, difficilis
will-you-lose to-wait long is for as says Plato difficult
humani animi coniectura est), non expectare temerarium est."
of-the-human mind the-conjecture is not to-wait rash is
33.2 Huic respondebimus numquam expectare nos certissimam
to-him we-shall-answer never to-wait ourselves for-the-most-certain
rerum conprehensionem, quoniam in arduo est veri
of-things grasp since on a-steep is of-truth
exploratio, sed ea ire, qua ducit veri similitudo. Omne
the-search but that-way to-go where leads of-truth the-likeness every

hac via procedit officium: sic serimus, sic navigamus, sic
by-this way proceeds duty so we-sow so we-sail so
militamus, sic uxores ducimus, sic liberos tollimus; cum
we-serve-in-war so wives we-marry so children we-raise since
omnium horum incertus sit eventus, ad ea accedimus,
of-all these uncertain is the-outcome to those-things we-come
de quibus bene sperandum esse credidimus. Quis enim
about which well to-be-hoped to-be we-have-believed who for
pollicetur serenti proventum, naviganti portum, militanti
promises to-the-sower a-harvest to-the-sailor a-port to-the-soldier
victoriam, marito pudicam uxorem, patri pios liberos?
victory to-a-husband a-chaste wife to-a-father dutiful children
sequimur, qua ratio, non qua veritas traxit.
we-follow where reason not where truth has-drawn
Expecta, ut nisi bene cessura non facias et nisi conperta 33.3
wait that unless well going-to-turn-out not you-do and unless ascertained
veritate nil noveris: relicto omni actu vita consistit. Cum
the-truth nothing you-know abandoned all action life stands-still since
veri similia me in hoc aut in illud inpellant, non vera,
of-truth likenesses me to this or to that drive not true-things
ei beneficium dabo, quem veri simile erit gratum esse.
to-him a-benefit I-shall-give whom of-truth like it-will-be grateful to-be
"Multa" inquit "intervenient, propter quae et malus pro 34.1
many-things he-says will-intervene on-account-of which both a-bad-man for
bono subrepat et bonus pro malo displiceat; fallaces
a-good-one may-creep-in and a-good-man for a-bad-one may-displease deceptive
enim sunt rerum species, quibus credidimus." Quis negat?
for are of-things the-appearances which we-have-trusted who denies-it
sed nihil aliud invenio, per quod cogitationem regam.
but nothing else I-find through which thought I-may-guide
His veritas mihi vestigiis sequenda est, certiora non habeo;
by-these the-truth by-me tracks to-be-followed is surer not I-have

haec ut quam diligentissime aestimem, operam dabo nec
these that as most-carefully I-may-weigh effort I-shall-give nor
cito illis adsentiar.
quickly to-them shall-I-assent

34.2 Sic enim in proelio potest accidere, ut telum meum in
so for in battle it-can happen that weapon my at
commilitonem manus dirigat aliquo errore decepta et hosti
a-fellow-soldier my-hand aim by-some error deceived and an-enemy
tamquam meo parcam; sed hoc et raro accidet et non
as mine I-spare but this both rarely will-happen and not
vitio meo, cuius propositum est hostem ferire, civem
by-fault my whose purpose is the-enemy to-strike the-citizen
defendere. Si sciam ingratum esse, non dabo beneficium;
to-defend if I-know ungrateful him-to-be not I-shall-give a-benefit
at obrepsit, at inposuit: nulla hic culpa tribuentis est,
but he-crept-in but he-imposed no here fault of-the-bestower is
quia tamquam grato dedi.
because as to-a-grateful-man I-gave

34.3 "Si promiseris" inquit "te daturum beneficium et postea
if you-shall-have-promised he-says yourself going-to-give a-benefit and afterward
ingratum esse scieris, dabis an non? Si facis
ungrateful him-to-be you-shall-have-learned will-you-give or not if you-do-so
sciens, peccas, das enim, cui non debes dare; si negas,
knowingly you-err you-give for to-whom not you-ought to-give if you-refuse
et hoc modo peccas: non das ei, cui promisisti.
also in-this way you-err not you-give to-him to-whom you-have-promised
Conscientia vestra hoc loco titubat et illud superbum
conscience your at-this point totters and that proud
promissum, numquam sapientem facti sui paenitere nec
promise never the-wise-man of-deed his-own to-repent nor
umquam emendare, quod fecerit, nec mutare consilium."
ever to-amend what he-has-done nor to-change plan

Non mutat sapiens consilium omnibus his manentibus, quae 34.4
not changes the-wise-man plan all these remaining which
erant, cum sumeret; ideo numquam illum paenitentia
were when he-was-forming-it therefore never him repentance
subit, quia nihil melius illo tempore fieri potuit, quam
comes-upon because nothing better at-that time to-be-done could than
quod factum est, nihil melius constitui, quam constitutum
what done was nothing better to-be-decided than decided
est; ceterum ad omnia cum exceptione venit: "si nihil
was but to all-things with a-reservation he-comes if nothing
inciderit, quod inpediat". Ideo omnia illi succedere
shall-have-happened which may-hinder therefore all-things for-him to-succeed
dicimus et nihil contra opinionem accidere, quia praesumit
we-say and nothing against expectation to-happen because he-anticipates
animo posse aliquid intervenire, quod destinata prohibeat.
in-mind to-be-able something to-intervene which his-designs may-prevent
Inprudentium ista fiducia est fortunam sibi spondere; 34.5
of-the-imprudent that confidence is fortune to-oneself to-pledge
sapiens utramque partem eius cogitat; scit, quantum
the-wise-man each side of-it considers he-knows how-much
liceat errori, quam incerta sint humana, quam multa
is-allowed to-error how uncertain are human-things how many-things
consiliis obstent; ancipitem rerum ac lubricam sortem
to-plans obstruct the-doubtful of-things and slippery lot
suspensus sequitur, consiliis certis incertos eventus expendit.
in-suspense he-follows with-plans sure uncertain outcomes he-weighs
Exceptio autem, sine qua nihil destinat, nihil ingreditur,
the-reservation however without which nothing he-designs nothing enters-upon
et hic illum tuetur.
also here him protects

35.1 Promisi beneficium, nisi si quid incidisset, quare
I-promised a-benefit unless if anything should-have-happened why
non deberem dare. Quid enim, si, quod illi pollicitus
not I-ought to-give what for if what to-him promised
sum, patria sibi dare iusserit? si lex lata erit,
I-have my-country to-itself to-give shall-have-ordered if a-law passed shall-be
ne id quisquam faciat, quod ego me amico meo
that-not that anyone do which I myself for-friend my
facturum promiseram? Promisi tibi in matrimonium filiam;
going-to-do had-promised I-promised to-you in marriage my-daughter
postea peregrinus adparuisti; non est mihi cum externo
afterward a-foreigner you-have-appeared not there-is for-me with a-foreigner
conubium; eadem res me defendit, quae vetat.
right-of-marriage the-same thing me defends which forbids

35.2 Tunc fidem fallam, tunc inconstantiae crimen audiam,
then faith I-shall-break then of-inconstancy the-charge I-shall-hear
si, cum eadem omnia sint, quae erant promittente me,
if when the-same all-things are which were when-promising I
non praestitero promissum; alioquin, quidquid mutatur,
not I-shall-have-furnished the-promise otherwise whatever is-changed
libertatem facit de integro consulendi et me fide liberat.
the-liberty makes from afresh of-deliberating and me from-pledge frees
Promisi advocationem: postea adparuit per illam causam
I-promised my-advocacy afterward it-appeared through that case
praeiudicium in patrem meum quaeri; promisi me
a-prejudgment against father my to-be-sought I-promised myself
peregre exiturum: sed iter infestari latrociniis nuntiatur;
abroad going-to-go-out but the-road to-be-infested with-robbers is-reported
in rem praesentem venturus fui: sed aeger filius, sed
to the-thing present going-to-come I-was but sick a-son but
puerpera uxor tenet.
in-childbed a-wife holds-me

Omnia esse debent eadem, quae fuerunt, cum promitterem, 35.3
all-things to-be ought the-same which were when I-promised
ut promittentis fidem teneas; quae autem maior fieri
that of-the-promiser the-pledge you-may-hold what however greater to-happen
mutatio potest, quam si te malum virum et ingratum
change can than if you a-bad man and ungrateful
conperi? Quod tamquam digno dabam, indigno
I-have-discovered what as to-a-worthy-man I-was-giving to-an-unworthy
negabo et irascendi quoque causam habebo deceptus.
I-shall-refuse and of-being-angry also a-cause I-shall-have deceived
Inspiciam tamen et, quantum sit, de quo agitur; 36.1
I-shall-examine yet also how-much be about which there-is-question
dabit mihi consilium promissae rei modus. Si exiguum
will-give to-me counsel of-the-promised thing the-size if small
est, dabo, non quia dignus es, sed quia promisi, nec
it-is I-shall-give not because worthy you-are but because I-promised nor
tamquam munus dabo, sed verba mea redimam et aurem
as a-gift shall-I-give but words my I-shall-redeem and the-ear
mihi pervellam. Damno castigabo promittentis temeritatem:
for-myself I-shall-pluck by-loss I-shall-punish of-the-promiser the-rashness
"Ecce, ut doleat tibi, ut postea consideratius loquaris!"
look that it-may-hurt you that afterward more-considerately you-may-speak
Quod dicere solemus, linguarium dabo. Si maius erit, non 36.2
what to-say we-are-wont a-tongue-fine I-shall-give if greater it-shall-be not
conmittam, quemadmodum Maecenas ait, ut sestertio centies
I-shall-allow as Maecenas says that at-sesterces ten-million
obiurgatus sim. Inter se enim utrumque conparabo: est
reproved I-be between themselves for each I-shall-compare there-is
aliquid in eo, quod promiseris, perseverare; est rursus
something in this what you-have-promised to-persist-in there-is again
multum in eo, ne indigno beneficium des; hoc tamen
much in this that-not to-an-unworthy a-benefit you-give this yet

quantum est? si leve, coniveamus, si vero magno mihi aut
how-much is-it if slight let-us-wink if however to-great for-me either
detrimento aut rubori futurum, malo semel excusare, quare
loss or blushing going-to-be I-prefer once to-excuse why
negaverim, quam semper, quare dederim. Totum, inquam,
I-refused than always why I-gave the-whole I-say
in eo est, quanti promissi mei verba taxentur.
in this is at-how-much of-promise my the-words are-valued

36.3 Non tantum, quod temere promisi, retinebo, sed, quod
not only what rashly I-promised I-shall-withhold but what
non recte dedi, repetam; demens est, qui fidem praestat
not rightly I-gave I-shall-reclaim mad is who good-faith keeps
errori.
to-an-error

VI · PHILIP'S SOLDIER

Philip of Macedon gave a soldier the estate of the very host who had rescued him from shipwreck, and on learning the truth restored it and had the man branded as an ungrateful guest: it is no fickleness to undo a mistake. Zeno kept his promise of a small loan to a doubtful borrower, but a loan can be called in and a benefit cannot, and every promise is made with the tacit condition "if I can." So too a debt of gratitude may wait on circumstance, and the man who hurries to repay owes unwillingly and is ungrateful.

37.1 Philippus Macedonum rex habebat militem manu fortem,
Philip of-the-Macedonians king had a-soldier in-hand brave
cuius in multis expeditionibus utilem expertus operam
whose in many expeditions useful having-tested service
subinde ex praeda aliquid illi virtutis causa donaverat et
repeatedly from the-booty something to-him of-valor for-the-sake had-given and

hominem venalis animae crebris auctoramentis accendebat.
the-man of-a-venal soul with-frequent bounties was-firing
Hic naufragus in possessiones cuiusdam Macedonis expulsus
he shipwrecked onto the-estates of-a-certain Macedonian cast-up
est; quoi ut nuntiatum est, accucurrit, spiritum eius
was to-whom when reported it-was he-ran-up breath his
recollegit, in villam illum suam transtulit, lectulo suo
revived into villa him his-own carried bed his-own
cessit, adfectum semianimemque recreavit, diebus triginta
gave-up weakened and-half-dead restored for-days thirty
sua inpensa curavit, refecit, viatico instruxit
at-his-own expense cared-for refreshed with-provisions-for-the-road equipped
subinde dicentem: "Gratiam tibi referam, videre tantum
repeatedly him-saying gratitude to-you I-shall-return to-see only
mihi imperatorem meum contingat."
to-me general my may-it-befall
Narravit Philippo naufragium suum, auxilium tacuit 37.2
he-told to-Philip shipwreck his the-help he-kept-silent-about
et protinus petit, ut sibi cuiusdam praedia donaret.
and at-once asks that to-him of-a-certain-man the-estates he-give
Ille quidam erat hospes eius, is ipse, a quo receptus
that certain-man was host his he the-very-one by whom received
erat, a quo sanatus. Multa interim reges in bello
he-had-been by whom healed many-things meanwhile kings in war
praesertim opertis oculis donant. "Non sufficit homo
especially with-covered eyes give not suffices a-man
iustus tot armatis cupiditatibus, non potest quisquam
just for-so-many armed desires not can anyone
eodem tempore et bonum virum et bonum ducem agere.
at-the-same time both a-good man and a-good general play

Quomodo tot milia hominum insatiabilia satiabuntur?
how so-many thousands of-men insatiable will-be-satisfied
Quid habebunt, si suum quisque habuerit?"
what will-they-have if his-own each shall-have-had

37.3 Haec Philippus sibi dixit, cum illum induci in bona,
these-things Philip to-himself said when him to-be-put into the-goods
quae petebat, iussit. Expulsus bonis suis ille non
which he-was-seeking he-ordered driven-out from-goods his-own he not
ut rusticus iniuriam tacitus tulit contentus, quod non et
as a-rustic the-wrong silent bore content that not also
ipse donatus esset, sed Philippo epistulam strictam
he-himself given-away he-had-been but to-Philip a-letter terse
ac liberam scripsit; qua accepta ita exarsit, ut statim
and frank wrote which received so he-blazed-up that at-once
Pausaniae mandaret, bona priori domino restitueret,
to-Pausanias he-gave-orders the-goods to-the-former owner he-should-restore
ceterum inprobissimo militi, ingratissimo hospiti, avidissimo
but on-the-most-shameless soldier the-most-ungrateful guest the-greediest
naufrago stigmata inscriberet ingratum hominem testantia.
shipwrecked-man marks he-should-brand the-ungrateful man attesting

37.4 Dignus quidem fuit, cui non inscriberentur illae litterae,
worthy indeed he-was on-whom not should-be-written those letters
sed insculperentur, qui hospitem suum nudo et naufrago
but carved who host his to-a-naked and shipwrecked-man
similem in id, in quo iacuerat ipse, litus expulerat;
like onto that on which had-lain he-himself shore had-driven-out

37.5 sed videbimus, quis modus poenae servandus fuerit:
but we-shall-see what measure of-punishment to-be-kept was
auferendum utique fuit, quod summo scelere invaserat.
to-be-taken-away at-any-rate was what by-the-utmost crime he-had-seized

Quis autem poena eius moveretur? id conmiserat,
who however by-punishment his would-be-moved that he-had-committed
propter quod nemo misereri misericors posset.
on-account-of which no-one to-pity merciful could
Dabit tibi Philippus, quia promisit, etiam si non debet, 38.1
will-give to-you Philip because he-promised even if not he-ought
etiam si iniuriam facturus est, etiam si scelus facturus est,
even if a-wrong going-to-do he-is even if a-crime going-to-do he-is
etiam si uno facto praeclusurus est naufragis litora? Non
even if by-one deed going-to-close he-is to-the-shipwrecked the-shores not
est levitas a cognito et damnato errore discedere, et
is fickleness from a-recognized and condemned error to-depart and
ingenue fatendum est: "Aliud putavi, deceptus sum." Haec
frankly to-be-confessed it-is otherwise I-thought deceived I-was this
vero superbae stultitiae perseverantia est: "Quod semel dixi,
however of-proud folly the-persistence is what once I-said
qualecumque est, fixum ratumque sit."
whatever-it is fixed and-ratified let-it-be
Non est turpe cum re mutare consilium. Age, si 38.2
not it-is shameful with the-thing to-change plan come if
Philippus possessorem illum eorum litorum reliquisset, quae
Philip as-owner him of-those shores had-left which
naufragio ceperat, non omnibus miseris aqua et igni
by-shipwreck he-had-taken not to-all the-wretched from-water and fire
interdixerat? "Potius" inquit "intra fines regni mei
had-he-barred rather he-says within the-borders of-kingdom my
tu litteras istas oculis inscribendas durissima fronte
you letters those on-the-eyes to-be-written on-a-most-hardened brow
circumfer. I, ostende, quam sacra res sit mensa hospitalis;
carry-around go show how sacred a-thing is the-table of-hospitality
praebe in facie tua legendum istuc decretum, quo cavetur,
present on face your to-be-read that decree by-which it-is-provided

ne miseros tecto iuvare capital sit. Magis ista
that-not the-wretched with-a-roof to-help a-capital-crime be more that
constitutio sic rata erit, quam si illam in aes incidissem."
enactment thus valid will-be than if it into bronze I-had-cut

39.1 "Quare ergo" inquit "Zeno vester, cum quingentos denarios
why then he-says Zeno your when five-hundred denarii
cuidam mutuos promisisset et ipse illum parum idoneum
to-someone as-a-loan he-had-promised and he-himself him too-little sound
conperisset, amicis suadentibus, ne daret, perseveravit credere,
had-found friends urging not to-give persisted to-lend
quia promiserat?"
because he-had-promised

39.2 Primum alia condicio est in credito, alia in beneficio.
first another condition is in a-loan another in a-benefit
Pecuniae etiam male creditae exactio est; et adpellare
of-money even badly lent a-recovery there-is and to-summon
debitorem ad diem possum et, si foro cesserit,
the-debtor on the-day I-can and if from-the-forum he-has-withdrawn
portionem feram; beneficium et totum perit et statim.
a-share I-shall-get a-benefit both wholly perishes and at-once
Praeterea hoc mali viri est, illud mali patris familiae. Deinde
besides this of-a-bad man is that of-a-bad father of-a-family then
ne Zeno quidem, si maior fuisset summa, credere perseverasset.
not Zeno even if greater had-been the-sum to-lend would-have-persisted
Quingenti denarii sunt: illud quod dici solet, "in morbo
five-hundred denarii they-are that which to-be-said is-wont in sickness
consumat"; fuit tanti non revocare promissum suum.
let-him-spend-it it-was worth-so-much not to-recall promise his

39.3 Ad cenam, quia promisi, ibo, etiam si frigus erit;
to dinner because I-promised I-shall-go even if cold it-shall-be
non quidem, si nives cadent. Surgam ad sponsalia, quia
not indeed if snows shall-fall I-shall-rise for a-betrothal because

promisi, quamvis non concoxerim; sed non, si febricitavero.
I-promised although not I-have-digested but not if I-shall-have-a-fever
Sponsum descendam, quia promisi; sed non, si spondere
to-stand-surety I-shall-go-down because I-promised but not if to-pledge
me in incertum iubebis, si fisco obligabis.
myself to the-uncertain you-shall-bid if to-the-treasury you-shall-bind-me
Subest, inquam, tacita exceptio: si potero, si debebo, si 39.4
there-underlies I-say a-tacit reservation if I-shall-be-able if I-shall-be-obliged if
haec ita erunt. Effice, ut idem status sit, cum exigis,
these-things so shall-be bring-it-about that the-same state be when you-demand
qui fuit, cum promitterem: destituere levitas erit. Si aliquid
which was when I-promised to-fail fickleness will-be if something
intervenit novi, quid miraris, cum condicio promittentis
has-intervened of-new why do-you-wonder since the-condition of-the-promiser
mutata sit, mutatum esse consilium? eadem mihi omnia
changed has-been changed to-have-been the-plan the-same for-me all-things
praesta, et idem sum. Vadimonium promittimus, tamen deserti
furnish and the-same I-am bail we-promise yet for-default
non in omnes datur actio: deserentem vis maior excusat.
not against all is-given an-action the-defaulter force superior excuses
Idem etiam in illa quaestione responsum existima, an 40.1
the-same also in that question the-answer consider whether
omni modo referenda sit gratia, et an beneficium
in-every way to-be-returned is gratitude and whether a-benefit
utique reddendum sit. Animum praestare gratum debeo,
at-all-events to-be-repaid is a-mind to-furnish grateful I-ought
ceterum aliquando me referre gratiam non patitur mea
but sometimes me to-return gratitude not allows my
infelicitas, aliquando felicitas eius, cui debeo.
misfortune sometimes the-good-fortune of-him to-whom I-owe

40.2 Quid enim regi, quid pauper diviti reddam, utique cum
what for to-a-king what poor to-a-rich-man shall-I-return especially when
quidam recipere beneficium iniuriam iudicent et beneficia
some to-receive-back a-benefit an-injury judge and benefits
subinde aliis beneficiis onerent? quid amplius in horum
repeatedly with-other benefits load what more in of-these
persona possum quam velle? Nec enim ideo beneficium
case can-I-do than to-wish nor for therefore a-benefit
novum reicere debeo, quia nondum prius reddidi.
new to-reject ought-I because not-yet the-former I-have-returned
Accipiam tam libenter, quam dabitur, et praebebo me
I-shall-receive as gladly as it-will-be-given and I-shall-offer myself
amico meo exercendae bonitatis suae capacem materiam; qui
to-friend my for-exercising kindness his ample material who
nova accipere non vult, acceptis offenditur.
new-things to-receive not wishes by-things-received is-offended

40.3 Non refero gratiam: quid ad rem? non est per me mora,
not I-return gratitude what to the-point not is through me the-delay
si aut occasio mihi deest aut facultas. Ille praestitit mihi,
if either occasion to-me is-lacking or means he furnished me
nempe cum occasionem haberet, cum facultatem; utrum
surely when occasion he-had when means whether
bonus vir est an malus? apud bonum virum bonam causam
a-good man is-he or bad before a-good man a-good case
habeo, apud malum non ago.
I-have before a-bad-one not I-plead

40.4 Ne illud quidem existimo faciendum, ut referre gratiam
not that even I-think to-be-done that to-return gratitude
etiam invitis his, quibus refertur, properemus et instemus
even unwilling these to-whom it-is-returned we-hurry and press
recedentibus; non est referre gratiam, quod volens acceperis,
on-those-retreating not is to-return gratitude what willing you-have-received

nolenti reddere. Quidam, cum aliquod illis missum
to-one-unwilling to-return some when some to-them sent
est munusculum, subinde aliud intempestive remittunt et
has-been little-gift at-once another unseasonably send-back and
nihil se debere testantur; reiciendi genus est protinus
nothing themselves to-owe testify of-rejecting a-kind it-is at-once
aliud in vicem mittere et munus munere expungere.
another in return to-send and gift by-gift to-cancel
Aliquando et non reddam beneficium, cum possim: quando? 40.5
sometimes also not I-shall-return a-benefit though I-can when
si plus mihi detracturus ero, quam illi conlaturus,
if more from-myself going-to-take-away I-shall-be than to-him going-to-confer
si ille non erit sensurus ullam accessionem recepto eo,
if he not will-be going-to-feel any increase received-back that
quo reddito mihi multum abscessurum erit. Qui festinat
by-which returned from-me much going-to-go-away it-will-be who hurries
utique reddere, non habet animum grati hominis, sed
at-all-costs to-return not has the-mind of-a-grateful man but
debitoris; et, ut breviter, qui nimis cupit solvere, invitus
of-a-debtor and to briefly who too-much desires to-pay unwilling
debet; qui invitus debet, ingratus est.
owes who unwilling owes ungrateful is

BOOK V

I · OUTDONE IN BENEFITS

Seneca goes beyond what the subject strictly needs, at Liberalis' wish, and asks whether it is shameful to be outdone in benefits. A good man is never beaten while his will stays equal, any more than a soldier killed fighting, and the Spartans barred contests in which the loser must concede. We may be outdone by kings, by Socrates or Diogenes, or by our parents without shame. Alexander boasted that no one had outdone him, yet Diogenes did; Socrates' refusal of Archelaus, whom he could have repaid with the truth about an eclipse, was in truth a refusal to walk into voluntary servitude.

In prioribus libris videbar consummasse propositum, 1.1
in the-former books I-seemed to-have-completed my-purpose
cum tractassem, quemadmodum dandum esset beneficium,
when I-had-treated how to-be-given was a-benefit
quemadmodum accipiendum. Hi enim sunt huius officii
how to-be-received these for are of-this duty
fines; quidquid ultra moror, non servio materiae, sed
the-bounds whatever beyond I-linger not I-serve the-material but
indulgeo, quae, quo ducit, sequenda est, non quo invitat;
indulge which whither it-leads to-be-followed is not whither it-invites
subinde enim nascetur, quo lacessat aliqua dulcedine
repeatedly for there-will-arise what may-provoke with-some charm
animum, magis non supervacuum quam necessarium.
the-mind rather not superfluous than necessary
Verum, quia ita vis, perseveremus peractis, quae rem 1.2
but since so you-wish let-us-persist having-finished what the-matter
continebant, scrutari etiam ea, quae, si vis verum,
contained to-examine also those-things which if you-wish the-truth

conexa sunt, non cohaerentia; quae quisquis diligenter
connected are not coherent which whoever carefully
inspicit, nec facit operae pretium nec tamen perdit operam.
inspects neither makes of-labor the-worth nor yet loses his-labor
1.3 Tibi autem, homini natura optimo et ad beneficia propenso,
to-you however a-man by-nature best and to benefits inclined
Liberalis Aebuti, nulla eorum laudatio satis facit. Neminem
Liberalis Aebutius no of-them praise enough does no-one
umquam vidi tam benignum etiam levissimorum officiorum
ever have-I-seen so kind even of-the-slightest services
aestimatorem; iam bonitas tua eo usque prolapsa est, ut
an-appraiser now goodness your to-that point slid has that
tibi dari putes beneficium, quod ulli datur; paratus
to-you to-be-given you-think a-benefit which to-anyone is-given ready
es, ne quem beneficii paeniteat, pro ingratis dependere.
you-are lest anyone of-a-benefit repent for the-ungrateful to-pay
1.4 Ipse usque eo abes ab omni iactatione, usque
you-yourself to such-a-point are-absent from all boasting to
eo statim vis exonerare, quos obligas, ut, quidquid
such-a-point at-once you-wish to-unburden those-whom you-oblige that whatever
in aliquem confers, velis videri non praestare, sed reddere,
on anyone you-confer you-wish to-seem not to-furnish but to-return
ideoque plenius ad te sic data revertentur; nam fere
and-therefore more-fully to you so given-things will-return for generally
secuntur beneficia non reposcentem et, ut gloria fugientes
follow benefits one-not demanding-back and as glory those-fleeing
magis sequitur, ita fructus beneficiorum gratius iis
more follows so the-fruit of-benefits more-gratefully to-those
respondet, per quos esse etiam ingratis licet.
answers through whom to-be even ungrateful it-is-allowed

Per te vero non est mora, quo minus beneficia, qui 1.5
through you indeed not is delay whereby the-less benefits who
acceperunt, ultro repetant, nec recusabis conferre
have-received of-their-own-accord seek-again nor will-you-refuse to-confer
alia et subpressis dissimulatisque plura ac maiora adicere:
others and on-suppressed and-concealed-ones more and greater to-add
propositum optimi viri et ingentis animi tam diu ferre
the-purpose of-the-best man and of-huge mind so long to-bear
ingratum, donec feceris gratum. Nec te ista ratio
the-ungrateful until you-shall-have-made-him grateful nor you that reasoning
decipiet; succumbunt vitia virtutibus, si illa non cito odisse
will-deceive succumb vices to-virtues if them not quickly to-hate
properaveris.
you-shall-have-hurried

Illud utique unice tibi placet velut magnifice dictum turpe esse 2.1
that especially uniquely you pleases as magnificently said shameful to-be
beneficiis vinci. Quod an sit verum, non inmerito quaeri
in-benefits to-be-surpassed which whether be true not undeservedly to-be-asked
solet, longeque aliud est, quam mente concipis; numquam enim
is-wont and-far other it-is than in-mind you-conceive never for
in rerum honestarum certamine superari turpe est, dummodo
in of-things honorable a-contest to-be-overcome shameful is provided
arma non proicias et victus quoque velis vincere.
arms not you-throw-away and beaten also you-wish to-win

Non omnes ad bonum propositum easdem adferunt vires, 2.2
not all to a-good purpose the-same bring strength
easdem facultates, eandem fortunam, quae optimorum quoque
the-same means the-same fortune which of-the-best also
consiliorum dumtaxat exitus temperat; voluntas ipsa rectum
plans only the-outcomes governs the-will itself the-right
petens laudanda est, etiam si illam alius gradu velociori
seeking to-be-praised is even if it another with-a-step swifter

antecessit: non ut in certaminibus ad spectaculum editis
has-outstripped not as in contests for show put-on
meliorem palma declarat, quamquam in illis quoque saepe
the-better the-palm declares although in them also often
deteriorem praetulit casus.
the-worse has-preferred chance

2.3 Ubi de officio agitur, quod uterque a sua parte esse
where about a-duty there-is-question which each from his-own side to-be
quam plenissimum cupit, si alter plus potuit et ad manum
as fullest desires if the-one more could and at hand
habuit materiam sufficientem animo suo, si illi, quantum
had material sufficient for-mind his-own if to-him as-much-as
conatus est, fortuna permisit, alter autem voluntate par
attempted he-has fortune allowed the-other however in-will equal
est, etiam si minora, quam accepit, reddidit aut omnino
is even if smaller-things than he-received has-returned or at-all
non reddidit, sed vult reddere et toto in hoc intentus est
not has-returned but wishes to-return and wholly on this intent is
animo, non magis victus est, quam qui in armis moritur,
in-mind not more beaten he-is than who in arms dies
quem occidere facilius hostis potuit quam avertere.
whom to-kill more-easily the-enemy could than to-turn-away

2.4 Quod turpe existimas, id accidere viro bono non
what shameful you-think that to-happen to-a-man good not
potest, ut vincatur. Numquam enim succumbet, numquam
can that he-be-beaten never for will-be-yield never
renuntiabit; ad ultimum usque vitae diem stabit paratus
will-be-renounce to the-last right of-life day he-will-stand ready
et in hac statione morietur magna se accepisse prae
and at this post he-will-die great-things himself to-have-received before
se ferens, paria voluisse.
himself bearing equal-things to-have-wished

Lacedaemonii vetant suos pancratio aut caestu 3.1
the-Lacedaemonians forbid their-own in-the-pancratium or with-the-boxing-glove
decernere, ubi inferiorem ostendit victi confessio.
to-contend where the-inferior shows of-the-beaten the-confession
Cursor cretam prior contigit: velocitate illum, non animo
a-runner the-chalk-line first has-touched in-speed him not in-spirit
antecessit; luctator ter abiectus perdidit palmam, non
has-surpassed a-wrestler three-times thrown has-lost the-palm not
tradidit. Cum invictos esse Lacedaemonii cives suos
handed-it-over since unconquered to-be the-Lacedaemonians citizens their-own
magno aestimarent, ab iis certaminibus removerunt, in
at-great valued from those contests they-removed-them in
quibus victorem facit non iudex nec per se ipse exitus,
which the-victor makes not a-judge nor by itself the-very outcome
sed vox cedentis et tradere iubentis.
but the-voice of-the-yielder and to-yield bidding
Hoc, quod illi in suis civibus custodiunt, virtus ac bona 3.2
this which they in their-own citizens guard virtue and good
voluntas omnibus praestat, ne umquam vincantur, quoniam
will for-all furnishes that-not ever they-be-beaten since
quidem etiam inter superantia animus invictus est. Ideo
indeed even amid overwhelming-things the-mind unconquered is therefore
nemo trecentos Fabios victos dicit, sed occisos; et Regulus
no-one the-three-hundred Fabii beaten calls but slain and Regulus
captus est a Poenis, non victus, et quisquis alius saevientis
captured was by the-Carthaginians not beaten and whoever else of-raging
fortunae vi ac pondere obpressus non submittit animum.
fortune by-the-force and weight crushed not lowers his-spirit
In beneficiis idem est: plura aliquis accepit, maiora, 3.3
in benefits the-same is more someone has-received greater
frequentiora; non tamen victus est. Beneficia fortasse beneficiis
more-frequent not yet beaten he-is benefits perhaps by-benefits

victa sunt, si inter se data et accepta conputes;
beaten are if among themselves things-given and received you-reckon
si dantem et accipientem conparaveris, quorum animi et
if the-giver and the-receiver you-compare whose minds also
per se aestimandi sunt, penes neutrum erit palma.
by themselves to-be-valued are with neither will-be the-palm
Solet enim fieri, ut, etiam cum alter multis volneribus
is-wont for to-happen that even when one with-many wounds
confossus est, alter leviter quidem saucius pares exisse
pierced is the-other lightly indeed wounded equal to-have-come-out
dicantur, quamvis alter videatur inferior.
they-are-said although the-one seems inferior

4.1 Ergo nemo vinci potest beneficiis, si scit debere,
therefore no-one to-be-surpassed can in-benefits if he-knows to-owe
si vult referre, si, quem rebus non potest, animo aequat.
if he-wishes to-return if whom in-things not he-can in-mind he-equals
Hic quam diu in hoc permanet, quam diu tenet voluntatem
this-one as long in this he-persists as long he-holds the-will
gratum animum signis adprobandi, quid interest, ab utra
a-grateful mind by-signs of-proving what does-it-matter from which
parte munuscula plura numerentur? Tu multa dare potes,
side little-gifts more be-counted you many-things to-give can
et ego tantum accipere possum; tecum stat fortuna, mecum
and I only to-receive can with-you stands fortune with-me
bona voluntas: tamen tam par tibi sum, quam multis
good will yet as equal to-you I-am as to-many
armatissimis nudi aut leviter armati.
most-heavily-armed the-naked or lightly armed

4.2 Nemo itaque beneficiis vincitur, quia tam gratus est quisque,
no-one and-so in-benefits is-beaten because as grateful is each
quam voluit. Nam si turpe est beneficiis vinci, non
as he-has-wished for if shameful it-is in-benefits to-be-surpassed not

oportet a praepotentibus viris accipere beneficium, quibus
it-is-fitting from very-powerful men to-accept a-benefit to-whom
gratiam referre non possis, a principibus dico, a regibus,
gratitude to-return not you-could from princes I-mean from kings
quos eo loco fortuna posuit, ex quo largiri multa
whom in-that place fortune has-set from which to-lavish many-things
possent pauca admodum et inparia datis recepturi.
they-could few very and unequal to-things-given going-to-receive-back
Reges et principes dixi, quibus tamen potest opera 4.3
kings and princes I-have-named to-whom yet can service
navari et quorum illa excellens potentia per minorum
be-rendered and whose that excelling power through of-lesser-men
consensum ministeriumque constat. At sunt quidam extra
consent and-ministry stands but there-are some beyond
omnem subducti cupiditatem, qui vix ullis humanis
all withdrawn desire who scarcely by-any human
desideriis continguntur; quibus nihil potest praestare ipsa
longings are-touched to-whom nothing can furnish the-very
fortuna. Necesse est a Socrate beneficiis vincar, necesse
fortune necessary it-is by Socrates in-benefits I-be-surpassed necessary
est a Diogene, qui per medias Macedonum gazas nudus
it-is by Diogenes who through the-midst-of of-the-Macedonians treasures naked
incessit calcatis regiis opibus;
walked trampled royal riches
o! ne ille tunc merito et sibi et ceteris, quibus 4.4
O truly he then deservedly both to-himself and to-the-rest for-whom
ad dispiciendam veritatem non erat obfusa caligo, supra
for discerning the-truth not was spread darkness above
eum eminere visus est, infra quem omnia iacebant; multo
him to-tower seemed has below whom all-things lay much
potentior, multo locupletior fuit omnia tunc possidente
more-powerful much richer he-was all-things then possessing

Alexandro; plus enim erat, quod hic nollet accipere,
than-Alexander more for there-was what this-one would-refuse to-accept
quam quod ille posset dare.
than what that-one could give

5.1 Non est turpe ab his vinci; neque enim minus fortis
not it-is shameful by these to-be-surpassed nor for less brave
sum, si cum invulnerabili me hoste conmittis, nec ideo
am-I if with an-invulnerable me enemy you-match nor therefore
minus ignis urere potest, si in materiam incidit inviolabilem
less fire to-burn can if on material it-falls inviolable
flammis, nec ideo ferrum secandi vim perdidit, si non
by-flames nor therefore iron of-cutting the-power has-lost if not
recipiens ictum lapis solidusque et invictae adversus
receiving the-blow a-stone and-solid and of-unconquered against
dura naturae dividendus est. Idem tibi de homine
hard-things nature to-be-split is the-same to-you about a-man
grato respondeo: non turpiter vincitur beneficiis, si ab his
grateful I-answer not shamefully is-surpassed in-benefits if by these
obligatus est, ad quos aut fortunae magnitudo aut
obliged he-has-been to whom either of-fortune the-greatness or
eximia virtus aditum redituris ad se beneficiis clusit.
outstanding virtue the-approach to-going-to-return to them benefits has-closed

5.2 A parentibus fere vincimur. Nam tam diu illos habemus,
by parents generally we-are-surpassed for so long them we-have
quam diu iudicamus graves et quam diu beneficia illorum
as long we-judge-them burdensome and as long the-benefits their
non intellegimus; cum iam aetas aliquid prudentiae collegit
not we-understand when now age some of-prudence has-gathered
et adparere coepit propter illa ipsa eos amari a
and to-appear has-begun because-of those very-things them to-be-loved by
nobis debere, propter quae non amabantur, admonitiones,
us to-be-due because-of which not they-were-loved admonitions

severitatem et inconsultae adulescentiae diligentem custodiam,
severity and of-heedless youth careful guard
rapiuntur nobis; paucos usque ad verum fructum a liberis
they-are-snatched from-us few right to the-true fruit from children
percipiendum perduxit aetas, ceteri filios onere senserunt.
to-be-gathered has-brought age the-rest sons as-a-burden have-felt
Non est tamen turpe vinci beneficiis a parente; quidni 5.3
not it-is yet shameful to-be-surpassed in-benefits by a-parent why
non sit turpe, cum a nullo sit? Quibusdam enim et
not it-be shameful since by no-one it-is to-some for both
pares et inpares sumus, pares animo, quem solum illi
equal and unequal we-are equal in-mind which alone they
exigunt, quem nos solum promittimus, inpares fortuna, quae
demand which we alone promise unequal in-fortune which
si cui obstitit, quo minus referret gratiam,
if for-anyone has-stood-in-the-way whereby the-less he-might-return gratitude
non ideo illi tamquam victo erubescendum est; non est
not therefore for-him as beaten to-be-blushed is not it-is
turpe non consequi, dummodo sequaris.
shameful not to-attain provided you-pursue
Saepe necesse est ante alia beneficia petamus, quam priora 5.4
often necessary it-is before other benefits we-seek than the-former
reddidimus, nec ideo non petimus aut turpiter, quia non
we-have-returned nor therefore not do-we-seek or shamefully because not
reddituri debebimus, quia non per nos erit mora, quo
going-to-return we-shall-owe because not through us will-be the-delay whereby
minus gratissimi simus, sed interveniet aliquid extrinsecus,
the-less most-grateful we-may-be but will-intervene something from-outside
quod prohibeat: nos tamen nec vincemur animo nec turpiter
which may-prevent we yet neither shall-be-beaten in-mind nor shamefully
his rebus superabimur, quae non sunt in nostra potestate.
by-these things shall-be-overcome which not are in our power

6.1 Alexander Macedonum rex gloriari solebat a nullo se
Alexander of-the-Macedonians king to-boast used by no-one himself
beneficiis victum. Non est, quod nimius animi Macedonas et
in-benefits surpassed not there-is reason-why excessive in-spirit Macedonians and
Graecos et Caras et Persas et nationes discriptas in exercitum
Greeks and Carians and Persians and nations enrolled into his-army
suspiciat, nec hoc sibi praestitisse regnum a Thraciae
he-should-look-up-to nor this to-himself to-have-furnished the-kingdom from of-Thrace
angulo porrectum usque ad litus incogniti maris iudicet;
the-corner stretched right to the-shore of-an-unknown sea should-he-judge
eadem re gloriari Socrates potuit, eadem Diogenes, a quo
in-the-same thing to-boast Socrates could in-the-same Diogenes by whom
utique victus est. Quidni victus sit illo die, quo
certainly surpassed he-was why-not surpassed should-he-be on-that day on-which
homo super mensuram iam humanae superbiae tumens vidit
the-man beyond the-measure already of-human pride swelling saw
aliquem, cui nec dare quicquam posset nec eripere?
someone to-whom neither to-give anything he-could nor to-snatch-away

6.2 Archelaus rex Socratem rogavit, ut ad se veniret;
Archelaus the-king Socrates asked that to him he-would-come
dixisse Socrates traditur nolle se ad eum venire,
to-have-said Socrates is-reported to-be-unwilling himself to him to-come
a quo acciperet beneficia, cum reddere illi paria
from whom he-would-receive benefits since to-return to-him equal-ones
non posset. Primum in ipsius potestate erat non accipere;
not he-could first in his-own power it-was not to-accept
deinde ipse dare beneficium prior incipiebat, veniebat
then he-himself to-give a-benefit first was-beginning he-was-coming
enim rogatus et id dabat, quod utique ille non erat
for asked and that he-was-giving which certainly that-one not was
Socrati redditurus; etiamnunc Archelaus daturus erat aurum
to-Socrates going-to-return further Archelaus going-to-give was gold

et argentum recepturus contemptum auri et argenti: non
and silver going-to-receive contempt of-gold and of-silver not
poterat referre Archelao Socrates gratias?
could return to-Archelaus Socrates thanks
Et quid tantum erat accepturus, quantum dabat, si 6.3
and what so-much was-he going-to-receive as he-gave if
ostendisset hominem vitae ac mortis peritum utriusque
he-had-shown a-man of-life and of-death skilled of-each
fines tenentem? si regem in luce media errantem ad
the-bounds holding if the-king in light mid wandering to
rerum naturam admisisset usque eo eius ignarum, ut,
of-things the-nature he-had-admitted right to-that-point of-it ignorant that
quo die solis defectio fuit, regiam cluderet et filium,
on-what day of-the-sun an-eclipse there-was the-palace he-shut and his-son
quod in luctu ac rebus adversis moris est, tonderet?
as in mourning and things adverse of-custom is shaved
Quantum fuisset beneficium, si timentem e latebris 6.4
how-great would-have-been the-benefit if him-fearing from hiding-places
suis extraxisset et bonum animum habere iussisset
his he-had-drawn-out and a-good heart to-have had-bidden-him
dicens: “Non est ista solis defectio, sed duorum siderum
saying not is that of-the-sun an-eclipse but of-two heavenly-bodies
coitus, cum luna humiliore currens via infra ipsum
a-meeting when the-moon on-a-lower running path beneath the-very
solem orbem suum posuit et illum obiectu sui
sun disk her has-placed and it by-the-interposition of-herself
abscondit; quae modo partes eius exiguas, si in transcursu
has-hidden who now parts its small if in passing
strinxit, obducit, modo plus tegit, si maiorem partem
she-has-grazed covers now more hides if a-greater part

sui obiecit, modo excludit totius adspectum, si
of-herself she-has-interposed now shuts-off of-the-whole the-sight if
recto libramento inter solem terrasque media successit.
in-a-straight line between the-sun and-the-lands midway she-has-come
6.5 Sed iam ista sidera hoc et illo diducet velocitas
but soon those bodies this-way and that will-draw-apart speed
sua; iam recipient diem terrae, et hic ibit ordo per
their soon will-receive-back the-day the-lands and this will-go order through
saecula dispositosque ac praedictos dies habet, quibus sol
the-ages and-arranged and foretold days it-has on-which the-sun
intercursu lunae vetetur omnes radios effundere. Paulum
by-the-intervention of-the-moon is-prevented all rays to-pour-forth a-little
expecta; iam emerget, iam istam velut nubem relinquet,
wait soon it-will-emerge soon that as-it-were cloud it-will-leave
iam exolutus inpedimentis lucem suam libere mittet."
soon freed from-hindrances light its-own freely it-will-send
6.6 Socrates parem gratiam Archelao referre non posset, si illum
Socrates equal gratitude to-Archelaus to-return not could if him
regnare vetuisset? parum scilicet magnum beneficium a
to-reign he-had-forbidden too-little of-course great a-benefit from
Socrate accipiebat, si ullum dare Socrati potuisset. Quare
Socrates he-was-receiving if any to-give to-Socrates he-could-have why
ergo hoc Socrates dixit? Vir facetus et cuius per figuras
then this Socrates said a-man witty and whose through figures
sermo procederet, derisor omnium, maxime potentium, maluit
speech proceeded a-mocker of-all most of-the-powerful preferred
illi nasute negare quam contumaciter aut superbe; dixit
to-him sneeringly to-refuse than defiantly or haughtily he-said
se nolle beneficia ab eo accipere, cui non posset
himself to-be-unwilling benefits from him to-accept to-whom not he-could

paria reddere. Timuit fortasse, ne cogeretur accipere, quae
equal return he-feared perhaps lest he-be-forced to-accept what
nollet, timuit, ne quid indignum Socrate accipere.
he-did-not-want he-feared lest anything unworthy of-Socrates to-accept
Dicet aliquis: "negasset, si vellet." Sed instigasset 6.7
will-say someone he-could-have-refused if he-wished but he-would-have-roused
in se regem insolentem et omnia sua magno aestimari
against himself a-king insolent and all-things his-own at-great to-be-valued
volentem. Nihil ad rem pertinet, utrum dare aliquid
wishing nothing to the-point it-pertains whether to-give anything
regi nolis an accipere a rege; in aequo utramque
to-a-king you-are-unwilling or to-accept from a-king on a-level each
ponit repulsam, et superbo fastidiri acerbius est quam
he-puts refusal and to-a-proud-man to-be-scorned more-bitter is than
non timeri. Vis scire, quid vere voluerit? noluit
not to-be-feared do-you-wish to-know what truly he-wanted he-was-unwilling
ire ad voluntariam servitutem is, cuius libertatem civitas
to-go to voluntary servitude he whose liberty the-state
libera ferre non potuit.
free to-bear not could

Some Stoics ask whether a man can give a benefit to himself and owe himself thanks, since we speak of being angry with ourselves and of thanking ourselves. Seneca answers no: giving and owing need two, as a debt needs a creditor; a man who gives to himself takes back at once what he gave, and what he does for himself is nature's self-love, not liberality. A benefit is a social act that wins and binds another, and it is given for another's sake.

7.1 Satis, ut existimo, hanc partem tractavimus, an turpe
enough as I-think this part we-have-treated whether shameful
esset beneficiis vinci. Quod qui quaerit, scit non solere
it-were in-benefits to-be-surpassed which who asks knows not to-be-wont
homines sibi ipsos dare beneficium; manifestum
men to-themselves they-themselves to-give a-benefit obvious
enim fuisset non esse turpe a se ipsum vinci.
for it-would-have-been not to-be shameful by himself he-himself to-be-surpassed

7.2 Atqui apud quosdam Stoicos et de hoc ambigitur, an possit
and-yet among certain Stoics also about this it-is-disputed whether can
aliquis sibi beneficium dare, an debeat referre sibi
anyone to-himself a-benefit give whether he-ought to-return to-himself
gratiam. Quod ut videretur quaerendum, illa fecerunt:
gratitude which that it-should-seem to-be-asked those-things have-caused
solemus dicere: 'gratias mihi ago' et 'de nullo queri
we-are-wont to-say thanks to-myself I-give and of no-one to-complain
possum alio quam de me' et 'ego mihi irascor' et 'ego a
I-can other than of me and I with-myself am-angry and I from
me poenas exigam' et 'odi me', multa praeterea eiusmodi,
myself penalties shall-exact and I-hate myself many-things besides of-this-kind
per quae unusquisque de se tamquam de altero loquitur.
through which each-one about himself as about another speaks

"Si nocere" inquit "mihi possum, quare non et beneficium 7.3
if to-harm he-says myself I-can why not also a-benefit
mihi dare possim? Praeterea quae, si in alium contulissem,
to-myself give can-I besides what if on another I-had-conferred
beneficia vocarentur, quare, si in me contuli, non sint?
benefits would-be-called why if on me I-have-conferred not are-they
quod, si ab altero accepissem, deberem, quare, si mihi
what if from another I-had-received I-would-owe why if to-myself
ipse dedi, non debeam? quare sim adversus me ingratus,
I-myself gave not should-I-owe why should-I-be toward myself ungrateful
quod non minus turpe est quam in se sordidum esse
which not less shameful is than toward oneself mean to-be
et in se durum ac saevum et sui neclegentem?
and toward oneself harsh and cruel and of-oneself neglectful
Tam alieni corporis leno male audit quam sui. Nempe 7.4
as of-another's body a-pander badly is-spoken-of as of-his-own surely
reprenditur adsentator et aliena subsequens verba, paratus ad
is-blamed a-flatterer and another's following words ready for
falsa laudator; non minus placens sibi et se suspiciens,
false-things a-praiser not less one-pleasing himself and himself looking-up-to
ut ita dicam, adsentator suus. Vitia non tantum, cum foris
as so to-speak flatterer his-own vices not only when out-of-doors
peccant, invisa sunt, sed cum in se retorquentur.
they-sin hateful are but when upon themselves they-are-turned-back
Quem magis admiraberis, quam qui imperat sibi, quam 7.5
whom more will-you-admire than him-who commands himself than
qui se habet in potestate? Gentes facilius est barbaras
who himself holds in power nations easier it-is barbarian
impatientesque arbitrii alieni regere, quam animum suum
and-impatient of-rule another's to-govern than mind one's-own
continere et tradere sibi. Platon, inquit, agit Socrati
to-restrain and to-hand-over to-oneself Plato he-says gives to-Socrates

gratias, quod ab illo didicit; quare Socrates sibi non
thanks because from him he-learned why Socrates to-himself not
agat, quod ipse se docuit? M. Cato ait: "Quod
should-give because he-himself himself taught Marcus Cato says what
tibi deerit, a te ipso mutuare"; quare donare mihi
you shall-lack from yourself very borrow why to-give to-myself
non possim, si commodare possum?
not could-I if to-lend I-can

7.6 Innumerabilia sunt, in quibus consuetudo nos dividit; dicere
countless-things there-are in which usage us divides to-say
solemus: 'sine, loquar mecum' et 'ego mihi aurem pervellam';
we-are-wont let-me I-may-talk with-myself and I for-myself the-ear shall-pluck
quae si vera sunt, quemadmodum aliquis sibi irasci debet,
which if true are as anyone with-himself to-be-angry ought
sic et gratias agere, quomodo obiurgare se, sic et laudare
so also thanks to-give as to-reproach himself so also to-praise
se, quomodo damno sibi esse, sic et lucro potest. Iniuria
himself as for-loss to-himself to-be so also for-gain he-can injury
et beneficium contraria sunt; si de aliquo dicimus: 'iniuriam
and benefit contrary are if of someone we-say an-injury
sibi fecit', poterimus dicere et: 'beneficium sibi dedit'."
to-himself he-did we-shall-be-able to-say also a-benefit to-himself he-gave

8.1 Natura prius est, ut quis debeat, deinde, ut gratiam referat;
by-nature first it-is that one owe then that gratitude he-return
debitor non est sine creditore, non magis quam maritus
a-debtor not is without a-creditor not more than a-husband
sine uxore aut sine filio pater; aliquis dare debet, ut
without a-wife or without a-son a-father someone to-give must that
aliquis accipiat. Non est dare nec accipere in dexteram
someone may-receive not is giving nor receiving to the-right
manum ex sinistra transferre.
hand from the-left to-transfer

Quomodo nemo se portat, quamvis corpus suum moveat 8.2
as no-one himself carries although body his-own he-moves
et transferat, quomodo nemo, quamvis pro se dixerit,
and transfers as no-one although for himself he-has-spoken
adfuisse sibi dicitur nec statuam sibi tamquam patrono
to-have-stood-by himself is-said nor a-statue to-himself as to-patron
suo ponit, quomodo aeger, cum cura sua convaluit,
his sets-up as a-sick-man when by-care his-own he-has-recovered
mercedem a se non exigit, sic in omni negotio, etiam
a-fee from himself not exacts so in every business even
cum aliquid, quod prodesset sibi, fecerit, non tamen debebit
when something which might-help himself he-has-done not yet he-will-owe
referre gratiam sibi, quia non habebit, cui referat.
to-return gratitude to-himself because not he-will-have to-whom he-may-return-it
Ut concedam aliquem dare sibi beneficium, dum 8.3
granted-that I-concede someone to-give to-himself a-benefit while
dat, et recipit; ut concedam aliquem a se
he-gives also he-receives-back granted-that I-concede someone from himself
accipere beneficium, dum accipit, reddit. Domi, quod aiunt,
to-receive a-benefit while he-receives he-returns at-home as they-say
versura fit et velut lusorium nomen statim
a-loan-to-pay-a-loan is-made and as-it-were a-sham debt at-once
transit; neque enim alius dat quam accipit, sed unus atque
passes-over nor for another gives than receives but one and
idem. Hoc verbum ‘debere’ non habet nisi inter duos locum;
the-same this word to-owe not has except between two a-place
quomodo ergo in uno consistet, qui se obligando liberat?
how then in one will-it-stand who himself by-binding frees
Ut in orbe ac pila nihil imum est, nihil summum, nihil 8.4
as in a-circle and a-ball nothing lowest is nothing highest nothing
extremum, nihil primum, quia motu ordo mutatur et
last nothing first because by-motion the-order is-changed and

quae sequebantur praecedunt et quae occidebant oriuntur,
what were-following go-ahead and what were-setting rise
omnia, quomodocumque ierunt, in idem revertuntur,
all-things however they-have-gone to the-same return
ita in homine existima fieri; cum illum in multa
so in a-man consider it-to-happen though him into many-things
mutaveris, unus est. Cecidit se: iniuriarum cum quo
you-have-changed one he-is he-has-beaten himself for-injuries with whom
agat, non habet; adligavit et clusit: de vi non
he-may-sue not he-has he-has-bound and shut-up for violence not
tenetur; beneficium sibi dedit: danti protinus reddidit.
he-is-held a-benefit to-himself he-gave to-the-giver at-once he-returned-it

8.5 Rerum natura nihil dicitur perdere, quia, quidquid illi
of-things nature nothing is-said to-lose because whatever from-her
avellitur, ad illam redit, nec perire quicquam potest, quod,
is-torn to her returns nor to-perish anything can which
quo excidat, non habet, sed eodem revolvitur, unde
whither it-may-fall not has but to-the-same-place rolls-back whence
discedit. "Quid simile" inquis "hoc exemplum habet huic
it-departs what like you-say this example has to-this
propositae quaestioni?"
proposed question

8.6 Dicam. Puta te ingratum esse: non perit beneficium,
I-shall-tell suppose yourself ungrateful to-be not perishes the-benefit
habet illud, qui dedit; puta te recipere nolle: apud
has it who gave-it suppose yourself to-receive-back to-be-unwilling with
te est, antequam redditur. Non potes quicquam amittere,
you it-is before it-is-returned not you-can anything lose
quia, quod detrahitur, nihilo minus tibi adquiritur. Intra
because what is-taken-away by-nothing less for-you is-acquired within
te ipsum orbis agitur; accipiendo das, dando accipis.
you very the-circle is-driven by-receiving you-give by-giving you-receive

"Beneficium" inquit "sibi dare oportet; ergo et referre 9.1
a-benefit he-says to-oneself to-give it-is-fitting therefore also to-return
gratiam oportet." Primum illud falsum est, ex quo pendent
gratitude it-is-fitting first that false is from which hang
sequentia; nemo enim sibi beneficium dat, sed naturae
the-following-things no-one for to-himself a-benefit gives but nature
suae paret, a qua ad caritatem sui conpositus est, unde
his-own obeys by which to love of-himself disposed he-is whence
summa illi cura est nocitura vitandi, profutura adpetendi.
highest for-him care is of-harmful-things of-avoiding of-helpful-things of-seeking
Itaque nec liberalis est, qui sibi donat, nec clemens, qui 9.2
and-so neither liberal is who to-himself gives nor merciful who
sibi ignoscit, nec misericors, qui malis suis tangitur; quod
himself pardons nor compassionate who by-ills his-own is-touched what
aliis praestare liberalitas est, clementia, misericordia, sibi
to-others to-furnish liberality is clemency compassion to-oneself
praestare natura est. Beneficium res voluntaria est, at
to-furnish nature is a-benefit a-thing voluntary is but
prodesse sibi necessarium est. Quo quis plura beneficia
to-help oneself necessary is by-how-much one more benefits
dedit, beneficentior est; quis umquam laudatus est,
has-given more-beneficent he-is who ever praised has-been
quod sibi ipse fuisset auxilio? quod se eripuisset
because to-himself he-himself had-been for-help because himself he-had-snatched
latronibus? Nemo sibi beneficium dat, non magis quam
from-robbers no-one to-himself a-benefit gives not more than
hospitium, nemo sibi donat, non magis quam credit.
hospitality no-one to-himself gives not more than lends
Si dat sibi quisque beneficium, semper dat, sine 9.3
if gives to-himself each a-benefit always he-gives without
intermissione dat, inire beneficiorum suorum non potest
intermission he-gives to-reach of-benefits his-own not he-can

numerum; quando ergo gratiam referet, cum per hoc
the-number when then gratitude will-he-return since through this
ipsum, quo gratiam refert, beneficium det? quomodo
very by-which gratitude he-returns a-benefit he-gives how
enim discernere poteris, utrum det sibi beneficium
for to-distinguish will-you-be-able whether he-gives to-himself a-benefit
an reddat, cum intra eundem hominem res geratur?
or returns-it since within the-same man the-thing is-carried-on
Liberavi me periculo: beneficium mihi dedi; iterum me
I-freed myself from-danger a-benefit to-myself I-gave again myself
periculo libero: utrum do beneficium an reddo?
from-danger I-free whether do-I-give a-benefit or return-it
9.4 Deinde, ut primum illud concedam dare nos nobis
then granted-that the-first that I-concede to-give us to-ourselves
beneficium, quod sequitur, non concedam; nam etiam si
a-benefit what follows not I-shall-concede for even if
damus, non debemus. Quare? quia statim recipimus. Accipere
we-give not we-owe why because at-once we-receive-back to-receive
beneficium me oportet, deinde debere, deinde referre; debendi
a-benefit me it-behooves then to-owe then to-return of-owing
locus non est, quia sine ulla mora recipimus. Dat nemo
place not there-is because without any delay we-receive-back gives no-one
nisi alteri, debet nemo nisi alteri, reddit nemo nisi alteri;
except to-another owes no-one except to-another returns no-one except to-another
id intra unum non potest fieri, quod totiens duos exigit.
that within one not can happen which so-often two requires
10.1 Beneficium est praestitisse aliquid utiliter; verbum autem
a-benefit is to-have-furnished something usefully the-word however
'praestitisse' ad alios spectat. Numquid non demens videbitur,
to-have-furnished to others looks can-it-be-that not mad will-seem
qui aliquid sibi vendidisse se dicet? quia venditio
who something to-himself to-have-sold himself will-say because sale

alienatio est et rei suae iurisque in ea sui ad
alienation is and of-a-thing one's-own and-of-right in it one's-own to
alium translatio. Atqui, quemadmodum vendere, sic dare
another a-transfer and-yet just-as to-sell so to-give
aliquid a se dimittere est et id, quod tenueris,
something from oneself to-let-go is and that which you-have-held
habendum alteri tradere; quod si est, beneficium nemo
to-be-had to-another to-hand-over which if it-is a-benefit no-one
sibi dedit, quia nemo dat sibi; alioqui duo contraria
to-himself has-given because no-one gives to-himself otherwise two contraries
in uno coeunt, ut sit idem dare et accipere.
in one meet that there-be the-same to-give and to-receive
Etiamnunc multum interest inter dare et accipere; quidni? 10.2
further much it-differs between to-give and to-receive why-not
cum ex diverso ista verba posita sint. Atqui si quis sibi
since from opposite-sides those words set are and-yet if anyone to-himself
beneficium dat, nihil interest inter dare et accipere. Paulo ante
a-benefit gives nothing it-differs between to-give and to-receive a-little before
dicebam quaedam ad alios pertinere et sic esse formata, ut
I-was-saying some-things to others to-pertain and so to-be formed that
tota significatio illorum discedat a nobis: frater sum, sed
the-whole meaning of-them departs from us a-brother I-am but
alterius, nemo est enim suus frater; par sum, sed alicui,
of-another no-one is for his-own brother an-equal I-am but to-someone
quis enim par est sibi? Quod conparatur, sine altero non
who for equal is to-himself what is-compared without another not
intellegitur; quod iungitur, sine altero non est; sic et, quod
is-understood what is-joined without another not is so also what
datur, sine altero non est, et beneficium sine altero non est.
is-given without another not is and a-benefit without another not is

10.3 Idem ipso vocabulo adparet, in quo hoc continetur,
the-same by-the-very word appears in which this is-contained
'bene fecisse'; nemo autem sibi bene facit, non magis
well to-have-done no-one however to-himself well does not more
quam sibi favet, quam suarum partium est. Diutius hoc
than himself favors than of-his-own party is longer this
et pluribus exemplis licet prosequi:
and with-more examples it-is-allowed to-pursue

10.4 quidni? cum inter ea sit habendum beneficium, quae
why-not since among those-things is to-be-held a-benefit which
secundam personam desiderant. quaedam, cum sint honesta,
a-second person require some-things though they-be honorable
pulcherrima, summae virtutis, nisi in altero non habent locum.
most-beautiful of-the-highest virtue except in another not have place
Laudatur et inter maxima humani generis bona fides
is-praised and among the-greatest of-the-human race goods good-faith
colitur; num quis ergo dicitur sibi fidem praestitisse?
is-cultivated can-it-be-that anyone then is-said to-himself faith to-have-kept

11.1 Venio nunc ad ultimam partem. Qui gratiam refert, aliquid
I-come now to the-last part who gratitude returns something
debet inpendere, sicut, qui solvit, pecuniam; nihil autem
ought to-spend as who pays money nothing however
inpendit, qui gratiam sibi refert, non magis quam
spends who gratitude to-himself returns not more than
consequitur, qui beneficium a se accepit. Beneficium et
gains who a-benefit from himself has-received a-benefit and
gratiae relatio ultro citro ire debent; intra unum hominem
of-gratitude the-return thither hither to-go ought within one man
non est vicissitudo. Qui gratiam refert, in vicem prodest
not there-is alternation who gratitude returns in turn helps
ei, a quo consecutus est aliquid; qui sibi gratiam
him from whom gained he-has something who to-himself gratitude

refert, cui prodest? sibi: et quis non alio loco relationem
returns whom does-be-help himself and who not in-one place the-return
gratiae, alio beneficium cogitat? Qui gratiam refert sibi,
of-gratitude in-another a-benefit conceives who gratitude returns to-himself
sibi prodest: et quis umquam ingratus hoc noluit
himself helps and what ever ungrateful-man this has-been-unwilling
facere? immo quis non ingratus fuit, ut hoc faceret?
to-do nay who not ungrateful has-been that this he-might-do
"Si gratias" inquit "nobis agere debemus, et gratiam 11.2
if thanks he-says to-ourselves to-give we-ought also gratitude
referre debemus; dicimus autem: 'Ago gratias mihi, quod
to-return we-ought we-say however I-give thanks to-myself that
illam uxorem nolui ducere' et 'quod cum illo non contraxi
that woman I-refused to-marry and that with him not I-contracted
societatem'." Cum hoc dicimus, laudamus nos et, ut factum
a-partnership when this we-say we-praise ourselves and that deed
nostrum conprobemus, gratias agentium verbis abutimur.
our we-may-approve thanks of-those-giving the-words we-misuse
Beneficium est, quod potest, cum datum est, et non 11.3
a-benefit is what can when given it-has-been also not
reddi; qui sibi beneficium dat, non potest non recipere,
be-returned who to-himself a-benefit gives not can not receive-back
quod dedit; ergo non est beneficium. Alio tempore
what he-gave therefore not it-is a-benefit at-one time
beneficium accipitur, alio redditur;
a-benefit is-received at-another is-returned
∗∗∗ In beneficio et hoc est probabile, hoc suspiciendum, 11.4
(lacuna) in a-benefit also this is commendable this to-be-admired
quod aliquis, ut alteri prodesset, utilitatis interim suae
that someone that another he-might-help of-advantage meanwhile his-own

oblitus est, quod alteri dedit ablaturus sibi; hoc
forgetful has-been that to-another he-gave going-to-take-away from-himself this
non facit, qui beneficium sibi dat.
not does who a-benefit to-himself gives

11.5 Beneficium dare socialis res est, aliquem conciliat, aliquem
a-benefit to-give a-social thing is someone it-wins someone
obligat; sibi dare non est socialis res, neminem conciliat,
it-binds to-oneself to-give not is a-social thing no-one it-wins
neminem obligat, neminem in spem inducit, ut dicat: "Hic
no-one it-binds no-one into hope it-leads that he-may-say this
homo colendus est; illi beneficium dedit, dabit et mihi."
man to-be-courted is to-him a-benefit he-gave he-will-give also to-me

11.6 Beneficium est, quod quis non sua causa dat, sed eius,
a-benefit is what one not for-his-own sake gives but for-his
cui dat; is autem, qui sibi beneficium dat, sua
to-whom he-gives he however who to-himself a-benefit gives for-his-own
causa dat; non est ergo beneficium.
sake gives not it-is therefore a-benefit

A Stoic paradox seems to make ingratitude impossible: the bad cannot receive a benefit, so cannot be ungrateful, and the good always return. Seneca answers that the goods of fortune and the body, which even the bad can receive, are benefits in the common sense, and that failing to return them is ingratitude; Cleanthes adds that a man unwilling to repay is ungrateful already. The opposite paradox, that all fools are ungrateful, history bears out: Coriolanus, Catiline, Marius, Sulla, Pompey, Caesar, and Antony all repaid their country with ruin.

Videor tibi iam illud, quod in principio dixeram, mentitus; 12.1
I-seem to-you now that which at the-beginning I-had-said to-have-belied
dicis me abesse ab eo, qui operae pretium facit, immo totam
you-say me to-be-far from him who of-labor the-worth makes nay the-whole
operam bona fide perdere. Expecta, et iam hoc verius
labor in-good faith to-lose wait and soon this more-truly
dices, simul te ad has latebras perduxero, ex quibus cum
you-will-say as-soon-as you to these lurking-places I-shall-have-led from which when
evaseris, nihil amplius eris adsecutus, quam ut
you-shall-have-escaped nothing more you-will-have attained than that
eas difficultates effugeris, in quas licuit non descendere.
those difficulties you-have-escaped into which it-was-allowed not to-descend
Quid enim boni est nodos operose solvere, quos ipse, 12.2
what for of-good is-there knots laboriously to-untie which you-yourself
ut solveres, feceris? Sed quemadmodum quaedam in
that you-might-untie-them have-made but as some-things for
oblectamentum ac iocum sic inligantur, ut eorum solutio
amusement and jest so are-entangled that their untying
inperito difficilis sit, quae illi, qui inplicuit, sine ullo
to-the-unskilled difficult be which to-him who tangled-them without any
negotio paret, quia conmissuras eorum et moras novit,
trouble lies-open because the-joinings their and hitches he-knows

nihilo minus illa habent aliquam voluptatem (temptant enim
by-nothing less those have some pleasure they-test for
acumen animorum et intentionem excitant), ita haec, quae
the-sharpness of-minds and attention rouse so these which
videntur callida et insidiosa, securitatem ac segnitiam ingeniis
seem crafty and insidious security and sluggishness from-wits
auferunt, quibus modo campus, in quo vagentur, sternendus
take-away for-which now a-plain in which they-may-roam to-be-spread
est, modo creperi aliquid et confragosi obiciendum, per
is now of-dark something and of-rough to-be-put-in-the-way through
quod erepant et sollicite vestigium faciant.
which they-may-creep and anxiously a-footprint make

12.3 Dicitur nemo ingratus esse; id sic colligitur: "Beneficium est,
it-is-said no-one ungrateful to-be this so is-gathered a-benefit is
quod prodest; prodesse autem nemo homini malo potest, ut
what helps to-help however no-one a-man bad can as
dicitis Stoici; ergo beneficium non accipit malus, ***
you-say Stoics therefore a-benefit not receives the-bad-man (lacuna)
ingratus est. Etiamnunc beneficium honesta et probabilis
ungrateful is further a-benefit an-honorable and commendable
res est; apud malum nulli honestae rei aut probabili locus
thing is with a-bad-man for-no honorable thing or commendable place
est, ergo nec beneficio; quod si accipere non potest, ne
is-there therefore nor for-a-benefit which if to-receive not he-can not
reddere quidem debet, et ideo non fit ingratus.
to-return even he-ought and therefore not he-becomes ungrateful

12.4 Etiamnunc, ut dicitis, bonus vir omnia recte facit; si omnia
further as you-say a-good man all-things rightly does if all-things
recte facit, ingratus esse non potest. Malo viro beneficium nemo
rightly he-does ungrateful to-be not he-can to-a-bad man a-benefit no-one
dare potest. Bonus beneficium reddit, malus non accipit;
to-give can the-good-man a-benefit returns the-bad not receives

quod si est, nec bonus quisquam ingratus est nec malus. Ita
which if it-is neither good anyone ungrateful is nor bad so
ingratus in rerum natura est nemo, et hoc inane nomen."
an-ingrate in of-things the-nature is no-one and this an-empty name
Unum est apud nos bonum, honestum. Id pervenire ad 12.5
one is with us good the-honorable it to-reach to
malum non potest; desinet enim malus esse, si ad illum
a-bad-man not can he-will-cease for bad to-be if into him
virtus intraverit; quam diu autem malus est, nemo illi
virtue shall-have-entered as long however bad he-is no-one to-him
dare beneficium potest, quia mala bonaque dissentiunt
to-give a-benefit can because bad-things and-good disagree
nec in unum eunt. Ideo nemo illi prodest, quia, quidquid
nor into one go therefore no-one him helps because whatever
ad illum pervenit, id pravo usu corrumpitur.
to him comes that by-perverse use is-corrupted
Quemadmodum stomachus morbo vitiatus et colligens bilem, 12.6
as the-stomach by-disease vitiated and gathering bile
quoscumque accepit cibos, mutat et omne alimentum
whatever it-has-received foods changes and all nourishment
in causam doloris trahit, ita animus scaevus, quidquid illi
into a-cause of-pain draws so a-mind perverse whatever to-it
conmiseris, id onus suum et perniciem et occasionem
you-shall-have-entrusted that a-burden its-own and ruin and occasion
miseriae facit. Felicissimis itaque opulentissimisque
of-misery makes to-the-most-fortunate and-so and-most-wealthy
plurimum aestus subest minusque sedem inveniunt, quo
most of-turmoil lies-beneath and-less settled-place they-find the-more
in maiorem materiam inciderunt, qua fluctuarentur.
on greater material they-have-fallen on-which they-might-toss

12.7 Ergo nihil potest ad malos pervenire, quod prosit, immo
therefore nothing can to the-bad come which may-help nay
nihil, quod non noceat; quaecumque enim illis contigerunt,
nothing which not may-harm whatever for to-them have-befallen
in naturam suam vertunt et extra speciosa profuturaque,
into nature their-own they-turn and outwardly splendid and-going-to-profit
si meliori darentur, illis pestifera sunt. Ideo nec
if to-a-better-man they-were-given to-them pestilent are therefore nor
beneficium dare possunt, quoniam nemo potest, quod non
a-benefit to-give can-they since no-one can what not
habet, dare; hic bene faciendi voluntate caret.
he-has give this-one well of-doing the-will lacks

13.1 Sed quamvis haec ita sint, accipere etiam malus tamen
but although these-things so be to-receive even a-bad-man yet
quaedam potest, quae beneficiis similia sint, quibus non
some-things can which to-benefits like be which not
redditis ingratus erit. Sunt animi bona, sunt corporis,
returned ungrateful he-will-be there-are of-the-mind goods there-are of-the-body
sunt fortunae; illa animi bona a stulto ac malo
there-are of-fortune those of-the-mind goods from the-foolish and bad-man
submoventur; ad haec admittitur, quae et accipere potest et
are-removed to these he-is-admitted which both to-receive he-can and
debet reddere, et, si non reddit, ingratus est. Nec hoc ex
ought to-return and if not he-returns ungrateful he-is nor this from
nostra tantum constitutione; Peripatetici quoque, qui felicitatis
our only system the-Peripatetics also who of-happiness
humanae longe lateque terminos ponunt, aiunt minuta beneficia
human far and-wide the-bounds set say small benefits
perventura ad malos; haec qui non reddit, ingratus est.
going-to-come to the-bad these who not returns ungrateful is

Nobis itaque beneficia esse non placet, quae non sunt animum 13.2
to-us and-so benefits to-be not it-pleases which not are the-mind
factura meliorem; commoda tamen illa esse et expetenda
going-to-make better advantages yet those to-be and to-be-sought
non negamus. Haec et viro bono dare malus potest et
not we-deny these also to-a-man good give a-bad-man can and
accipere a bono, ut pecuniam et vestem et honores et
receive from a-good-man as money and clothing and honors and
vitam; quae si non reddit, in ingrati nomen incidet.
life which if not he-returns into of-the-ungrateful the-name he-will-fall
"At quomodo ingratum vocas eo non reddito, quod negas 13.3
but how ungrateful do-you-call-him that not returned which you-deny
esse beneficium?" Quaedam, etiam si vera non sunt, propter
to-be a-benefit some-things even if true not they-are because-of
similitudinem eodem vocabulo conprehensa sunt: sic pyxidem
likeness by-the-same word comprised are so a-box
et argenteam et auream dicimus; sic inlitteratum non ex
both of-silver and of-gold we-call so illiterate not from
toto rudem, sed ad litteras altiores non perductum; sic, qui
the-whole unlearned but to letters higher not brought so who
male vestitum et pannosum vidit, nudum vidisse se dicit.
badly clothed and ragged has-seen naked to-have-seen himself says
Beneficia ista non sunt, habent tamen beneficii speciem.
benefits those not are they-have yet of-a-benefit the-appearance
"Quomodo ista sunt tamquam beneficia, sic et ille tamquam 13.4
as those are as-it-were benefits so also he as-it-were
ingratus est, non ingratus." Falsum est, quia illa beneficia
ungrateful is not ungrateful false it-is because those benefits
et qui dat adpellat et qui accipit; ita, qui veri beneficii
both who gives calls and who receives so who of-a-true benefit

speciem fefellit, tam ingratus est quam veneficus, qui
the-appearance has-cheated as ungrateful is as a-poisoner who
soporem, cum venenum esse crederet, miscuit.
a-sleeping-potion when poison it-to-be he-believed mixed

14.1 Cleanthes vehementius agit. "Licet" inquit "beneficium non
Cleanthes more-vehemently argues granted he-says a-benefit not
sit, quod accepit, ipse tamen ingratus est, quia non fuit
it-be which he-received he-himself yet ungrateful is because not he-was
redditurus, etiam si accepisset."
going-to-return-it even if he-had-received

14.2 Sic latro est, etiam antequam manus inquinet, quia ad
so a-robber he-is even before his-hands he-stains because for
occidendum iam armatus est et habet spoliandi atque
killing already armed he-is and has of-despoiling and
interficiendi voluntatem; exercetur et aperitur opere nequitia,
of-slaying the-will is-exercised and is-revealed in-the-act wickedness
non incipit. Sacrilegi dant poenas, quamvis nemo usque
not it-begins the-sacrilegious pay penalties although no-one right
ad deos manus porrigat.
to the-gods his-hand stretches

14.3 "Quomodo" inquit "adversus malum ingratus est quisquam,
how he-says toward a-bad-man ungrateful is anyone
cum a malo dari beneficium non possit?" Ea scilicet
since by a-bad-man to-be-given a-benefit not can by-that of-course
ratione, quia ipsum, quod accepit, beneficium non erat, sed
reasoning because the-very-thing which he-received a-benefit not was but
vocabatur; qui accipiet ab illo aliquid ex his, quae apud
was-called who will-receive from him something of those-things which among
inperitos sunt, quorum et malis copia est, ipse quoque
the-unskilled are of-which also to-the-bad abundance is he-himself also

in simili materia gratus esse debebit et illa, qualiacumque
in like material grateful to-be he-will-be-obliged and those whatever-kind
sunt, cum pro bonis acceperit, pro bonis reddere.
they-are since as goods he-has-received as goods to-return
Aes alienum habere dicitur et qui aureos debet et 14.4
debt borrowed to-have is-said both who gold-pieces owes and
qui corium forma publica percussum, quale apud
who leather with-the-stamp public struck such-as among
Lacedaemonios fuit, quod usum numeratae pecuniae praestat.
the-Lacedaemonians was which the-use of-counted money furnishes
Quo genere obligatus es, hoc fidem exolve.
in-what kind bound you-are in-this the-pledge discharge
Quid sint beneficia, an et in hanc sordidam humilemque 14.5
what are benefits whether also to this sordid and-low
materiam deduci magnitudo nominis clari debeat, ad
material to-be-brought-down the-greatness of-a-name famous ought to
vos non pertinet; in alios quaeritur verum: vos ad speciem
you not it-pertains with others is-sought the-truth you to the-appearance
veri conponite animum et, dum honestum discitis, quidquid
of-truth compose your-mind and while the-honorable you-learn whatever
est, in quo nomen honesti iactatur, id colite.
there-is in which the-name of-honorable is-tossed-about it cultivate
“Quomodo” inquit “nemo per vos ingratus est, sic 15.1
as he-says no-one according-to you ungrateful is so
rursus omnes ingrati sunt.” Nam, ut dicimus, omnes stulti
again all ungrateful are for as we-say all fools
mali sunt; qui unum autem habet vitium, omnia habet;
bad are who one however has vice all has
omnes autem stulti et mali sunt: omnes ergo ingrati sunt.
all however fools also bad are all therefore ungrateful are

15.2 Quid ergo? non sunt? non undique humano generi
what then not are-they not from-everywhere to-the-human race
convicium fit? non publica querella est perisse beneficia
reproach is-made not public complaint is-it to-have-perished benefits
et paucissimos esse, qui de bene merentibus non invicem
and very-few to-be who of well deserving-men not in-turn
pessime mereantur? Nec est, quod hanc nostram
worst deserve nor is-there reason-why this our
tantum murmurationem putes pro pessimo pravoque
only grumbling you-should-think as worst and-depraved
numerantium, quidquid citra recti formulam cecidit.
of-those-counting whatever short-of of-right the-rule has-fallen

15.3 Ecce nescioqui non ex philosophorum domo clamat,
look someone-or-other not from of-philosophers the-house cries
ex medio conventu populos gentesque damnatura vox
from the-middle of-the-gathering peoples and-nations going-to-condemn a-voice
mittitur: "Non hospes ab hospite tutus, non socer
is-sent-forth not the-guest from the-host safe not the-father-in-law
a genero; fratrum quoque gratia rara est; inminet exitio
from the-son-in-law of-brothers also the-love rare is threatens death
vir coniugis, illa mariti."
the-husband of-the-wife she of-the-husband

15.4 Hoc iam amplius est: beneficia in scelus versa sunt, et
this now more is benefits into crime turned are and
sanguini eorum non parcitur, pro quibus sanguis fundendus
the-blood of-those not is-spared for whom blood to-be-shed
est; gladio ac venenis beneficia sequimur. Ipsi patriae
is with-sword and poisons benefits we-pursue on-the-very fatherland
manus adferre et fascibus illam suis premere potentia
hands to-lay and with-fasces her her-own to-oppress power
ac dignitas est; humili se ac depresso loco putat stare,
and rank is in-a-low himself and depressed place thinks to-stand

quisquis non supra rem publicam stetit; accepti ab illa
whoever not above the-state public has-stood received from her
exercitus in ipsam convertuntur, et imperatoria contio est:
armies against herself are-turned and a-general's harangue is
"Pugnate contra coniuges, pugnate contra liberos! aras, focos, 15.5
fight against wives fight against children altars hearths
penates armis incessite!" Qui ne triumphaturi quidem
household-gods with-arms assail you-who not going-to-triumph even
inire urbem iniussu senatus deberetis quibusque
to-enter the-city without-the-order of-the-senate ought and-to-whom
victorem exercitum reducentibus curia extra muros
a-victorious army bringing-back the-senate-house outside the-walls
praeberetur, nunc civibus caesis perfusi cruore cognato
was-provided now citizens slain drenched with-blood kindred
urbem subrectis intrate vexillis.
the-city with-raised enter standards
Obmutescat inter militaria signa libertas, et ille victor 15.6
let-it-fall-silent amid military standards liberty and that conqueror
pacatorque gentium populus remotis procul bellis, omni
and-pacifier of-nations people removed far wars all
terrore conpresso, intra muros obsessus aquilas suas horreat.
terror suppressed within the-walls besieged eagles its-own let-it-dread
Ingratus est Coriolanus, sero et post sceleris paenitentiam pius: 16.1
ungrateful is Coriolanus late and after of-crime repentance dutiful
posuit arma, sed in medio parricidio posuit. Ingratus
he-laid-down arms but in the-midst-of parricide laid-them-down ungrateful
Catilina: parum est illi capere patriam, nisi verterit, nisi
Catiline too-little it-is for-him to-take his-country unless he-overturn-it unless
Allobrogum in illam cohortes inmiserit et trans Alpes
of-the-Allobroges upon her cohorts he-let-loose and from-beyond the-Alps

accitus hostis vetera et ingenita odia satiaverit ac diu
summoned an-enemy old and inborn hatreds sated and long
debitas inferias Gallicis bustis duces Romanos persolverit.
owed funeral-offerings to-Gallic tombs generals Roman paid

16.2 Ingratus C. Marius ad consulatus a caliga perductus,
ungrateful Gaius Marius to consulships from the-soldier's-boot brought
qui, nisi Cimbricis caedibus Romana funera aequaverit, nisi
who unless with-Cimbrian slaughters Roman deaths he-equal unless
civilis exitii et trucidationis non tantum dederit signum,
of-civil ruin and of-butchery not only he-give the-signal
sed ipse signum fuerit, parum mutatam ac repositam in
but himself the-signal be too-little changed and restored to
priorem locum fortunam suam sentiet.
its-former place fortune his will-feel

16.3 Ingratus L. Sulla, qui patriam durioribus remediis, quam
ungrateful Lucius Sulla who his-country by-harsher remedies than
pericula erant, sanavit, qui, cum a Praenestina arce usque
the-dangers were healed who when from the-Praenestine citadel right
ad Collinam portam per sanguinem humanum incessisset,
to the-Colline gate through blood human he-had-marched
alia edidit in urbe proelia, alias caedes: legiones duas, quod
other produced in the-city battles other slaughters legions two which
crudele est, post victoriam, quod nefas, post fidem in angulo
cruel is after victory what impious after a-pledge in a-corner
congestas contrucidavit et proscriptionem commentus est,
crowded butchered and proscription devised has
di magni, ut, qui civem Romanum occidisset, inpunitatem,
gods great that who a-citizen Roman had-killed impunity
pecuniam, tantum non civicam acciperet!
money all but the-civic-crown should-receive

Ingratus Cn. Pompeius, qui pro tribus consulatibus, pro 16.4
ungrateful Gnaeus Pompey who for three consulships for
triumphis tribus, pro tot honoribus, quos ex maxima
triumphs three for so-many honors which for the-greatest
parte inmaturus invaserat, hanc gratiam rei publicae
part premature he-had-seized this gratitude to-the-state public
reddidit, ut in possessionem eius alios quoque induceret
returned that into possession of-it others also he-brought
quasi potentiae suae detracturus invidiam, si, quod nulli
as-if from-power his-own going-to-take-away envy if what to-no-one
licere debebat, pluribus licuisset; dum extraordinaria
to-be-allowed ought to-several had-been-allowed while extraordinary
concupiscit imperia, dum provincias, ut eligat, distribuit,
he-covets commands while provinces that he-may-choose he-distributes
dum ita cum tertio rem publicam dividit, ut tamen in
while so with a-third the-state public he-divides that yet in
sua domo duae partes essent, eo redegit populum
his-own house two parts were to-that-point he-reduced the-people
Romanum, ut salvus esse non posset nisi beneficio servitutis.
Roman that safe to-be not it-could except by-the-benefit of-slavery
Ingratus ipse Pompei hostis ac victor: a Gallia Germaniaque 16.5
ungrateful the-very of-Pompey enemy and conqueror from Gaul and-Germany
bellum in urbem circumegit, et ille plebicola, ille popularis
war against the-city he-turned-round and that friend-of-the-plebs that popular-man
castra in circo Flaminio posuit propius, quam Porsinae fuerant.
a-camp in the-circus Flaminius placed nearer than of-Porsena had-been
Temperavit quidem ius crudelitatemque victoriae; quod dicere
he-moderated indeed the-right and-the-cruelty of-victory what to-say
solebat, praestitit: neminem occidit nisi armatum. Quid ergo
he-was-wont he-made-good no-one he-killed except an-armed-man what then

est? ceteri arma cruentius exercuerunt, satiata tamen aliquando
is-it the-rest arms more-bloodily plied sated yet at-some-time
abiecerunt; hic gladium cito condidit, numquam posuit.
threw-them-away this-one the-sword quickly sheathed never laid-it-down
16.6 Ingratus Antonius in dictatorem suum, quem iure caesum
ungrateful Antony toward dictator his whom justly slain
pronuntiavit, interfectores eius in provincias et imperia
he-declared the-slayers his into provinces and commands
dimisit, patriam vero proscriptionibus, incursionibus, bellis
dismissed his-country however by-proscriptions raids wars
laceratam post tot mala destinavit ne Romanis quidem
torn after so-many evils he-destined not to-Roman even
regibus, ut, quae Achaeis, Rhodiis, plerisque urbibus
kings that she-who to-the-Achaeans to-the-Rhodians to-very-many cities
claris ius integrum libertatemque cum inmunitate reddiderat,
famous right full and-liberty with immunity had-restored
ipsa tributum spadonibus penderet.
she-herself tribute to-eunuchs should-pay

The state itself was ungrateful to Camillus, Scipio, Cicero, Rutilius, and Cato, and every man complains of ingratitude while dying dissatisfied with his own years. A benefit to a son binds his father only when it was given for the father's sake, and a man may be benefited against his will, as by a surgeon. Seneca then allows a benefit to be asked back, gently and without dunning, when the safety of children, wife, or country presses, and only from one who can still repay: no law gives an action, but custom binds us in much that the law ignores.

Deficiet dies enumerantem ingratos usque in ultima 17.1
will-fail the-day one-enumerating the-ungrateful right to the-last
patriae exitia. Aeque inmensum erit, si percurrere
of-the-fatherland ruins equally boundless it-will-be if to-run-through
coepero, ipsa res publica quam ingrata in optimos
I-shall-have-begun the-very state public how ungrateful toward the-best
ac devotissimos sibi fuerit quamque non minus saepe
and most-devoted to-itself it-has-been and-how not less often
peccaverit, quam in ipsam peccatum est.
it-has-sinned than against itself sin has-been-done
Camillum in exilium misit, Scipionem dimisit; exulavit 17.2
Camillus into exile it-sent Scipio it-dismissed was-exiled
post Catilinam Cicero, diruti eius penates, bona direpta,
after Catiline Cicero demolished his household-gods his-goods plundered
factum, quidquid victor Catilina fecisset; Rutilius
done whatever the-victor Catiline would-have-done Rutilius
innocentiae pretium tulit in Asia latere; Catoni populus
of-innocence the-price bore in Asia to-lie-hidden to-Cato the-people
Romanus praeturam negavit, consulatum pernegavit.
Roman the-praetorship refused the-consulship flatly-refused

17.3 Ingrati publice sumus; se quisque interroget: nemo non
ungrateful publicly we-are himself each let-him-ask no-one not
aliquem queritur ingratum. Atqui non potest fieri, ut
someone complains-of as-ungrateful and-yet not can it-happen that
omnes querantur, nisi querendum est de omnibus: omnes
all complain unless to-be-complained it-is about all all
ergo ingrati sunt. Ingrati sunt tantum? et cupidi omnes et
therefore ungrateful are ungrateful are-they only both greedy all and
maligni omnes et timidi omnes, illi in primis, qui videntur
spiteful all and timid all those in first-place who seem
audaces; adice: et ambitiosi omnes sunt et inpii omnes. Sed
bold add also ambitious all are and impious all but
non est, quod irascaris; ignosce illis, omnes insaniunt.
not there-is reason-why you-should-be-angry pardon them all are-mad
17.4 Nolo te ad incerta revocare, ut dicam: "Vide,
I-am-unwilling you to uncertain-things to-recall that I-should-say see
quam ingrata sit iuventus; quis non patris sui supremum
how ungrateful is youth who not of-father his-own the-last
diem, ut innocens sit, optat, ut moderatus sit, expectat,
day though innocent he-be wishes-for though moderate he-be awaits
ut pius, cogitat? Quotus quisque uxoris optimae mortem
though dutiful thinks-of how-few each of-a-wife most-excellent the-death
timet, ut non et conputet? Cui, rogo, litigatori defenso
fears that not also he-reckon to-what I-ask litigant defended
tam magni beneficii ultra res proximas memoria duravit?"
of-so great a-benefit beyond the-affairs nearest the-memory has-lasted
17.5 Illud in confesso est: quis sine querella moritur? quis
that in admitted-fact is who without complaint dies who
extremo die dicere audet: "Vixi et quem dederat cursum
on-the-last day to-say dares I-have-lived and what had-given the-course

fortuna peregi”? quis non recusans, quis non gemens exit?
fortune I-have-finished who not refusing who not groaning goes-out
Atqui hoc ingrati est non esse contentum praeterito tempore.
and-yet this of-an-ingrate is not to-be content with-past time
Semper pauci dies erunt, si illos numeraveris. Cogita non 17.6
always few the-days will-be if them you-shall-have-counted reflect not
esse summum bonum in tempore; quantumcumque est, boni
to-be the-highest good in time however-much it-is as-good
consules; ut prorogetur tibi dies mortis, nihil proficitur ad
take-it that be-prolonged for-you the-day of-death nothing is-gained toward
felicitatem, quoniam mora non fit beatior vita sed longior.
happiness since by-delay not becomes happier life but longer
Quanto satius est gratum adversus perceptas voluptates non 17.7
how-much better it-is grateful toward received pleasures not
aliorum annos conputare, sed suos benigne aestimare et
of-others the-years to-reckon but one's-own kindly to-value and
in lucro ponere! “Hoc me dignum iudicavit deus, hoc satis
in gain to-set this me worthy judged god this enough
est; potuit plus, sed hoc quoque beneficium est.” Grati
is he-could more but this also a-benefit is grateful
simus adversus deos, grati adversus homines, grati adversus
let-us-be toward the-gods grateful toward men grateful toward
eos, qui aliquid nobis praestiterunt, grati etiam adversus
those who something to-us have-furnished grateful even toward
eos, qui nostris praestiterunt.
those who to-ours have-furnished
“In infinitum ius” inquit “me obligas, cum dicis: ‘et 18.1
into infinity the-right he-says me you-bind when you-say and
nostris’; itaque pone aliquem finem. Qui filio beneficium
to-ours and-so set some limit who to-a-son a-benefit
dat, ut dicis, et patri eius dat: primum, de quo quaero.
gives as you-say also to-father his gives first about which I-ask

Deinde illud utique mihi determinari volo: si et patri
then that in-any-case to-me to-be-determined I-wish if also to-a-father
beneficium datur, numquid et fratri? numquid et patruo?
a-benefit is-given can-it-be-that also to-a-brother can-it-be-that also to-an-uncle
numquid et avo? numquid et uxori et socero?
can-it-be-that also to-a-grandfather can-it-be-that also to-a-wife and to-a-father-in-law
Dic mihi, ubi debeam desinere, quousque personarum seriem
tell me where I-ought to-stop how-far of-persons the-series
sequar." Si agrum tuum coluero, tibi beneficium
I-should-follow if field your I-shall-have-tilled to-you a-benefit
dedero; si domum tuam ardentem restinxero aut,
I-shall-have-given if house your burning I-shall-have-put-out or
ne concidat, excepero, tibi beneficium dabo; si
that-not it-collapse I-shall-have-propped to-you a-benefit I-shall-give if
servum tuum sanavero, tibi inputabo; si filium tuum
slave your I-shall-have-cured to-you I-shall-charge-it if son your
servavero, non habebis beneficium meum?
I-shall-have-saved not will-you-have benefit my

19.1 "Dissimilia ponis exempla, quia, qui agrum meum colit,
unlike you-set examples because who field my tills
agro beneficium non dat sed mihi; et qui domum meam,
to-the-field a-benefit not gives but to-me and who house my
quo minus ruat, fulcit, praestat mihi, ipsa enim domus sine
that the-less it-fall props furnishes-it to-me the-very for house without
sensu est; debitorem me habet, quia nullum habet; et qui
feeling is a-debtor me he-has because none it-has and who
agrum meum colit, non illum, sed me demereri vult. Idem
field my tills not it but me to-oblige wishes the-same
de servo dicam: mei mancipii res est, mihi servatur; ideo
about a-slave I-shall-say of-my chattel a-thing he-is for-me he-is-saved therefore

ego pro illo debeo. Filius ipse beneficii capax est; itaque
I for him owe the-son himself of-a-benefit capable is and-so
ille accipit, ego beneficio laetor et contingor, non obligor."
he receives I in-the-benefit rejoice and am-touched not am-bound
Velim tamen, tu, qui debere te non putas, respondeas 19.2
I-should-like yet you who to-owe yourself not think to-answer
mihi: filii bona valetudo, felicitas, patrimonium pertinet
me of-a-son the-good health happiness patrimony pertains
ad patrem; felicior futurus est, si salvum filium habuerit,
to the-father happier going-to-be he-is if safe his-son he-shall-have
infelicior, si amiserit; quid ergo? qui et felicior fit
more-unhappy if he-shall-have-lost-him what then who both happier is-made
a me et infelicitatis maximae periculo liberatur, non
by me and of-unhappiness greatest from-the-danger is-freed not
accipit beneficium?
does-he-receive a-benefit
"Non" inquit; "quaedam enim in alios conferuntur, sed 19.3
no he-says some-things for upon others are-conferred but
ad nos usque permanant; ab eo autem exigi quidque
to us right flow-through from him however to-be-demanded each-thing
debet, in quem confertur, sicut pecunia ab eo petitur,
ought upon whom it-is-conferred as money from him is-sought
cui credita est, quamvis ad me illa aliquo modo
to-whom lent it-was although to me it in-some way
venerit. Nullum beneficium est, cuius non commodum
may-have-come no benefit is whose not the-advantage
et proximos tangat, non numquam etiam longius positos;
also the-nearest touches not never also further placed
non quaeritur, quo beneficium ab eo, cui datum est, 19.4
not is-asked whither a-benefit from him to-whom given it-was
transierit, sed ubi primo conlocetur; a reo tibi
has-passed but where first it-be-placed from the-defendant to-you

ipso et a capite repetitio est." Quid ergo? oro te,
himself and from the-principal the-seeking-back is what then I-beg you
non dicis: 'Filium mihi donasti, et, si hic perisset,
not do-you-say a-son to-me you-have-given and if he had-perished
victurus non fui'? pro eius vita beneficium non debes,
going-to-live not I-was for his life a-benefit not do-you-owe
cuius vitam tuae praefers? Etiamnunc, cum filium tuum
whose life to-yours you-prefer further when son your
servavi, ad genua procumbis, dis vota solvis tamquam
I-saved at my-knees you-fall-down to-the-gods vows you-pay as-if
ipse servatus; illae voces exeunt tibi:
yourself saved those words come-out from-you
19.5 'Nihil mea interest, an me servaveris; duos servasti, immo
nothing to-me it-matters whether me you-saved two you-saved nay
me magis.' Quare ista dicis, si non accipis beneficium?
me more why those-things do-you-say if not you-receive a-benefit
"Quia et, si filius meus pecuniam mutuam sumpserit,
because also if son my money borrowed shall-have-taken
creditori numerabo, non tamen ideo ego debuero; quia
to-the-creditor I-shall-pay not yet therefore I shall-have-owed because
et, si filius meus in adulterio deprensus erit, erubescam,
also if son my in adultery caught shall-be I-shall-blush
non ideo ego ero adulter.
not therefore I shall-be an-adulterer
19.6 Dico me tibi obligatum pro filio, non quia sum, sed quia
I-say myself to-you bound for my-son not because I-am but because
volo me offerre tibi debitorem voluntarium. At pervenit ad
I-wish myself to-offer to-you a-debtor voluntary but has-come to
me summa ex incolumitate eius voluptas, summa utilitas,
me the-highest from the-safety his pleasure the-highest advantage
et orbitatis gravissimum volnus effugi. Non quaeritur
and of-childlessness the-heaviest wound I-escaped not is-asked

nunc, an profueris mihi, sed an beneficium dederis;
now whether you-have-helped me but whether a-benefit you-have-given
prodest enim et animal et lapis et herba, nec tamen
helps for both an-animal and a-stone and a-herb nor yet
beneficium dant, quod numquam datur nisi a volente.
a-benefit do-they-give which never is-given except by one-willing
Tu autem non vis patri, sed filio dare, et interim 19.7
you however not wish to-the-father but to-the-son to-give and meanwhile
ne nosti quidem patrem. Itaque cum dixeris: 'Patri
not you-know even the-father and-so when you-shall-have-said to-the-father
ergo beneficium non dedi filium eius servando?' contra
then a-benefit not I-gave the-son his by-saving against-it
obpone: 'Patri ergo beneficium dedi, quem non novi,
set to-the-father then a-benefit I-gave whom not I-knew
quem non cogitavi?' Et quid quod aliquando eveniet,
whom not I-thought-of and what of-the-fact-that sometimes it-will-happen
ut patrem oderis, filium serves? beneficium ei videberis
that the-father you-hate the-son you-save a-benefit to-him will-you-seem
dedisse, cui tunc inimicissimus eras, cum dares?"
to-have-given to-whom then most-hostile you-were when you-gave-it
Sed ut dialogorum altercatione seposita tamquam iuris consultus 19.8
but that of-dialogues the-wrangling set-aside as-if of-law a-consultant
respondeam, mens spectanda est dantis; beneficium ei
I-may-answer the-intention to-be-regarded is of-the-giver a-benefit to-him
dedit, cui datum voluit. Si in patris honorem fecit,
he-gave to-whom given he-wished-it if in of-the-father honor he-did-it
pater accepit beneficium; si filii in usum, pater beneficio
the-father received the-benefit if of-the-son for use the-father by-the-benefit
in filium conlato non obligatur, etiam si fruitur. Si tamen
upon the-son conferred not is-bound even if he-enjoys-it if yet
occasionem habuerit, volet et ipse praestare aliquid,
an-occasion he-shall-have he-will-wish also himself to-furnish something

non tamquam solvendi necessitatem habeat, sed tamquam
not as-if of-paying a-necessity he-had but as-if
incipiendi causam. Repeti a patre beneficium non
of-beginning a-reason to-be-sought-back from the-father the-benefit not
debet; si quid pro hoc benigne facit, iustus, non gratus est.
ought if anything for this kindly he-does just not grateful he-is

19.9 Nam illud finiri non potest: si patri do beneficium,
for that to-be-bounded not can if to-the-father I-give a-benefit
et matri et avo et avunculo et liberis
also to-the-mother and to-the-grandfather and to-the-uncle and to-the-children
et adfinibus et amicis et servis et patriae. Ubi
and to-the-in-laws and to-the-friends and to-the-slaves and to-the-fatherland where
ergo beneficium incipit stare? sorites enim ille inexplicabilis
then a-benefit begins to-stand the-sorites for that inextricable
subit, cui difficile est modum inponere, quia paulatim
comes-in to-which difficult it-is a-limit to-set because little-by-little
subrepit et non desinit serpere.
it-creeps-in and not ceases to-crawl

20.1 Illud solet quaeri: “Fratres duo dissident; si alterum
this is-wont to-be-asked brothers two quarrel if the-one
servo, an dem beneficium ei, qui fratrem invisum non
I-save whether I-give a-benefit to-him who his-brother hated not
perisse moleste laturus est.” Non est dubium, quin
to-have-perished ill going-to-bear is not there-is doubt that
beneficium sit etiam invito prodesse, sicut non dedit
a-benefit it-be even an-unwilling-man to-help as not gave
beneficium, qui invitus profuit.
a-benefit who unwilling helped

20.2 “Beneficium” inquit “vocas, quo ille offenditur, quo
a-benefit he-says do-you-call by-which he is-offended by-which
torquetur?” Multa beneficia tristem frontem et asperam
he-is-tormented many benefits a-sad brow and harsh

habent, quemadmodum secare et urere, ut sanes, et
have as to-cut and to-burn that you-may-heal and
vinclis coercere. Non est spectandum, an doleat aliquis
with-chains to-confine not is to-be-regarded whether is-pained anyone
beneficio accepto, sed an gaudere debeat; non est malus
at-a-benefit received but whether to-rejoice he-ought not is bad
denarius, quem barbarus et ignarus formae publicae reiecit.
a-denarius which a-barbarian and ignorant of-the-stamp public has-rejected
Beneficium et odit et accepit, si modo id prodest, si is,
a-benefit both he-hates and has-received if only it helps if he
qui dabat, ut prodesset, dedit. Nihil refert, an bonam
who gave that it-might-help gave-it nothing it-matters whether a-good
rem malo animo quis accipiat.
thing with-bad mind one receives

Agedum, hoc in contrarium verte. Odit fratrem suum, 20.3
come-now this into the-contrary turn he-hates brother his-own
quem illi habere expedit; hunc ego occidi: non est
whom for-him to-have it-is-expedient him I killed not it-is
beneficium, quamvis ille dicat esse et gaudeat. Insidiosissime
a-benefit although he say it-to-be and rejoice most-insidiously
nocet, cui gratiae aguntur pro iniuria.
harms he-to-whom thanks are-given for an-injury

"Video: prodest aliqua res et ideo beneficium est; nocet 20.4
I-see helps some thing and therefore a-benefit it-is harms
et ideo non est beneficium. Ecce, quod nec prosit nec
and therefore not it-is a-benefit look what neither may-help nor
noceat, dabo, et tamen beneficium erit. Patrem alicuius
may-harm I-shall-give and yet a-benefit it-will-be the-father of-someone
in solitudine exanimem inveni, corpus eius sepelivi: nec
in a-wilderness lifeless I-found body his I-buried neither
ipsi profui (quid enim illius intererat, quo genere
him-himself I-helped what for to-him did-it-matter in-what way

dilaberetur?) nec filio (quid enim illi per hoc commodi
he-decayed nor the-son what for to-him by this of-advantage
accessit?).” Dicam, quid consecutus sit: officio sollemni et
accrued I-shall-say what attained he-has a-duty solemn and
necessario per me functus est;
necessary through me performed he-has
20.5 praestiti patri eius, quod ipse praestare voluisset
I-furnished to-father his what he-himself to-furnish would-have-wished
nec non et debuisset. Hoc tamen ita beneficium est, si
and indeed also would-have-owed this yet so a-benefit is if
non misericordiae et humanitati dedi, ut quodlibet cadaver
not to-pity and humanity I-gave that any-whatever corpse
absconderem, sed si corpus adgnovi, si filio tunc hoc
I-might-hide but if the-body I-recognized if for-the-son then this
praestare me cogitavi; at si terram ignoto mortuo
to-furnish myself I-thought but if earth on-an-unknown dead-man
inieci, nullum in hoc habeo huius officii debitorem in
I-threw no in this I-have of-this duty debtor toward
publicum humanus.
the-public humane
20.6 Dicet aliquis: “Quid tanto opere quaeris, cui dederis
will-say someone why so much do-you-ask to-whom you-have-given
beneficium, tamquam repetiturus aliquando? Sunt, qui
a-benefit as-if going-to-seek-it-back sometime there-are who
numquam iudicent esse repetendum, et has causas adferunt:
never judge it-to-be to-be-sought-back and these reasons bring-forward
Indignus etiam repetenti non reddet, dignus ipse
the-unworthy-man even to-one-seeking-back not will-return the-worthy himself
per se referet. Praeterea, si bono viro dedisti, expecta,
by himself will-return besides if to-a-good man you-gave wait
ne iniuriam illi facias adpellando, tamquam sua
that-not an-injury to-him you-do by-dunning as-if of-his-own

sponte redditurus non fuisset; si malo viro dedisti, plectere;
accord going-to-return not he-had-been if to-a-bad man you-gave be-punished
beneficium vero ne corruperis creditum faciendo. Praeterea
the-benefit however do-not corrupt a-loan by-making-it besides
lex, quod non iussit repeti, vetuit."
the-law what not it-ordered to-be-sought-back has-forbidden
Verba sunt ista. Quam diu me nihil urguet, quam diu fortuna 20.7
words are those as long me nothing presses as long fortune
nihil cogit, perdam potius beneficium quam repetam; sed si de
nothing compels I-shall-lose rather a-benefit than seek-it-back but if about
salute liberorum agitur, si in periculum uxor deducitur,
the-safety of-my-children it-is-a-question if into danger my-wife is-brought
si patriae salus ac libertas mittit me etiam, quo ire
if of-the-fatherland the-safety and liberty sends me even where to-go
nollem, imperabo pudori meo et testabor omnia me
I-would-not I-shall-command shame my and shall-call-to-witness all-things myself
fecisse, ne opus esset mihi auxilio hominis ingrati;
to-have-done that-not need there-should-be for-me of-the-help of-a-man ungrateful
novissime recipiendi beneficii necessitas repetendi verecundiam
at-last of-receiving-back the-benefit the-necessity of-seeking-back the-shame
vincet. Deinde, cum bono viro beneficium do, sic do
will-conquer then when to-a-good man a-benefit I-give so I-give
tamquam numquam repetiturus, nisi fuerit necesse.
as-if never going-to-seek-it-back unless it-shall-have-been necessary
"Sed lex" inquit "non permittendo exigere vetuit." Multa 21.1
but the-law he-says by-not permitting to-exact-it has-forbidden many-things
legem non habent nec actionem, ad quae consuetudo vitae
a-law not have nor an-action to which the-custom of-life
humanae omni lege valentior dat aditum. Nulla lex iubet
human than-every law stronger gives access no law orders
amicorum secreta non eloqui; nulla lex iubet fidem etiam
of-friends the-secrets not to-blab no law orders faith even

inimico praestare; quae lex ad id praestandum nos, quod
to-an-enemy to-keep what law to that furnishing us which
alicui promisimus, adligat? nulla. Querar tamen cum
to-someone we-have-promised binds none I-shall-complain yet with
eo, qui arcanum sermonem non continuerit, et fidem datam
him who a-secret conversation not has-kept and faith given
nec servatam indignabor.
and-not kept I-shall-resent

21.2 "Sed ex beneficio" inquit "creditum facis." Minime; non
but from a-benefit he-says a-loan you-make not-at-all not
enim exigo, sed repeto, et ne repeto quidem, sed admoneo.
for I-exact but I-seek-back and not I-seek-back even but I-remind
Num ultima quoque me necessitas in hoc aget, ut
can-it-be-that the-last also me necessity into this will-drive that
ad eum veniam, cum quo mihi diu luctandum sit? Si quis
to him I-come with whom for-me long to-be-struggled be if anyone
tam ingratus est, ut illi non sit satis admoneri, eum
so ungrateful is that for-him not be enough to-be-reminded him
transibo nec dignum iudicabo, qui gratus esse cogatur.
I-shall-pass-by nor worthy shall-judge who grateful to-be be-forced

21.3 Quomodo fenerator quosdam debitores non adpellat, quos
as a-moneylender certain debtors not duns whom
scit decoxisse et in quorum pudorem nihil superest,
he-knows to-have-gone-bankrupt and in whose shame nothing remains
nisi quod pereat, sic ego quosdam ingratos palam ac
except what may-be-lost so I certain ingrates openly and
pertinaciter praeteribo nec ab ullo beneficium repetam,
persistently shall-pass-over nor from any a-benefit shall-seek-back
nisi a quo non ablaturus ero, sed recepturus.
except from whom not going-to-take-away I-shall-be but going-to-receive-back

Many are slow rather than bad, and Seneca would remind them gently and without reproach, so that they think they have remembered and not been reminded. A veteran won his case before Caesar by recalling the cloak he had spread for him in Spain and the water he had carried in his helmet, though Caesar no longer knew the face scarred at Munda. Tiberius would not be reminded of old friendships; even the gods are reminded by our prayers, and a mind that slips must be prompted like a boy reciting.

Multi sunt, qui nec negare sciant, quod acceperunt, nec 22.1
many there-are who neither to-deny know-how what they-have-received nor
referre, qui nec tam boni sunt quam grati nec tam mali
to-return-it who neither so good are as grateful nor so bad
quam ingrati, segnes et tardi, lenta nomina, non mala;
as ungrateful sluggish and slow slow debts not bad
hos ego non adpellabo, sed commonefaciam et ad officium
these I not shall-dun but shall-remind and to duty
aliud agentes reducam. Qui statim mihi sic respondebunt:
other-things doing shall-lead-back who at-once to-me thus will-answer
"Ignosce; non mehercules scivi hoc te desiderare, alioqui
forgive not by-Hercules I-knew this you to-want otherwise
ultro obtulissem; rogo, ne me ingratum existimes;
unasked I-would-have-offered-it I-ask that-not me ungrateful you-think
memini, quid mihi praestiteris"; hos ego quare dubitem
I-remember what to-me you-furnished these I why should-I-hesitate
et sibi meliores et mihi facere?
both to-themselves better and to-me to-make
Quemcumque potuero, peccare prohibebo; multo magis 22.2
whomever I-shall-be-able from-sinning I-shall-prevent much more
amicum, et ne peccet et ne in me potissimum
a-friend both that-not he-sin and that-not against me above-all

peccet. Alterum illi beneficium do, si illum ingratum esse
he-sin a-second to-him benefit I-give if him ungrateful to-be
non patior; nec dure illi exprobrabo, quod praestiti, sed
not I-allow nor harshly to-him shall-I-reproach what I-furnished but
quam potuero mollissime. Ut potestatem referendae gratiae
as I-shall-be-able most-gently that the-power of-returning gratitude
faciam, renovabo memoriam eius et petam beneficium;
I-may-make I-shall-renew the-memory his and I-shall-ask a-benefit
ipse me intelleget repetere.
he-himself me will-understand to-seek-back

22.3 Aliquando utar verbis durioribus, si emendari illum
sometimes I-shall-use words harsher if to-be-amended him
posse speravero; nam deploratum propter hoc quoque
to-be-able I-shall-have-hoped for one-past-hope because-of this also
non exagitabo, ne ex ingrato inimicum faciam.
not I-shall-harass that-not from an-ingrate an-enemy I-make

22.4 Quod si admonitionis quoque sugillationem ingratis
but if of-admonition also the-bruise to-the-ungrateful
remittimus, segniores ad reddenda beneficia faciemus;
we-remit more-sluggish toward returning benefits we-shall-make-them
quosdam vero sanabiles et qui fieri boni possint, si quid
some however curable and who to-become good could if something
illos momorderit, perire patiemur admonitione sublata, qua
them shall-have-bitten to-perish we-shall-allow admonition removed by-which
et pater filium aliquando correxit et uxor maritum aberrantem
both a-father his-son sometimes has-corrected and a-wife her-husband straying
ad se reduxit et amicus languentem amici fidem erexit.
to herself has-led-back and a-friend flagging of-a-friend the-faith has-raised-up

23.1 Quidam, ut expergiscantur, non feriendi, sed commovendi sunt;
some that they-may-wake-up not to-be-struck but to-be-shaken are
eodem modo quorundam ad referendam gratiam fides non
in-the-same way of-some toward returning gratitude the-faith not

cessat, sed languet; hanc pervellamus. “Noli munus tuum in
ceases but flags this let-us-pluck do-not gift your into
iniuriam vertere; iniuria est enim, si in hoc non repetis,
an-injury turn an-injury it-is for if for this not you-seek-it-back
ut ingratus sim. Quid, si ignoro, quid desideres? quid, si
that ungrateful I-be what if I-do-not-know what you-want what if
occupationibus districtus et in alia vocatus occasionem
by-occupations distracted and to other-things called the-occasion
non observavi? ostende mihi, quid possim, quid velis.
not I-have-watched show me what I-can what you-wish
Quare desperes, antequam temptes? quare properas et 23.2
why should-you-despair before you-try why do-you-hasten both
beneficium et amicum perdere? unde scis, nolim
a-benefit and a-friend to-lose whence do-you-know whether-I-be-unwilling
an ignorem, animus an facultas desit mihi? experire.”
or I-be-ignorant the-mind or the-means fail me try
Admonebo ergo, non amare, non palam, sine convicio, sic,
I-shall-remind therefore not bitterly not openly without abuse so
ut se redisse in memoriam, non reduci putet.
that himself to-have-returned into memory not to-be-led-back he-may-think
Causam dicebat apud divum Iulium ex veteranis quidam 24.1
a-case was-pleading before the-deified Julius from the-veterans a-certain-man
paulo violentior adversus vicinos suos et causa premebatur.
somewhat more-violent against neighbors his-own and by-the-case he-was-pressed
“Meministi” inquit, “imperator, in Hispania talum extorsisse
do-you-remember he-says general in Spain an-ankle to-have-sprained
te circa Sucronem?” Cum Caesar meminisse se dixisset:
you near the-Sucro when Caesar to-remember himself had-said
“Meministi quidem sub quadam arbore minimum umbrae
do-you-remember indeed under a-certain tree the-least shade
spargente cum velles residere ferventissimo sole et esset
casting when you-wished to-sit-down in-the-most-blazing sun and was

asperrimus locus, in quo ex rupibus acutis unica illa arbor
very-rough the-place in which from rocks sharp single that tree
eruperat, quendam ex commilitonibus paenulam suam
had-burst-forth a-certain-man from your-fellow-soldiers cloak his-own
substravisse?"
to-have-spread-under-you

24.2 Cum dixisset Caesar: "Quidni meminerim? et quidem siti
when had-said Caesar why-not should-I-remember and indeed by-thirst
confectus, quia inpeditus ire ad fontem proximum non
exhausted because hampered to-go to the-spring nearest not
poteram, repere manibus volebam, nisi commilito, homo fortis
I-could to-crawl on-hands I-was-wishing unless a-fellow-soldier a-man brave
ac strenuus, aquam mihi in galea sua adtulisset"—, "Potes
and vigorous water to-me in helmet his had-brought can-you
ergo" inquit, "imperator, adgnoscere illum hominem aut illam
then he-says general recognize that man or that
galeam?" Caesar ait se non posse galeam adgnoscere,
helmet Caesar said himself not to-be-able the-helmet to-recognize
hominem pulchre posse, et adiecit, puto obiratus, quod
the-man well to-be-able and added I-think angered that
se a cognitione media ad veterem fabulam abduceret:
him from the-hearing midway to an-old story he-was-drawing-away

24.3 "Tu utique ille non es." "Merito" inquit, "Caesar, me
you in-any-case that-man not are rightly he-says Caesar me
non adgnoscis; nam cum hoc factum est, integer eram;
not you-recognize for when this done was whole I-was
postea ad Mundam in acie oculus mihi effossus est
afterward at Munda in the-battle-line an-eye from-me gouged-out was
et in capite lecta ossa. Nec galeam illam, si videris,
and from my-head picked bones nor helmet that if you-should-see-it
adgnosces; machaera enim Hispana divisa est." Vetuit illi
will-you-recognize by-a-sword for Spanish split it-was forbade for-him

exhiberi negotium Caesar et agellos, in quibus vicinalis
to-be-made trouble Caesar and the-little-fields in which a-neighborhood
via causa rixae ac litium fuerat, militi suo donavit.
road the-cause of-quarrel and of-lawsuits had-been to-soldier his-own he-gave
Quid ergo? non repeteret beneficium ab imperatore, 25.1
what then not should-he-seek-back the-benefit from the-general
cuius memoriam multitudo rerum confuderat, quem fortuna
whose memory the-multitude of-affairs had-confused whom fortune
ingentes exercitus disponentem non patiebatur singulis
huge armies disposing not allowed to-individual
militibus occurrere? Non est hoc repetere beneficium, sed
soldiers to-attend not is this to-seek-back a-benefit but
resumere bono loco positum et paratum, ad quod
to-take-up-again in-a-good place set and ready to which
tamen, ut sumatur, manus porrigenda est. Repetam
yet that it-be-taken the-hand to-be-stretched-out is I-shall-seek-it-back
itaque, quia hoc aut ex magna necessitate facturus ero
and-so because this either from great necessity going-to-do I-shall-be
aut illius causa, a quo repetam.
or for-his sake from whom I-shall-seek-it-back
Ti. Caesar inter initia dicenti cuidam: "Meministi—" 25.2
Tiberius Caesar among the-beginnings to-one-saying a-certain-man do-you-remember
antequam plures notas familiaritatis veteris proferret:
before more tokens of-intimacy old he-could-bring-forward
"Non memini" inquit, "quid fuerim." Ab hoc quidni
not I-remember he-says what I-have-been from this-one why-not
non esset repetendum beneficium? Optanda erat oblivio;
not should-be to-be-sought-back a-benefit to-be-wished-for was forgetfulness
aversabatur omnium amicorum et aequalium notitiam
he-was-turning-away-from of-all friends and contemporaries the-acquaintance
et illam solam praesentem fortunam suam adspici, illam
and that alone present fortune his to-be-looked-at that

solam cogitari ac narrari volebat; inquisitorem habebat
alone to-be-thought-of and recounted he-wished an-inquisitor he-held
veterem amicum.
old friend

25.3 Magis tempestive repetendum est beneficium quam petendum.
more seasonably to-be-sought-back is a-benefit than to-be-sought
Adhibenda verborum moderatio, ut nec gratus possit offendi
must-be-applied of-words moderation that neither the-grateful can be-offended
nec ingratus dissimulare. Tacendum erat et expectandum, si
nor the-ungrateful pretend to-be-kept-silent was and to-be-waited if
inter sapientes viveremus; et tamen sapientibus quoque indicare
among the-wise we-were-living and yet to-the-wise also to-indicate
melius fuisset, quid rerum nostrarum status posceret.
better it-would-have-been what of-affairs our the-state might-demand

25.4 Deos, quorum notitiam nulla res effugit, rogamus, et illos
the-gods from-whose knowledge no thing escapes we-ask and them
vota non exorant, sed admonent; dis quoque, inquam,
prayers not prevail-upon but remind to-the-gods also I-say
Homericus ille sacerdos adlegat officia et aras religiose cultas.
the-Homeric that priest cites his-services and altars religiously tended

25.5 Moneri velle ac posse secunda virtus est. Equus obsequens
to-be-admonished to-wish and to-be-able second virtue is a-horse obedient
facile et parens huc illuc frenis leniter motis flectendus
easily and compliant hither thither with-the-reins gently moved to-be-turned
est. Paucis animus sui rector optimus; proximi sunt, qui
is for-few the-mind of-itself the-guide best next are those-who
admoniti in viam redeunt: his non est dux detrahendus.
admonished into the-road return from-these not is the-leader to-be-withdrawn

25.6 Opertis oculis inest acies, sed sine usu, quam lumen diei
in-shut eyes there-is sight but without use which the-light of-day
iis inmissum ad ministeria sua evocat; instrumenta
into-them let-in to services its-own calls-forth tools

cessant, nisi illa in opus suum artifex movit. Inest
are-idle unless them to work their the-craftsman has-moved there-is
interim animis voluntas bona, sed torpet modo deliciis
meanwhile in-minds the-will good but it-is-torpid now through-luxuries
ac situ, modo officii inscitia; hanc utilem facere
and neglect now of-duty through-ignorance this useful to-make
debemus nec irati relinquere in vitio, sed ut magistri
we-ought and-not angry to-leave in fault but as teachers
patienter ferre offensationes puerorum discentium memoriae
patiently to-bear the-stumblings of-boys learning of-memory
labentis; quae quemadmodum saepe subiecto uno aut altero
slipping which as often by-supplying one or a-second
verbo ad contextum reddendae orationis adducta est, sic
word to the-thread of-reciting the-speech brought-back it-is so
ad referendam gratiam admonitione revocanda est.
to returning gratitude by-admonition to-be-recalled it-is

BOOK VI

I · CAN A BENEFIT BE TAKEN AWAY?

Book VI takes up questions that sharpen the wit. A benefit cannot be taken away, since it is an act and not a thing: what was given can be lost, but not the having given it, as Antony cries in Rabirius' poem, "I have whatever I gave." A later injury does not take a benefit back but may outweigh it, so that the debt is canceled, and since benefits come under no law, the receiver sets the benefit and the injury against each other as his own judge.

Quaedam, Liberalis, virorum optime, exercendi tantum ingenii 1.1
causa quaeruntur et semper extra vitam iacent; quaedam
et, dum quaeruntur, oblectamento sunt et quaesita usui.
Omnium tibi copiam faciam; tu illa, utcumque tibi
visum erit, aut peragi iubeto aut ad explicandum
ludorum ordinem induci. Quin his quoque, si abire
protinus iusseris, non nihil actum erit; nam etiam
quae discere supervacuum est, prodest cognoscere. Ex voltu
igitur tuo pendebo; prout ille suaserit mihi, alia
detinebo diutius, alia expellam et capite agam.

some-things Liberalis of-men best of-exercising only the-wit
for-the-sake are-asked and always outside life lie some-things
both while they-are-asked for-delight are and when-answered for-use
of-all to-you a-supply I-shall-make you them however to-you
seemed-good it-shall-have either to-be-gone-through order or for unrolling
of-the-games the-procession to-be-brought-in nay by-these also if to-go-away
at-once you-shall-have-ordered not nothing done will-be for even
what to-learn superfluous is helps to-know on face
therefore your I-shall-hang as that-face shall-have-advised me some
I-shall-detain longer others I-shall-drive-out and headlong drive

2.1 An beneficium eripi posset, quaesitum est.
whether a-benefit to-be-snatched-away can asked it-has-been
Quidam negant posse; non enim res est, sed actio.
some deny it-to-be-able not for a-thing it-is but an-action
Quomodo aliud est munus, aliud ipsa donatio, aliud qui
as other is the-gift other the-very giving other who
navigat, aliud navigatio, et, quamvis in morbo aeger sit, non
sails other the-voyage and although in disease the-sick-man be not
tamen idem est aeger et morbus, ita aliud est beneficium
yet the-same is the-sick-man and the-disease so other is the-benefit
ipsum, aliud quod ad unumquemque nostrum beneficio pervenit.
itself other what to each of-us by-the-benefit has-come

2.2 Illud incorporale est, inritum non fit; materia vero
that incorporeal is void not it-becomes the-material however
eius huc et illuc iactatur et dominum mutat. Itaque cum
its hither and thither is-tossed and its-master changes and-so when
eripis, ipsa rerum natura revocare, quod dedit, non
you-snatch-it-away the-very of-things nature to-recall what it-gave not
potest. Beneficia sua interrumpit, non rescindit: qui moritur,
can benefits its-own it-interrupts not it-rescinds who dies
tamen vixit; qui amisit oculos, tamen vidit. Quae ad nos
yet has-lived who has-lost his-eyes yet has-seen what to us
pervenerunt, ne sint, effici potest, ne fuerint,
has-come that-not it-be to-be-brought-about can that-not it-have-been
non potest; pars autem beneficii et quidem certissima est,
not it-can part however of-the-benefit and indeed most-certain is
quae fuit.
that-which has-been

2.3 Non numquam usu beneficii longiore prohibemur,
not never from-the-use of-a-benefit longer we-are-prevented
beneficium quidem ipsum non eraditur. Licet omnes in
the-benefit indeed itself not is-erased although all into

hoc vires suas natura advocet, retro illi agere se non
this forces her-own nature summon back for-her to-drive herself not
licet. Potest eripi domus et pecunia et mancipium
it-is-allowed can be-snatched-away a-house and money and a-slave
et quidquid est, in quo haesit beneficii nomen; ipsum
and whatever there-is in which has-stuck of-a-benefit the-name itself
vero stabile et inmotum est; nulla vis efficiet, ne
however stable and unmoved is no force will-bring-about that-not
hic dederit, ne ille acceperit.
this-one have-given that-not that-one have-received

Egregie mihi videtur M. Antonius apud Rabirium poetam, 3.1
excellently to-me seems Mark Antony in Rabirius the-poet
cum fortunam suam transeuntem alio videat et sibi
when fortune his passing to-elsewhere he-sees and to-himself
nihil relictum praeter ius mortis, id quoque, si cito
nothing left except the-right of-death that also if quickly
occupaverit, exclamare: "Hoc habeo, quodcumque dedi." O!
he-shall-have-seized-it to-cry-out this I-have whatever I-gave O
quantum habere potuit, si voluisset! Hae sunt divitiae certae
how-much to-have he-could if he-had-wished these are riches sure
in quacumque sortis humanae levitate uno loco permansurae;
in whatever of-lot human fickleness in-one place going-to-remain
quae quo maiores fuerint, hoc minorem habebunt
which the-more greater they-shall-have-been the less they-will-have
invidiam. Quid tamquam tuo parcis? procurator es.
envy why as-if your-own do-you-spare-it a-steward you-are

Omnia ista, quae vos tumidos et supra humana elatos 3.2
all those-things which you puffed-up and above human-things exalted
oblivisci cogunt vestrae fragilitatis, quae ferreis claustris
to-forget force your-own frailty which with-iron bolts
custoditis armati, quae ex alieno sanguine rapta vestro
you-guard armed which from another's blood seized with-your-own

defenditis, propter quae classes cruentaturas maria deducitis,
you-defend because-of which fleets going-to-bloody the-seas you-launch
propter quae quassatis urbes ignari, quantum telorum in
because-of which you-shake cities ignorant how-much of-weapons for
aversos fortuna conparet, propter quae ruptis totiens
those-turned-away fortune may-prepare because-of which broken so-often
adfinitatis, amicitiae, conlegii foederibus inter contendentes
of-kinship of-friendship of-colleagueship the-compacts between contending
duos terrarum orbis elisus est, non sunt vestra; in depositi
two of-lands the-world crushed has-been not are yours in of-a-deposit
causa sunt iam iamque ad alium dominum spectantia;
the-status they-are already already to another master looking
aut hostis illa aut hostilis animi successor invadet.
either an-enemy them or of-hostile mind an-heir will-seize

3.3 Quaeris, quomodo illa tua facias? dona dando. Consule
do-you-ask how them yours you-may-make gifts by-giving consult
igitur rebus tuis et certam tibi earum atque
therefore for-affairs your-own and a-sure for-yourself of-them and
inexpugnabilem possessionem para honestiores illas, non
impregnable possession prepare more-honorable them not
solum tutiores facturus.
only safer going-to-make

3.4 Istud, quod suspicis, quo te divitem ac potentem
that which you-look-up-to by-which yourself rich and powerful
putas, quam diu possides, sub nomine sordido iacet: domus
you-think as long you-possess-it under a-name sordid lies a-house
est, servus est, nummi sunt; cum donasti, beneficium est.
it-is a-slave it-is coins they-are when you-have-given-it a-benefit it-is

4.1 “Fateris” inquit “nos aliquando beneficium non debere
you-admit he-says us sometimes a-benefit not to-owe
ei, a quo accepimus; ergo ereptum est.” Multa
to-him from whom we-received-it therefore snatched-away it-has-been many-things

sunt, propter quae beneficium debere desinimus, non quia
there-are because-of which a-benefit to-owe we-cease not because
ablatum sed quia corruptum est. Aliquis reum me
taken-away but because spoiled it-is someone as-defendant me
defendit, sed uxorem meam per vim stupro violavit: non
defended but wife my by force with-rape violated not
abstulit beneficium, sed obponendo illi parem iniuriam
he-took-away the-benefit but by-setting-against it an-equal injury
solvit me debito, et, si plus laesit, quam ante profuerat,
he-freed me from-the-debt and if more he-harmed than before he-had-helped
non tantum gratia extinguitur, sed ulciscendi querendique
not only gratitude is-extinguished but of-avenging and-of-complaining
libertas fit, ubi in conparatione beneficii praeponderavit
liberty arises where in the-comparison with-the-benefit has-outweighed
iniuria; ita non aufertur beneficium, sed vincitur.
the-injury so not is-taken-away the-benefit but is-overcome
Quid? non tam duri quidam et tam scelerati patres sunt, ut 4.2
what not so harsh some and so wicked fathers are that
illos aversari et eiurare ius fasque sit? numquid ergo illi
them to-turn-from and to-disown right and-divine-law be can-it-be-that then they
abstulerunt, quae dederant? minime, sed inpietas sequentium
have-taken-away what they-had-given not-at-all but the-impiety of-the-following
temporum commendationem omnis prioris officii sustulit. Non
times the-recommendation of-every earlier duty has-removed not
beneficium tollitur, sed beneficii gratia, et efficitur,
the-benefit is-removed but of-the-benefit the-gratitude and it-is-brought-about
non ne habeam, sed ne debeam. Tamquam pecuniam
not that-not I-have but that-not I-owe suppose money
aliquis mihi credidit, sed domum meam incendit: pensatum
someone to-me lent but house my burned offset
est creditum damno; nec reddidi illi, nec tamen debeo.
is the-loan by-the-loss and-not I-have-returned to-him nor yet do-I-owe

4.3 Eodem modo et hic, qui aliquid benigne adversus me fecit,
in-the-same way also this-one who something kindly toward me did
aliquid liberaliter, sed postea multa superbe, contumeliose,
something generously but afterward many-things haughtily insultingly
crudeliter, eo me loco posuit, ut proinde liber adversus eum
cruelly in-that me place has-put that just-as free toward him
essem, ac si nihil accepissem; vim beneficiis suis adtulit.
I-should-be as if nothing I-had-received violence on-benefits his-own he-has-brought

4.4 Colonum suum non tenet quamvis tabellis manentibus,
tenant his not holds although the-tablets remaining
qui segetem eius proculcavit, qui succidit arbusta, non
he-who crop his has-trampled who has-cut-down the-vineyard not
quia recepit, quod pepigerat, sed quia, ne reciperet,
because he-has-received what he-had-stipulated but because that-not he-receive-it
effecit. Sic debitori suo creditor saepe damnatur, ubi
he-has-brought-about so to-debtor his the-creditor often is-condemned when
plus ex alia causa abstulit, quam ex crediti petit.
more from another cause he-has-taken-away than on-account-of the-loan he-seeks

4.5 Non tantum inter creditorem et debitorem iudex sedet, qui
not only between creditor and debtor a-judge sits who
dicat: "Pecuniam credidisti. Quid ergo est? pecus abegisti,
may-say money you-lent what then is-it his-cattle you-drove-off
servum eius occidisti, argentum, quod non emeras,
slave his you-killed silver which not you-had-bought
possides; aestimatione facta debitor discede, qui creditor
you-possess an-assessment made a-debtor depart who as-creditor
veneras"; inter beneficia quoque et iniurias ratio confertur.
you-had-come between benefits also and injuries a-reckoning is-drawn-up

4.6 Saepe, inquam, beneficium manet nec debetur; si secuta
often I-say a-benefit remains and-not is-owed if followed
est dantem paenitentia, si miserum se dixit, quod
has the-giver repentance if wretched himself he-has-called because

dedisset, si, cum daret, suspiravit, voltum adduxit, perdere
he-had-given-it if when he-gave he-sighed his-face drew-in to-lose
se credidit, non donare, si sua causa aut certe non
himself believed not to-give if for-his-own sake or certainly not
mea dedit, si non desiit insultare, gloriari, ubique
for-mine he-gave if not he-has-ceased to-insult to-boast everywhere
iactare et acerbum munus suum facere, manet beneficium,
to-brag and bitter gift his to-make remains the-benefit
quamvis non debeatur, sicuti quaedam pecuniae, de quibus
although not it-be-owed as certain sums-of-money about which
ius creditori non dicitur, debentur, sed non exiguntur.
a-right to-the-creditor not is-granted are-owed but not are-exacted
Dedisti beneficium, iniuriam postea fecisti; et beneficio 5.1
you-gave a-benefit an-injury afterward you-did both to-the-benefit
gratia debebatur et iniuriae ultio: nec ego illi gratiam
gratitude was-owed and to-the-injury vengeance neither I to-him gratitude
debeo nec ille mihi poenam: alter ab altero absolvitur.
owe nor he to-me penalty the-one by the-other is-acquitted
Cum dicimus: "Beneficium illi reddidi", non hoc dicimus 5.2
when we-say a-benefit to-him I-have-returned not this we-say
illud nos, quod acceperamus, reddidisse, sed aliud pro
that us which we-had-received to-have-returned but another-thing for
illo. Reddere est enim rem pro re dare; quidni? cum
it to-return is for a-thing for a-thing to-give why-not since
omnis solutio non idem reddat, sed tantundem. Nam et
every payment not the-same returns but just-as-much for also
pecuniam dicimur reddidisse, quamvis numeraverimus pro
money we-are-said to-have-returned although we-have-counted-out for
argenteis aureos, quamvis non intervenerint nummi, sed
silver-pieces gold-pieces although not have-passed coins but
delegatione et verbis perfecta solutio sit.
by-assignment and words completed the-payment be

5.3 Videris mihi dicere: “Perdis operam; quorsus enim pertinet
you-seem to-me to-say you-waste your-labor to-what for does-it-pertain
scire me, an maneat, quod non debetur? Iuris
to-know me whether remains what not is-owed of-the-law
consultorum istae acutae ineptiae sunt, qui hereditatem
of-consultants those sharp absurdities are who an-inheritance
negant usu capi posse sed ea, quae in hereditate
deny by-usage to-be-acquired can but those-things which in the-inheritance
sunt tamquam quicquam aliud sit hereditas, quam ea,
are as-if anything else were the-inheritance than those-things
quae in hereditate sunt.
which in the-inheritance are

5.4 Illud potius mihi distingue, quod potest ad rem pertinere,
that rather for-me distinguish which can to the-matter pertain
cum idem homo beneficium mihi dedit et postea fecit
when the-same man a-benefit to-me gave and afterward did
iniuriam, utrum et beneficium illi reddere debeam et me
an-injury whether both the-benefit to-him to-return I-ought and myself
ab illo nihilo minus vindicare ac veluti duobus nominibus
from him by-nothing less avenge and as-if to-two debts
separatim respondere an alterum alteri contribuere et
separately answer or the-one with-the-other to-combine and
nihil negotii habere, ut beneficium iniuria tollatur,
nothing of-business to-have so-that the-benefit by-the-injury be-removed
beneficio iniuria. Illud enim video in hoc foro fieri; quid
by-the-benefit the-injury that for I-see in this forum to-happen what
in vestra schola iuris sit, vos sciatis.
in your school of-law be you may-know

5.5 Separantur actiones nec de eo, quod agimus, et de eo,
are-separated the-actions and-not about that which we-sue and about that
quod nobiscum agitur, confunditur formula: si quis apud
which against-us is-sued is-confused the-formula if anyone with

me pecuniam deposuerit, idem postea furtum mihi
me money shall-have-deposited the-same-man afterward theft against-me
fecerit, et ego cum illo furti agam et ille mecum depositi."
shall-have-done both I with him for-theft shall-sue and he with-me for-the-deposit
Quae proposuisti, mi Liberalis, exempla certis legibus 6.1
what you-have-set-forth my Liberalis examples by-fixed laws
continentur, quas necesse est sequi. Lex legi non miscetur,
are-contained which necessary it-is to-follow law with-law not is-mixed
utraque sua via it; depositum habet actionem propriam, tam
each its-own way goes a-deposit has an-action of-its-own as-much
mehercules quam furtum. Beneficium nulli legi subiectum
by-Hercules as theft a-benefit to-no law subject
est, me arbitro utitur; licet mihi inter se conparare,
is me as-arbiter it-uses it-is-allowed for-me between themselves to-compare
quantum profuerit mihi quisque et quantum nocuerit, tum
how-much has-helped me each and how-much has-harmed then
pronuntiare, utrum plus debeatur mihi an debeam.
to-declare whether more be-owed to-me or I-owe
In illis nihil est nostrae potestatis, eundum est, qua 6.2
in those nothing is of-our power to-be-gone it-is where
ducimur; in beneficio tota potestas mea est, ego iudico.
we-are-led in a-benefit the-whole power mine is I judge
Itaque non separo illa nec diduco, sed iniurias et beneficia
and-so not I-separate them nor divide but injuries and benefits
ad eundem iudicem mitto; alioqui iubes me eodem tempore
to the-same judge I-send otherwise you-bid me at-the-same time
et amare et odisse et queri et gratias agere, quod
both to-love and to-hate and to-complain and thanks to-give which
natura non recipit. Potius conparatione facta inter se
nature not admits rather a-comparison made between themselves
beneficii et iniuriae videbo, an mihi etiam ultro debeatur.
of-benefit and of-injury I-shall-see whether to-me even besides be-owed

6.3 Quomodo, si quis scriptis nostris alios superne inprimit
as if anyone on-writings our others from-above prints
versus, priores litteras non tollit, sed abscondit, sic
verses the-former letters not he-removes but hides so
beneficium superveniens iniuria adparere non patitur.
a-benefit an-oncoming injury to-appear not allows

II · UNWITTING AND SELF-INTERESTED HELP

Nothing is owed to a river, a wind, or a man who helped us without knowing or meaning to, for a benefit needs both the will and the deed; an enemy whose blow went astray or an opponent whose blunders saved us gave nothing. Cleanthes' two slaves show that the will is praised, not the luck. A man who helps us only for his own profit, as a farmer feeds his flock, earns nothing; one who had us in mind as well as himself earns thanks. What we buy we do not owe, and a doctor or teacher is paid for his time, at the price the market sets.

7.1 Voltus tuus, quoi regendum me tradidi, colligit rugas
face your to-which to-be-steered myself I-have-handed-over gathers wrinkles
et trahit frontem, quasi longius exeam; videris mihi dicere:
and draws-in its-brow as-if farther I-go-out you-seem to-me to-say
"Quo tantum mihi dexter abis? huc derige cursum, litus
whither so-far for-me to-the-right do-you-go-off hither direct your-course the-shore
ama." Non possum magis. Itaque, si huic satis factum existimas,
love not I-can more and-so if to-this enough done you-think
illo transeamus, an ei debeatur aliquid, qui nobis invitus
thither let-us-pass whether to-him be-owed anything who us unwilling
profuit. Hoc apertius potui dicere, nisi propositio deberet
helped this more-openly I-could-have said unless the-proposition ought
esse confusior, ut distinctio statim subsecuta ostenderet
to-be more-confused that the-distinction at-once following might-show

utrumque quaeri, et an ei deberemus, qui nobis, dum
both to-be-asked both whether to-him we-would-owe who us while
non vult, profuit, et an ei, qui, dum nescit.
not he-wishes has-helped and whether to-him who while he-does-not-know
Nam si quis coactus aliquid boni fecit, quin nos non 7.2
for if anyone forced some good has-done that us not
obliget, manifestius est, quam ut ulla in hoc verba
he-bind more-obvious it-is than that any on this words
inpendenda sint. Et haec quaestio facile expedietur et si
to-be-spent be both this question easily will-be-settled and if
qua similis huic moveri potest, si totiens illo cogitationem
any like to-this to-be-raised can if as-often thither thinking
nostram converterimus beneficium nullum esse, nisi quod ad
our we-shall-have-turned a-benefit none to-be except what to
nos primum aliqua cogitatio defert, deinde amica et benigna.
us first some thought brings then friendly and kind
Itaque nec fluminibus gratias agimus, quamvis aut magna 7.3
and-so neither to-rivers thanks we-give although either great
navigia patiantur et ad subvehendas copias largo ac perenni
ships they-bear and for bringing-up supplies in-a-broad and perennial
alveo currant aut piscosa et amoena pinguibus arvis interfluant;
channel run or full-of-fish and pleasant through-rich fields flow
nec quisquam Nilo beneficium debere se iudicat, non
nor anyone to-the-Nile a-benefit to-owe himself judges not
magis quam odium, si inmodicus superfluxit tardeque
more than hatred if immoderate it-has-overflowed and-slowly
decessit; nec ventus beneficium dat, licet lenis et secundus
receded nor the-wind a-benefit gives although gentle and favorable
adspiret, nec utilis et salubris cibus. Nam qui beneficium
it-blow nor useful and wholesome food for who a-benefit
mihi daturus est, debet non tantum prodesse, sed velle.
to-me going-to-give is ought not only to-help but to-wish-it

Ideo nec mutis animalibus quicquam debetur: et quam
therefore not-even to-dumb animals anything is-owed and how
multos e periculo velocitas equi rapuit! nec arboribus:
many from danger the-speed of-a-horse has-snatched nor to-trees
et quam multos aestu laborantes ramorum opacitas texit!
and how many by-heat laboring of-the-branches the-shade has-covered
7.4 Quid autem interest, utrum mihi, qui nescit, profuerit,
what however does-it-matter whether me he-who does-not-know has-helped
an qui scire non potuit, cum utrique velle defuerit?
or who to-know not could since to-both to-wish has-been-lacking
Quid interest, utrum me iubeas navi aut vehiculo aut
what does-it-matter whether me you-bid to-a-ship or to-a-carriage or
lanceae debere beneficium an ei, qui aeque quam ista
to-a-lance to-owe a-benefit or to-him who equally as those-things
propositum bene faciendi nullum habuit, sed profuit casu?
purpose well of-doing none had but helped by-chance
8.1 Beneficium aliquis nesciens accipit, nemo a nesciente.
a-benefit someone not-knowing receives no-one from one-not-knowing
Quomodo multos fortuita sanant nec ideo remedia sunt, ut
as many-people chance-things heal nor therefore remedies are as
in flumen alicui cecidisse frigore magno causa sanitatis fuit,
into a-river for-someone to-have-fallen in-cold great the-cause of-health was
quomodo quorundam flagellis quartana discussa est et
as of-some by-floggings the-quartan-fever dispelled has-been and
metus repentinus animum in aliam curam avertendo suspectas
fear sudden the-mind into another care by-turning the-suspected
horas fefellit nec ideo quidquam horum, etiam si saluti fuit,
hours has-cheated nor therefore any of-these even if for-health it-was
salutare est, sic quidam nobis prosunt, dum nolunt, immo
healthful is so some us help while they-are-unwilling nay

quia nolunt; non tamen ideo illis beneficium debemus,
because they-are-unwilling not yet therefore to-them a-benefit we-owe
quod perniciosa illorum consilia fortuna deflexit in melius.
because pernicious their plans fortune has-turned into better
An existimas me debere ei quicquam, cuius manus, cum 8.2
or do-you-think me to-owe to-him anything whose hand when
me peteret, percussit hostem meum, qui nocuisset,
me it-aimed-at struck enemy my who would-have-harmed-me
nisi errasset? Saepe testis, dum aperte peierat, etiam
unless it-had-strayed often a-witness while openly he-perjures even
veris testibus abrogavit fidem et reum velut factione
from-true witnesses has-taken-away credit and the-defendant as-if by-faction
circumventum miserabilem reddidit.
beset pitiable has-made
Quosdam ipsa, quae premebat, potentia eripuit, et 8.3
some the-very which was-pressing-them power has-rescued and
iudices, quem damnaturi erant causae, damnare gratiae
the-judges whom going-to-condemn they-were on-the-case to-condemn for-favor
noluerunt. Non tamen hi beneficium reo dederunt,
were-unwilling not yet these a-benefit to-the-defendant gave
quamvis profuerint, quia, quo missum sit telum, non quo
although they-helped because whither sent be the-weapon not whither
pervenerit, quaeritur, et beneficium ab iniuria distinguit
it-has-come is-asked and a-benefit from an-injury distinguishes
non eventus sed animus.
not the-outcome but the-intent
Adversarius meus, dum contraria dicit et iudicem superbia 8.4
adversary my while contrary-things he-says and the-judge by-arrogance
offendit et in unum testem temere rem demittit, causam
offends and onto one witness rashly the-case lets-down cause

meam erexit; non quaero, an pro me erraverit: contra
my has-raised-up not I-ask whether for me he-erred against
me voluit.
me he-wished

9.1 Nempe, ut gratus sim, velle debeo idem facere, quod
surely that grateful I-may-be to-wish I-ought the-same to-do which
ille, ut beneficium daret, debuit. Num quid est
he that a-benefit he-might-give ought can-it-be-that anything is
iniquius homine, qui eum odit, a quo in turba calcatus
more-unjust than-a-man who him hates by whom in a-crowd trampled
aut respersus aut, quo nollet, inpulsus est? atqui quid
or splashed or whither he-would-not pushed he-is and-yet what
est aliud, quod illum querellae eximat, cum in re
is other which him from-complaint may-exempt since in the-thing
sit iniuria, quam nescisse, quid faceret?
there-be injury than to-have-not-known what he-was-doing

9.2 Eadem res efficit, ne hic beneficium dederit, ne
the-same thing brings-about that-not this-one a-benefit have-given that-not
ille iniuriam fecerit; et amicum et inimicum voluntas
that-one an-injury have-done both a-friend and an-enemy the-will
facit. Quam multos militiae morbus eripuit! quosdam,
makes how many from-military-service disease has-snatched some
ne ad ruinam domus suae occurrerent, inimicus
that-not to the-ruin of-house their-own they-should-run an-enemy
vadimonio tenuit; ne in piratarum manus pervenirent,
by-a-bail-summons held that-not into of-pirates the-hands they-should-come
quidam naufragio consecuti sunt; nec his tamen beneficium
some by-shipwreck attained have nor to-these yet a-benefit
debemus, quia extra sensum officii casus est, nec inimico,
we-owe because outside the-sense of-duty chance is nor to-the-enemy
cuius nos lis servavit, dum vexat ac detinet.
whose us lawsuit saved while it-harasses and detains

Non est beneficium, nisi quod a bona voluntate proficiscitur, 9.3
not it-is a-benefit unless what from good will proceeds
nisi illud adcognoscit, qui dedit. Profuit aliquis mihi, dum
unless it acknowledges he-who gave-it helped someone me while
nescit: nihil illi debeo; profuit, cum vellet nocere:
he-does-not-know nothing to-him I-owe he-helped when he-wished to-harm
imitabor ipsum.
I-shall-imitate him

Ad primum illum revertamur. Ut gratiam referam, aliquid 10.1
to the-first that-one let-us-return that gratitude I-may-return something
facere me vis? ipse, ut beneficium mihi daret, nihil
to-do me do-you-wish he-himself that a-benefit to-me he-might-give nothing
fecit. Ut ad alterum transeamus, vis me huic gratiam
did that to the-second we-may-pass do-you-wish me to-this-one gratitude
referre, ut, quod a nolente accepi, volens reddam? Nam quid
to-return that what from one-unwilling I-received willing I-may-return for what
de tertio loquar, qui ab iniuria in beneficium delapsus est?
about the-third shall-I-say who from injury into benefit slipped has

Ut beneficium tibi debeam, parum est voluisse te dare; 10.2
that a-benefit to-you I-may-owe too-little it-is to-have-wished you to-give
ut non debeam, satis est noluisse. Beneficium enim
that not I-may-owe enough it-is to-have-been-unwilling a-benefit for
voluntas nuda non efficit, sed, quod beneficium non esset,
the-will bare not makes but what a-benefit not would-be
si optimae ac plenissimae voluntati fortuna defuisset, id
if to-the-best and fullest will fortune had-been-lacking that
aeque beneficium non est, nisi fortunam voluntas antecessit;
equally a-benefit not is unless fortune the-will has-preceded
non enim profuisse te mihi oportet, ut ob hoc tibi
not for to-have-helped you me it-behooves that for this to-you
obliger, sed ex destinato profuisse.
I-be-bound but by design to-have-helped

11.1 Cleanthes exemplo eiusmodi utitur: “Ad quaerendum” inquit
Cleanthes an-example of-this-kind uses for seeking he-says
“et accersendum ex Academia Platonem duos pueros misi;
and fetching from the-Academy Plato two slave-boys I-sent
alter totam porticum perscrutatus est, alia quoque loca, in
the-one the-whole portico searched has other also places in
quibus illum inveniri posse sperabat, percucurrit et domum
which him to-be-found could he-hoped ran-through and home
non minus lassus quam inritus redit;
not less tired than unsuccessful returns

11.2 alter apud proximum circulatorem resedit et, dum vagus
the-other with the-nearest street-performer sat-down and while a-wanderer
atque erro vernaculis congregatur et ludit, transeuntem
and stray with-home-bred-slaves he-joins and plays passing
Platonem, quem non quaesierat, invenit. Illum, inquit,
Plato whom not he-had-sought he-found that-one he-says
laudabimus puerum, qui, quantum in se erat, quod iussus
we-shall-praise the-boy who as-much-as in himself was what ordered
est, fecit; hunc feliciter inertem castigabimus.”
he-was did this-one luckily idle we-shall-chastise

11.3 Voluntas est, quae apud nos ponit officium; cuius vide quae
the-will it-is which with us places the-duty of-which see what
condicio sit, ut me debito obstringat. Parum est illi velle,
the-condition be that me with-a-debt it-may-bind too-little it-is for-it to-wish
nisi profuit; parum est profuisse, nisi voluit. Puta enim
unless it-has-helped too-little it-is to-have-helped unless it-has-wished suppose for
aliquem donare voluisse nec donasse: animum quidem
someone to-give to-have-wished and-not to-have-given the-mind indeed
eius habeo, sed beneficium non habeo, quod consummat
his I-have but the-benefit not I-have which completes
et res et animus.
both the-thing and the-mind

Quemadmodum ei, qui voluit mihi quidem pecuniam 11.4
as to-him who wished to-me indeed money
credere, sed non dedit, nihil debeo, ita ei, qui voluit
to-lend but not gave-it nothing I-owe so to-him who wished
mihi beneficium dare, sed non potuit, amicus quidem
to-me a-benefit to-give but not could a-friend indeed
ero sed non obligatus; et volam illi aliquid praestare
I-shall-be but not bound and I-shall-wish to-him something to-furnish
(nam et ille voluit mihi), ceterum, si benigniore usus
for also he wished to-me otherwise if kinder having-used
fortuna praestitero, beneficium dedero, non gratiam
fortune I-shall-have-furnished-it a-benefit I-shall-have-given not gratitude
rettulero. Ille mihi gratiam referre debebit; hinc initium
I-shall-have-returned he to-me gratitude to-return will-owe hence the-beginning
fiet, a me numerabitur.
will-be-made from me it-will-be-counted
Intellego iam, quid velis quaerere; non opus est te 12.1
I-understand now what you-wish to-ask not need there-is you
dicere; voltus tuus loquitur. "Si quis sua nobis causa
to-say face your speaks if anyone for-his-own us sake
profuit, eine" inquis "debetur aliquid? Hoc enim saepe
has-helped to-him-then you-say is-owed anything this for often
te conquerentem audio, quod quaedam homines sibi
you complaining I-hear that some-things men for-themselves
praestant, aliis inputant." Dicam, mi Liberalis; sed prius
furnish to-others charge I-shall-tell-you my Liberalis but first
istam quaestiunculam dividam et rem aequam ab iniqua
that little-question I-shall-divide and the-thing fair from the-unfair
separabo.
I-shall-separate

12.2 Multum enim interest, utrum aliquis beneficium nobis det
much for it-differs whether someone a-benefit to-us gives
sua causa an et sua. Ille, qui totus ad se spectat
for-his-own sake or also for-his-own he who wholly to himself looks
et nobis prodest, quia aliter prodesse sibi non potest,
and us helps because otherwise to-help himself not he-can
eo mihi loco est, quo, qui pecori suo hibernum
in-that to-me place is in-which he-who for-flock his-own winter
et aestivum pabulum prospicit; eo loco est, quo, qui
and summer fodder provides in-that place he-is in-which he-who
captivos suos, ut commodius veneant, pascit et ut
captives his-own that more-profitably they-may-be-sold feeds and as
opimos boves saginat ac defricat, quo lanista, qui
fat oxen fattens and rubs-down in-which a-trainer-of-gladiators who
familiam summa cura exercet atque ornat. Multum, ut
his-troupe with-the-highest care exercises and equips much as
ait Cleanthes, a beneficio distat negotiatio.
says Cleanthes from a-benefit stands-apart trading

13.1 Rursus non sum tam iniquus, ut ei nihil debeam, qui, cum
again not I-am so unjust that to-him nothing I-owe who when
mihi utilis esset, fuit et sibi; non enim exigo, ut mihi sine
to-me useful he-was was also to-himself not for I-demand that for-me without
respectu sui consulat, immo etiam opto, ut beneficium
regard of-himself he-take-thought nay even I-wish that the-benefit
mihi datum vel magis danti profuerit, dum modo id, qui
to-me given even more the-giver may-have-helped provided only it he-who
dabat, duos intuens dederit et inter me seque diviserit.
gave two looking-at have-given-it and between me and-himself divided-it

13.2 Licet id ipse ex maiore parte possideat, si modo me
although that he-himself for the-greater part possess if only me
in consortium admisit, si duos cogitavit, ingratus sum, non
into partnership he-admitted if two he-thought-of ungrateful I-am not

solum iniustus, nisi gaudeo hoc illi profuisse, quod proderat
only unjust unless I-rejoice this him to-have-helped which helped
mihi. Summae malignitatis est non vocare beneficium, nisi
me of-the-utmost spite it-is not to-call a-benefit except
quod dantem aliquo incommodo adfecit.
what the-giver with-some inconvenience has-affected
Alteri illi, qui beneficium dat sua causa, respondebo: 13.3
to-the-other that-one who a-benefit gives for-his-own sake I-shall-answer
"Usus me quare potius te mihi profuisse dicas quam me
having-used me why rather you to-me to-have-helped should-you-say than me
tibi?" "Puta" inquit "aliter fieri non posse me magistratum,
to-you suppose he-says otherwise to-become not to-be-able me a-magistrate
quam si decem captos cives ex magno captivorum numero
than if ten captive citizens from a-great of-captives number
redemero: nihil debebis mihi, cum te servitute ac
I-shall-have-ransomed nothing will-you-owe me when you from-slavery and
vinculis liberavero? atqui mea id causa faciam."
chains I-shall-have-freed and-yet for-my-own it sake I-shall-do
Adversus hoc respondeo: "Aliquid istic tua causa 13.4
against this I-answer something there for-your-own sake
facis, aliquid mea: tua, quod redimis, mea, quod me
you-do something for-mine for-yours that you-ransom for-mine that me
redimis; tibi enim ad utilitatem tuam satis est quoslibet
you-ransom for-you for for advantage your enough it-is any-whatever
redemisse. Itaque debeo, non quod redimis me, sed quod
to-have-ransomed and-so I-owe not because you-ransom me but because
eligis; poteras enim et alterius redemptione idem
you-choose-me you-could for also by-another's ransoming the-same
consequi, quod mea. Utilitatem rei partiris mecum et
attain as by-mine the-advantage of-the-thing you-share with-me and
me in beneficium recipis duobus profuturum.
me into the-benefit you-receive two going-to-help

13.5 Praefers me aliis; hoc totum mea causa facis. Itaque, si
you-prefer me to-others this wholly for-my sake you-do and-so if
praetorem te factura esset decem captivorum redemptio,
praetor you going-to-make were of-ten captives the-ransom
decem autem soli captivi essemus, nemo quicquam tibi deberet
ten however alone captives we-were no-one anything to-you would-owe
ex nobis, quia nihil haberes, quod cuiquam inputares, a
of us because nothing you-would-have which to-anyone you-might-charge from
tua utilitate seductum. Non sum invidus beneficii interpres
your advantage separated not I-am a-grudging of-a-benefit interpreter
nec desidero illud mihi tantum dari, sed et mihi."
nor do-I-want it to-me only to-be-given but also to-me

14.1 "Quid ergo?" inquit; "si in sortem nomina vestra coici
what then he-says if into the-lot names your to-be-cast
iussissem, et tuum nomen inter redimendos exisset,
I-had-ordered and your name among those-to-be-ransomed had-come-out
nihil deberes mihi?"
nothing would-you-owe me

14.2 Immo deberem, sed exiguum; quid sit hoc, dicam. Aliquid
nay I-would-owe but little what be this I-shall-tell something
istic mea causa facis, quod me ad fortunam redemptionis
there for-my-own sake you-do that me to the-chance of-ransom
admittis; quod nomen meum exit, sorti debeo, quod
you-admit that name my comes-out to-the-lot I-owe that
exire potuit, tibi. Aditum mihi ad beneficium tuum
to-come-out it-could to-you access to-me to benefit your
dedisti, cuius maiorem partem fortunae debeo, sed hoc
you-gave of-which the-greater part to-fortune I-owe but this
ipsum tibi, quod fortunae debere potui.
very to-you that to-fortune to-owe I-could

Illos ex toto praeteribo, quorum mercennarium beneficium 14.3
those from the-whole I-shall-pass-over whose hireling the-benefit
est, quod qui dat, non conputat, quoi, sed quanti
is which who gives not reckons to-whom but for-how-much
daturus sit, quod undique in se conversum est.
going-to-give he-be which on-every-side upon himself turned is
Vendit mihi aliquis frumentum; vivere non possum, nisi
sells to-me someone grain to-live not I-can unless
emero; sed non debeo vitam, quia emi.
I-shall-have-bought-it but not I-owe life because I-bought
Nec, quam necessarium fuerit, aestimo, sine quo victurus 14.4
nor how necessary it-has-been do-I-value without which going-to-live
non fui, sed quam ingratum, quod non habuissem,
not I-was but how unthanked that-which not I-would-have-had
nisi emissem, in quo invehendo mercator non cogitavit,
unless I-had-bought-it in which importing the-merchant not thought
quantum auxilii adlaturus esset mihi, sed quantum lucri
how-much of-help going-to-bring he-was to-me but how-much of-profit
sibi. Quod emi, non debeo.
for-himself what I-bought not I-owe
"Isto modo" inquit "nec medico quicquam debere te nisi 15.1
in-that way he-says neither to-the-doctor anything to-owe yourself except
mercedulam dicis nec praeceptori, quia aliquid numeraveris;
a-little-fee you-say nor to-the-teacher because something you-have-counted-out
atqui omnium horum apud nos magna caritas, magna
and-yet of-all these with us great the-affection great
reverentia est."
the-reverence is
Adversus hoc respondetur quaedam pluris esse, quam 15.2
against this it-is-answered some-things of-more to-be than
emuntur. Emis a medico rem inaestimabilem, vitam ac
they-are-bought you-buy from the-doctor a-thing inestimable life and

bonam valetudinem, a bonarum artium praeceptore studia
good health from of-good arts the-teacher studies
liberalia et animi cultum; itaque his non rei
liberal and of-the-mind cultivation and-so to-these not of-the-thing
pretium, sed operae solvitur, quod deserviunt, quod
the-price but of-the-service is-paid that they-devote-themselves that
a rebus suis avocati nobis vacant; mercedem non
from affairs their-own called-away for-us they-are-free a-fee not
meriti, sed occupationis suae ferunt.
of-desert but of-occupation their-own they-bear

15.3 Aliud tamen dici potest verius, quod statim ponam, si
another-thing yet to-be-said can more-truly which at-once I-shall-set-down if
prius, quomodo istud refelli possit, ostendero. "Quaedam"
first how that to-be-refuted can I-shall-have-shown some-things
inquit "pluris sunt, quam venierunt, et ob hoc
he-says of-more are than they-have-been-sold and on-account-of this
aliquid mihi extra pro illis, quamvis empta sunt, debes."
something to-me besides for them although bought they-are you-owe

15.4 Primum quid interest, quanti sint, cum de pretio
first what does-it-matter of-how-much they-be when about the-price
inter ementem vendentemque convenerit? Deinde non emi
between buyer and-seller it-has-been-agreed then not I-bought
illud suo pretio, sed tuo. "Pluris est" inquis, "quam
it at-its-own price but at-yours of-more it-is you-say than
venit"; sed pluris venire non potuit. Pretium autem
it-has-been-sold but for-more to-be-sold not it-could the-price however
rei cuiusque pro tempore est; cum bene ista
of-a-thing each according-to the-time is when well those-things
laudaveris, tanti sunt, quanto pluris venire non
you-shall-have-praised so-much they-are as-much-as for-more to-be-sold not
possunt; propterea nihil venditori debet, qui bene emit.
they-can therefore nothing to-the-seller owes who well has-bought

Deinde, etiam si pluris ista sunt, non tamen ullum 15.5
then even if of-more those-things are not yet any
istic tuum munus est, ut non ex usu effectuve, sed ex
there your gift is that not from use or-effect but from
consuetudine et annona aestimetur.
custom and the-market-price it-be-valued
Quod tu pretium ponis traicienti maria et per medios 15.6
what you price do-you-set on-one-crossing the-seas and through the-midst-of
fluctus, cum terra e conspectu recessit, certam secanti
the-waves when the-land from sight has-receded a-sure cutting
viam et prospicienti futuras tempestates et securis omnibus
way and foreseeing future storms and with-all secure
subito iubenti vela substringi, armamenta demitti, paratos
suddenly ordering the-sails to-be-furled the-tackle to-be-lowered ready
ad incursum procellae et repentinum inpetum stare? huic
for the-onset of-the-gale and the-sudden attack to-stand for-this
tamen tantae rei praemium vectura persolvit.
yet so-great thing the-reward the-fare pays
Quanti aestimas in solitudine hospitium, in imbre tectum, 15.7
at-how-much do-you-value in a-wilderness lodging in rain a-roof
in frigore balneum aut ignem? scio tamen, quanti
in cold a-bath or a-fire I-know yet for-how-much
ista consecuturus deversorium subeam. Quantum nobis
those-things going-to-obtain an-inn I-may-enter how-much to-us
praestat, qui labentem domum suscipit et agentem ex
furnishes he-who a-falling house props-up and showing from
imo rimas insulam incredibili arte suspendit! certo
the-bottom cracks a-tenement with-incredible skill suspends at-a-fixed
tamen et levi pretio fultura conducitur.
yet and slight price propping is-hired

15.8 Murus nos ab hostibus tutos et a subitis latronum
a-wall us from enemies safe and from sudden of-robbers
incursionibus praestat; notum est tamen, illas turres pro
raids keeps known it-is yet those towers for
securitate publica propugnacula habituras excitaturus faber
security public bulwarks going-to-hold going-to-raise the-builder
quid in diem mereat.
what for the-day earns

III · THE DOCTOR, THE FERRYMAN, AND THE SUN

A doctor or teacher who gives us care beyond his fee becomes a friend and is owed more than his fee. A ferryman who carries everyone free gives no benefit to each, as Plato found, and what is spread among all we repay with all; so a grant of citizenship to all Gauls binds each Gaul only as a share of a public gift. The sun and moon benefit us although they move for the whole, for we are part of it; that they cannot stop does not lessen their will, which is fixed because it is eternal, and they help us even against our will.

16.1 Infinitum erit, si latius exempla conquiram, quibus
endless it-will-be if more-widely examples I-gather by-which
adpareat parvo magna constare. Quid ergo? quare et
it-may-appear for-little great-things to-cost what then why both
medico et praeceptori plus quiddam debeo nec adversus
to-the-doctor and to-the-teacher more something I-owe and-not toward
illos mercede defungor? Quia ex medico et praeceptore
them with-a-fee am-I-quit because from doctor and teacher
in amicum transeunt et nos non arte, quam vendunt,
into friend they-pass and us not by-the-art which they-sell
obligant, sed benigna et familiari voluntate.
bind but by-kind and intimate goodwill

Itaque medico, si nihil amplius quam manum tangit et me 16.2
and-so to-the-doctor if nothing more than my-hand he-touches and me
inter eos, quos perambulat, ponit sine ullo adfectu facienda
among those whom he-walks-round places without any feeling what-is-to-be-done
aut vitanda praecipiens, nihil amplius debeo, quia me non
or to-be-avoided prescribing nothing more I-owe because me not
tamquam amicum videt, sed tamquam imperatorem.
as a-friend he-sees but as a-commander
Ne praeceptorem quidem habeo cur venerer, si me in grege 16.3
not a-teacher even have-I why I-should-revere if me in the-flock
discipulorum habuit, si non putavit dignum propria et
of-pupils he-has-held if not he-thought-me worthy of-proper and
peculiari cura, si numquam in me derexit animum, et, cum
particular care if never on me he-directed his-mind and when
in medium effunderet, quae sciebat, non didici, sed excepi.
into the-common-stock he-poured what he-knew not I-learned but picked-up
Quid ergo est, quare istis multum debeamus? non quia 16.4
what then is-it why to-these much we-owe not because
pluris est, quod vendiderunt, quam emimus, sed quia nobis
of-more is what they-sold than we-bought but because to-us
ipsis aliquid praestiterunt. Ille magis pependit, quam
ourselves something they-have-furnished that-one more has-hung-over-me than
medico necesse est; pro me, non pro fama artis extimuit;
for-a-doctor necessary is for me not for the-fame of-his-art he-feared
non fuit contentus remedia monstrare: et admovit; inter
not he-was content remedies to-show also he-applied-them among
sollicitos adsedit, ad suspecta tempora occurrit; nullum
the-anxious he-sat at the-suspected times he-came no
ministerium illi oneri, nullum fastidio fuit;
service to-him for-a-burden none for-disgust was

16.5 gemitus meos non securus audivit; in turba multorum
groans my not unconcerned he-heard in the-crowd of-many
invocantium ego illi potissima curatio fui; tantum aliis
calling-on-him I to-him the-chief cure was so-much to-others
vacavit, quantum mea valetudo permiserat: huic ego non
he-gave-time as-much-as my health had-allowed to-this-one I not
tamquam medico sed tamquam amico obligatus sum.
as to-a-doctor but as to-a-friend bound am

16.6 Alter rursus docendo et laborem et taedium tulit; praeter
the-other again by-teaching both labor and tedium bore besides
illa, quae a praecipientibus in commune dicuntur, aliqua
those-things which by teachers in common are-said some-things
instillavit ac tradidit, hortando bonam indolem erexit et
he-instilled and handed-down by-exhorting a-good disposition he-raised-up and
modo laudibus fecit animum, modo admonitionibus discussit
now by-praises made my-mind now by-admonitions shook-off
desidiam;
sloth

16.7 tum ingenium latens et pigrum iniecta, ut ita dicam, manu
then the-wit hidden and sluggish by-laid-on as so to-speak hand
extraxit; nec, quae sciebat, maligne dispensavit, quo diutius
drew-out nor what he-knew grudgingly did-he-dispense that the-longer
esset necessarius, sed cupit, si posset, universa transfundere:
he-might-be necessary but he-desired if he-could the-whole to-pour-over
ingratus sum, nisi illum inter gratissimas necessitudines diligo.
ungrateful I-am unless him among the-dearest ties I-love

17.1 Sordidissimorum quoque artificiorum institoribus supra
of-the-most-sordid also crafts to-the-agents beyond
constitutum aliquid adiecimus, si nobis illorum opera enixior
the-agreed something we-have-added if to-us their work more-strenuous
visa est; et gubernatori et opifici vilissimae mercis et in
seemed has and to-the-pilot and to-the-maker of-the-cheapest wares and for

diem locanti manus suas corollarium adspersimus. In optimis
the-day hiring-out hands his-own a-tip we-have-sprinkled in the-best
vero artibus, quae vitam aut conservant aut excolunt, qui
however arts which life either preserve or refine who
nihil se plus existimat debere, quam pepigit, ingratus est.
nothing himself more thinks to-owe than he-agreed ungrateful is
Adice, quod talium studiorum traditio miscet animos; 17.2
add that of-such studies the-handing-down mixes minds
hoc cum factum est, tam medico quam praeceptori pretium
this when done it-is both to-the-doctor and to-the-teacher the-price
operae solvitur, animi debetur.
of-the-labor is-paid of-the-mind is-owed
Platon cum flumen nave transisset nec ab illo quicquam 18.1
Plato when the-river by-boat he-had-crossed and-not from him anything
portitor exegisset, honori hoc suo datum credens dixit
the-ferryman had-demanded to-the-honor this his-own given believing said
positum illi esse apud Platonem officium; deinde paulo post,
placed to-him to-be with Plato a-service then a-little after
cum alium atque alium gratis eadem sedulitate transveheret,
when one and another free with-the-same diligence he-was-ferrying
negavit illi iam apud Platonem positum officium.
he-denied to-him now with Plato placed a-service
Nam ut tibi debeam aliquid pro eo, quod praestas, debes 18.2
for that to-you I-may-owe something for that which you-furnish you-ought
non tantum mihi praestare, sed tamquam mihi; non potes
not only to-me to-furnish-it but as to-me not you-can
ob id quemquam adpellare, quod spargis in populum.
on-account-of that anyone dun which you-scatter among the-people
Quid ergo? nihil tibi debebitur pro hoc? Tamquam ab
what then nothing to-you will-be-owed for this as from
uno nihil; cum omnibus solvam, quod cum omnibus debeo.
one nothing with all I-shall-pay what with all I-owe

19.1 “Negas” inquit “ullum dare beneficium eum, qui me gratuita
do-you-deny he-says any to-give benefit him who me in-a-free
nave per flumen Padum tulit?” Nego. Aliquid boni facit,
boat across the-river Po carried I-deny something of-good he-does
beneficium non dat; facit enim aut sua causa aut utique
a-benefit not he-gives he-does-it for either for-his-own sake or certainly
non mea; ad summam ne ipse quidem se mihi beneficium
not for-mine to sum-up not he-himself even himself to-me a-benefit
iudicat dare, sed aut rei publicae aut viciniae
judges to-give but either to-the-state public or to-the-neighborhood
aut ambitioni suae praestat et pro hoc aliud quoddam
or to-ambition his-own he-furnishes-it and for this other some
commodum expectat, quam quod a singulis recepturus est.
advantage awaits than what from individuals going-to-receive he-is
19.2 “Quid ergo?” inquit, “si princeps civitatem dederit omnibus
what then he-says if the-emperor citizenship shall-have-given to-all
Gallis, si inmunitatem Hispanis, nihil hoc nomine singuli
Gauls if immunity to-the-Spaniards nothing on-this account individuals
debebunt?” Quidni debeant? debebunt autem non tamquam
will-owe why-not should-they-owe they-will-owe however not as
proprium beneficium, sed tamquam publici partem.
a-personal benefit but as of-a-public-one a-part
19.3 “Nullam” inquit “habuit cogitationem illo tempore mei,
no he-says he-had thought at-that time of-me
quo universis proderat; noluit mihi civitatem proprie
when to-all he-was-helping he-was-unwilling to-me citizenship personally
dare nec in me direxit animum; ita quare ei debeam, qui
to-give nor on me directed his-mind so why to-him should-I-owe who
me sibi non substituit, cum facturus esset, quod fecit?”
me to-himself not set-before-him when going-to-do he-was what he-did

Primum, cum cogitavit Gallis omnibus prodesse, et mihi 19.4
first when he-thought to-the-Gauls all to-help also to-me
cogitavit prodesse; eram enim Gallus et me, etiam si
he-thought to-help I-was for a-Gaul and me even if
non mea, publica tamen nota conprendit. Deinde ego
not by-my-own by-the-public yet mark he-included then I
quoque illi non tamquam proprium debebo, sed tamquam
also to-him not as personal shall-owe but as
commune munus; unus ex populo non tamquam pro me
a-common gift one from the-people not as for myself
solvam, sed tamquam pro patria conferam.
I-shall-pay but as for the-fatherland I-shall-contribute
Si quis patriae meae pecuniam credat, non dicam me illius 19.5
if anyone to-fatherland my money lend not I-shall-call myself his
debitorem nec hoc aes alienum profitebor aut candidatus aut
debtor nor this debt borrowed shall-I-declare either as-candidate or
reus; ad exolvendum tamen hoc dabo portionem meam.
as-defendant toward discharging yet this I-shall-give portion my
Sic istius muneris, quod universis datur, debitorem me nego,
so of-that gift which to-all is-given a-debtor myself I-deny
quia mihi quidem dedit sed non propter me, et mihi quidem,
because to-me indeed he-gave but not on-account-of me and to-me indeed
sed nesciens, an mihi daret; nihilo minus aliquid mihi
but not-knowing whether to-me he-was-giving by-nothing less something by-me
dependendum sciam, quia ad me quoque circumitu longo
to-be-paid I-shall-know because to me also by-a-circuit long
pervenit. Propter me debet factum esse, quod me obliget.
it-has-come on-account-of me ought done to-be what me may-bind
"Isto" inquit "modo nec lunae nec soli quicquam 20.1
in-that he-says way neither to-the-moon nor to-the-sun anything
debes; non enim propter te moventur." Sed cum in hoc
you-owe not for on-account-of you they-are-moved but since for this

moveantur, ut universa conservent, et pro me moventur;
they-are-moved that the-whole they-may-preserve also for me they-are-moved
universorum enim pars sum.
of-the-whole for a-part I-am

20.2 Adice nunc, quod nostra et horum condicio dissimilis est;
add now that our and of-these the-condition unlike is
nam qui mihi prodest, ut per me prosit sibi, non
for who me helps that through me he-may-help himself not
dedit beneficium, quia me instrumentum utilitatis suae
has-given a-benefit because me the-instrument of-advantage his-own
fecit; sol autem et luna, etiam si nobis prosunt
he-has-made the-sun however and the-moon even if us they-help
sua causa, non in hoc tamen prosunt, ut per nos
for-their-own sake not for this yet they-help that through us
prosint sibi; quid enim nos conferre illis possumus?
they-may-help themselves what for we to-confer on-them can

21.1 "Sciam" inquit "solem ac lunam nobis velle prodesse, si
I-should-know he-says the-sun and the-moon us to-wish to-help if
nolle potuerint; illis autem non licet non moveri.
to-be-unwilling they-could to-them however not it-is-allowed not to-be-moved
Ad summam consistant et opus suum intermittant."
to sum-up let-them-stand-still and work their-own interrupt

21.2 Hoc vide quot modis refellatur. Non ideo minus vult,
this see in-how-many ways is-refuted not therefore less he-wishes
qui non potest nolle; immo maximum argumentum est
who not can be-unwilling nay the-greatest proof it-is
firmae voluntatis ne mutari quidem posse. Vir bonus non
of-firm will not to-be-changed even to-be-able a-man good not
potest non facere, quod facit; non enim erit bonus, nisi
can not do what he-does not for he-will-be good unless

fecerit; ergo nec bonus vir beneficium dat, quia
he-shall-have-done-it therefore neither a-good man a-benefit gives because
facit, quod debet, non potest autem non facere, quod debet.
he-does what he-ought not he-can however not do what he-ought
Praeterea multum interest, utrum dicas: "Non potest hoc 21.3
besides much it-differs whether you-say not he-can this
non facere", quia cogitur, an: "Non potest nolle". Nam si
not do because he-is-forced or not he-can be-unwilling for if
necesse est illi facere, non debeo ipsi beneficium, sed
necessary it-is for-him to-do not I-owe to-him-himself a-benefit but
cogenti; si necesse est illi velle ob hoc, quia
to-the-one-forcing if necessary it-is for-him to-wish on-account-of this because
nihil habet melius, quod velit, ipse se cogit; ita, quod
nothing he-has better which he-may-wish he-himself himself forces so what
tamquam coacto non deberem, tamquam cogenti debeo.
as to-one-forced not I-would-owe as to-one-forcing I-owe
"Desinant" inquit "velle." Hoc loco tibi illud occurrat: Quis 21.4
let-them-cease he-says to-wish at-this point to-you this should-occur who
tam demens est, ut eam neget voluntatem esse, cui non
so mad is that that he-deny will to-be to-which not
est periculum desinendi vertendique se in contrarium,
there-is danger of-ceasing and-of-turning itself into the-contrary
cum ex diverso nemo aeque videri debeat velle, quam
when from the-opposite-side no-one equally to-seem ought to-wish as
cuius voluntas usque eo certa est, ut aeterna sit?
he-whose will right to-that-point fixed is that eternal it-be
An, si is quoque vult, qui potest statim nolle, is non
or if he also wishes who can at-once be-unwilling will-he not
videbitur velle, in cuius naturam non cadit nolle?
seem to-wish into whose nature not falls to-be-unwilling

22.1 “Agedum” inquit, “si possunt, resistant.” Hoc dicis: “Omnia
come-now he-says if they-can let-them-stop this you-say all
ista ingentibus intervallis diducta et in custodiam
those-things by-huge intervals drawn-apart and for the-guarding
universi disposita stationes suas deserant; subita confusione
of-the-universe arranged posts their let-them-desert in-sudden confusion
rerum sidera sideribus incurrant, et rupta rerum concordia in
of-things stars into-stars let-them-rush and broken of-things the-concord into
ruinam divina labantur, contextusque velocitatis citatissimae
ruin divine-things let-them-slip and-the-fabric of-speed most-rapid
in tot saecula promissas vices in medio itinere
for so-many ages promised alternations in the-middle-of its-course
destituat, et, quae nunc alternis eunt redeuntque oportunis
let-it-abandon and what now in-turn go and-return with-timely
libramentis mundum ex aequo temperantia, repentino
balancings the-world in equal-measure tempering by-a-sudden
concrementur incendio, et ex tanta varietate solvantur
let-them-be-consumed conflagration and from such variety let-them-be-dissolved
atque eant in unum omnia; ignis cuncta possideat, quem
and go into one all-things fire everything let-it-possess which
deinde pigra nox occupet, et profunda vorago tot deos
then sluggish night may-seize and a-deep abyss so-many gods
sorbeat”; est tanti, ut tu coarguaris, ista concidere?
may-swallow is-it worth-so-much that you be-refuted those-things to-collapse
Prosunt tibi etiam invito euntque ista tua causa,
they-help you even unwilling and-go those-things for-your sake
etiam si maior illis alia ac prior causa est.
even if a-greater for-them other and prior cause is

The gods' constancy is their own will, not a constraint, and they planned for man from the first, so we owe them as we owe our parents, whose greatest benefits we receive unaware or unwilling; to refuse the gods' gifts is madness. Some are so eager to repay that they wish their benefactor in trouble in order to rescue him, like a lover who wishes his mistress exiled so as to follow her. Seneca condemns such wishes as cruel and selfish: they seek to be rid of a debt, not to repay it, and set the benefactor below oneself. It is better to wish him lasting prosperity and repay him with counsel and companionship.

Adice nunc, quod non externa cogunt deos, sed sua 23.1
add now that not external-things compel the-gods but their-own
illis in lege aeterna voluntas est. Statuerunt, quae non
for-them for law eternal will is they-have-established what not
mutarent; itaque non possunt videri facturi aliquid, quamvis
they-would-change and-so not they-can seem going-to-do anything although
nolint, quia, quidquid desinere non possunt, perseverare
they-be-unwilling because whatever to-cease not they-can to-persist
voluerunt, nec umquam primi consilii deos paenitet.
they-have-willed nor ever of-their-first plan the-gods repents
Sine dubio stare illis et desciscere in contrarium non 23.2
without doubt to-stand-still for-them and to-defect into the-contrary not
licet, sed non ob aliud, quam quia vis sua
it-is-allowed but not on-account-of another-thing than because force their-own
illos in proposito tenet; nec imbecillitate permanent, sed quia
them in purpose holds nor from-weakness do-they-persist but because
non libet ab optimis aberrare et sic ire decretum est.
not it-pleases from the-best to-stray and so to-go decreed it-is
In prima autem illa constitutione, cum universa disponerent, 23.3
in first however that ordering when the-whole they-were-arranging
etiam nostra viderunt rationemque hominis habuerunt; itaque
also our-affairs they-saw and-account of-man they-had and-so

non possunt videri sua tantum causa decurrere et
not they-can seem for-their-own only sake to-run-their-course and
explicare opus suum, quia pars operis et nos sumus.
to-unfold work their-own because a-part of-the-work also we are
Debemus ergo et soli et lunae et ceteris caelestibus
we-owe therefore both to-the-sun and to-the-moon and to-the-other heavenly-bodies
beneficium, quia, etiam si potiora illis sunt, in
a-benefit because even if more-important for-them are-the-things for
quae oriuntur, nos tamen in maiora ituri iuvant.
which they-rise us yet into greater-things going-to-go they-help

23.4 Adice, quod ex destinato iuvant, ideoque obligati sumus,
add that by design they-help and-therefore bound we-are
quia non in beneficium ignorantium incidimus, sed haec,
because not into the-benefit of-the-unknowing we-have-fallen but these-things
quae accipimus, accepturos scierunt; et quamquam maius
which we-receive going-to-receive they-knew-us and although greater
illis propositum sit maiorque actus sui fructus, quam
for-them the-purpose be and-greater of-action their the-fruit than
servare mortalia, tamen in nostras quoque utilitates a
to-preserve mortal-things yet toward our also advantages from
principio rerum praemissa mens est et is ordo mundo
the-beginning of-things sent-ahead mind was and this order to-the-world
datus, ut adpareat curam nostri non inter ultima habitam.
given that it-may-appear care for-us not among the-last-things held

23.5 Debemus parentibus nostris pietatem, et multi non, ut
we-owe to-parents our dutiful-love and many not that
gignerent, coierant; di non possunt videri nescisse,
they-might-beget had-come-together the-gods not can seem not-to-have-known
quid effecturi essent, cum omnibus alimenta protinus et auxilia
what going-to-effect they-were since for-all nourishment at-once and aids
providerint, nec eos per neclegentiam genuere, quibus tam
they-have-provided nor them through carelessness did-they-beget for-whom so

multa generabant. Cogitavit nos ante natura, quam fecit,
many-things they-were-producing thought-of us before nature than she-made-us
nec tam leve opus sumus, ut illi potuerimus excidere.
nor so light a-work are-we that from-her we-could slip
Vide, quantum nobis permiserit, quam non intra homines 23.6
see how-much to-us she-has-permitted how not within men
humani imperii condicio sit; vide, in quantum corporibus
of-human rule the-condition is see into how-much with-bodies
vagari liceat, quae non coercuit fine terrarum, sed in
to-roam be-allowed which not she-confined by-the-bound of-lands but into
omnem partem sui misit; vide, animi quantum audeant,
every part of-herself sent see of-the-mind how-much they-dare
quemadmodum soli aut noverint deos aut quaerant et
how alone either they-know the-gods or seek and
mente in altum elata divina comitentur: scies non
with-the-mind on high raised divine-things accompany you-will-know not
esse hominem tumultuarium et incogitatum opus.
to-be man a-hasty and unconsidered work
Inter maxima rerum suarum natura nihil habet, quo magis 23.7
among the-greatest of-things her-own nature nothing has in-which more
glorietur, aut certe, cui glorietur; quantus iste furor
she-may-glory or certainly to-whom she-may-glory how-great that madness
est controversiam dis muneris sui facere! quomodo
is a-dispute with-the-gods over-gift their to-make how
adversus eos hic erit gratus, quibus gratia referri sine
toward them this-one will-be grateful to-whom gratitude to-be-returned without
inpendio non potest, qui negat se ab iis accepisse,
expense not can who denies himself from them to-have-received
a quibus cum maxime accepit, qui et semper daturi
from whom just now he-has-received who both always going-to-give
sunt et numquam recepturi?
are and never going-to-receive-back

23.8 quanta autem perversitas ob hoc alicui non debere,
how-great however the-perversity on-account-of this to-someone not to-owe
quia etiam infitianti benignus est, et continuationem
because even to-one-denying kind he-is and the-continuance
ipsam seriemque beneficiorum argumentum vocare necessario
itself and-series of-benefits a-proof to-call of-necessity
dantis! "Nolo! sibi habeat! quis illum rogat?"
of-one-giving I-do-not-want-it for-himself let-him-keep-it who him asks
et omnes alias impudentis animi voces his adstrue:
and all other of-shameless mind utterances to-these add
non ideo de te minus meretur is, cuius liberalitas ad te
not therefore of you less deserves he whose liberality to you
etiam, dum negas, pervenit, cuiusque beneficiorum vel hoc
even while you-deny-it comes and-of-whose benefits even this
maximum est, quod etiam querenti daturus est.
greatest is that even to-one-complaining going-to-give he-is

24.1 Non vides, quemadmodum teneram liberorum infantiam
not do-you-see how the-tender of-children infancy
parentes ad salubrium rerum patientiam cogant? Flentium
parents to of-wholesome things endurance force of-the-weeping
corpora ac repugnantium diligenti cura fovent et, ne
the-bodies and of-the-resisting with-diligent care they-cherish and that-not
membra libertas inmatura detorqueat, in rectum exitura
the-limbs liberty premature may-twist into straight going-to-come-out
constringunt et mox liberalia studia inculcant adhibito
they-bind and soon liberal studies they-drive-in applied
timore nolentibus; ad ultimum audacem iuventam frugalitati,
fear to-the-unwilling to the-last bold youth to-frugality
pudori, moribus bonis, si parum sequitur, coactam adplicant.
to-modesty to-morals good if too-little it-follows forced they-apply

Adulescentibus quoque ac iam potentibus sui, si remedia 24.2
to-adolescents also and now in-control of-themselves if remedies
metu aut intemperantia reiciunt, vis adhibetur ac severitas.
from-fear or intemperance they-reject force is-applied and severity
Itaque beneficiorum maxima sunt, quae a parentibus
and-so of-benefits the-greatest are those-which from parents
accepimus, dum aut nescimus aut nolumus.
we-have-received while either we-do-not-know or we-are-unwilling
His ingratis et repudiantibus beneficia, non quia 25.1
to-these ungrateful-men and rejecting benefits not because
nolunt, sed ne debeant, similes sunt ex diverso
they-are-unwilling but that-not they-may-owe like are from the-opposite-side
nimis grati, qui aliquid incommodi precari solent iis,
the-excessively grateful who some inconvenience to-pray-for are-wont to-those
quibus obligati sunt, aliquid adversi, in quo adfectum
to-whom bound they-are some adversity in which their-feeling
memorem accepti beneficii adprobent.
mindful of-the-received benefit they-may-prove
An hoc recte faciant et pia voluntate, quaeritur; 25.2
whether this rightly they-do and with-dutiful will is-asked
quorum animus simillimus est pravo amore flagrantibus,
whose mind most-like is with-perverse love to-those-burning
qui amicae suae optant exilium, ut desertam fugientemque
who for-mistress their-own wish exile that deserted and-fleeing
comitentur, optant inopiam, ut magis desideranti
they-may-accompany-her they-wish poverty that more to-one-longing
donent, optant morbum, ut adsideant, et, quidquid
they-may-give they-wish illness that they-may-sit-beside-her and whatever
inimicus optaret, amantes vovent. Fere idem itaque exitus
an-enemy would-wish lovers vow nearly the-same and-so the-outcome
est odii et amoris insani.
is of-hatred and of-love insane

25.3 Tale quiddam et his accidit, qui amicis incommoda optant,
such something also to-these happens who for-friends troubles wish
quae detrahant, et ad beneficium iniuria veniunt, cum satius
which they-may-remove and to a-benefit by-injury come since better
sit vel cessare, quam per scelus officio locum quaerere.
it-be even to-be-idle than through crime for-a-duty a-place to-seek

25.4 Quid, si gubernator a dis tempestates infestissimas et
what if a-pilot from the-gods storms most-hostile and
procellas petat, ut gratior ars sua periculo fiat? quid,
gales should-seek that more-welcome skill his by-danger may-become what
si imperator deos oret, ut magna vis hostium circumfusa
if a-general the-gods should-pray that a-great force of-enemies poured-round
castris fossas subito inpetu conpleat et vallum trepidante
the-camp the-ditches in-a-sudden assault may-fill and the-rampart with-trembling
exercitu vellat et in ipsis portis infesta signa constituat,
army may-tear-down and at the-very gates hostile standards may-plant
quo maiore cum gloria rebus lassis profligatisque succurrat?
that greater with glory to-things weary and-shattered he-may-bring-help

25.5 Omnes isti beneficia sua detestabili via ducunt, qui deos
all those benefits their-own by-a-detestable way lead who the-gods
contra eum advocant, cui ipsi adfuturi sunt, et
against him summon whom they-themselves going-to-help are and
ante illos sterni quam erigi volunt; inhumana ista
before them to-be-laid-low than to-be-raised-up wish inhuman that
perverse grati animi natura est contra eum optare, cui
perversely of-a-grateful mind the-nature is against him to-wish whom
honeste deesse non possis.
honorably to-fail not you-could

26.1 "Non nocet" inquit "illi votum meum, quia simul opto et
not it-harms he-says him wish my because at-once I-wish both
periculum et remedium." Hoc dicis non nihil te peccare sed
the-danger and the-remedy this you-say not nothing you to-sin but

minus, quam si sine remedio periculum optares. Nequitia est
less than if without remedy danger you-wished wickedness it-is
ut extrahas mergere, evertere ut suscites, ut emittas
that you-may-pull-out to-plunge to-overturn that you-may-raise that you-may-let-out
includere; non est beneficium iniuriae finis, nec umquam id
to-shut-in not is a-benefit of-an-injury the-end nor ever that
detraxisse meritum est, quod ipse, qui detraxit, intulerat.
to-have-removed a-merit is which he-himself who removed-it had-brought-on
Non volneres me malo, quam sanes. Potes inire 26.2
not you-should-wound me I-prefer than you-heal you-can enter-into
gratiam, si, quia volneratus sum, sanas, non, si volneras,
favor if because wounded I-am you-heal-me not if you-wound
ut sanandus sim; numquam cicatrix nisi conlata vulneri
that to-be-healed I-may-be never a-scar except compared to-the-wound
placuit, quod ita coisse gaudemus, ut non fuisse
has-pleased which so to-have-closed we-rejoice that not to-have-been
mallemus. Si hoc ei optares, cuius nullum beneficium
we-would-prefer if this for-him you-wished whose no benefit
haberes, inhumanum erat votum; quanto inhumanius ei
you-had inhuman were the-wish how-much more-inhumanly for-him
optas, cui beneficium debes!
you-wish-it to-whom a-benefit you-owe
"Simul" inquit, "ut possim ferre illi opem, precor." 27.1
at-once he-says that I-may-be-able to-bring to-him help I-pray
Primum, ut te in media parte voti tui occupem, iam
first that you in the-middle part of-wish your I-may-seize already
ingratus es; nondum audio, quid illi velis praestare,
ungrateful you-are not-yet do-I-hear what to-him you-wish to-furnish
scio, quid illum velis pati. Sollicitudinem illi et metum
I-know what him you-wish to-suffer anxiety for-him and fear
et maius aliquod inprecaris malum. Optas, ut ope indigeat:
and greater some you-invoke evil you-wish that of-help he-be-in-need

hoc contra illum est; optas, ut ope tua indigeat: hoc
this against him is you-wish that of-help your he-be-in-need this
pro te est. Non succurrere vis illi, sed solvere: qui
for you is not to-help you-wish him but to-pay he-who
sic properat, solvi vult, non solvere.
so hastens to-be-paid wishes not to-pay

27.2 Ita, quod unum in voto tuo honestum videri poterat, ipsum
so what alone in wish your honorable to-seem could itself
turpe et ingratum est, nolle debere; optas enim, non ut
shameful and ungrateful is to-be-unwilling to-owe you-wish for not that
tu facultatem habeas referendae gratiae, sed ut ille necessitatem
you the-means may-have of-returning gratitude but that he the-necessity
inplorandae. Superiorem te facis et, quod nefas est, bene
of-imploring-it superior yourself you-make and what impious is one-well
meritum ad pedes tuos mittis. Quanto satius est honesta
deserving to feet your you-send how-much better it-is with-honorable
voluntate debere, quam rationem per malam solvere!
will to-owe than the-account through evil to-pay

27.3 Si infitiareris, quod acceperas, minus peccares; nihil enim,
if you-were-to-deny what you-had-received less you-would-sin nothing for
nisi quod dederat, amitteret; nunc vis illum subici
except what he-had-given would-be-lose now you-wish him to-be-made-subject
tibi, iactura rerum suarum et status mutatione in id
to-you by-the-loss of-affairs his-own and of-status by-the-change into that
devocari, ut infra beneficia sua iaceat. Gratum te
to-be-called-down that below benefits his-own he-may-lie grateful you
putabo? coram eo, cui prodesse vis, opta. Votum
shall-I-think in-the-presence-of him whom to-help you-wish wish-it a-wish
tu istud vocas, quod inter gratum et inimicum
you that do-you-call which between a-grateful-man and an-enemy

potest dividi, quod non dubites adversarium et hostem
can be-divided which not you-would-doubt an-adversary and foe
fecisse, si extrema taceantur?
to-have-made if the-last-parts be-kept-silent

Hostes quoque optaverunt capere quasdam urbes, ut 27.4
enemies also have-wished to-take certain cities that
servarent, et vincere quosdam, ut ignoscerent, nec
they-might-preserve-them and to-conquer certain-men that they-might-pardon-them nor
ideo non hostilia vota, in quibus, quod mitissimum
therefore not hostile were-the-wishes in which what mildest
est, post crudelitatem venit.
is after cruelty comes

Denique qualia esse iudicas vota, quae nemo minus 27.5
finally of-what-kind to-be do-you-judge wishes which no-one less
tibi volet, quam is, pro quo fiunt, succedere? Pessime
for-you will-wish than he for whom they-are-made to-succeed most-badly
cum eo agis, cui vis a dis noceri, a te succurri,
with him you-deal whom you-wish by the-gods to-be-harmed by you to-be-helped
inique cum ipsis dis; illis enim durissimas partes inponis,
unfairly with the-very gods to-them for the-harshest parts you-assign
tibi humanas; ut tu prosis, di nocebunt.
to-yourself the-humane that you may-help the-gods will-harm

Si accusatorem submitteres, quem deinde removeres, si 27.6
if an-accuser you-were-to-put-up whom then you-would-remove if
aliqua illum lite inplicares, quam subinde discuteres,
in-some him lawsuit you-were-to-entangle which immediately you-would-dispel
nemo de tuo scelere dubitaret; quid interest, utrum istuc
no-one about your crime would-doubt what does-it-matter whether that
fraude temptetur an voto, nisi quod potentiores illi
by-fraud be-attempted or by-a-wish except that more-powerful for-him
adversarios quaeris?
adversaries you-seek

27.7 Non est, quod dicas: "Quam enim illi iniuriam
not there-is reason-why you-should-say what for to-him injury
facio?" votum tuum aut supervacuum est aut iniuriosum,
do-I-do wish your either superfluous is or injurious
immo iniuriosum, etiam si inritum. Quidquid non efficis,
nay injurious even if void whatever not you-accomplish
dei munus est, iniuria vero, quidquid optas. Sat est;
of-god the-gift is an-injury however whatever you-wish enough it-is
tibi non aliter debemus irasci, quam si profeceris.
with-you not otherwise we-ought to-be-angry than if you-had-succeeded

28.1 "Si vota" inquit "valuissent, et in hoc valuissent,
if wishes he-says had-prevailed also in this they-would-have-prevailed
ut tutus esses." Primum certum mihi optas periculum
that safe you-should-be first a-certain for-me you-wish danger
sub incerto auxilio. Deinde utrumque certum puta: quod
under uncertain help then each certain suppose what
nocet, prius est.
harms first is

28.2 Praeterea tu condicionem voti tui nosti, me tempestas
besides you the-terms of-wish your know me a-storm
occupavit portus ac praesidii dubium. Quantum tormentum
has-seized of-harbor and of-refuge doubtful how-great a-torment
existimas, etiam si accepero, eguisse? etiam si
do-you-think even if I-shall-have-received-it to-have-been-in-need even if
servatus fuero, trepidasse? etiam si absolutus fuero,
saved I-shall-have-been to-have-trembled even if acquitted I-shall-have-been
causam dixisse? Nullius metus tam gratus est finis, ut
my-case to-have-pleaded of-no fear so welcome is the-end that
non gratior sit solida et inconcussa securitas.
not more-welcome be solid and unshaken security

Opta, ut reddere mihi beneficium possis, cum opus 28.3
wish that to-return to-me a-benefit you-may-be-able when need
erit, non, ut opus sit. Si esset in tua potestate,
there-shall-be not that need there-be if it-were in your power
quod optas, ipse fecisses.
what you-wish you-yourself would-have-done-it

Quanto hoc honestius votum est: "Opto, in eo statu sit, 29.1
how-much this more-honorable a-wish is I-wish in that state he-may-be
quo semper beneficia distribuat, numquam desideret;
in-which always benefits he-may-distribute never may-need
sequatur illum materia, qua tam benigne utitur, largiendi
may-follow him the-material which so kindly he-uses of-lavishing
iuvandique; numquam illi sit dandorum beneficiorum
and-of-helping never for-him may-there-be of-giving benefits
inopia, datorum paenitentia; naturam per se pronam ad
lack of-given-ones regret his-nature by itself inclined to
misericordiam, humanitatem, clementiam inritet ac provocet
pity humanity clemency may-provoke and challenge
turba gratorum, quos illi et habere contingat nec experiri
a-crowd of-grateful-men whom to-him both to-have may-it-befall and-not to-test
necesse sit; ipse nulli inplacabilis sit, ipsi nemo placandus;
necessary be he-himself to-no-one implacable be by-him no-one to-be-appeased
tam aequali in eum fortuna indulgentia perseveret, ut
with-so equal toward him fortune indulgence may-persist that
nemo in illum possit esse nisi conscientia gratus."
no-one toward him can be except in-conscience grateful

Quanto haec iustiora vota sunt, quae te in nullam occasionem 29.2
how-much these more-just wishes are which you to no occasion
differunt, sed gratum statim faciunt! Quid enim prohibet referre
put-off but grateful at-once make what for prevents to-return
gratiam prosperis rebus? quam multa sunt, per quae,
gratitude in-prosperous circumstances how many-things there-are through which

quidquid debemus, reddere etiam felicibus possumus! fidele
whatever we-owe to-return even to-the-happy we-can faithful
consilium, adsidua conversatio, sermo comis et sine adulatione
counsel constant companionship talk courteous and without flattery
iocundus, aures, si deliberari velit, diligentes, tutae, si credere,
pleasant ears if to-be-deliberated he-wish attentive safe if to-confide
convictus familiaritas. Neminem tam alte secunda posuerunt,
close-living intimacy no-one so high prosperity has-set
ut non illi eo magis amicus desit, quia nihil absit.
that not to-him the more a-friend be-lacking because nothing is-absent

V · WHAT THE FORTUNATE LACK

The fortunate lack one thing, someone to tell them the truth, and flattery has ruined kings. Xerxes' courtiers promised him Greece; only Demaratus warned him of Thermopylae, and he was right. Augustus, after banishing his daughter, cried that none of it would have happened had Agrippa or Maecenas lived, though Seneca doubts they would have told him the truth. So the grateful man repays the great with honest counsel and true friendship, rare among the crowds of morning callers. To wish a friend misfortune in order to help him is as wicked as Aeneas wishing Troy taken, and Rutilius refused a return from exile bought by civil war.

30.1 Ista tristis et omni voto submovenda occasio ac procul
that grim and by-every wish to-be-removed occasion and far
repellenda; ut gratus esse possis, iratis dis opus est?
to-be-driven-back that grateful to-be you-may-be-able of-angry gods need is-there
Ne ex hoc quidem peccare te intellegis, quod melius
not from this even to-sin yourself do-you-understand that better
cum eo agitur, cui ingratus es? Propone animo tuo
with him it-goes to-whom ungrateful you-are set-before mind your
carcerem, vincula, sordes, servitutem, bellum, egestatem; haec
prison chains squalor slavery war want these

sunt occasiones voti tui; si quis tecum contraxit, per
are the-occasions of-wish your if anyone with-you has-contracted through
ista dimittitur.
these-things he-is-released

Quin potius eum potentem esse vis, cui plurimum 30.2
why-not rather him powerful to-be do-you-wish to-whom most
debes, et beatum? quid enim, ut dixi, vetat te referre
you-owe and happy what for as I-have-said forbids you to-return
etiam summa felicitate praeditis gratiam? cuius plena
even with-the-highest prosperity to-those-endowed gratitude of-which full
tibi occurret et varia materia. Quid? tu nescis debitum
to-you will-occur and varied material what you not-know a-debt
etiam locupletibus solvi?
even to-the-rich to-be-paid

Nec te invitum distringam; omnia sane excluserit opulenta 30.3
nor you unwilling shall-I-distract all-things indeed let-have-excluded opulent
felicitas, monstrabo tibi, cuius rei inopia laborent magna
prosperity I-shall-show to-you of-what thing from-lack suffer great
fastigia, quid omnia possidentibus desit: scilicet ille,
heights what all-things to-those-possessing is-lacking clearly that-one
qui verum dicat et hominem inter mentientes stupentem
who the-truth may-tell and a-man among liars bewildered
ipsaque consuetudine pro rectis blanda audiendi ad
and-by-the-very habit for right-things flattering of-hearing to
ignorantiam veri perductum vindicet a consensu
ignorance of-the-truth brought may-rescue from the-consensus
concentuque falsorum.
and-chorus of-falsehoods

Non vides, quemadmodum illos in praeceps agat extincta 30.4
not do-you-see how them into headlong drives extinguished
libertas et fides in obsequium servile submissa?
liberty and loyalty into compliance servile lowered

30.5 Dum nemo ex animi sui sententia suadet dissuadetque, sed
while no-one from of-mind his-own the-judgment advises and-dissuades but
adulandi certamen est et unum amicorum omnium officium,
of-flattering a-contest there-is and one of-friends all the-duty
una contentio, quis blandissime fallat, ignoravere
one rivalry who most-sweetly may-deceive they-have-not-known
vires suas, et, dum se tam magnos, quam audiunt,
strengths their-own and while themselves as great as they-hear-it
credunt, adtraxere supervacua et in discrimen rerum
they-believe they-have-drawn-on superfluous and into hazard of-things
omnium perventura bella, utilem et necessariam rupere
all going-to-come wars useful and necessary they-have-broken
concordiam, secuti iram, quam nemo revocabat, multorum
concord having-followed anger which no-one called-back of-many
sanguinem hauserunt fusuri novissime suum;
the-blood they-have-drunk going-to-shed at-last their-own

30.6 dum vindicant inexplorata pro certis flectique non minus
while they-claim untested-things as certain and-to-be-bent not less
existimant turpe quam vinci et perpetua credunt,
they-think shameful than to-be-conquered and lasting believe
quae in summum perducta maxime nutant, ingentia super
what into the-highest brought most totter huge over
se ac suos regna fregerunt; nec intellexerunt in
themselves and their-own kingdoms they-have-broken nor did-they-understand on
illa scena vanis et cito diffluentibus bonis refulgente ex
that stage with-empty and swiftly flowing-away goods glittering from
eo tempore ipsos nihil non adversi expectare debuisse,
that time themselves nothing not adverse to-expect to-have-been-obliged
ex quo nihil veri audire potuerunt.
from which nothing true to-hear they-could

Cum bellum Graeciae indiceret Xerxes, animum tumentem 31.1
when war on-Greece was-declaring Xerxes his-mind swelling
oblitumque, quam caducis confideret, nemo non inpulit.
and-forgetful how on-perishable-things it-trusted no-one not drove-on
Alius aiebat non laturos nuntium belli et ad primam
one said not going-to-endure-them the-news of-war and at the-first
adventus famam terga versuros;
of-his-coming rumor their-backs going-to-turn
alius nihil esse dubii, quin illa mole non vinci 31.2
another nothing to-be of-doubt that by-that mass not to-be-conquered
solum Graecia, sed obrui posset; magis verendum,
only Greece but to-be-overwhelmed could more to-be-feared
ne vacuas desertasque urbes invenirent et profugis
that-not empty and-deserted cities they-should-find and with-fled
hostibus vastae solitudines relinquerentur non habituris,
enemies vast solitudes be-left not to-those-going-to-have
ubi tantas vires exercere possent;
where such forces to-exercise they-could
alius vix illi rerum naturam sufficere, angusta esse classibus 31.3
another scarcely for-him of-things the-nature to-suffice narrow to-be for-the-fleets
maria, militi castra, explicandis equestribus copiis campestria,
the-seas for-the-soldier the-camp for-unfolding cavalry forces the-plains
vix patere caelum satis ad emittenda omni manu tela.
scarcely to-lie-open the-sky enough for discharging by-every hand weapons
Cum in hunc modum multa undique iactarentur, quae 31.4
when in this manner many-things from-every-side were-tossed which
hominem nimia aestimatione sui furentem concitarent,
a-man with-excessive valuation of-himself raving might-rouse
Demaratus Lacedaemonius solus dixit ipsam illam, qua
Demaratus the-Lacedaemonian alone said the-very that by-which
sibi placeret, multitudinem indigestam et gravem
to-himself he-was-pleasing multitude disordered and heavy

metuendam esse ducenti; non enim vires habere, sed
to-be-feared to-be by-the-leader not for strength to-have but
pondus; inmodica numquam regi posse, nec diu
weight immoderate-things never to-be-ruled to-be-able nor long
durare, quidquid regi non potest.
to-last whatever to-be-ruled not can

31.5 "In primo" inquit "statim monte Lacones obiecti dabunt
at the-first he-says at-once mountain the-Spartans set-in-the-way will-give
sui experimentum. Tot ista gentium milia trecenti
of-themselves a-proof so-many those of-nations thousands three-hundred
morabuntur; haerebunt in vestigio fixi et conmissas sibi
will-delay they-will-stick in their-footprint fixed and the-entrusted to-them
angustias armis tuebuntur, corporibus obstruent; tota illos
narrows with-arms will-guard with-bodies block the-whole them
Asia non movebit loco; tantas minas belli et paene
Asia not will-move from-its-place such threats of-war and almost
totius generis humani ruentis inpetum paucissimi sistent.
of-the-whole race human rushing the-onset very-few will-halt

31.6 Cum te mutatis legibus suis natura transmiserit, in semita
when you with-changed laws her-own nature shall-have-carried-over on a-path
haerebis et aestimabis futura damna, cum conputaveris,
you-will-stick and you-will-reckon future losses when you-shall-have-calculated
quanti Thermopylarum angusta constiterint; scies
at-how-much of-Thermopylae the-narrows have-cost you-will-know
te fugari posse, cum scieris posse retineri.
yourself to-be-routed to-be-able when you-shall-have-known to-be-able to-be-held-back

31.7 Cedent quidem tibi pluribus locis velut torrentis modo
they-will-yield indeed to-you in-more places as of-a-torrent in-the-manner
ablati, cuius cum magno terrore prima vis defluit;
carried-away whose with great terror the-first force has-flowed-off

deinde hinc atque illinc coorientur et tuis te
then from-here and from-there they-will-rise-up and with-your-own you
viribus prement.
strength will-press

Verum est, quod dicitur, maiorem belli adparatum esse, 31.8
true is what is-said greater of-war the-preparation to-be
quam qui recipi ab his regionibus possit, quas obpugnare
than which to-be-received by these regions could which to-attack
constituis, sed haec res contra nos est; ob hoc ipsum te
you-resolve but this thing against us is on-account-of this very you
Graecia vincet, quia non capit: uti toto te non potes.
Greece will-conquer because not it-holds-you to-use whole yourself not you-can

Praeterea, quae una rebus salus est, occurrere ad primos 31.9
besides what alone for-affairs safety is to-run-to at the-first
rerum inpetus et inclinatis opem ferre non poteris
of-things onsets and to-those-giving-way help to-bring not you-will-be-able
nec fulcire ac firmare labentia; multo ante vinceris,
nor to-prop and to-strengthen what-is-slipping much before you-will-be-conquered
quam victum esse te sentias.
than conquered to-be yourself you-may-feel

Ceterum non est, quod exercitum tuum ob 31.10
for-the-rest not there-is reason-why army your on-account-of
hoc sustineri non putes posse, quia numerus eius
this to-be-sustained not you-should-think to-be-able because the-number its
duci quoque ignotus est; nihil tam magnum est, quod
to-the-leader also unknown is nothing so great is which
perire non possit, cui nascitur in perniciem, ut alia
to-perish not can for-which is-born to ruin that other-things
quiescant, ex ipsa magnitudine sua causa."
be-still from very greatness its-own the-cause

31.11 Acciderunt, quae Demaratus praedixerat; divina atque humana
there-happened what Demaratus had-foretold the-divine and human-things
inpellentem et mutantem, quidquid obstiterat, trecenti
driving-on and changing whatever had-stood-in-the-way three-hundred
stare iusserunt, stratusque passim per totam Graeciam
to-stand ordered and-laid-low everywhere through all Greece
Perses intellexit, quantum ab exercitu turba distaret. Itaque
the-Persian understood how-far from an-army a-mob was-distant and-so
Xerxes pudore quam damno miserior Demarato gratias egit,
Xerxes from-shame than from-loss more-wretched to-Demaratus thanks gave
quod solus sibi verum dixisset, et permisit petere quod vellet.
because alone to-him the-truth he-had-told and allowed-him to-ask what he-wished

31.12 Petit ille, ut Sardis, maximam Asiae civitatem, curru
asked he that Sardis the-greatest of-Asia city in-a-chariot
vectus intraret rectam capite tiaram gerens; id solis
borne he-might-enter upright on-his-head the-tiara wearing that to-alone
datum regibus. Dignus fuerat praemio, ante quam peteret;
given-was kings worthy he-had-been of-a-reward before that he-asked
sed quam miserabilis gens, in qua nemo fuit, qui verum
but how wretched a-nation in which no-one was who the-truth
diceret regi, nisi qui non dicebat sibi!
could-tell to-the-king except who not was-telling-it to-himself

32.1 Divus Augustus filiam ultra impudicitiae maledictum
the-deified Augustus his-daughter beyond of-unchastity the-reproach
impudicam relegavit et flagitia principalis domus in
unchaste banished and the-outrages of-the-princely house into
publicum emisit: admissos gregatim adulteros, pererratam
public sent-forth admitted in-droves adulterers roamed-through
nocturnis comissationibus civitatem, forum ipsum ac rostra,
in-nocturnal revels the-city the-forum itself and the-rostra
ex quibus pater legem de adulteriis tulerat, filiae in
from which her-father the-law on adulteries had-carried to-the-daughter for

stupra placuisse, cottidianum ad Marsyam concursum, cum
debaucheries to-have-pleased the-daily at Marsyas thronging when
ex adultera in quaestuariam versa ius omnis licentiae
from adulteress into a-prostitute turned the-right of-every license
sub ignoto adultero peteret.
under an-unknown adulterer she-sought
Haec tam vindicanda principi quam tacenda, quia 32.2
these-things as-much to-be-punished by-a-prince as to-be-kept-silent because
quarundam rerum turpitudo etiam ad vindicantem redit,
of-certain things the-shame even to the-punisher returns
parum potens irae publicaverat. Deinde, cum interposito
too-little master of-his-anger he-had-made-public then when interposed
tempore in locum irae subisset verecundia, gemens, quod
time into the-place of-anger had-come shame groaning because
non illa silentio pressisset, quae tam diu nescierat,
not those-things in-silence he-had-suppressed which so long he-had-not-known
donec loqui turpe esset, saepe exclamavit: "Horum mihi nihil
until to-speak shameful it-was often he-cried-out of-these to-me nothing
accidisset, si aut Agrippa aut Maecenas vixisset!" Adeo
would-have-happened if either Agrippa or Maecenas had-lived so
tot habenti milia hominum duos reparare difficile est.
so-many for-one-having thousands of-men two to-replace difficult it-is
Caesae sunt legiones et protinus scriptae; fracta classis et 32.3
slaughtered were legions and at-once enrolled wrecked a-fleet and
intra paucos dies natavit nova; saevitum est in opera
within a-few days floated a-new-one raged it-was against works
publica ignibus, surrexerunt meliora consumptis: tota
public by-fires there-rose better-ones than-the-consumed the-whole
vita Agrippae et Maecenatis vacavit locus. Quid? putem
life of-Agrippa and of-Maecenas empty-was the-place what should-I-think

defuisse similes, qui adsumerentur, an ipsius vitium
to-have-been-lacking like-men who might-be-taken-on or of-himself the-fault
fuisse, quia maluit queri quam quaerere?
to-have-been because he-preferred to-complain than to-seek

32.4 Non est, quod existimemus Agrippam et Maecenatem
not there-is reason-why we-should-think Agrippa and Maecenas
solitos illi vera dicere; qui si vixissent, inter
accustomed to-him true-things to-tell who if they-had-lived among
dissimulantes fuissent. Regalis ingenii mos est in
the-dissemblers would-have-been of-regal temperament the-way it-is to
praesentium contumeliam amissa laudare et his virtutem dare
of-those-present the-insult lost-things to-praise and to-these the-virtue to-give
vera dicendi, a quibus iam audiendi periculum non est.
of-true-things of-telling from whom now of-hearing danger not there-is

33.1 Sed ut me ad propositum reducam, vides, quam facile
but that myself to my-purpose I-may-lead-back you-see how easy
sit gratiam referre felicibus et in summo humanarum opum
it-is gratitude to-return to-the-happy and at the-summit of-human resources
positis. Dic illis, non quod volunt audire, sed quod audisse
placed tell them not what they-wish to-hear but what to-have-heard
semper volent; plenas aures adulationibus aliquando vera
always they-will-wish into-full ears with-flatteries sometime a-true
vox intret; da consilium utile.
voice may-enter give counsel useful

33.2 Quaeris, quid felici praestare possis? effice, ne
do-you-ask what to-the-happy to-furnish you-can bring-it-about that-not
felicitati suae credat, ut sciat illam multis et fidis
to-prosperity his-own he-trust that he-know it by-many and faithful
manibus continendam. Parum in illum conferis,
hands to-be-held-together too-little upon him will-you-have-conferred
si illi stultam fiduciam permansurae semper potentiae
if from-him the-foolish confidence of-going-to-remain always power

excusseris docuerisque mobilia esse, quae dedit
you-shall-have-shaken-out and-shall-have-taught movable to-be what has-given
casus, et maiore cursu fugere, quam veniunt, nec iis
chance and with-greater speed to-flee than they-come nor by-those
portionibus, quibus ad summa perventum est, retro iri,
stages by-which to the-summit reached it-has-been back to-be-gone
sed saepe inter maximam fortunam et ultimam nihil interesse?
but often between the-greatest fortune and the-last nothing to-differ
Nescis, quantum sit pretium amicitiae, si non intellegis 33.3
you-do-not-know how-great be the-price of-friendship if not you-understand
multum te ei daturum, cui dederis amicum,
much yourself to-him going-to-give to-whom you-shall-have-given a-friend
rem non domibus tantum, sed saeculis raram, quae non
a-thing not in-houses only but in-ages rare which not
aliubi magis deest, quam ubi creditur abundare.
elsewhere more is-lacking than where it-is-believed to-abound
Quid? istos tu libros, quos vix nomenclatorum conplectitur 33.4
what those you books which scarcely of-the-name-callers holds
aut memoria aut manus, amicorum existimas esse? non
either the-memory or the-hand of-friends do-you-think to-be not
sunt isti amici, qui agmine magno ianuam pulsant, qui
are those friends who in-a-column great the-door knock who
in primas et secundas admissiones digeruntur.
into first and second admissions are-sorted
Consuetudo ista vetus est regibus regesque simulantibus 34.1
custom that old is for-kings and-kings to-those-imitating
populum amicorum discribere, et proprium superbiae magno
a-people of-friends to-divide-up and characteristic of-pride at-great
aestimare introitum ac tactum sui liminis et pro honore
to-value the-entrance and touching of-its-own threshold and as an-honor
dare, ut ostio suo propius adsideas, ut gradum prior intra
to-give that to-door its nearer you-may-sit that a-step first within

domum ponas, in qua deinceps multa sunt ostia, quae
the-house you-may-set in which in-succession many are doors which
receptos quoque excludant.
those-received also may-shut-out

34.2 Apud nos primi omnium C. Gracchus et mox Livius Drusus
among us first of-all Gaius Gracchus and soon Livius Drusus
instituerunt segregare turbam suam et alios in secretum
established to-separate crowd their-own and some into privacy
recipere, alios cum pluribus, alios universos. Habuerunt itaque
to-receive others with several others all-together they-had and-so
isti amicos primos, habuerunt secundos, numquam veros.
those friends first-class they-had second-class never true

34.3 Amicum vocas, cuius disponitur salutatio? aut potest
a-friend do-you-call-him whose is-arranged greeting or can
huius tibi fides patere, qui per fores maligne apertas non
of-this-one to-you the-faith lie-open who through doors grudgingly opened not
intrat, sed inlabitur? huic pervenire usque ad libertatem
enters but slips-in to-this-one to-come right to liberty
destringendam licet, cuius volgare et publicum verbum et
to-be-unsheathed is-it-allowed whose common and public word and
promiscuum ignotis 'have!' non nisi suo ordine emittitur?
promiscuous to-strangers greetings not except in-its-own order is-sent-out

34.4 Ad quemcumque itaque istorum veneris, quorum
to whomever and-so of-those you-shall-have-come whose
salutatio urbem concutit, scito, etiam si animadverteris
greeting the-city shakes know even if you-shall-have-noticed
obsessos ingenti frequentia vicos et conmeantium in
besieged by-a-huge throng the-streets and of-those-passing to
utramque partem catervis itinera conpressa, tamen venire
each side by-crowds the-ways crammed yet to-come
te in locum hominibus plenum, amicis vacuum.
yourself into a-place with-men full of-friends empty

In pectore amicus, non in atrio quaeritur; illo recipiendus, 34.5
in the-breast a-friend not in the-hall is-sought there to-be-received
illic retinendus est et in sensus recondendus. Hoc doce:
there to-be-kept is and into the-feelings to-be-stored this teach
gratus es.
grateful you-are

Male de te existimas, si inutilis es nisi adflicto, 35.1
ill of yourself you-think if useless you-are except to-one-afflicted
si rebus bonis supervacuus es. Quemadmodum te et
if in-affairs good superfluous you-are as yourself both
in dubiis et in adversis et in laetis sapienter geris,
in doubtful and in adverse and in glad wisely you-conduct
ut dubia prudenter tractes, adversa fortiter, laeta
that doubtful-things prudently you-may-handle adverse bravely glad
moderate, ita in omnia utilem te exhibere amico potes.
moderately so for all-things useful yourself to-show to-a-friend you-can
Adversa eius nec deserueris nec optaveris; multa
adversities his neither should-you-desert nor should-you-wish many-things
nihilo minus, ut non optes, in tanta varietate, quae
by-nothing less though not you-wish-them in so-great variety which
tibi materiam exercendae fidei praebeant, incident.
to-you material of-exercising loyalty may-furnish will-befall

Quemadmodum, qui optat divitias alicui in hoc, ut 35.2
as he-who wishes riches for-someone with this-view that
illarum ipse partem ferat, quamvis pro illo videatur
of-them he-himself a-part may-carry although for him he-seem
optare, sibi prospicit, sic, qui optat amico aliquam
to-wish for-himself provides so who wishes for-a-friend some
necessitatem, quam adiutorio suo fideque discutiat, quod est
necessity which by-aid his-own and-loyalty he-may-dispel which is
ingrati, se illi praefert et tanti existimat illum miserum
of-an-ingrate himself to-him prefers and so-much he-thinks him wretched

esse, ut ipse gratus sit ob hoc ipsum ingratus;
to-be that he-himself grateful be on-account-of this very ungrateful
exonerare enim se vult et gravi sarcina liberare.
to-unburden for himself he-wishes and from-a-heavy pack to-free
35.3 Multum interest, utrum properes referre gratiam, ut reddas
much it-differs whether you-hasten to-return gratitude that you-may-return
beneficium, an ne debeas. Qui reddere vult, illius se
the-benefit or that-not you-may-owe-it who to-return wishes to-his himself
commodo aptabit et idoneum illi venire tempus volet;
advantage will-fit and suitable for-him to-come the-time will-wish
qui nihil aliud quam ipse liberari vult, quomodocumque
who nothing else than himself to-be-freed wishes in-whatever-way
ad hoc cupiet pervenire, quod est pessimae voluntatis.
to this will-desire to-come which is of-the-worst will
35.4 "Ista" inquit "festinatio nimium grati est!" Id apertius
that he-says haste excessively of-a-grateful-man is that more-openly
exprimere non possum, quam si repetivero, quod dixi: Non
to-express not I-can than if I-shall-have-repeated what I-said not
vis reddere acceptum beneficium, sed effugere. Hoc dicere
you-wish to-return the-received benefit but to-escape-it this to-say
videris: "Quando isto carebo? quocumque modo mihi
you-seem when that shall-I-be-free-of in-whatever way by-me
laborandum est, ne isti obligatus sim." Si optares,
to-be-labored is that-not to-that-man bound I-be if you-wished
ut illi de suo solveres, multum abesse videreris
that to-him from his-own you-should-pay much to-be-distant you-would-seem
a grato; hoc, quod optas, iniquius est: execraris enim
from a-grateful-man this which you-wish more-unjust is you-curse for
illum et caput sanctum tibi dira precatione defigis.
him and his-head sacred to-you with-dire imprecation you-transfix

Nemo, ut existimo, de inmanitate animi tui dubitaret, 35.5
no-one as I-think about the-savagery of-mind your would-doubt
si aperte illi paupertatem, si captivitatem, si famem ac
if openly for-him poverty if captivity if hunger and
metum inprecareris; at quid interest, utrum vox ista
fear you-were-to-invoke but what does-it-matter whether the-voice that
sit voti tui an vis? aliquid enim horum optas. I nunc
be of-wish your or the-force something for of-these you-wish go now
et hoc esse grati puta, quod ne ingratus quidem
and this to-be of-a-grateful-man suppose which not an-ingrate even
faceret, qui modo non usque in odium, sed tantum usque
would-do who only not right into hatred but only right
ad infitiationem beneficii perveniret!
to the-denial of-the-benefit should-come
Quis pium dicet Aenean, si patriam capi voluerit, 36.1
who dutiful will-call Aeneas if his-fatherland to-be-taken he-shall-have-wished
ut captivitati patrem eripiat? Quis Siculos iuvenes ut
that from-captivity his-father he-may-snatch who the-Sicilian youths as
bona liberis exempla monstrabit, si optaverint, ut
good for-children examples will-point-out if they-shall-have-wished that
Aetna inmensam ignium vim super solitum ardens et
Etna a-boundless of-fires force beyond the-usual burning and
incensa praecipitet datura ipsis occasionem exhibendae
inflamed may-hurl-down going-to-give to-themselves the-occasion of-displaying
pietatis ex medio parentibus incendio raptis?
dutiful-love from the-midst-of their-parents the-fire snatched
Nihil debet Scipioni Roma, si Punicum bellum, ut finiret, 36.2
nothing owes to-Scipio Rome if the-Punic war that he-might-end-it
aluit; nihil Deciis, quod morte patriam servaverunt,
he-nourished nothing to-the-Decii that by-death their-fatherland they-saved
si prius optaverant, ut devotioni fortissimae locum ultima
if before they-had-wished that for-a-self-devotion most-brave a-place the-last

rerum necessitas faceret. Gravissima infamia est medici
of-affairs necessity might-make most-grievous disgrace it-is for-a-doctor
opus quaerere; multi, quos auxerant morbos et inritaverant,
work to-seek many which had-increased diseases and had-irritated
ut gloria maiore sanarent, non potuerunt discutere aut
that with-glory greater they-might-cure not could dispel-them or
cum magna miserorum vexatione vicerunt.
with great of-the-wretched torment overcame-them

37.1 Callistratum aiunt (ita certe Hecaton auctor est) cum
Callistratus they-say so certainly Hecaton the-authority is when
in exilium iret, in quod multos cum illo simul
into exile he-was-going into which many with him at-once
seditiosa civitas et intemperanter libera expulerat, optante
a-seditious city and immoderately free had-driven-out when-wishing
quodam, ut Atheniensibus necessitas restituendi exules
a-certain-man that for-the-Athenians the-necessity of-restoring the-exiles
esset, abominatum talem reditum.
might-be to-have-abhorred such a-return

37.2 Rutilius noster animosius, cum quidam illum consolaretur
Rutilius our more-spiritedly when someone him was-consoling
et diceret instare arma civilia, brevi futurum, ut omnes
and was-saying to-be-impending arms civil soon going-to-be that all
exules reverterentur: “Quid tibi” inquit “mali feci, ut mihi
exiles would-return what to-you he-says of-evil have-I-done that for-me
peiorem reditum quam exitum optares? Ut malo, patria
a-worse return than departure you-should-wish how I-prefer the-fatherland
exilio meo erubescat, quam reditu maereat!” Non est istud
at-exile my should-blush than at-my-return should-mourn not is that
exilium, cuius neminem non magis quam damnatum pudet.
exile at-which no-one not more than the-condemned is-ashamed

Quemadmodum illi servaverunt bonorum civium officium, 37.3
as those preserved of-good citizens the-duty
qui reddi sibi penates suos noluerunt clade
who to-be-restored to-themselves household-gods their-own were-unwilling by-a-disaster
communi, quia satius erat duos iniquo malo adfici quam
common because better it-was two by-unjust evil to-be-affected than
omnes publico, ita non servat grati hominis adfectum,
all by-a-public-one so not preserves of-a-grateful man the-feeling
qui bene de se merentem difficultatibus vult opprimi,
who one-well of himself deserving by-difficulties wishes to-be-overwhelmed
quas ipse submoveat, quia, etiam si bene cogitat, male
which he-himself may-remove because even if well he-thinks ill
precatur. Ne in patrocinium quidem, nedum in gloriam
he-prays not into defense even much-less into glory
est incendium extinxisse, quod feceris.
is-it a-fire to-have-put-out which you-have-set

Demades condemned an undertaker for wishing for deaths, yet every trade profits by others' harm, legacy hunters wish their friends dead, and few of our own wishes could be spoken before a witness. The man who wishes his benefactor in trouble so that he may repay him deserves censure rather than condemnation: in his haste to seem grateful he is ungrateful, and to repay before the time is as wrong as to repay late. Seneca bids Liberalis owe calmly, gladly, and openly and let the giver choose the time: it takes no less a mind to owe a benefit than to give one.

38.1 In quibusdam civitatibus inpium votum sceleris vicem
in certain states an-impious wish of-crime the-place
tenuit. Demades certe Athenis eum, qui necessaria funeribus
has-held Demades certainly at-Athens him who necessaries for-funerals
venditabat, damnavit, cum probasset magnum lucrum
was-selling condemned when he-had-proved great profit
optasse, quod contingere illi sine multorum morte
him-to-have-wished which to-befall him without of-many the-death
non poterat. Quaeri tamen solet, an merito damnatus
not could to-be-asked yet is-wont whether deservedly condemned
sit. Fortasse optavit, non ut multis venderet, sed ut care,
he-was perhaps he-wished not that to-many he-might-sell but that dearly
ut parvo sibi constarent, quae venditurus esset.
that for-little to-himself might-cost what going-to-sell he-was

38.2 Cum constet negotiatio eius ex empto et vendito, quare
since consists the-trade his of buying and selling why
votum eius in unam partem trahis, cum lucrum ex
wish his into one part do-you-draw since profit from
utraque sit? Praeterea omnes licet, qui in ista negotiatione
both be besides all you-may who in that trade
sunt, damnes; omnes enim idem volunt, id est, intra
are condemn all for the-same wish that is within

se optant. Magnam partem hominum damnabis; cui
themselves they-wish a-great part of-men you-will-condemn to-whom
enim non ex alieno incommodo lucrum?
for not from another's inconvenience profit
Miles bellum optat, si gloriam; agricolam annonae caritas 38.3
the-soldier war wishes-for if glory the-farmer of-grain the-dearness
erigit; eloquentiae pretium excitat litium numerus; medicis
raises-up of-eloquence the-price rouses of-lawsuits the-number for-doctors
gravis annus in quaestu est; institores delicatarum mercium
a-heavy year in profit is the-dealers of-luxurious wares
iuventus corrupta locupletat; nulla tempestate tecta, nullo
youth corrupted enriches by-no storm roofs by-no
igne laedantur: iacebit opera fabrilis. Unius votum
fire let-them-be-damaged will-lie-idle the-work of-the-builder of-one the-wish
deprensum est, omnium simile est.
detected has-been of-all like it-is
An tu Arruntium et Haterium et ceteros, qui captandorum 38.4
or you Arruntius and Haterius and the-rest who of-catching
testamentorum artem professi sunt, non putas eadem habere
wills the-art professed have not do-you-think the-same to-have
quae dissignatores et libitinarios vota? illi tamen, quorum
as undertakers and funeral-furnishers wishes they yet whose
mortes optent, nesciunt, hi familiarissimum quemque, ex
deaths they-may-wish do-not-know these most-intimate-friend each from
quo propter amicitiam spei plurimum est, mori cupiunt;
whom on-account-of friendship of-hope most is to-die desire
illorum damno nemo vivit, hos, quisquis differt, exhaurit;
by-their loss no-one lives these whoever delays exhausts
optant ergo non tantum, ut accipiant, quod turpi
they-wish therefore not only that they-may-receive what by-shameful
servitute meruerunt, sed etiam, ut tributo gravi liberentur.
servitude they-have-earned but also that from-a-tax heavy they-may-be-freed

38.5 Non est itaque dubium, quin hi magis, quod damnatum
not there-is and-so doubt that these more what condemned
est in uno, optent, quibus, quisquis morte profuturus
has-been in one-man wish to-whom whoever by-death going-to-help
est, vita nocet; omnium tamen istorum tam nota sunt
is his-life harms of-all yet of-those so known are
vota quam inpunita. Denique se quisque consulat et
the-wishes as unpunished finally himself each let-him-consult and
in secretum pectoris sui redeat et inspiciat, quid
into the-secret-place of-breast his-own let-him-return and let-him-look-into what
tacitus optaverit: quam multa sunt vota, quae etiam sibi
silent he-has-wished how many are wishes which even to-oneself
fateri pudet! quam pauca, quae facere coram teste possimus!
to-confess it-shames how few which to-make before a-witness we-could
39.1 Sed non, quidquid reprehendendum, etiam damnandum est,
but not whatever to-be-reproved also to-be-condemned is
sicut hoc votum amici, quod in manibus est, male utentis
as this wish of-a-friend which in hand is ill using
bona voluntate et in id vitium incidentis, quod devitat;
good will and into that fault falling which he-avoids
nam dum gratum animum festinat ostendere, ingratus est.
for while a-grateful mind he-hastens to-show ungrateful he-is
39.2 Hoc ait: "In potestatem meam recidat, gratiam meam
this he-says into power my may-he-fall-back gratitude my
desideret, sine me salvus, honestus, tutus esse non possit,
may-he-need without me safe honorable secure to-be not may-he-be-able
tam miser sit, ut illi beneficii loco sit, quidquid
so wretched may-he-be that to-him of-a-benefit in-place be whatever
redditur." Haec dis audientibus: "Circumveniant illum
is-returned these-things with-the-gods listening may-beset him
domesticae insidiae, quas ego possim solus opprimere, instet
domestic plots which I can alone crush may-press

potens inimicus et gravis, infesta turba nec inermis,
a-powerful enemy and grievous a-hostile mob and-not unarmed
creditor urgueat, accusator."
a-creditor may-urge an-accuser
Vide, quam sis aecus! Horum optares nihil, si tibi 40.1
see how you-are fair of-these you-would-wish nothing if to-you
beneficium non dedisset. Ut alia taceam, quae
a-benefit not he-had-given that other-things I-may-pass-over which
graviora committis pessima pro optimis referendo, hoc certe
graver you-commit worst-things for best by-returning this certainly
delinquis, quod non expectas suum cuiusque rei tempus,
you-offend that not you-wait-for its-own of-each thing the-time
quod aeque peccat, qui non sequitur, quam qui antecedit.
which equally sins who not follows as who goes-before
Quomodo beneficium non semper recipiendum est, sic non
as a-benefit not always to-be-received is so not
utique reddendum.
by-all-means to-be-returned
Si mihi non desideranti redderes, ingratus esses; quanto 40.2
if to-me not wanting-it you-should-return-it ungrateful you-would-be how-much
ingratior es, qui desiderare me cogis! Expecta! quare
more-ungrateful are-you who to-want me you-force wait why
subsidere apud te munus meum non vis? quare obligatum
to-settle with you gift my not do-you-wish why bound
moleste te fers? quare quasi cum acerbo feneratore signare
grievingly yourself do-you-bear why as-if with a-harsh moneylender to-sign
rationem parem properas? quid mihi negotium quaeris? quid
the-account equal do-you-hasten why for-me trouble do-you-seek why
in me deos inmittis? quomodo exigeres, qui sic reddis?
upon me the-gods do-you-let-loose how would-you-exact you-who so return

41.1 Ante omnia ergo, Liberalis, hoc discamus, beneficia debere
before all-things therefore Liberalis this let-us-learn benefits to-owe
secure et occasiones reddendorum observare, non manu
untroubled and occasions of-returning-them to-watch-for not by-hand
facere. Ipsam hanc cupiditatem primo quoque tempore
to-make very this desire at-the-first every time
liberandi se meminerimus ingrati esse; nemo enim
of-freeing oneself let-us-remember of-an-ingrate to-be no-one for
libenter reddit, quod invitus debet, et, quod apud se esse
gladly returns what unwilling he-owes and what with himself to-be
non vult, onus iudicat esse, non munus.
not he-wishes a-burden he-judges to-be not a-gift

41.2 Quanto melius ac iustius in promptu habere merita amicorum
how-much better and more-just in readiness to-have the-merits of-friends
et offerre, non ingerere, nec obaeratum se iudicare, quoniam
and to-offer not to-force nor deep-in-debt oneself to-judge since
beneficium commune vinculum est et inter se duos adligat!
a-benefit a-common bond is and between themselves two binds
Dic: "Nihil moror, quominus tuum revertatur; opto, hilaris
say nothing I-delay that-not yours may-return I-wish cheerful
accipias. Si necessitas alterutri nostrum inminet fatoque
you-may-receive-it if necessity on-one-or-other of-us impends and-by-fate
quodam datum est, ut aut tu cogaris beneficium recipere
some given it-is that either you be-forced a-benefit to-receive-back
aut ego alterum accipere, det potius, qui solet. Ego
or I a-second to-receive let-him-give rather who is-wont I
paratus sum: nulla mora in Turno est; ostendam hunc animum,
ready am no delay in Turnus is I-shall-show this mind
cum primum tempus advenerit; interim di testes sunt."
as soon-as the-time shall-have-come meanwhile the-gods witnesses are

Soleo, mi Liberalis, notare hunc in te adfectum et quasi 42.1
I-am-wont my Liberalis to-note this in you feeling and as-if
manu prendere verentis et aestuantis, ne in ullo
with-the-hand to-grasp of-one-fearing and fretting lest in any
officio sis tardior. Non decet gratum animum sollicitudo,
duty you-be slower not befits a-grateful mind anxiety
contra summa fiducia sui et ex conscientia veri
on-the-contrary the-highest confidence in-itself and from consciousness of-true
amoris dimissa omnis anxietas. Tam convicium est: 'Recipe'
love dismissed all uneasiness as-much a-reproach it-is take-it-back
quam: 'Debes'. Hoc primum beneficii dati sit ius, ut
as you-owe this first of-a-benefit given be the-right that
recipiendi tempus eligat qui dedit.
of-receiving-back the-time choose he-who gave-it
"At vereor, ne homines de me sequius loquantur." Male 42.2
but I-fear lest men about me less-favorably speak ill
agit, qui famae, non conscientiae gratus est. Duos istius
acts who to-reputation not to-conscience grateful is two of-that
rei iudices habes, illum, quem non debes timere, et
matter judges you-have him whom not you-ought to-fear and
te, quem non potes. "Quid ergo? si nulla intervenerit
yourself whom not you-can what then if no shall-have-intervened
occasio, semper debebo?" Debebis; sed palam debebis,
occasion always shall-I-owe you-will-owe but openly you-will-owe
sed libenter debebis, sed cum magna voluptate apud te
but gladly you-will-owe but with great pleasure with you
depositum intueberis. Paenitet accepti beneficii, quem
the-deposit you-will-look-on repents of-the-received benefit he-whom
nondum redditi piget; quare, qui tibi dignus visus est, a
not-yet returned it-irks why who to-you worthy seemed has from
quo acciperes, indignus videatur, cui diu debeas?
whom you-should-receive unworthy should-he-seem to-whom long you-may-owe

43.1 In magnis erroribus sunt, qui ingentis animi credunt
in great errors they-are who of-a-huge mind believe-it
proferre, donare, plurium sinum ac domum inplere, cum
to-bring-forth to-give of-many the-lap and house to-fill since
ista interdum non magnus animus faciat, sed magna
those-things sometimes not a-great mind does but great
fortuna; nesciunt, quanto interim maius ac difficilius sit
fortune they-do-not-know how-much meanwhile greater and more-difficult it-be
capere, quam fundere. Nam, ut nihil alteri detraham,
to-take than to-pour-out for that nothing from-the-other I-may-detract
quoniam utrumque, ubi virtute fit, par est, non minoris
since each where by-virtue it-is-done equal is not of-less
est animi beneficium debere quam dare; eo quidem
it-is mind a-benefit to-owe than to-give by-so-much indeed
operosius hoc quam illud, quo maiore diligentia
more-laborious this than that by-how-much with-greater diligence
custodiuntur accepta, quam dantur.
are-guarded things-received than are-given

43.2 Itaque non est trepidandum, quam cito reponamus, nec
and-so not it-is to-be-fretted how quickly we-may-repay nor
procurrendum intempestive, quia aeque delinquit, qui ad
to-run-forward unseasonably because equally offends who in
referendam gratiam suo tempore cessat, quam qui alieno
returning gratitude at-its-own time is-idle as who at-another's
properat. Positum est illi apud me; nec illius nomine
hastens placed it-is for-him with me nor on-his account
nec meo timeo. Bene illi cautum est; non potest hoc
nor on-mine do-I-fear well for-him secured it-is not he-can this
beneficium perdere nisi mecum, immo ne mecum quidem:
benefit lose except with-me nay not with-me even
egi illi gratias, id est, rettuli.
I-have-given to-him thanks that is I-have-returned-it

Qui nimis de reddendo beneficio cogitat, nimis cogitare 43.3
who too-much about returning a-benefit thinks too-much to-think
alterum de recipiendo putat. Praestet se in utrumque
the-other about receiving-back supposes let-him-show himself toward both
facilem: si vult recipere beneficium, referamus reddamusque
easy if he-wishes to-receive-back the-benefit let-us-return-it and-let-us-repay-it
laeti; si illud apud nos custodiri mavult, quid thensaurum
glad if it with us to-be-kept he-prefers why the-treasure
eius eruimus? quid custodiam recusamus? dignus est, quoi,
his do-we-dig-up why the-custody do-we-refuse worthy he-is to-whom
utrum volet, liceat. Opinionem quidem et famam eo
whichever he-shall-wish be-allowed opinion indeed and reputation in-that
loco habeamus, tamquam non ducere sed sequi debeat.
place let-us-hold as-if not to-lead but to-follow it-ought

BOOK VII

I · WHAT THE WISE MAN OWNS

In the last book Seneca gathers what remains, but first, with Demetrius the Cynic, he says that a few precepts kept ready matter more than much learning: what cannot be known does little harm, and the good life rests on despising fortune and fearing nothing. The wise man owns everything, as a king owns his kingdom while each subject owns his own, so a gift can still be given to him, and to a friend; Bion's paradoxes are answered, since a thing can belong to two in different ways, as books are both Cicero's and the bookseller's.

Bonum, mi Liberalis, habeas animum volo: in manibus 1.1
good my Liberalis you-have mind I-wish in hand-are
terrae; non hic te carmine longo atque per ambages et
the-lands not here you with-a-song long and through windings and
longa exorsa tenebo. Reliqua hic liber cogit, et exhausta
long preludes I-shall-hold the-remainder this book collects and the-exhausted
materia circumspicio, non quid dicam, sed quid non dixerim;
material I-look-round not what I-may-say but what not I-have-said
boni tamen consules, quidquid ibi superest, cum tibi
in-good-part yet you-will-take whatever there remains since for-you
superfuerit.
it-shall-have-been-left-over

Si voluissem lenocinari mihi, debuit paulatim opus crescere 1.2
if I-had-wished to-pander to-myself ought gradually the-work to-grow
et ea pars in finem reservari, quam quilibet etiam satiatus
and that part for the-end to-be-reserved which anyone even sated
adpeteret. Sed quidquid maxime necessarium erat, in primum
would-reach-for but whatever most necessary was into the-first
congessi; nunc, si quid effugit, recolligo. Nec mehercules,
I-heaped now if anything has-escaped I-gather-it-up nor by-Hercules

si me interroges, nimis ad rem existimo pertinere, ubi
if me you-ask too-much to the-matter do-I-think it-to-pertain when
dicta sunt, quae regunt mores, prosequi cetera non
said have-been the-things-which govern morals to-pursue the-rest not
in remedium animi, sed in exercitationem ingenii inventa.
for the-healing of-the-mind but for the-exercise of-the-wit invented

1.3 Egregie enim hoc dicere Demetrius Cynicus, vir meo
excellently for this to-say Demetrius the-Cynic a-man in-my
iudicio magnus, etiam si maximis conparetur, solet plus
judgment great even if with-the-greatest he-be-compared is-wont more
prodesse, si pauca praecepta sapientiae teneas, sed illa in
to-help if few precepts of-wisdom you-hold but they in
promptu tibi et in usu sint, quam si multa quidem
readiness for-you and in use be than if many indeed
didiceris, sed illa non habeas ad manum.
you-have-learned but them not you-have at hand

1.4 "Quemadmodum" inquit "magnus luctator est, non qui omnes
as he-says a-great wrestler is not who all
numeros nexusque perdidicit, quorum usus sub adversario
the-holds and-grips has-thoroughly-learned of-which the-use against an-adversary
rarus est; sed qui in uno se aut altero bene ac diligenter
rare is but who in one himself or a-second well and diligently
exercuit et eorum occasiones intentus expectat (neque enim
has-exercised and of-them the-occasions intent awaits nor for
refert, quam multa sciat, si scit, quantum victoriae
does-it-matter how many-things he-knows if he-knows as-much-as for-victory
satis est), sic in hoc studio multa delectant, pauca vincunt.
enough is so in this study many-things delight few conquer

1.5 Licet nescias, quae ratio oceanum effundat ac revocet,
granted you-may-not-know what principle the-ocean pours-out and calls-back
quare septimus quisque annus aetati signum inprimat,
why seventh every year on-the-age a-mark imprints

quare latitudo porticus ex remoto spectantibus non servet
why the-breadth of-a-colonnade from far-off to-those-viewing not keeps
portionem suam, sed ultima in angustius coeant et
proportion its-own but the-far-ends into narrower come-together and
columnarum novissime intervalla iungantur, quid sit, quod
of-the-columns at-last the-intervals join what it-be which
geminorum conceptum separet, partum iungat, utrum unus
of-twins the-conception separates the-birth joins whether one
concubitus spargatur in duos an totiens concepti sint,
intercourse be-scattered into two or as-many-times conceived they-have-been
cur pariter natis fata diversa sint maximisque rerum
why equally for-those-born the-fates different are and-by-the-greatest of-things
spatiis distent, quorum inter ortus minimum interest: non
distances are-apart whose between births the-least it-differs not
multum tibi nocebit transisse, quae nec licet
much to-you it-will-harm to-have-passed-over what neither it-is-allowed
scire nec prodest. Involuta veritas in alto latet.
to-know nor is-useful wrapped truth in the-deep lies-hidden

Nec de malignitate naturae queri possumus, quia nullius 1.6
nor about the-spitefulness of-nature to-complain can-we because of-no
rei difficilis inventio est, nisi cuius hic unus inventae
thing difficult the-finding is except of-which this sole when-found
fructus est, invenisse; quidquid nos meliores beatosque
the-fruit is to-have-found-it whatever us better and-happy
facturum est, aut in aperto aut in proximo posuit.
going-to-make is either in the-open or in the-nearest she-has-placed

Si animus fortuita contempsit, si se supra metus sustulit 1.7
if the-mind chance-things has-despised if itself above fears has-raised
nec avida spe infinita conplectitur, sed didicit a
nor with-greedy hope infinite-things embraces but has-learned from
se petere divitias; si deorum hominumque formidinem
itself to-seek riches if of-gods and-of-men the-dread

eiecit et scit non multum esse ab homine timendum,
it-has-cast-out and knows not much to-be by man to-be-feared
a deo nihil; si contemptor omnium, quibus torquetur vita,
by god nothing if a-despiser of-all-things by-which is-tormented life
dum ornatur, eo perductus est, ut illi liqueat
while it-is-adorned to-that-point brought it-has-been that to-it it-be-clear
mortem nullius mali materiam esse, multorum finem; si
death of-no evil the-material to-be of-many the-end if
animum virtuti consecravit et, quacumque vocat illa, planum
its-mind to-virtue it-has-consecrated and wherever calls she level
putat; si sociale animal et in commune genitus mundum
thinks-it if a-social animal and for the-common born the-world
ut unam omnium domum spectat et conscientiam suam
as one of-all the-house regards and conscience his-own
dis aperuit semperque tamquam in publico vivit se
to-the-gods has-opened and-always as-if in public lives himself
magis veritus quam alios: subductus ille tempestatibus in
more fearing than others withdrawn he from-the-storms on
solido ac sereno stetit consummavitque scientiam utilem ac
solid and serene has-stood and-has-perfected knowledge useful and
necessariam. Reliqua oblectamenta otii sunt; licet
necessary the-remaining-things delights of-leisure are it-is-allowed
enim iam in tutum retracto animo ad haec quoque
for now into safety withdrawn the-mind to these-things also
excurrere cultum, non robur, ingeniis adferentia."
to-run-out refinement not strength to-wits bringing

2.1 Haec Demetrius noster utraque manu tenere proficientem
these-things Demetrius our with-both hands to-hold the-one-making-progress
iubet, haec nusquam dimittere, immo adfigere et partem
bids these nowhere to-let-go nay to-fasten-on and part
sui facere eoque cottidiana meditatione perduci, ut
of-himself to-make and-to-that by-daily meditation to-be-brought that

sua sponte occurrant salutaria et ubique ac statim
of-their-own accord may-occur wholesome-things and everywhere and at-once
desiderata praesto sint et sine ulla mora veniat illa
things-wanted at-hand be and without any delay may-come that
turpis honestique distinctio.
of-shameful and-of-honorable the-distinction
Sciat nec malum esse ullum nisi turpe nec bonum 2.2
let-him-know neither evil to-be any except the-shameful nor good
nisi honestum; hac regula vitae opera distribuat; ad hanc
except the-honorable by-this rule of-life his-works let-him-distribute to this
legem et agat cuncta et exigat miserrimosque
law both let-him-do all-things and let-him-measure-them and-the-most-wretched
mortalium iudicet, in quantiscumque opibus refulgebunt,
of-mortals let-him-judge in however-great wealth they-shall-glitter
ventri ac libidini deditos quorumque animus inerti otio
to-belly and to-lust given-over and-whose mind in-sluggish leisure
torpet. Dicat sibi ipse: "Voluptas fragilis est, brevis,
is-torpid let-him-say to-himself himself pleasure fragile is brief
fastidio obiecta, quo avidius hausta est citius in
to-loathing exposed the-more greedily drunk-down it-has-been the-more-quickly into
contrarium recidens, cuius subinde necesse est aut paeniteat
the-contrary falling-back of-which constantly necessary it-is either one-repent
aut pudeat, in qua nihil est magnificum aut quod naturam
or be-ashamed in which nothing is magnificent or what the-nature
hominis dis proximi deceat, res humilis, membrorum
of-man to-the-gods nearest might-befit a-thing low of-members
turpium aut vilium ministerio veniens, exitu foeda.
shameful or vile by-the-service coming in-its-outcome foul
Illa est voluptas et homine et viro digna non 2.3
that is the-pleasure both of-a-human-being and of-a-man worthy not
inplere corpus nec saginare nec cupiditates inritare, quarum
to-fill the-body nor to-fatten nor desires to-provoke of-which

tutissima est quies, sed perturbatione carere et ea, quam
the-safest is quiet but from-disturbance to-be-free both that which
hominum inter se rixantium ambitus concutit, et ea,
of-men among themselves wrangling ambition shakes and that
quae intolerabilis ex alto venit, ubi de dis famae
which unbearable from on-high comes when about the-gods to-rumor
creditum est vitiisque illos nostris aestimavimus."
credence has-been-given and-by-vices them our we-have-valued

2.4 Hanc voluptatem aequalem, intrepidam, numquam sensuram
this pleasure even fearless never going-to-feel
sui taedium percipit hic, quem deformamus quom maxime,
of-itself weariness perceives this-one whom we-are-sketching just now
ut ita dicam, divini iuris atque humani peritus. Hic
as so to-speak of-divine law and human skilled this-one
praesentibus gaudet, ex futuro non pendet; nihil enim firmi
in-present-things rejoices on the-future not hangs nothing for firm
habet, qui in incerta propensus est. Magnis itaque
has who toward uncertain-things leaning is from-great and-so
curis exemptus et distorquentibus mentem nihil sperat aut
cares freed and tormenting the-mind nothing he-hopes or
cupit nec se mittit in dubium suo contentus.
desires nor himself sends into doubt with-his-own content

2.5 Et ne illum existimes parvo esse contentum, omnia
and that-not him you-may-think with-little to-be content all-things
illius sunt, non sic, quemadmodum Alexandri fuerunt, cui,
his are not so as of-Alexander they-were to-whom
quamquam in litore rubri maris steterat, plus deerat,
although on the-shore of-the-red sea he-had-stood more was-lacking
quam qua venerat. Illius ne ea quidem erant, quae
than where he-had-come of-him not those-things even were which

tenebat aut vicerat, cum in oceano Onesicritus praemissus
he-held or had-conquered when on the-ocean Onesicritus sent-ahead
explorator erraret et bella in ignoto mari quaereret.
an-explorer was-wandering and wars on an-unknown sea was-seeking
Non satis adparebat inopem esse, qui extra naturae terminos 2.6
not enough did-it-appear needy to-be who beyond of-nature the-bounds
arma proferret, qui se in profundum inexploratum et
arms carried-forward who himself into the-deep unexplored and
inmensum aviditate caeca prosus inmitteret? Quid interest,
boundless with-greed blind utterly was-flinging what does-it-matter
quot eripuerit regna, quot dederit, quantum terrarum
how-many he-snatched kingdoms how-many he-gave how-much of-lands
tributo premat? tantum illi deest, quantum cupit.
with-tribute he-presses so-much to-him is-lacking as-much-as he-desires
Nec hoc Alexandri tantum vitium fuit, quem per Liberi 3.1
nor this of-Alexander only the-fault was whom through of-Liber
Herculisque vestigia felix temeritas egit, sed omnium, quos
and-of-Hercules the-footsteps a-lucky rashness drove but of-all whom
fortuna inritavit inplendo. Cyrum et Cambysen et totum
fortune has-provoked by-filling Cyrus and Cambyses and the-whole
regni Persici stemma percense: quem invenies, cui
of-the-kingdom Persian line review whom will-you-find for-whom
modum imperii satietas fecerit, qui non vitam in aliqua
a-limit of-empire satiety has-made who not his-life in some
ulterius procedendi cogitatione finierit? Nec id mirum est:
further of-going thought has-ended nor that strange is
quidquid cupiditati contingit, penitus hauritur et conditur,
whatever to-desire befalls deeply is-drunk-up and is-stored-away
nec interest, quantum eo, quod inexplebile est, congeras.
nor does-it-matter how-much into-that which insatiable is you-heap

3.2 Unus est sapiens, cuius omnia sunt nec ex difficili
one is the-wise-man whose all-things are and-not with difficulty
tuenda; non habet mittendos trans maria legatos nec
to-be-guarded not he-has to-be-sent across the-seas envoys nor
metanda in ripis hostilibus castra, non oportunis castellis
to-be-measured-out on banks hostile camps not at-convenient forts
disponenda praesidia; non opus est legione nec equestribus
to-be-disposed garrisons not need there-is of-a-legion nor of-cavalry
turmis. Quemadmodum di inmortales regnum inermes
squadrons as the-gods immortal a-kingdom unarmed
regunt et illis rerum suarum ex edito tranquilloque
rule and for-them of-affairs their-own from a-lofty and-tranquil-place
tutela est, ita hic officia sua, quamvis latissime
the-guardianship is so this-one duties his-own although very-widely
pateant, sine tumultu obit et omne humanum genus
they-extend without tumult discharges and all human race
potentissimus eius optimusque infra se videt.
most-powerful of-it and-best below himself sees

3.3 Derideas licet: ingentis spiritus res est, cum Orientem
you-may-mock it-is-allowed of-huge spirit a-thing it-is when the-East
Occidentemque lustraveris animo, quo etiam
and-the-West you-shall-have-surveyed with-the-mind by-which even
remota et solitudinibus interclusa penetrantur, cum tot
remote-things and by-wildernesses shut-off are-penetrated when so-many
animalia, tantam copiam rerum, quas natura beatissime fundit,
animals such a-supply of-things which nature most-bountifully pours-out
adspexeris, emittere hanc dei vocem: “Haec omnia mea
you-shall-have-beheld to-send-forth this of-a-god utterance these-things all mine
sunt!” Sic fit, ut nihil cupiat, quia nihil est extra omnia.
are so it-comes-about that nothing he-desire because nothing is outside all-things

"Hoc ipsum" inquis "volui! teneo te! volo videre, quomodo 4.1
this very you-say I-wanted I-hold you I-wish to-see how
ex his laqueis, in quos tua sponte decidisti,
from these snares into which of-your-own accord you-have-fallen
expliceris. Dic mihi: quemadmodum potest aliquis
you-may-disentangle-yourself tell me how can anyone
donare sapienti, si omnia sapientis sunt? nam id quoque,
give to-the-wise-man if all-things of-the-wise-man are for that also
quod illi donat, ipsius est. Itaque non potest beneficium dari
which to-him he-gives his-own is and-so not can a-benefit be-given
sapienti, cui, quidquid datur, de suo datur; atqui dicitis
to-the-wise-man to-whom whatever is-given from his-own is-given and-yet you-say
sapienti posse donari. Idem autem me scito et de amicis
to-the-wise-man to-be-able to-be-given the-same however me know also about friends
interrogare: omnia dicitis illis esse communia; ergo nemo
to-ask all-things you-say to-them to-be common therefore no-one
quicquam donare amico potest; donat enim illi communia."
anything to-give to-a-friend can he-gives for to-him common-things
Nihil prohibet aliquid et sapientis esse et etiam eius, qui 4.2
nothing prevents something both of-the-wise-man to-be and also of-him who
possidet, cui datum et adsignatum est. Iure civili omnia
possesses-it to-whom given and assigned it-is by-law civil all-things
regis sunt, et tamen illa, quorum ad regem pertinet
of-the-king are and yet those-things of-which to the-king pertains
universa possessio, in singulos dominos discripta sunt,
the-whole possession among individual owners distributed are
et unaquaeque res habet possessorem suum; itaque dare
and each thing has possessor its-own and-so to-give
regi et domum et mancipium et pecuniam possumus
to-the-king both a-house and a-slave and money we-can

nec donare illi de suo dicimur; ad regem enim potestas
nor to-give to-him from his-own are-we-said to the-king for the-power
omnium pertinet, ad singulos proprietates.
of-all-things pertains to individuals the-ownerships

4.3 Fines Atheniensium aut Campanorum vocamus, quos
the-territories of-the-Athenians or of-the-Campanians we-call-them which
deinde inter se vicini privata terminatione distinguunt;
then among themselves the-neighbors by-private boundary-marking divide
et totus ager utique ullius rei publicae est, pars deinde
and the-whole land certainly of-some state public is a-part then
suo domino quaeque censetur; ideoque donare agros
by-its-own owner each is-rated and-therefore to-give fields
nostros rei publicae possumus, quamvis illius esse
our to-the-state public we-can although its to-be
dicantur, quia aliter illius sunt, aliter mei.
they-be-said because otherwise its they-are otherwise mine

4.4 Numquid dubium est, quin servus cum peculio domini
can-it-be-that doubtful it-is that a-slave with his-private-purse of-his-master
sit? dat tamen domino suo munus. Non enim ideo
be he-gives yet to-master his-own a-gift not for therefore
nihil habet servus, quia non est habiturus, si dominus
nothing has the-slave because not he-is going-to-have-it if the-master
illum habere noluerit; nec ideo non est munus, cum volens
him to-have be-unwilling nor therefore not is-it a-gift when willing
dedit, quia potuit eripi, etiam si noluisset.
he-gave-it because it-could be-snatched-away even if he-had-been-unwilling

4.5 Quemadmodum probemus omnia? nunc enim omnia
how may-we-prove all-things now for all-things
sapientis esse inter duos convenit; illud, quod quaeritur,
of-the-wise-man to-be between the-two is-agreed that which is-asked

colligendum est, quomodo liberalitatis materia adversus eum
to-be-inferred is how of-liberality material toward him
supersit, cuius universa esse concessimus.
remains whose the-whole to-be we-have-granted
Omnia patris sunt, quae in liberorum manu sunt; quis 4.6
all-things of-the-father are which in of-the-children the-hand are who
tamen nescit donare aliquid et filium patri? Omnia
yet does-not-know to-give something also a-son to-his-father all-things
deorum sunt; tamen et dis donum posuimus et stipem
of-the-gods are yet both to-the-gods a-gift we-have-set-up and a-coin
iecimus. Non ideo, quod habeo, meum non est, si meum
we-have-thrown not therefore what I-have mine not is if mine
tuum est; potest enim idem meum esse et tuum.
yours is can for the-same mine be and yours
"Is" inquit, "cuius prostitutae sunt, leno est; omnia 4.7
he he-says whose prostitutes they-are a-pimp is all-things
autem sapientis sunt; inter omnia et prostitutae sunt;
however of-the-wise-man are among all-things also prostitutes are
ergo prostitutae sapientis sunt. Leno autem est, cuius
therefore prostitutes of-the-wise-man are a-pimp however is-he whose
prostitutae sunt; ergo sapiens leno est."
prostitutes they-are therefore the-wise-man a-pimp is
Sic illum vetant emere, dicunt enim: "Nemo rem suam 4.8
so him they-forbid to-buy they-say for no-one thing his-own
emit; omnia autem sapientis sunt ergo sapiens nihil
buys all-things however of-the-wise-man are therefore the-wise-man nothing
emit." Sic vetant mutuum sumere, quia nemo usuram
buys so they-forbid a-loan to-take because no-one interest
pro pecunia sua pendat. Innumerabilia sunt, per quae
for money his-own pays countless-things there-are through which
cavillantur, cum pulcherrime, quid a nobis dicatur, intellegant.
they-quibble though most-beautifully what by us is-said they-understand

5.1 Etenim sic omnia sapientis esse dico, ut nihilo
for so all-things of-the-wise-man to-be I-say that by-nothing
minus proprium quisque in rebus suis dominium habeat,
less one's-own each in affairs his-own ownership have
quemadmodum sub optimo rege omnia rex imperio
as under the-best king all-things the-king by-authority
possidet, singuli dominio. Tempus istius probandae rei veniet;
possesses individuals by-ownership the-time of-that to-be-proved thing will-come
interim hoc huic quaestioni sat est me id, quod aliter
meanwhile this for-this question enough is me that which otherwise
sapientis est, aliter meum est, posse donare sapienti.
of-the-wise-man is otherwise mine is to-be-able to-give to-the-wise-man

5.2 Nec mirum est aliquid ei, cuius est totum, posse donari.
nor strange is-it something to-him whose is the-whole to-be-able to-be-given
Conduxi domum a te; in hac aliquid tuum est, aliquid
I-rented a-house from you in this something yours is something
meum: res tua est, usus rei tuae meus est. Itaque
mine the-thing yours is the-use of-thing your mine is and-so
nec fructus tanges colono tuo prohibente, quamvis in
neither the-fruits will-you-touch tenant your forbidding although in
tua possessione nascantur, et, si annona carior fuerit
your possession they-grow and if the-grain-price dearer shall-have-been
aut fames, heu! frustra magnum alterius spectabis acervum
or famine alas in-vain the-great of-another you-will-gaze-at heap
in tuo natum, in tuo positum, in horrea iturum tua.
on yours born on yours placed into granaries going-to-go yours

5.3 Nec conductum meum, quamquam sis dominus, intrabis
nor rented-place my although you-be the-owner will-you-enter
nec servum tuum, mercennarium meum, abduces et,
nor slave your hired-man my will-you-lead-away and
cum a te raedam conduxero, beneficium accipies, si tibi
when from you a-carriage I-shall-have-hired a-benefit you-will-receive if to-you

in vehiculo tuo sedere permisero. Vides ergo posse
in carriage your-own to-sit I-shall-have-allowed you-see therefore to-be-able
fieri, ut aliquis accipiendo, quod suum est, munus accipiat.
to-happen that someone by-receiving what his-own is a-gift receive
In omnibus istis, quae modo rettuli, uterque eiusdem 6.1
in all those-things which just-now I-have-related each of-the-same
rei dominus est. Quo modo? quia alter rei dominus
thing owner is in-what way because the-one of-the-thing owner
est, alter usus. Libros dicimus esse Ciceronis; eosdem
is the-other of-the-use the-books we-say to-be Cicero's the-same
Dorus librarius suos vocat, et utrumque verum est: alter
Dorus the-bookseller his-own calls and each true is the-one
illos tamquam auctor sibi, alter tamquam emptor adserit;
them as author for-himself the-other as buyer claims
ac recte utriusque dicuntur esse, utriusque enim sunt,
and rightly of-each they-are-said to-be of-each for they-are
sed non eodem modo. Sic potest Titus Livius a Doro
but not in-the-same way so can Titus Livius from Dorus
accipere aut emere libros suos.
receive or buy books his-own
Possum donare sapienti, quod viritim meum est, licet 6.2
I-can give to-the-wise-man what individually mine is although
illius sint omnia; nam cum regio more cuncta conscientia
his be all-things for since in-royal fashion all-things in-consciousness
possideat, singularum autem rerum in unumquemque
he-possesses of-individual however things upon each-one
proprietas sit sparsa, et accipere munus et debere et
the-ownership be scattered both to-receive a-gift and to-owe and
emere et conducere potest.
to-buy and to-hire he-can

6.3 Caesar omnia habet, fiscus eius privata tantum ac sua; et
Caesar all-things has treasury his private only and his-own and
universa in imperio eius sunt, in patrimonio propria. Quid eius
all-things in authority his are in patrimony his-own-things what his
sit, quid non sit, sine diminutione imperii quaeritur; nam id
be what not be without diminution of-authority is-asked for that
quoque, quod tamquam alienum abiudicatur, aliter illius est.
also which as another's is-adjudged-away otherwise his is
Sic sapiens animo universa possidet, iure ac dominio sua.
so the-wise-man in-mind all-things possesses by-right and ownership his-own

7.1 Bion modo omnes sacrilegos esse argumentis colligit, modo
Bion now all sacrilegious to-be by-arguments infers now
neminem. Cum omnes de saxo deiecturus est, dicit:
none when all from the-rock going-to-throw-down he-is he-says
"Quisquis id, quod deorum est, sustulit et consumpsit
whoever that which of-the-gods is has-taken-away and consumed
atque in usum suum vertit, sacrilegus est; omnia autem deorum
and to use his-own turned sacrilegious is all-things however of-the-gods
sunt; quod quisque ergo tollit, deorum tollit, quorum
are what each therefore takes-away of-the-gods he-takes-away whose
omnia sunt; ergo, quisquis tollit aliquid, sacrilegus est."
all-things are therefore whoever takes-away anything sacrilegious is

7.2 Deinde, cum effringi templa et expilari inpune
then when to-be-broken-into temples and to-be-pillaged with-impunity
Capitolium iubet, dicit nullum sacrilegum esse, quia, quidquid
the-Capitol he-bids he-says no-one sacrilegious to-be because whatever
sublatum est, ex eo loco, qui deorum erat, in eum
taken-away has-been from that place which of-the-gods was into that
transfertur locum, qui deorum est.
is-transferred place which of-the-gods is

Hic respondetur omnia quidem deorum esse, sed non omnia 7.3
here it-is-answered all-things indeed of-the-gods to-be but not all-things
dis dedicata; in iis observari sacrilegium, quae religio
to-the-gods dedicated in those to-be-observed sacrilege which religion
numini adscripsit. Sic et totum mundum deorum esse
to-the-deity has-assigned so also the-whole world of-the-gods to-be
inmortalium templum, solum quidem amplitudine illorum ac
immortal the-temple alone indeed of-the-grandeur their and
magnificentia dignum: tamen a sacris profana discerni;
magnificence worthy yet from sacred-things profane to-be-distinguished
non omnia licere in angulo, cui fani nomen inpositum
not all-things to-be-allowed in a-corner to-which of-a-shrine the-name given
est, quae sub caelo et conspectu siderum licent. Iniuriam
has-been which under the-sky and the-sight of-the-stars are-allowed injury
sacrilegus deo quidem non potest facere, quem extra
the-sacrilegious-man to-god indeed not can do whom beyond
ictum sua divinitas posuit, sed punitur, quia tamquam
reach his-own divinity has-set but he-is-punished because as-if
deo fecit: opinio illum nostra ac sua obligat poenae.
to-a-god he-did-it opinion him our and his-own binds to-punishment
Quomodo ergo sacrilegus videtur, qui aliquid aufert sacri, 7.4
as then sacrilegious seems who something takes-away sacred
etiam si, quocumque transtulit, quod subripuerat, intra
even if wherever he-has-transferred what he-had-stolen within
terminos mundi est, sic et sapienti furtum potest
the-bounds of-the-world it-is so also against-the-wise-man theft can
fieri; auferetur enim illi non ex iis, quae
be-done it-will-be-taken-away for from-him not from those-things which
universa habet, sed ex iis, quibus dominus inscriptus est,
as-a-whole he-has but from those to-which as-owner inscribed he-is
quae viritim ei serviunt.
which individually him serve

7.5 Illam alteram possessionem adgnoscet, hanc nolet
that other possession he-will-acknowledge this he-will-not-want
habere, si poterit, emittetque illam vocem, quam Romanus
to-have if he-can and-will-send-forth that utterance which the-Roman
imperator emisit, cum illi ob virtutem et bene gestam
general sent-forth when to-him on-account-of his-valor and well managed
rem publicam tantum agri decerneretur, quantum arando uno
state public as-much of-land was-decreed as by-plowing in-one
die circumire potuisset: "Non opus est" inquit "vobis eo
day to-go-round he-could not need there-is he-says to-you of-that
cive, cui plus opus sit quam uni civi." Quanto maioris
citizen for-whom more need be than for-one citizen how-much of-a-greater
viri putas respuisse hoc munus, quam meruisse! multi
man you-think to-have-spurned this gift than to-have-earned many
enim fines aliis abstulerunt, sibi nemo constituit.
for boundaries from-others have-taken-away for-himself no-one set

Demetrius, a man of perfected wisdom in Seneca's own day, would refuse the world's riches: he scorns tortoiseshell, crystal, pearls, silks, gold, and the ledgers of usury for the kingdom of wisdom, and he laughed off two hundred thousand from Gaius. Possession in common between friends does not prevent a gift, as a knight's seat is both his and every knight's. A man who has done everything to return a benefit and been prevented has returned it, as a doctor who tried everything has done his part; he who sailed to ransom a captive friend has repaid him even if another ransomed him first, for the will alone is what we give the gods.

Ergo cum animum sapientis intuemur potentem omnium 8.1
therefore when the-mind of-the-wise-man we-regard master of-all-things
et per universa dimissum, omnia illius esse dicimus,
and through the-whole sent-out all-things his to-be we-say
cum ad hoc ius cottidianum, si ita res tulerit,
when for this right everyday if so the-matter shall-have-brought
capite censebitur. Multum interest, possessio eius animo ac
by-head he-will-be-rated much it-differs possession his by-mind and
magnitudine aestimetur an censu.
greatness be-valued or by-census
Haec universa habere, de quibus loqueris, abominabitur. 8.2
these-things all to-have of which you-speak he-will-abhor
Non referam tibi Socraten, Chrysippum, Zenonem et ceteros
not I-shall-cite to-you Socrates Chrysippus Zeno and the-rest
magnos quidem viros, maiores quidem, quia in laudem
great indeed men greater indeed because toward praise
vetustorum invidia non obstat. Paulo ante Demetrium
of-the-ancients envy not stands-in-the-way a-little before Demetrius
rettuli, quem mihi videtur rerum natura nostris tulisse
I-mentioned whom to-me seems of-things nature to-our to-have-brought
temporibus, ut ostenderet nec illum a nobis corrumpi
times that it-might-show neither him by us to-be-corrupted

nec nos ab ullo corrigi posse, virum exactae, licet
nor us by anyone to-be-corrected to-be-able a-man of-perfected though
neget ipse, sapientiae firmaeque in iis, quae proposuit,
deny-it he-himself wisdom and-of-firm in those-things which he-has-proposed
constantiae, eloquentiae vero eius, quae res fortissimas
constancy of-eloquence however that which matters mightiest
deceat, non concinnatae nec in verba sollicitae, sed ingenti
may-befit not elaborated nor about words anxious but with-huge
animo, prout inpetus tulit, res suas prosequentis.
spirit as impulse has-borne subjects its-own pursuing

8.3 Huic non dubito quin providentia et talem vitam et talem
to-this-one not I-doubt that providence both such a-life and such
dicendi facultatem dederit, ne aut exemplum saeculo
of-speaking a-faculty has-given that-not either an-example to-age
nostro aut convicium deesset. Demetrio si res nostras aliquis
our or a-reproach be-lacking to-Demetrius if affairs our some-one
deorum possidendas velit tradere sub lege certa, ne
of-the-gods to-be-possessed should-wish to-hand-over under a-law fixed that-not
liceat donare, adfirmaverim repudiaturum dicturumque:
it-be-allowed to-give-them I-would-affirm him-going-to-refuse and-going-to-say

9.1 "Ego vero me ad istud inextricabile pondus non adligo nec
I truly myself to that inextricable weight not bind nor
in altam faecem rerum hunc expeditum hominem demitto.
into the-deep dregs of-affairs this unencumbered man do-I-let-down
Quid ad me defers populorum omnium mala? quae ne
why to me do-you-bring of-peoples all the-evils which not
daturus quidem acciperem, quoniam multa video, quae
going-to-give even would-I-accept since many-things I-see which
me donare non deceat. Volo sub conspectu meo ponere,
me to-give not would-befit I-wish under sight my to-place

quae gentium oculos regumque praestringunt, volo intueri
what of-nations the-eyes and-of-kings dazzle I-wish to-look-at
pretia sanguinis animarumque vestrarum.
the-prices of-blood and-of-souls your
Prima mihi luxuriae spolia propone, sive illa vis per 9.2
first to-me of-luxury the-spoils set-out whether them you-wish in
ordinem expandere sive, ut est melius, in unum acervum
order to-spread-out or as is better into one heap
dare. Video elaboratam scrupulosa distinctione testudinem et
to-put I-see worked with-scrupulous distinction tortoise-shell and
foedissimorum pigerrimorumque animalium testas ingentibus
of-the-foulest and-most-sluggish animals the-shells at-huge
pretiis emptas, in quibus ipsa illa, quae placet, varietas
prices bought in which the-very that which pleases variety
subditis medicamentis in similitudinem veri coloratur.
with-applied dyes into a-likeness of-the-real is-colored
Video istic mensas et aestimatum lignum senatorio censu,
I-see there tables and valued wood at-a-senator's census
eo pretiosius, quo illud in plures nodos arboris
by-so-much more-precious by-how-much it into more knots of-the-tree
infelicitas torsit.
the-ill-luck has-twisted
Video istic crystallina, quorum accendit fragilitas pretium; 9.3
I-see there crystal-vessels of-which raises fragility the-price
omnium enim rerum voluptas apud inperitos ipso,
of-all for things the-pleasure among the-unskilled by-the-very
quo fugari debet, periculo crescit. Video murrea
by-which to-be-put-to-flight it-ought danger grows I-see murrine
pocula; parum scilicet luxuria magno fuerit, nisi, quod
cups too-little of-course luxury dear would-have-been unless what
vomant, capacibus gemmis inter se propinaverint.
they-may-vomit from-capacious gems among themselves they-have-pledged

9.4 Video uniones non singulos singulis auribus conparatos; iam
I-see pearls not single to-single ears matched now
enim exercitatae aures oneri ferundo sunt; iunguntur
for trained ears for-a-burden to-be-borne are they-are-joined
inter se et insuper alii binis superponuntur; non
among themselves and on-top others to-pairs are-set-above not
satis muliebris insania viros superiecerat, nisi bina ac terna
enough womanly madness the-men had-overtopped unless two and three
patrimonia auribus singulis pependissent.
patrimonies from-ears single had-hung

9.5 Video sericas vestes, si vestes vocandae sunt, in quibus nihil
I-see silken clothes if clothes to-be-called they-are in which nothing
est, quo defendi aut corpus aut denique pudor possit,
is by-which be-defended either the-body or finally modesty can
quibus sumptis parum liquido nudam se non esse iurabit;
which put-on too-little clearly naked herself not to-be she-will-swear
hae ingenti summa ab ignotis etiam ad commercium
these at-a-huge sum from unknown even for commerce
gentibus accersuntur, ut matronae nostrae ne adulteris
peoples are-fetched that matrons our not to-adulterers
quidem plus sui in cubiculo, quam in publico ostendant.
even more of-themselves in the-bedroom than in public may-show

10.1 Quid agis, avaritia? quot rerum caritate aurum
what are-you-doing avarice how-many of-things by-the-dearness gold
tuum victum est! omnia ista, quae rettuli, in maiore
your surpassed has-been all those-things which I-have-related in greater
honore pretioque sunt. Nunc volo tuas opes recognoscere,
honor and-price are now I-wish your riches to-review
lamnas utriusque materiae, ad quam cupiditas nostra caligat.
plates of-each material at which greed our is-dazzled

At mehercules terra, quae, quidquid utile futurum nobis erat, 10.2
but by-Hercules the-earth which whatever useful going-to-be for-us was
protulit, ista defodit et mersit et ut noxiosis rebus ac
brought-forth those-things buried and sank and as on-harmful things and
malo gentium in medium prodituris toto pondere
for-the-bane of-nations into the-open going-to-come-forth with-its-whole weight
incubuit. Video ferrum ex isdem tenebris esse prolatum,
lay-upon-them I-see iron from the-same darkness to-be brought-forth
quibus aurum et argentum, ne aut instrumentum in
from-which gold and silver that-not either an-instrument for
caedes mutuas deesset aut pretium.
slaughters mutual be-lacking or a-price
Et tamen adhuc ista aliquam materiam habent; est, 10.3
and yet so-far those-things some substance have there-is
in quo errorem animorum oculus subsequi possit. Video
in which the-error of-minds the-eye follow can I-see
istic diplomata et syngraphas et cautiones, vacua habendi
there diplomas and bonds and pledges empty of-having
simulacra, umbracula avaritiae quaedam laborantis, per quae
phantoms shades of-avarice certain laboring through which
decipiat animum inanium opinione gaudentem; quid
it-may-deceive a-mind of-empty-things in-the-opinion rejoicing what
enim ista sunt, quid fenus et calendarium et usura,
for those-things are what interest and the-account-book and usury
nisi humanae cupiditatis extra naturam quaesita nomina?
except of-human greed beyond nature sought-out names
Possum de rerum natura queri, quod aurum argentumque 10.4
I-can about of-things the-nature complain that gold and-silver
non interius absconderit, quod non illis maius, quam quod
not deeper she-hid that not on-them greater than what
detrahi posset, pondus iniecerit: quid sunt istae tabellae,
to-be-removed could a-weight she-threw what are those tablets

quid computationes et venale tempus et sanguinulentae
what computations and salable time and bloody
centesimae? voluntaria mala ex constitutione nostra pendentia,
twelve-percents voluntary evils from arrangement our hanging
in quibus nihil est, quod subici oculis, quod teneri
in which nothing is which to-be-placed-under the-eyes which to-be-held
manu possit, inanis avaritiae somnia.
in-the-hand can of-empty avarice dreams

10.5 O miserum, si quem delectat patrimonii sui liber
O wretched if anyone delights of-patrimony his-own the-ledger
magnus et vasta spatia terrarum colenda per vinctos et
great and vast spaces of-lands to-be-tilled by chained-men and
inmensi greges pecorum per provincias ac regna pascendi
huge flocks of-cattle through provinces and kingdoms to-be-pastured
et familia bellicosis nationibus maior et aedificia privata
and a-household than-warlike nations greater and buildings private
laxitatem urbium magnarum vincentia!
the-spaciousness of-cities great surpassing

10.6 Cum bene ista, per quae divitias suas disposuit ac
when well those-things through which riches his-own he-has-disposed and
fudit, circumspexerit superbumque se fecerit, quidquid
spread he-shall-have-surveyed and-proud himself shall-have-made whatever
habet, ei, quod cupit, conparet: pauper est. Dimitte me
he-has to-that which he-desires let-him-compare poor he-is release me
et illis divitiis meis redde; ego regnum sapientiae novi,
and to-those riches my restore I the-kingdom of-wisdom know
magnum, securum; ego sic omnia habeo, ut omnium sint."
great secure I so all-things have that of-all they-be

11.1 Itaque cum C. Caesar illi ducenta donaret, ridens
and-so when Gaius Caesar to-him two-hundred-thousand was-giving laughing
reiecit ne dignam quidem summam iudicans, qua non
he-rejected-it not worthy even the-sum judging by-which not

accepta gloriaretur. Di deaeque, quam pusillo animo illum
accepted he-might-glory gods and-goddesses with-how petty a-mind him
aut honorare voluit aut corrumpere!
either to-honor he-wished or to-corrupt
Reddendum egregio viro testimonium est; ingentem rem 11.2
to-be-rendered to-the-outstanding man the-testimony is a-huge thing
ab illo dici audivi, cum miraretur Gai dementiam, quod
by him to-be-said I-heard when he-wondered-at of-Gaius the-madness that
se putasset tanti posse mutari: "Si temptare" inquit
himself he-had-thought for-so-much to-be-able to-be-changed if to-test he-says
"me constituerat, toto illi fui experiendus imperio."
me he-had-resolved with-the-whole by-him I-was to-be-tested empire
Sapienti ergo donari aliquid potest, etiam si sapientis 12.1
to-the-wise-man therefore to-be-given something can even if of-the-wise-man
omnia sunt. Aeque nihil prohibet, cum omnia amicis
all-things are equally nothing prevents since all-things to-friends
dicamus esse communia, aliquid amico donari; non enim
we-say to-be common something to-a-friend to-be-given not for
mihi sic cum amico communia omnia sunt, quomodo cum
for-me so with a-friend common all-things are as with
socio, ut pars mea sit, pars illius, sed quomodo patri
a-partner that part mine be part his but as to-father
matrique communes liberi sunt, quibus cum duo sunt,
and-mother common the-children are to-whom when two there-are
non singuli singulos habent, sed singuli binos.
not each one-each have but each two-each
Primum omnium iam efficiam, ut, quisquis est iste, 12.2
first of-all now I-shall-bring-about that whoever is that-man
qui me in societatem vocat, sciat se nihil mecum
who me into partnership calls he-may-know himself nothing with-me
habere commune: quare? quia hoc inter sapientes solum
to-have common why because this between the-wise only

consortium est, inter quos amicitia est; ceteri non magis
fellowship is between whom friendship is the-rest not more
amici sunt quam socii.
friends are than partners

12.3 Deinde pluribus modis communia sunt. Equestria omnium
then in-several ways common-things are the-knights'-seats of-all
equitum Romanorum sunt; in illis tamen meus fit proprius
knights Roman are among them yet mine becomes own
locus, quem occupavi; hoc si cui cessi, quamvis
the-place which I-have-occupied this if to-someone I-have-yielded although
illi communi re cesserim, tamen aliquid dedisse videor.
to-him in-a-common thing I-have-yielded yet something to-have-given I-seem

12.4 Quaedam quorundam sub certa condicione sunt. Habeo in
some-things of-certain-people under a-fixed condition are I-have among
equestribus locum, non ut vendam, non ut locem, non ut
the-knights'-seats a-place not that I-may-sell not that I-may-let not that
habitem, in hoc tantum, ut spectem; propterea non mentior,
I-may-live-there for this only that I-may-watch therefore not I-lie
si dico habere me in equestribus locum. Sed cum in
if I-say to-have me among the-knights'-seats a-place but when into
theatrum veni, si plena sunt equestria, et iure habeo
the-theater I-have-come if full are the-knights'-seats both by-right I-have
locum illic, quia sedere mihi licet, et non habeo, quia ab
a-place there because to-sit for-me it-is-allowed and not I-have because by
his, cum quibus mihi ius loci commune est, occupatus est.
those with whom to-me the-right of-a-place common is occupied it-is

12.5 Idem inter amicos puta fieri: quidquid habet amicus,
the-same among friends suppose to-happen whatever has a-friend
commune est nobis, sed illius proprium est, qui tenet;
common is for-us but his own it-is who holds-it
uti iis illo nolente non possum. "Derides me" inquis;
to-use them he unwilling not I-can you-mock me you-say

"si, quod amici est, meum est, liceat mihi vendere."
if what of-a-friend is mine is let-it-be-allowed for-me to-sell-it
Non licet; nam nec equestria, et tamen communia
not it-is-allowed for neither the-knights'-seats and yet common
tibi cum ceteris equitibus sunt.
to-you with the-other knights they-are
Non est argumentum ideo aliquid tuum non esse, quia 12.6
not it-is a-proof therefore something yours not to-be because
vendere non potes, quia consumere, quia mutare in deterius
to-sell-it not you-can because to-consume because to-change into worse
aut melius; tuum enim est etiam, quod sub lege certa tuum est.
or better yours for is also what under a-law fixed yours is
∗∗∗ accepi, sed certe non minus. Ne traham longius, 13.1
(lacuna) I-received but certainly not less that-not I-may-drag-on longer
beneficium maius esse non potest; ea, per quae
a-benefit greater to-be not can those-things through which
beneficium datur, possunt esse maiora et plura, in quae
a-benefit is-given can be greater and more into which
se denique benevolentia effundat et sic sibi indulgeat,
itself finally goodwill may-pour and so itself may-indulge
quemadmodum amantes solent, quorum plura oscula et
as lovers are-wont of-whom more kisses and
conplexus artiores non augent amorem, sed exercent.
embraces closer not increase love but exercise-it
Haec quoque, quae venit, quaestio profligata est in 14.1
this also which comes question dispatched has-been in
prioribus; itaque breviter perstringetur; possunt enim in
the-former-books and-so briefly it-will-be-touched-on can for to
hanc, quae aliis data sunt, argumenta transferri. Quaeritur,
this-one what to-others given were arguments be-transferred it-is-asked
an, qui omnia fecit, ut beneficium redderet, reddiderit.
whether who everything did that a-benefit he-might-return has-returned-it

14.2 “Ut scias” inquit “illum non reddidisse, omnia fecit,
that you-may-know he-says him not to-have-returned-it everything he-did
ut redderet; adparet ergo non esse id factum, cuius
that he-might-return-it it-appears therefore not to-be that done of-which
faciendi occasionem non habuit. Et creditori suo pecuniam
doing the-occasion not he-had and to-creditor his money
non solvit is, qui, ut solveret, ubique quaesivit nec invenit.”
not pays he who that he-might-pay everywhere sought and-not found

14.3 Quaedam eius condicionis sunt, ut effectum praestare
some-things of-such condition are that the-effect to-furnish
debeant; quibusdam pro effectu est omnia temptasse,
they-ought for-some in-place-of the-effect it-is all-things to-have-tried
ut efficerent. Si omnia fecit, ut sanaret, peregit
that they-might-effect-it if everything he-did that he-might-cure has-played-out
partes suas medicus; etiam damnato reo oratori
part his-own the-doctor even with-condemned defendant for-the-orator
constat eloquentiae officium, si omni vi usus est; laus
stands of-eloquence the-duty if every force used he-has the-praise
imperatoria etiam victo duci redditur, si et prudentia
of-a-general even to-a-conquered leader is-rendered if both prudence
et industria et fortitudo muneribus suis functa est.
and industry and courage functions their-own performed has

14.4 Omnia fecit, ut beneficium redderet, obstitit illi
everything he-did that a-benefit he-might-return stood-in-the-way for-him
felicitas tua; nihil incidit durius, quod veram amicitiam
prosperity your nothing befell harsher which true friendship
experiretur; locupleti donare non potuit, sano
might-test to-a-rich-man to-give not he-could to-a-healthy-man
adsidere, felici succurrere: gratiam rettulit etiam
to-sit-beside to-a-happy-man to-bring-help gratitude he-has-returned even
si tu beneficium non recepisti. Praeterea huic intentus
if you a-benefit not have-received-back besides on-this intent

semper et huius rei tempus opperiens, qui in hoc multum
always and of-this thing the-time awaiting who on this much
curae, multum sedulitatis inpendit, plus laboravit, quam
of-care much of-assiduity has-spent more has-labored than
cui cito referre gratiam contigit.
he-to-whom quickly to-return gratitude has-befallen
Debitoris exemplum dissimile est, cui parum est pecuniam 14.5
of-the-debtor the-example unlike is for-whom too-little it-is money
quaesisse, nisi solvit; illic enim stat acerbus super caput
to-have-sought unless he-pays there for stands harsh over his-head
creditor, qui nullum diem gratis occidere patiatur; hic
the-creditor who no day for-free to-pass would-allow here
benignissimus, qui, te cum viderit concursantem et
the-kindest who you when he-shall-have-seen running-about and
sollicitum atque anxium, dicat: "Mitte hanc de pectore
anxious and troubled may-say put-away this from your-breast
curam; desine tibi molestus instare. Omnia a te habeo;
care cease to-yourself troublesome to-press all-things from you I-have
iniuriam mihi facis, si me quicquam desiderare amplius
injury to-me you-do if me anything to-want further
iudicas; plenissime ad me pervenit animus tuus."
you-judge most-fully to me has-come mind your
"Dic" inquit "mihi: si reddidisset beneficium, diceres illum 14.6
tell he-says me if he-had-returned the-benefit you-would-say him
gratiam rettulisse; eodem ergo loco est, qui reddidit et
gratitude to-have-returned in-the-same then place is he-who returned and
qui non reddidit?" Contra nunc illud pone: si oblitus esset
who not returned against-this now this set if forgetful he-had-been
accepti beneficii, si ne temptasset quidem gratus esse,
of-the-received benefit if not he-had-tried even grateful to-be
negares illum gratiam rettulisse; at hic se diebus
you-would-deny him gratitude to-have-returned but this-one himself by-days

noctibusque lassavit et omnibus aliis renuntiavit officiis huic
and-nights has-wearied and all other has-renounced duties on-this
uni inminens et operatus, ne qua se fugeret occasio;
one intent and working that-not any him might-escape occasion
eodem ergo loco erunt ille, qui curam referendae gratiae
in-the-same then place will-be he who the-care of-returning gratitude
abiecit, et hic, qui numquam ab illa recessit? Iniquus es,
has-cast-off and this-one who never from it has-withdrawn unjust you-are
si rem a me exigis, cum videas animum non defuisse.
if the-thing from me you-demand when you-see the-mind not to-have-been-lacking

15.1 Ad summam puta, cum captus esses, me pecuniam mutuatum
to sum-up suppose when captured you-were me money having-borrowed
rebus meis in securitatem creditoris obpositis navigasse
with-property my as security for-the-creditor pledged to-have-sailed
hieme tam saeva per infesta latrociniis litora, emensum,
in-a-winter so savage along infested with-piracies coasts having-measured-out
quidquid periculorum adferre potest etiam pacatum mare;
whatever of-dangers bring can even a-pacified sea
peragratis omnibus solitudinibus, cum, quos nemo
having-wandered-through all wildernesses when those-whom no-one
non fugiebat, ego quaererem, tandem ad piratas perveni; iam
not was-fleeing I was-seeking at-last to the-pirates I-came already
te alius redemerat: negabis me gratiam rettulisse? etiamne,
you another had-ransomed will-you-deny me gratitude to-have-returned even
si in illa navigatione pecuniam, quam saluti tuae contraxeram,
if in that voyage the-money which for-safety your I-had-gathered
naufragus perdidi, etiamne, si in vincula, quae detrahere
shipwrecked I-lost even if into the-chains which to-take-off
tibi volui, ipse incidi, negabis me rettulisse gratiam?
from-you I-wished myself I-fell will-you-deny me to-have-returned gratitude

At mehercules Athenienses Harmodium et Aristogitonem 15.2
but by-Hercules the-Athenians Harmodius and Aristogiton
tyrannicidas vocant, et Mucio manus in hostili ara relicta
tyrant-slayers call and for-Mucius the-hand on enemy altar left
instar occisi Porsinae fuit, et semper contra fortunam
the-equivalent of-a-slain Porsena was and always against fortune
luctata virtus etiam citra effectum propositi operis
having-struggled virtue even short-of the-effect of-the-proposed work
enituit. Plus praestitit, qui fugientes occasiones secutus est
has-shone-forth more he-has-furnished who fleeing occasions followed has
et alia atque alia captavit, per quae referre gratiam posset,
and one and another has-caught-at through which to-return gratitude he-might
quam quem sine ullo sudore gratum prima fecit occasio.
than he-whom without any sweat grateful the-first made occasion
"Duas" inquit "res ille tibi praestitit, voluntatem et rem; 15.3
two he-says things he to-you furnished will and thing
tu quoque illi duas debes." Merito istud diceres ei,
you also to-him two owe rightly that you-would-say to-him
qui tibi reddidit voluntatem otiosam, huic vero, qui et
who to-you has-returned a-will idle to-this-one however who both
vult et conatur et nihil intemptatum relinquit, id non
wishes and tries and nothing untried leaves that not
potes dicere; utrumque enim praestat, quantum in se est.
you-can say each for he-furnishes as-much-as in himself is
Deinde non semper numero numerus aequandus est, aliquando 15.4
then not always to-number number to-be-equaled is sometimes
una res pro duabus valet; itaque in locum rei succedit
one thing for two is-worth and-so into the-place of-the-thing succeeds
tam propensa voluntas et cupida reddendi. Quod si animus
so inclined a-will and eager of-returning for if the-mind

sine re ad referendam gratiam non valet, nemo adversus
without the-thing for returning gratitude not avails no-one toward
deos gratus est, in quos voluntas sola confertur.
the-gods grateful is upon whom will alone is-conferred
15.5 "Dis" inquit "nihil aliud praestare possumus." Sed si huic
to-the-gods he-says nothing other furnish can-we but if to-this-one
quoque, cui referre gratiam debeo, nihil aliud praestare
also to-whom to-return gratitude I-ought nothing other furnish
possum, quid est, quare non eo adversus hominem
I-can what is-there why not by-that toward a-man
gratus sim, quo nihil amplius in deos confero?
grateful I-should-be by-which nothing more upon the-gods I-confer

III · THE CHANGED AND THE WICKED

The giver should count himself repaid and the receiver count himself still in debt, so that the ungrateful have no excuse, as our ancestors accepted none from a debtor. If a wise benefactor turns bad, we still repay him, as we would return a deposit, since folly is a sickness of the mind. An ordinary benefit is owed even to a murderer, and the perfect one is repaid even to a man no longer able to receive it, for to repay is to give what one owes to the willing owner. A wise man never sinks to a Phalaris, but a tyrant who feeds on human blood has cut every tie of human society, and the duty owed to mankind comes first.

16.1 Si tamen quaeris, quid sentiam, et vis signare responsum,
if yet you-ask what I-think and you-wish to-seal the-answer
hic beneficium recepisse se iudicet, ille se
this-one the-benefit to-have-received-back himself let-him-judge that-one himself
sciat non reddidisse; hic illum dimittat, ille se
let-him-know not to-have-returned-it this-one him let-him-release that-one himself
teneat; hic dicat: "habeo", ille respondeat: "debeo".
let-him-hold this-one let-him-say I-have-it that-one let-him-answer I-owe-it

In omni quaestione propositum sit nobis bonum publicum; 16.2
in every question the-aim let-it-be for-us the-good public
praecludendae sunt excusationes ingratis, ad quas refugere
to-be-shut-off are excuses for-the-ungrateful to which to-flee
non possint et sub quibus infitiationem suam tegere.
not they-may-be-able and under which denial their to-cover
"Omnia feci." Fac etiamnunc. Quid? tu tam inprudentes 16.3
all-things I-did do-them still what you so imprudent
iudicas maiores nostros fuisse, ut non intellegerent
do-you-judge ancestors our to-have-been that not they-understood
iniquissimum esse eodem loco haberi eum, qui pecuniam,
most-unjust to-be in-the-same place to-be-held him who money
quam a creditore acceperat, libidine aut alea absumpsit,
which from a-creditor he-had-received by-lust or dice has-used-up
et eum, qui incendio aut latrocinio aut aliquo casu
and him who by-fire or robbery or some chance
tristiore aliena cum suis perdidit? Nullam excusationem
sadder another's-things with his-own has-lost no excuse
receperunt, ut homines scirent fidem utique praestandam;
they-admitted that men might-know faith in-any-case to-be-kept
satius enim erat a paucis etiam iustam excusationem non
better for it-was by a-few even a-just excuse not
accipi quam ab omnibus aliquam temptari.
to-be-accepted than by all some to-be-tried
Omnia fecisti, ut redderes; hoc illi satis sit, tibi 16.4
all-things you-did that you-might-return this for-him enough let-it-be for-you
parum. Nam quemadmodum ille, si enixam et sedulam
too-little for as he if strenuous and assiduous
operam transire pro inrita patitur, cui gratia referatur,
effort to-pass for void allows to-whom gratitude may-be-returned
indignus est, ita tu ingratus es, nisi ei, qui voluntatem
unworthy he-is so you ungrateful are unless to-him who will

bonam in solutum accipit, eo libentius debes, quia
good in payment accepts the-more gladly you-owe because
dimitteris. Non rapias hoc nec testeris; occasiones reddendi
you-are-released do-not seize-on this nor call-it-to-witness occasions of-returning
nihilo minus quaeras. Redde illi, quia repetit, huic,
by-nothing less seek return-it to-that-one because he-asks-it-back to-this-one
quia remittit; illi, quia bonus est, huic, quia malus.
because he-remits-it to-that-one because good he-is to-this-one because bad
16.5 Ideoque hanc quaestionem non est quod ad te iudices
and-therefore this question not there-is reason-why to you you-should-judge
pertinere, an, quod beneficium quis a sapiente accepit,
to-pertain whether what benefit one from a-wise-man has-received
reddere debeat, si ille desiit esse sapiens et in malum
to-return he-ought if he has-ceased to-be wise and into a-bad-man
versus est. Redderes enim et depositum, quod a sapiente
turned is you-would-return for also a-deposit which from a-wise-man
accepisses, etiam malo, redderes creditum: quid est,
you-had-received even to-a-bad-man you-would-return a-loan what is-there
cur non et beneficium? quia mutatus est, ille te mutet?
why not also a-benefit because changed he-is should-he you change
16.6 Quid? si quid a sano accepisses, aegro non
what if anything from a-healthy-man you-had-received to-a-sick-man not
redderes, cum plus semper inbecillo amico debeamus? Et
would-you-return-it since more always to-a-weak friend we-owe and
hic aeger est animo: adiuvetur, feratur; stultitia
this-one sick is in-mind let-him-be-helped let-him-be-borne-with folly
morbus est animi.
a-disease is of-the-mind
17.1 Distinguendum hoc, quo magis intellegatur, existimo. Duo
to-be-distinguished this that more it-may-be-understood I-think two
sunt beneficia: unum, quod dare nisi sapiens sapienti
are benefits one which to-give except a-wise-man to-a-wise-man

non potest; hoc est absolutum et verum beneficium; alterum
not can this is the-absolute and true benefit the-other
volgare, plebeium, cuius inter nos inperitos commercium est.
common plebeian of-which among us unskilled the-commerce is
De hoc non est dubium, quin illi, qualiscumque est, 17.2
about this not there-is doubt that to-him whatever-kind he-is
debeam reddere, sive homicida sive fur sive adulter
I-ought to-return-it whether a-murderer or a-thief or an-adulterer
evasit. Habent scelera leges suas; melius istos iudex
he-has-turned-out have crimes laws their-own better them the-judge
quam ingratus emendat; nemo te malum, quia est, faciat.
than the-ingrate corrects no-one you bad because he-is let-him-make
Malo beneficium proiciam, bono reddam, huic,
to-a-bad-man a-benefit I-shall-fling to-a-good-man I-shall-return-it to-this-one
quia debeo, illi, ne debeam.
because I-owe to-that-one that-not I-may-owe
De altero beneficii genere dubitatur, quod si accipere non 18.1
about the-other of-benefit kind it-is-doubted which if to-receive not
potui nisi sapiens, ne reddere quidem nisi sapienti
I-could except as-a-wise-man not to-return even except to-a-wise-man
possum. "Puta enim me reddere: ille non potest recipere,
can-I suppose for me to-return-it he not can receive-it
non est iam huius rei capax, scientiam utendi perdidit.
not he-is now of-this thing capable the-knowledge of-using-it he-has-lost
Quid, si me remittere manco pilam iubeas? stultum
what if me to-throw-back to-a-maimed-man the-ball you-should-bid foolish
est dare alicui, quod accipere non possit."
it-is to-give to-someone what to-receive not he-can
Ut respondere ab ultimo incipiam: non dabo ulli, 18.2
that to-answer from the-last I-may-begin not I-shall-give to-anyone
quod accipere non poterit; reddam, etiam si recipere
what to-receive not he-will-be-able I-shall-return-it even if to-receive-it

non poterit. Obligare enim non possum nisi accipientem;
not he-will-be-able to-bind for not I-can except one-receiving
liberari tantum, si reddidi, possum. Ille uti illo non
to-be-freed only if I-have-returned I-can he to-use it not
poterit? Viderit; penes illum erit culpa, non penes me.
will-be-able let-him-see-to-it with him will-be the-fault not with me

19.1 "Reddere est" inquit "accepturo tradidisse. Quid
to-return is he-says to-one-going-to-accept to-have-handed-over what
enim? si cui vinum debeas et hoc ille te infundere
then if to-someone wine you-owe and this he you to-pour
reticulo iubeat aut cribro, reddidisse te dices? aut
into-a-little-net bid or into-a-sieve to-have-returned yourself will-you-say or
reddere voles, quod, dum redditur, inter duos pereat?"
to-return will-you-wish what while it-is-returned between the-two may-perish

19.2 Reddere est id, quod debeas, ei, cuius est, volenti dare.
to-return is that which you-owe to-him whose it-is willing to-give
Hoc unum mihi praestandum est; ut quidem habeat, quod
this one-thing by-me to-be-furnished is that indeed he-may-have what
a me accepit, iam ulterioris est curae; non tutelam illi,
from me he-received already of-further is care not guardianship to-him
sed fidem debeo, multoque satius est illum non habere,
but good-faith I-owe and-much better it-is him not to-have
quam me non reddere.
than me not to-return

19.3 Et creditori statim in macellum laturo, quod acceperit,
also to-a-creditor at-once to the-meat-market going-to-carry what he-shall-have-received
reddam; etiam, si mihi adulteram, cui numerem,
I-shall-return-it even if to-me an-adulteress to-whom I-may-count-it-out
delegaverit, solvam; et, si nummos, quos accipiet, in
he-shall-have-assigned I-shall-pay and if the-coins which he-will-receive into
sinum suum discinctus infundet, dabo. Reddendum
lap his-own ungirt he-will-pour I-shall-give-them to-be-returned

enim mihi est, non servandum, cum reddidero, ac
for by-me it-is not to-be-kept when I-shall-have-returned-it and
tuendum; beneficii accepti, non redditi, custodiam debeo.
to-be-guarded of-a-benefit received not returned the-custody I-owe
Dum apud me est, salvum sit; ceterum, licet accipientis
while with me it-is safe let-it-be for-the-rest though of-the-receiver
manibus effluat, dandum est reposcenti. Reddam
from-the-hands it-flow-away to-be-given it-is to-one-demanding-it-back I-shall-return-it
bono, cum expediet, malo, cum petet.
to-a-good-man when it-shall-be-expedient to-a-bad-man when he-shall-ask
"Tale" inquit "illi beneficium, quale accepisti, non potes 19.4
such he-says to-him a-benefit as you-received not you-can
reddere; accepisti enim a sapiente, stulto reddis." Non;
return you-received for from a-wise-man to-a-fool you-return-it no
reddo illi, quale nunc potest recipere, nec per me fit,
I-return to-him such-as now he-can receive nor through me does-it-happen
quod deterius id, quod accepi, reddam, sed per illum,
that worse that which I-received I-return but through him
cui, si ad sapientiam redierit, reddam, quale accepi,
to-whom if to wisdom he-shall-have-returned I-shall-return such-as I-received
dum in malis est, reddam, quale ab illo potest accipi.
while among the-bad he-is I-shall-return such-as from him can be-received
"Quid? si" inquit "non tantum malus factus est, sed 19.5
what if he-says not only bad made he-has-been but
ferus, sed inmanis, qualis Apollodorus aut Phalaris, et
savage but monstrous such-as Apollodorus or Phalaris also
huic beneficium, quod acceperas, reddes?" Mutationem
to-this-one the-benefit which you-had-received will-you-return a-change
sapientis tantam natura non patitur. Non in pessima ab
of-a-wise-man so-great nature not allows not into the-worst from
optimis lapsus necesse est etiam in malo vestigia boni
the-best fallen necessary it-is even in an-evil-man traces of-good

teneat; numquam tantum virtus extinguitur, ut non certiores
he-keep never so-much virtue is-extinguished that not more-certain
animo notas inprimat, quam ut illas eradat ulla mutatio.
on-the-mind marks it-imprints than that them could-erase any change

19.6 Ferae inter nos educatae si in silvas eruperunt, aliquid
wild-beasts among us reared if into the-woods they-have-broken-out something
mansuetudinis pristinae retinent tantumque a placidissimis
of-tameness former they-keep and-so-far from the-most-placid
absunt, quantum a veris feris et numquam humanam
are-distant as-far-as from true wild-beasts and never a-human
manum passis. Nemo in summam nequitiam incidit, qui
hand having-suffered no-one into the-utmost wickedness falls who
umquam haesit sapientiae; altius infectus est, quam ut
ever has-clung to-wisdom more-deeply dyed he-is than that
ex toto elui et transire in colorem malum possit.
from the-whole be-washed-out and pass into a-color bad he-could

19.7 Deinde interrogo, utrum iste ferus sit animo tantum, an
then I-ask whether that-man savage be in-mind only or
et in perniciem publicam excurrat? Proposuisti enim mihi
also into ruin public run-out you-have-set-before for me
Phalarim et alterum tyrannum, quorum si naturam habet
Phalaris and the-other tyrant of-whom if the-nature he-has
intra se malus, quidni ego isti beneficium suum
within himself the-bad-man why-not I to-that-man benefit his-own
reddam, ne quid mihi cum illo iuris sit amplius?
should-return that-not anything for-me with him of-right be further

19.8 Si vero sanguine humano non tantum gaudet, sed pascitur,
if however in-blood human not only he-delights but feeds
sed et suppliciis omnium aetatium crudelitatem insatiabilem
but also by-tortures of-all ages cruelty insatiable
exercet nec ira sed aviditate quadam saeviendi furit,
he-exercises nor from-anger but from-a-greed certain of-raging he-rages

si in ore parentium liberos iugulat, si non contentus
if before the-eyes of-parents their-children he-butchers if not content
simplici morte distorquet nec urit solum perituros, sed
with-simple death he-racks nor burns only those-going-to-perish but
excoquit, si arx eius cruore semper recenti madet, parum
roasts if the-citadel his with-gore always fresh is-wet too-little
est huic beneficium non reddere. Quidquid erat, quo
it-is to-this-one a-benefit not to-return whatever there-was by-which
mihi cohaereret, intercisa iuris humani societas abscidit.
to-me he-might-be-joined severed of-right human the-fellowship has-cut-off
Si praestitisset quidem aliquid mihi, sed arma patriae 19.9
if he-had-furnished indeed something to-me but arms against-fatherland
meae inferret, quidquid meruerat, perdidisset, et referre
my were-bringing whatever he-had-deserved he-would-have-lost and to-return
illi gratiam scelus haberetur; si non patriam meam
to-him gratitude a-crime would-be-held if not fatherland my
inpugnat, sed suae gravis est et sepositus a mea gente
he-attacks but to-his-own grievous is and set-apart from my people
suam exagitat, abscindit, nihilo minus illum tanta pravitas
his-own harasses tears-apart by-nothing less him so-great depravity
animi, etiam si non inimicum, invisum mihi efficit, priorque
of-mind even if not an-enemy hateful to-me makes and-prior
mihi ac potior eius officii ratio est, quod humano
to-me and stronger of-that duty the-reckoning is which to-the-human
generi, quam quod uni homini debeo.
race than which to-one man I-owe

To a tyrant Seneca would return only what cannot harm others, a pleasure boat rather than a warship, and if he is past cure his death is a benefit to all. An ordinary bad man is repaid without question, since what is owed is returned, not given. A Pythagorean pushed the money he owed a dead cobbler into his shop, so as not to grow used to keeping another's. We tell the giver to forget only so that he never boasts, as hyperbole asks too much to win enough; Socrates reminded his friends by wishing aloud for a cloak, and a friend may be reminded gently, never reproached.

20.1 Sed quamvis hoc ita sit et ex eo tempore omnia mihi
but although this so be and from that time all-things for-me
in illum libera sint, ex quo corrumpendo fas omne,
against him free be from which by-corrupting right all
ut nihil in eum nefas esset, effecerit, illum mihi
that nothing against him impious be he-has-brought-about that for-me
servandum modum credam, ut, si beneficium illi meum
to-be-kept measure I-would-believe that if benefit to-him my
neque vires maiores daturum est in exitium commune nec
neither strength greater going-to-give is for ruin common nor
confirmaturum, quas habet, id autem erit, quod illi
going-to-confirm what he-has that however it-shall-be which to-him
reddi sine pernicie publica possit, reddam.
be-returned without ruin public can I-shall-return-it

20.2 Servabo filium eius infantem; quid hoc beneficium obest
I-shall-save son his infant what this benefit does-it-harm
cuiquam eorum, quos crudelitas eius lacerat? pecuniam, quae
anyone of-those whom cruelty his tears money which
satellitem stipendio teneat, non subministrabo. Si marmora
a-benchman with-pay may-hold not I-shall-supply if marbles

et vestes desideraverit, nihil oberit cuiquam id, quo
and garments he-shall-have-desired nothing will-harm anyone that by-which
luxuria eius instruitur; militem et arma non suggeram.
luxury his is-furnished a-soldier and arms not I-shall-provide
Si pro magno petet munere artifices scenae et scorta 20.3
if as a-great he-shall-ask gift craftsmen of-the-stage and harlots
et quae feritatem eius emolliant, libens offeram. Cui
and what savagery his may-soften gladly I-shall-offer-them to-whom
triremes et aeratas non mitterem, lusorias et cubiculatas
triremes and bronze-beaked not I-would-send pleasure-boats and boats-with-cabins
et alia ludibria regum in mari lascivientium mittam. Et
and other toys of-kings on the-sea frolicking I-shall-send and
si ex toto desperata eius sanitas fuerit, eadem
if from the-whole despaired-of his health shall-have-been with-the-same
manu beneficium omnibus dabo, illi reddam; quoniam
hand a-benefit to-all I-shall-give to-him I-shall-return-it since
ingeniis talibus exitus remedium est optimumque est abire
for-natures such death a-remedy is and-best it-is to-depart
ei, qui ad se numquam rediturus est.
for-him who to himself never going-to-return is
Sed haec rara nequitia est semper portenti loco habita, 20.4
but this rare wickedness is always of-a-portent in-the-place held
sicut hiatus terrae et e cavernis maris ignium eruptio;
as a-gaping of-the-earth and from the-caverns of-the-sea of-fires an-eruption
itaque ab illa recedamus, de iis loquamur vitiis, quae
and-so from it let-us-withdraw about those let-us-speak vices which
detestamur sine horrore.
we-detest without horror
Huic homini malo, quem invenire in quolibet foro possum, 20.5
to-this man bad whom to-find in any-whatever forum I-can
quem singuli timent, reddam beneficium, quod accepi. Non
whom individuals fear I-shall-return the-benefit which I-received not

oportet mihi nequitiam eius prodesse; quod meum non est,
it-behooves for-me wickedness his to-profit what mine not is
redeat ad dominum. Bonus sit an malus, quid differt?
let-it-return to its-owner good be-he or bad what does-it-differ
diligenter istud excuterem, si non redderem, sed darem.
carefully that I-would-examine if not I-were-returning but giving

21.1 Hic locus fabulam poscit. Pythagoricus quidam emerat a
this place a-story demands a-Pythagorean certain had-bought from
sutore phaecasia, rem magnam, non praesentibus nummis.
a-cobbler white-shoes a-thing great not with-ready coins
Post aliquot dies venit ad tabernam redditurus et, cum
after some days he-came to the-shop going-to-pay and when
clusam diu pulsaret, fuit, qui diceret: "Quid
the-shut-shop long he-was-knocking-at there-was one-who said why
perdis operam? sutor ille, quem quaeris, elatus, conbustus
do-you-waste your-labor cobbler that whom you-seek carried-out cremated
est; quod nobis fortasse molestum est, qui in aeternum
is which for-us perhaps grievous is who for ever
nostros amittimus, tibi minime, qui scis futurum, ut
ours lose for-you not-at-all who know going-to-be that
renascatur", iocatus in Pythagoricum.
he-be-reborn joking at the-Pythagorean

21.2 At philosophus noster tres aut quattuor denarios non invita
but philosopher our three or four denarii not with-unwilling
manu domum rettulit subinde concutiens; deinde, cum
hand home carried-back now-and-then shaking-them then when
reprehendisset hanc suam non reddendi tacitam voluptatem,
he-had-reproved this his-own not of-returning silent pleasure
intellegens adrisisse illud lucellum sibi redit ad
understanding to-have-smiled that little-profit upon-himself he-returns to
eandem tabernam et ait: "Ille tibi vivit; redde, quod
the-same shop and says he for-you lives return what

debes." Deinde per clostrum, qua se conmissura laxaverat,
you-owe then through the-bolt-hole where itself the-joint had-loosened
quattuor denarios in tabernam inseruit ac misit poenas a
four denarii into the-shop he-thrust and sent penalties from
se exigens inprobae cupiditatis, ne alieno adsuesceret.
himself exacting of-shameless greed that-not to-another's he-grow-used
Quod debes, quaere, cui reddas, et, si nemo poscet, 22.1
what you-owe seek to-whom you-may-return-it and if no-one shall-demand-it
ipse te adpella; malus an bonus sit, ad te non pertinet;
you-yourself yourself dun bad or good he-be to you not it-pertains
redde et accusa. Oblitus es, quemadmodum inter vos
return-it and accuse-him forgotten you-have how between you
officia divisa sint: illi oblivio imperata est, tibi meminisse
the-duties divided be on-him forgetting enjoined has-been to-you to-remember
mandavimus. Errat tamen, si quis existimat, cum dicimus
we-have-charged errs yet if anyone thinks when we-say
eum, qui beneficium dedit, oblivisci oportere, excutere nos
him who a-benefit gave to-forget ought to-shake-out us
illi memoriam rei praesertim honestissimae; quaedam
from-him the-memory of-a-thing especially most-honorable some-things
praecipimus ultra modum, ut ad verum et suum redeant.
we-prescribe beyond measure that to the-true and its-own they-may-return
Cum dicimus: "meminisse non debet", hoc volumus intellegi: 22.2
when we-say to-remember not he-ought this we-wish to-be-understood
"praedicare non debet nec iactare nec gravis esse". Quidam
to-proclaim-it not he-ought nor to-boast nor burdensome to-be some
enim beneficium, quod dederunt, omnibus circulis narrant; hoc
for the-benefit which they-have-given in-all circles recount this
sobrii locuntur, hoc ebrii non continent, hoc ignotis ingerunt,
sober they-speak-of this drunk not they-contain this on-strangers they-force
hoc amicis conmittunt; ut haec nimia et exprobratrix
this to-friends they-entrust that this excessive and reproachful

memoria subsideret, oblivisci eum, qui dedit, iussimus et
memory might-subside to-forget him who gave we-bade and
plus imperando, quam praestari poterat, silentium suasimus.
more by-commanding than to-be-furnished could silence we-have-advised

23.1 Quotiens parum fiduciae est in iis, quibus imperes,
as-often-as too-little of-confidence there-is in those whom you-may-command
amplius exigendum est, quam sat est, ut praestetur,
more to-be-demanded is than enough is that it-may-be-furnished
quantum sat est. In hoc omnis hyperbole extenditur, ut
as-much-as enough is to this every hyperbole is-stretched that
ad verum mendacio veniat. Itaque ille, cum dixit: "Qui
to the-truth by-a-lie it-may-come and-so he when he-said who
candore nives anteirent, cursibus auras", quod non poterat
in-whiteness the-snows would-surpass in-running the-winds what not could
fieri, dixit, ut crederetur, quantum plurimum posset. Et
happen he-said that might-be-believed as-much-as most could and
qui dixit: "His inmobilior scopulis, violentior amne",
who said than-these more-immovable rocks more-violent than-a-river
ne hoc quidem se persuasurum putavit aliquem tam
not this even himself going-to-persuade thought anyone so
inmobilem esse quam scopulum.
immovable to-be as a-rock

23.2 Numquam tantum sperat hyperbole, quantum audet, sed
never so-much hopes hyperbole as-much-as it-dares but
incredibilia adfirmat, ut ad credibilia perveniat. Cum
incredible-things it-affirms that to credible-things it-may-come when
dicimus: "Qui beneficium dedit, obliviscatur", hoc dicimus:
we-say who a-benefit gave let-him-forget this we-say
"similis sit oblito; memoria eius non adpareat
like let-him-be to-one-who-has-forgotten memory his not let-it-appear
nec incurrat".
nor rush-in

Cum dicimus beneficium repeti non oportere, non 23.3
when we-say a-benefit to-be-sought-back not ought not
ex toto repetitionem tollimus; saepe enim opus est
from the-whole the-seeking-back we-remove often for need there-is
malis exactore, etiam bonis admonitione. Quid ergo?
for-bad-men of-an-exactor even for-good-men of-admonition what then
Occasionem ignoranti non ostendam? necessitates illi
an-occasion to-one-not-knowing not shall-I-show needs to-him
meas non detegam? quare nescisse se aut mentiatur
my not shall-I-disclose why not-to-have-known himself either should-he-lie
aut doleat? Interveniat aliquando admonitio, sed verecunda,
or should-he-grieve let-intervene sometimes admonition but modest
quae non poscat nec in ius vocet.
which not demands nor into court summons
Socrates amicis audientibus: "Emissem" inquit "pallium, 24.1
Socrates with-friends listening I-would-have-bought he-said a-cloak
si nummos haberem." Neminem poposcit, omnes admonuit.
if coins I-had no-one he-asked all he-reminded
A quo acciperet, ambitus fuit; quidni esset?
from whom he-should-accept-it rivalry there-was why-not would-there-be
quantulum enim erat, quod Socrates accipiebat? at multum
how-little for was-it what Socrates was-receiving but much
erat eum fuisse, a quo Socrates acciperet.
it-was him to-have-been from whom Socrates should-receive
Num illos castigare mollius potuit? "Emissem" inquit 24.2
can-it-be-that them to-chastise more-gently he-could I-would-have-bought he-says
"pallium, si nummos haberem." Post hoc quisquis properaverit,
a-cloak if coins I-had after this whoever shall-have-hastened
sero dat; iam Socrati defuit. Propter acerbos exactores
late gives already to-Socrates he-has-failed because-of harsh exactors
repetere prohibemus, non, ut numquam fiat, sed ut parce.
to-seek-back we-forbid not that never it-happen but that sparingly

25.1 Aristippus aliquando delectatus unguento: "Male" inquit "istis
Aristippus once delighted with-a-perfume ill he-said to-those
effeminatis eveniat, qui rem tam bellam infamaverunt."
effeminate-men may-it-befall who a-thing so pretty have-brought-into-disrepute
Item dicendum est: "Male istis inprobis et inportunis
likewise to-be-said it-is ill to-those shameless and importunate
beneficiorum suorum quadriplatoribus eveniat, qui tam
of-benefits their-own informers may-it-befall who so
bellam rem, admonitionem inter amicos, sustulerunt." Ego
pretty a-thing admonition among friends have-removed I
tamen utar hoc iure amicitiae et beneficium ab eo
yet shall-use this right of-friendship and a-benefit from him
repetam, a quo petissem, qui alterius beneficii
shall-seek-back from whom I-would-have-sought-one who of-a-second benefit
loco accepturus est potuisse reddere.
in-place going-to-receive is to-have-been-able to-return-it

25.2 Numquam ne querens quidem dicam: "Eiectum litore,
never not complaining even shall-I-say cast-out on-the-shore
egentem excepi et regni demens in parte locavi." Non
needy I-took-you-in and of-my-kingdom mad in a-part placed-you not
est ista admonitio, convicium est; hoc est in odium beneficia
is that admonition reproach it-is this is into hatred benefits
perducere, hoc est efficere, ut ingratum esse aut liceat
to-bring this is to-bring-about that ungrateful to-be either be-allowed
aut iuvet. Satis abundeque est submissis et familiaribus
or please enough and-in-abundance it-is with-submissive and familiar
verbis memoriam revocare: "Si bene quid de te merui,
words the-memory to-recall if well something of you I-have-deserved
fuit aut tibi quicquam dulce meum." Ille in vicem dicat:
there-was or to-you anything sweet of-mine he in turn may-say
"Quidni merueris? eiectum litore, egentem excepisti."
why-not should-you-have-deserved cast-out on-the-shore needy you-took-me-in

How should the ungrateful be borne? Calmly and generously, since ingratitude is the common vice and we too have forgotten many benefits. Reproach only hardens a man; patience may make him grateful. Like the gods, who keep giving to those who doubt them, we must give again, as men rebuild after a fire: it is no great thing to give and lose, but it is the mark of a great mind to lose and give.

"Sed nihil" inquit "proficimus; dissimulat, oblitus est: 26.1
but nothing he-says do-we-achieve he-pretends forgotten he-has
quid facere debeam?" Quaeris rem maxime necessariam et
what to-do ought-I you-ask a-thing most necessary and
in qua hanc materiam consummari decet, quemadmodum
in which this material to-be-completed befits how
ingrati ferendi sint. Placido animo, mansueto, magno.
the-ungrateful to-be-borne are with-a-calm mind gentle great
Numquam te tam inhumanus et inmemor et ingratus 26.2
never you so inhuman and unmindful and ungrateful-a-man
offendat, ut non tamen dedisse delectet; numquam
let-offend that not yet to-have-given may-delight-you never
in has voces iniuria inpellat: "Vellem, non fecissem."
into these utterances may-injury drive I-would-wish not I-had-done-it
Beneficii tui tibi etiam infelicitas placeat; semper illum
of-benefit your to-you even the-ill-luck let-please always him
paenitebit, si te ne nunc quidem paenitet. Non est,
it-will-repent if you not now even it-repents not there-is
quod indigneris, tamquam aliquid novi acciderit;
reason-why you-should-be-indignant as-if something new had-happened
magis mirari deberes, si non accidisset.
more to-wonder you-ought if not it-had-happened

26.3 Alium labor, alium inpensa deterret, alium periculum, alium
one labor another expense deters another danger another
turpis verecundia, ne, dum reddit, fateatur accepisse, alium
shameful bashfulness lest while he-returns he-confess to-have-received another
ignorantia officii, alium pigritia, alium occupatio. Adspice,
ignorance of-duty another sloth another busyness look
quemadmodum inmensae hominum cupiditates hient semper
how boundless of-men the-desires gape always
et poscant; non miraberis ibi neminem reddere, ubi
and demand not you-will-wonder there no-one to-return where
nemo satis accipit.
no-one enough receives

26.4 Quis est istorum tam firmae mentis ac solidae, ut tuto
who is of-those so of-firm of-a-mind and solid that safely
apud eum beneficia deponas? Alius libidine insanit, alius
with him benefits you-may-deposit one with-lust is-mad another
abdomini servit; alius lucri totus est, cuius summam,
to-his-belly is-a-slave another of-gain wholly is whose sum
non vias, spectat; alius invidia laborat, alius caeca
not ways he-regards another with-envy labors another with-blind
ambitione et in gladios inruente. Adice torporem mentis
ambition and onto swords rushing add torpor of-mind
ac senium et contraria huic inquieti pectoris agitationem
and old-age and the-contrary to-this of-a-restless breast agitation
tumultusque perpetuos; adice aestimationem sui nimiam
and-tumults perpetual add valuation of-oneself excessive
et tumorem, ob quae contemnendus est, insolentem.
and swelling on-account-of which to-be-despised he-is insolent
Quid contumaciam dicam in perversa nitentium,
why obstinacy should-I-mention toward perverse-things of-those-striving
quid levitatem semper aliquo transilientem?
why levity always somewhere leaping-across

Hoc accedat temeritas praeceps et numquam fidele 26.5
to-this let-there-be-added rashness headlong and never faithful
consilium daturus timor et mille errores, quibus volvimur:
counsel going-to-give fear and a-thousand errors in-which we-are-rolled
audacia timidissimorum, discordia familiarissimorum et,
the-daring of-the-most-timid the-discord of-the-most-intimate and
publicum malum, incertissimis fidere, fastidire possessa,
a-public evil in-the-most-uncertain-things to-trust to-disdain possessions
quae consequi posse spes non fuit. Inter adfectus
which to-attain to-be-able hope not there-was among passions
inquietissimos rem quietissimam, fidem, quaeris?
most-restless a-thing most-quiet faith do-you-seek
Si tibi vitae nostrae vera imago succurret, videre videberis 27.1
if to-you of-life our a-true image shall-occur to-see you-will-seem
tibi captae cum maxime civitatis faciem, in qua
to-yourself of-a-captured just at-this-moment city the-face in which
omisso pudoris rectique respectu vires in concilio sunt
given-up of-shame and-of-right the-regard force in council is
velut signo ad permiscenda omnia dato. Non igni, non
as-if the-signal for confounding all-things given not from-fire not
ferro abstinetur; soluta legibus scelera sunt; ne religio
from-sword there-is-abstaining loosed from-laws crimes are not religion
quidem, quae inter arma hostilia supplices texit, ullum
even which amid arms hostile suppliants has-protected any
inpedimentum est ruentium in praedam.
hindrance is of-those-rushing into plunder
Hic ex privato, hic ex publico, hic ex profano, hic 27.2
this-one from private this-one from public this-one from profane this-one
ex sacro rapit; hic effringit, hic transilit; hic non
from sacred snatches this-one breaks-in this-one leaps-over this-one not
contentus angusto itinere ipsa, quibus arcetur, evertit
content with-a-narrow way the-very-things by-which he-is-kept-off overturns

et in lucrum ruina venit; hic sine caede populatur, hic
and to profit by-ruin comes this-one without slaughter ravages this-one
spolia cruenta manu gestat; nemo non fert aliquid ex altero.
spoils with-bloody hand carries no-one not carries-off something from another
In hac aviditate generis humani o ne tu nimis fortunae
in this greed of-the-race human O surely you too-much of-fortune
communis oblitus es, qui quaeris inter rapientes referentem!
common forgetful are who seek among plunderers a-returner
27.3 Si indignaris ingratos esse, indignare luxuriosos,
if you-are-indignant the-ungrateful to-exist be-indignant-at the-luxurious
indignare avaros, indignare inpudicos, indignare aegros
be-indignant-at the-avaricious be-indignant-at the-shameless be-indignant-at the-sick
deformes, senes pallidos. Est istuc grave vitium, est
misshapen the-old pale is that a-grave vice it-is
intolerabile et quod dissociet homines, quod concordiam,
intolerable and which may-dissociate men which concord
qua inbecillitas nostra fulcitur, scindat ac dissupet, sed usque
by-which weakness our is-propped may-tear and scatter but to-that
eo volgare est, ut illud ne qui queritur quidem effugerit.
point common it-is that it not who complains even has-escaped
28.1 Cogita tecum, an, quibuscumque debuisti, gratiam
reflect with-yourself whether to-whomever you-have-owed gratitude
rettuleris, an nullum umquam apud te perierit officium,
you-have-returned whether no ever with you has-perished duty
an omnium te beneficiorum memoria comitetur. Videbis,
whether of-all you benefits the-memory accompany you-will-see
quae puero data sunt, ante adulescentiam elapsa, quae in
what to-the-boy given were before adolescence slipped-away what upon
iuvenem conlata sunt, non perdurasse in senectutem. Quaedam
the-youth conferred were not to-have-lasted into old-age some-things

perdidimus, quaedam proiecimus, quaedam e conspectu
we-have-lost some-things we-have-thrown-away some-things from sight
nostro paulatim exierunt, a quibusdam oculos avertimus.
our gradually have-gone-out from some our-eyes we-have-turned-away
Ut excusem tibi inbecillitatem, inprimis vas fragile est 28.2
that I-may-excuse for-you the-weakness above-all a-vessel fragile is
memoria et rerum turbae non sufficit; necesse est,
the-memory and of-things for-the-throng not suffices necessary it-is
quantum recipit, emittat et antiquissima recentissimis obruat.
as-much-as it-takes-in it-let-out and the-oldest-things by-the-newest overwhelm
Sic factum est, ut minima apud te nutricis esset auctoritas,
so done it-is that least with you of-the-nurse be the-authority
quia beneficium eius longius aetas sequens posuit; sic
because benefit her farther the-age following has-placed so
factum est, ut praeceptoris tibi non esset ulla veneratio;
done it-is that of-the-teacher for-you not there-be any veneration
sic evenit, ut circa consularia occupato comitia aut
so it-has-happened that about the-consular to-one-busy elections or
sacerdotiorum candidato quaesturae suffragator excideret.
for-priesthoods to-a-candidate of-the-quaestorship the-supporter slipped-away
Fortasse vitium, de quo quereris, si te diligenter 28.3
perhaps the-vice about which you-complain if yourself carefully
excusseris, in sinu invenies. Inique publico crimini
you-shall-have-shaken-out in your-bosom you-will-find unjustly at-a-public crime
irasceris, stulte tuo: ut absolvaris, ignosce. Meliorem
you-are-angry foolishly at-your-own that you-may-be-acquitted pardon better
illum facies ferendo, utique peiorem exprobrando.
him you-will-make by-bearing-with in-any-case worse by-reproaching
Non est, quod frontem eius indures; sine, si quid
not there-is reason-why the-brow his you-should-harden let-him if anything
est pudoris residui, servet. Saepe dubiam verecundiam
there-is of-shame remaining keep-it often a-doubtful bashfulness

vox conviciantis clarior rupit. Nemo id esse, quod iam
the-voice of-one-reviling louder has-broken no-one that to-be which already
videtur, timet; deprenso pudor demitur.
he-seems fears from-one-caught shame is-taken-away

29.1 "Perdidi beneficium." Numquid, quae consecravimus, perdidisse
I-have-lost a-benefit can-it-be-that what we-have-consecrated to-have-lost
nos dicimus? inter consecrata beneficium est, etiam
ourselves we-say among consecrated-things a-benefit is even
si male respondit, bene conlatum. Non est ille, qualem
if badly it-has-answered well conferred not is he such-as
speravimus; simus nos, quales fuimus, ei dissimiles.
we-hoped let-us-be we such-as we-have-been to-him unlike
Damnum non tunc factum: adparuit; ingratus non sine
the-loss not then done it-appeared the-ingrate not without
nostro pudore protrahitur, quoniam quidem querella amissi
our shame is-dragged-forth since indeed complaint of-a-lost
beneficii non bene dati signum est.
benefit not well given the-sign is

29.2 Quantum possumus, causam eius apud nos agamus:
as-much-as we-can case his with ourselves let-us-plead
"Fortasse non potuit, fortasse ignoravit, fortasse facturus
perhaps not he-could perhaps he-did-not-know perhaps going-to-do-it
est." Quaedam nomina bona lentus et sapiens creditor
he-is some debts good a-slow and wise creditor
fecit, qui sustinuit ac mora fovit. Idem nobis
has-made who has-held-out and by-delay has-nurtured-them the-same by-us
faciundum est; nutriamus fidem languidam.
to-be-done is let-us-nurture faith languid

30.1 "Perdidi beneficium." Stulte non nosti detrimenti tui
I-have-lost a-benefit fool not you-know of-loss your
tempora; perdidisti, sed cum dares; nunc palam factum
the-times you-lost-it but when you-gave-it now openly made

est. Etiam in his, quae videntur in perdito, moderatio
it-is even in these-things which seem in loss moderation
plurimum profuit; ut corporum ita animorum molliter vitia
most has-helped as of-bodies so of-minds gently the-vices
tractanda sunt. Saepe, quod explicari pertinacia potuit,
to-be-handled are often what to-be-untangled by-persistence could
violentia trahentis abruptum est. Quid opus est
by-the-violence of-the-one-pulling broken-off has-been what need is-there
maledictis? quid querellis? quid insectatione? quare illum
of-curses what of-complaints what of-pursuit why him
liberas? quare dimittis? si ingratus est, iam nihil debet.
do-you-free why do-you-release-him if ungrateful he-is already nothing he-owes
Quae ratio est exacerbare eum, in quem magna contuleris, 30.2
what reason is-there to-exasperate him upon whom great-things you-have-conferred
ut ex amico dubio fiat non dubius inimicus et patrocinium
that from a-friend doubtful he-become a-not doubtful enemy and defense
sibi nostra infamia quaerat, nec dicere: "Nescio quid est,
for-himself in-our disgrace seek and-not to-say I-do-not-know what it-is
quod eum, cui tantum debuit, ferre non potuit; subest
that him to-whom so-much he-owed to-bear not he-could there-lies-beneath
aliquid"? Nemo non superioris dignitatem querendo, etiam
something no-one not of-a-superior the-dignity by-complaining even
si non inquinavit, adspersit: nec quisquam fingere contentus
if not he-has-stained has-spattered nor anyone to-invent content
est levia, cum magnitudine mendacii fidem quaerat.
is light-things when by-the-greatness of-the-lie credit he-seeks
Quanto illa melior via, qua servatur illi species amicitiae 31.1
how-much that better a-way by-which is-preserved for-him the-appearance of-friendship
et, si reverti ad sanitatem velit, etiam amicitia! Vincit malos
and if to-return to sanity he-wish also friendship conquers the-bad
pertinax bonitas, nec quisquam tam duri infestique adversus
persistent goodness nor anyone so hard and-hostile toward

diligenda animi est, ut etiam in iniuria bonos non amet,
things-to-be-loved of-mind is that even in injury the-good not he-love
quibus hoc quoque coepit debere, quod inpune non solvit.
to-whom this also he-has-begun to-owe that with-impunity not he-pays

31.2 Ad illa itaque cogitationes tuas flecte: "Non est
to those-things and-so thoughts your turn not has-been
relata mihi gratia; quid faciam? quod di, omnium rerum
returned to-me gratitude what shall-I-do what the-gods of-all things
optimi auctores, qui beneficia ignoranti dare incipiunt,
the-best authors who benefits to-one-not-knowing to-give begin
ingratis perseverant.
to-the-ungrateful persist

31.3 Alius illis obicit neclegentiam nostri, alius iniquitatem; alius
one to-them imputes neglect of-us another injustice another
illos extra mundum suum proicit et ignavos hebetesque sine
them outside world their-own throws and idle and-dull without
luce, sine ullo opere destituit; alius solem, cui debemus,
light without any work abandons another the-sun to-which we-owe
quod inter laborem quietemque tempus divisimus, quod
that between labor and-rest the-time we-have-divided that
non tenebris mersi confusionem aeternae noctis effugimus,
not in-darkness sunk the-confusion of-eternal night we-escape
qui annum cursu suo temperat et corpora alit, sata
who the-year by-course his-own tempers and bodies nourishes sown-crops
evocat, percoquit fructus, saxum aliquod aut fortuitorum
calls-forth ripens fruits a-rock some or of-chance
ignium globum et quidvis potius quam deum adpellat.
fires a-ball and anything rather than a-god calls

31.4 Nihilo minus tamen more optimorum parentium, qui
by-nothing less yet in-the-manner of-the-best parents who
maledictis suorum infantium adrident, non cessant di
at-the-abuse of-their-own infants smile not cease the-gods

beneficia congerere de beneficiorum auctore dubitantibus,
benefits to-heap-up about of-benefits the-author to-those-doubting
sed aequali tenore bona sua per gentes populosque
but with-even tenor goods their-own through nations and-peoples
distribuunt; unam potentiam, prodesse, sortiti
distribute one power to-help having-received-by-lot
spargunt opportunis imbribus terras, maria flatu movent,
they-sprinkle with-timely rains the-lands the-seas with-blowing move
siderum cursu notant tempora, hiemes aestatesque
of-the-stars by-the-course mark the-times winters and-summers
interventu lenioris spiritus molliunt, errorem labentium
by-the-intervention of-a-gentler breath soften the-error of-slipping
animarum placidi ac propitii ferunt.
souls calm and propitious they-bear
Imitemur illos; demus, etiam si multa in inritum data sunt; 31.5
let-us-imitate them let-us-give even if many-things into void given have-been
demus nihilo minus aliis, demus ipsis, apud quos facta
let-us-give by-nothing less to-others let-us-give to-the-very-ones with whom made
iactura est. Neminem ad excitandas domos ruina deterruit, et,
the-loss has-been no-one from rebuilding houses ruin has-deterred and
cum penates ignis absumpsit, fundamenta tepente adhuc
when the-household-gods fire has-consumed the-foundations on-the-warm still
area ponimus et urbes haustas saepius eidem solo credimus;
site we-lay and cities swallowed more-often to-the-same soil we-entrust
adeo ad bonas spes pertinax animus est. Terra marique humana
so to good hopes persistent the-mind is on-land and-sea human
opera cessarent, nisi male temptata retemptare libuisset.
works would-cease unless badly attempted to-re-attempt it-had-pleased
Ingratus est: non mihi fecit iniuriam, sed sibi; ego 32.1
ungrateful he-is not to-me he-has-done injury but to-himself I
beneficio meo, cum darem, usus sum. Nec ideo pigrius
benefit my when I-gave-it used have nor therefore more-sluggishly

dabo, sed diligentius; quod in hoc perdidi, ab aliis
shall-I-give but more-carefully what on this-one I-have-lost from others
recipiam. Sed huic ipsi beneficium dabo iterum et
I-shall-receive-back but to-this-one himself a-benefit I-shall-give again and
tamquam bonus agricola cura cultuque sterilitatem soli
as a-good farmer by-care and-cultivation the-barrenness of-the-soil
vincam; perit mihi beneficium, iste hominibus. Non est
I-shall-overcome perishes for-me the-benefit he for-men not it-is
magni animi beneficium dare et perdere; hoc est magni
of-a-great mind a-benefit to-give and to-lose this is of-a-great
animi perdere et dare."
mind to-lose and to-give
