

LATIN SERIES • VOLUME 19

LETTERS TO LUCILIUS

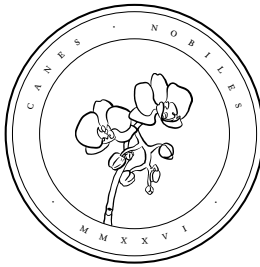
SENECA

Ad Lucilium Epistulae Morales

Letters to Lucilius

Part One: Books I–V

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

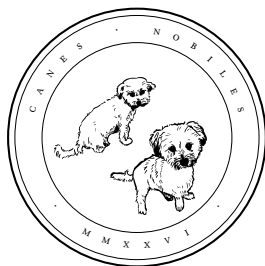


CANES NOBILES · MMXXVI

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The Latin text follows Hense's second Teubner text of 1914

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

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BOOK I

I • TIME, THE ONLY THING WE OWN

Seneca urges Lucilius to claim himself and hold on to his time: some of it is snatched away, some stolen, and some lost through carelessness, the most shameful loss. We are wrong to think death lies ahead, since whatever part of life is past death already holds. Time is the one thing truly ours, and no one counts it a debt. Seneca confesses that he wastes some himself, but he keeps the account and knows what he loses, and he warns that thrift begun at the bottom of the jar comes too late.

Ita fac, mi Lucili, vindica te tibi, et tempus, quod adhuc 1
 so do my Lucilius claim yourself for-yourself and time which until-now
 aut auferebatur aut subripiiebatur aut excidebat, collige et
 either was-taken-away or was-stolen or slipped-away gather and
 serva. persuade tibi hoc sic esse, ut scribo: quaedam tempora
 keep persuade yourself this so to-be as I-write some times
 eripiuntur nobis, quaedam subducuntur, quaedam effluunt.
 are-snatched from-us some are-stolen-away some flow-away
 turpissima tamen est iactura, quae per negligentiam fit. et
 most-shameful yet is the-loss which through carelessness happens and
 si volueris attendere, maxima pars vitae elabitur male agentibus,
 if you-will-wish to-attend the-greatest part of-life slips-away badly for-those-doing
 magna nihil agentibus, tota vita aliud agentibus.
 a-great-(part) nothing for-those-doing the-whole life something-else for-those-doing
 Quem mihi dabis, qui aliquod pretium tempori ponat, 2
 whom to-me will-you-give who some price upon-time may-set
 qui diem aestimet, qui intellegat se cotidie mori? in
 who the-day may-value who may-understand himself daily to-die in
 hoc enim fallimur, quod mortem prospicimus: magna pars
 this for we-are-deceived that death we-look-ahead-to a-great part
 eius iam praeterit. quicquid aetatis retro est, mors tenet.
 of-it already has-passed whatever of-age behind is death holds

fac ergo, mi Lucili, quod facere te scribis, omnes horas
do therefore my Lucilius what to-do yourself you-write all the-hours
 conplectere. sic fiet, ut minus ex crastino pendeas,
embrace so it-will-come-about that less on tomorrow you-hang
 si hodierno manum inieceris. dum differtur, vita transcurrit.
if on-today (your)-hand you-lay while it-is-put-off life runs-past

- 3 Omnia, Lucili, aliena sunt, tempus tantum nostrum est. in
all-things Lucilius another's are time only ours is into
 huius rei unius fugacis ac lubricae possessionem natura nos
of-this thing alone fleeting and slippery the-possession nature us
 misit, ex qua expellit quicumque vult. et tanta stultitia
sent from which expels whoever wishes and so-great the-folly
 mortalium est, ut quae minima et vilissima sunt, certe
of-mortals is that what-things least and cheapest are certainly
 reparabilia, imputari sibi, cum impetravere, patiantur,
replaceable to-be-charged to-themselves when they-have-obtained-(them) they-allow
 nemo se iudicet quicquam debere, qui tempus accepit, cum
no-one himself judges anything to-owe who time has-received when
 interim hoc unum est, quod ne gratus quidem potest reddere.
meanwhile this one-thing is which not grateful even can repay

- 4 Interrogabis fortasse, quid ego faciam, qui tibi ista
you-will-ask perhaps what I do who to-you these-things
 praecipio. fatebor ingenue: quod apud luxuriosum sed
prescribe I-will-confess frankly what with a-spendthrift but
 diligentem evenit, ratio mihi constat impensae. non possum
careful-(man) happens the-account for-me agrees of-expense not I-can
 me dicere nihil perdere, sed quid perdam et quare et
myself to-say nothing to-lose but what I-lose and why and
 quemadmodum, dicam; causas paupertatis meae reddam. sed
how I-will-say the-causes of-poverty my I-will-render but

evenit mihi, quod plerisque non suo vitio ad inopiam

happens to-me what to-most not by-their-own fault to want

redactis: omnes ignoscunt, nemo succurrit.

reduced all forgive no-one helps

Quid ergo est? non puto pauperem, cui quantulumcumque 5

what then is-(it) not I-think poor to-whom however-little

superest, sat est: tu tamen malo serves tua, et

remains enough is you yet I-prefer (that)-you-keep your-own and

bono tempore incipies. nam ut visum est maioribus nostris,

in-good time you-will-begin for as seemed has to-ancestors our

sera parsimonia in fundo est. non enim tantum minimum

late thrift at the-bottom is not for only the-least

in imo, sed pessimum remanet. Vale.

at the-bottom but the-worst remains farewell

II • EVERYWHERE IS NOWHERE

Lucilius stays in one place, the sign of a settled mind, and Seneca warns him that reading many authors can carry the same restlessness. Whoever is everywhere is nowhere: a traveler has many hosts and no friends, and a plant often moved never takes root. So read a few approved authors and take one thought a day to digest. His own today comes from Epicurus, in whose camp he walks as a scout: cheerful poverty is honorable. Seneca answers that cheerful poverty is not poverty, since the poor man is the one who craves more.

Ex iis quae mihi scribis, et ex iis quae audio, bonam 1

from those-things which to-me you-write and from those-things which I-hear good

spem de te concipio: non discurre nec locorum mutationibus

hope of you I-conceive not you-run-about nor of-places by-changes

inquietaris. aegri animi ista iactatio est. primum argumentum
are-you-disquieted of-a-sick mind that tossing is the-first proof

compositae mentis existimo posse consistere et secum morari.
of-a-settled mind I-judge to-be-able to-stand-still and with-itself to-linger

- 2 Illud autem vide, ne ista lectio auctorum multorum et omnis
that moreover see lest that reading of-authors many and of-every
 generis voluminum habeat aliquid vagum et instabile: certis
kind of-volumes may-have something wandering and unstable on-certain
 ingeniis inmorari et innutrirī oportet, si velis aliquid
talents to-dwell and to-be-nourished it-is-neededful if you-wish something
 trahere, quod in animo fideliter sedeat. nusquam est, qui
to-draw which in the-mind faithfully may-settle nowhere is-(he) who
 ubique est. vitam in peregrinatione exigentibus hoc evenit,
everywhere is life in travel for-those-spending this happens
 ut multa hospitia habeant, nullas amicitias. idem accidat
that many guest-ties they-have no friendships the-same should-befall
 necesse est iis, qui nullius se ingenio familiariter
necessary it-is to-those who no-one's themselves to-the-talent intimately
 applicant, sed omnia cursim et properantes transmittunt.

attach but all-things hastily and hurrying pass-over

- 3 Non prodest cibus nec corpori accedit, qui statim sumptus
not does-good food nor to-the-body is-added which at-once taken
 emittitur; nihil aequae sanitatem impedit quam remediorum
is-sent-out nothing equally health binders as of-remedies
 crebra mutatio; non venit vulnus ad cicatricem, in quo
frequent change not comes a-wound to a-scar in which
 medicamenta temptantur; non convalescit planta, quae saepe
medicines are-tried not grows-strong a-plant which often
 transfertur: nihil tam utile est, ut in transitu prosit.
is-transplanted nothing so useful is that in passing it-may-help

distringit librorum multitudo. itaque cum legere non possis,

distracts of-books a-multitude and-so since to-read not you-can

quantum habueris, satis est habere, quantum legas.

as-much-as you-may-have enough it-is to-have as-much-as you-may-read

‘Sed modo’ inquis ‘hunc librum evolvere volo, modo illum’. 4

but now you-say this book to-unroll I-wish now that

fastidientis stomachi est multa degustare; quae ubi varia sunt

of-a-squeamish stomach it-is many-things to-taste which when varied are

et diversa, inquinant, non alunt. probatos itaque semper lege,

and diverse defile not nourish the-approved and-so always read

et si quando ad alios deverti libuerit, ad priores redi. aliquid

and if ever to others to-turn-aside it-pleases to the-former return something

cotidie adversus paupertatem, aliquid adversus mortem auxilii

daily against poverty something against death of-help

conpara, nec minus adversus ceteras pestes; et cum multa

acquire nor less against the-other plagues and when many-things

percurreris, unum excerpe, quod illo die concoquas.

you-have-run-through one pick-out which on-that day you-may-digest

Hoc ipse quoque facio; ex pluribus, quae legi, aliquid 5

this myself also I-do from the-many-things which I-have-read something

adprehendo. hodiernum hoc est, quod apud Epicurum

I-seize today's this is which in Epicurus

nactus sum, soleo enim et in aliena castra transire,

found I-have I-am-wont for even into another's camp to-cross

non tamquam transfuga, sed tamquam explorator:

not as a-deserter but as a-scout

‘Honestā’ inquit ‘res est laeta paupertas.’ illa vero non est 6

an-honorable he-says thing is cheerful poverty that indeed not is

paupertas, si laeta est. non qui parum habet, sed qui plus

poverty if cheerful it-is not who too-little has but who more

cupit, pauper est. quid enim refert, quantum illi in

desires poor is what for does-it-matter how-much for-him in

arca, quantum in horreis iaceat, quantum pascat
the-strongbox how-much in the-granaries may-lie how-much he-may-pasture
 aut feneret, si alieno inminet, si non adquisita sed
or may-lend-at-interest if on-another's he-hangs-over if not the-acquired but
 adquirenda computat? quis sit divitiarum modus, quaeris.
the-to-be-acquired he-counts what may-be of-riches the-measure you-ask
 primus habere quod necesse est, proximus quod sat est. Vale.
the-first to-have what necessary is the-next what enough is farewell

III • JUDGE BEFORE YOU BEFRIEND

Lucilius called a man his friend and in the same letter told Seneca not to confide in him, using the word as we call every candidate a good man. Judge a man before friendship and trust him wholly after it, as Theophrastus taught; those who love first and judge later confuse the duties. Some pour secrets into any ear and some trust no one, and both are faults, one more honorable and the other safer. Restless bustle is not industry, nor is idleness rest: nature made both day and night.

- 1 Epistulas ad me perferendas tradidisti, ut scribis, amico tuo;
letters to me to-be-carried you-banded as you-write to-a-friend your
 deinde admones me, ne omnia cum eo ad te pertinentia
then you-warn me lest all-things with him to you pertaining
 communicem, quia non soleas ne ipse quidem id facere:
I-share because not you-are-wont not yourself even it to-do
 ita in eadem epistula illum et dixisti amicum et negasti.
so in the-same letter him both you-called a-friend and denied-(it)
 itaque si proprio illo verbo quasi publico usus es et
and-so if special that word as-if common used you-have and
 sic illum amicum vocasti, quomodo omnes candidatos bonos
thus him friend you-called as all candidates good

viros dicimus, quomodo obvios, si nomen non succurrit,
men we-call as those-we-meet if the-name not comes-to-mind
 dominos salutamus, hac abierit.

sirs we-greet this-way let-it-have-passed

Sed si aliquem amicum existimas, cui non tantundem 2

but if anyone a-friend you-consider to-whom not just-as-much

credis quantum tibi, vehementer erras et non satis nosti

you-trust as-much-as yourself greatly you-err and not enough you-know

vim verae amicitiae. tu vero omnia cum amico delibera, sed

the-force of-true friendship you indeed all-things with a-friend deliberate but

de ipso prius. post amicitiam credendum est, ante amicitiam

about him first after friendship to-be-trusted it-is before friendship

iudicandum. isti vero praepostero officia permiscunt, qui contra

to-be-judged those indeed backward duties confound who against

praecepta Theophrasti, cum amaverunt, iudicant, et non

the-precepts of-Theophrastus when they-have-loved judge and not

amant, cum iudicaverunt. diu cogita, an tibi in amicitiam

love when they-have-judged long consider whether by-you into friendship

aliquis recipiendus sit. cum placuerit fieri, toto illum

someone to-be-received may-be when it-has-pleased to-be-done with-whole him

pectore admitte: tam audaciter cum illo loquere quam tecum.

heart admit as boldly with him speak as with-yourself

Tu quidem ita vive, ut nihil tibi committas, nisi quod 3

you indeed so live that nothing to-yourself you-entrust except what

committere etiam inimico tuo possis. sed quia interveniunt

to-entrust even to-enemy your you-could but because come-up

quaedam, quae consuetudo fecit arcana, cum amico omnes

certain-things which custom has-made secret with a-friend all

curas, omnes cogitationes tuas misce. fidelem si putaveris,

cares all thoughts your share faithful if you-think-(him)

facies. nam quidam fallere docuerunt, dum timent

you-will-make-(him) for some to-deceive have-taught while they-fear

falli, et illi ius peccandi suspicando fecerunt. quid
to-be-deceived and to-him the-right of-wrongdoing by-suspecting have-made what
 est, quare ego ulla verba coram amico meo retraham?
is-(there) why I any words before a-friend my should-hold-back
 quid est, quare me coram illo non putem solum?
what is-(there) why myself before him not I-should-think alone

- 4 Quidam quae tantum amicis committenda sunt, obviis
some what only to-friends to-be-entrusted are to-chance-comers
 narrant et in quaslibet aures, quicquid illos urserit,
tell and into any ears whatever them has-pressed
 exonerant. quidam rursus etiam carissimorum conscientiam
unload some again even of-the-dearest the-knowledge
 reformidant, et si possent, ne sibi quidem credituri
dread and if they-could not to-themselves even about-to-trust
 interius premunt omne secretum. neutrum faciendum est.
inwardly press-down every secret neither to-be-done is
 utrumque enim vitium est, et omnibus credere et nulli.
both for a-fault is both all to-trust and none
 sed alterum honestius dixerim vitium, alterum tutius.
but the-one more-honorable I-would-call fault the-other safer

- 5 Sic utrosque reprehendas, et eos qui semper inquieti sunt,
so both you-should-blame both those who always restless are
 et eos qui semper quiescunt. nam illa tumultu gaudens
and those who always rest for that in-bustle rejoicing
 non est industria, sed exagitatae mentis concursatio. et
not is industry but of-a-barried mind running-about and
 haec non est quies, quae motum omnem molestiam iudicat,
this not is rest which motion all annoyance judges
 sed dissolutio et languor.
but slackness and languor

Itaque hoc, quod apud Pomponium legi, animo mandabitur: 6
and-so this which in Pomponius I-read to-the-mind will-be-committed
 ‘quidam adeo in latebras refugerunt, ut putent in turbido
some so-far into hiding-places have-fled that they-think in turmoil
 esse, quicquid in luce est.’ inter se ista miscenda
to-be whatever in the-light is among themselves these-things to-be-mixed
 sunt: et quiescenti agendum et agenti quiescendum
are both by-one-resting to-be-acted and by-one-acting to-be-rested
 est. cum rerum natura delibera: illa dicet tibi et diem
it-is with of-things nature deliberate she will-say to-you both the-day
 fecisse se et noctem. Vale.
to-have-made herself and the-night farewell

IV • NO EVIL IS GREAT THAT IS THE LAST

Seneca urges Lucilius on, since philosophy has yet to make him a man, as the manly toga once did; we keep the fears of children. No evil is great that is the last. Men despise life for trivial causes, so virtue can do what excessive dread does, and the man who counts consuls and clings to living is never at ease. Fortune has raised no one without threatening as much as she gave, and every slave holds his master's life. Today's saying, taken from another's garden: poverty ordered by nature's law is great wealth; Seneca adds that what nature wants is at hand.

Persevera ut coepisti et quantum potes propera, quo diutius 1
persevere as you-began and as-much-as you-can hurry so-that longer
 frui emendato animo et composito possis. frueris
to-enjoy an-amended mind and settled you-may-be-able you-will-enjoy
 quidem etiam dum emendas, etiam dum conponis. alia
indeed even while you-amend even while you-settle-(it) another

tamen illa voluptas est, quae percipitur ex contemplatione
yet that pleasure is which is-felt from the-contemplation
 mentis ab omni labe purae et splendidae.

of-a-mind from every stain pure and shining

- 2 Tenes utique memoria, quantum senseris gaudium, cum
you-bold assuredly in-memory how-much you-felt joy when
 praetexta posita sumpsisti virilem togam et in forum
the-bordered-toga laid-aside you-took-up the-manly toga and into the-forum
 deductus es: maius expecta, cum puerilem animum
escorted you-were a-greater-(joy) expect when the-boyish mind
 deposueris, et te in viros philosophia transscripserit.
you-have-laid-aside and you into men philosophy has-enrolled
 adhuc enim non pueritia sed, quod est gravius, puerilitas
still for not boyhood but what is graver boyishness
 remanet. et hoc quidem peior res est, quod auctoritatem
remains and this indeed a-worse thing is that the-authority
 habemus senum, vitia puerorum, nec puerorum tantum sed
we-have of-old-men the-faults of-boys nor of-boys only but
 infantum: illi levia, hi falsa formidant, nos utraque.
of-infants those light-things these false-things dread we both

- 3 Proficere modo: intelleges quaedam ideo minus timenda,
progress only you-will-understand certain-things for-this-reason less to-be-feared
 quia multum metus adferunt. nullum malum est magnum, quod
because much of-fear they-bring no evil is great which
 extremum est. mors ad te venit: timenda erat, si tecum
last is death to you comes to-be-feared it-would-be if with-you
 esse posset; set necesse est aut non perveniat aut transeat.
to-be it-could but necessary it-is either not it-arrives or it-passes-on

- 4 'Difficile est' inquis 'animum perducere ad contemtionem
difficult it-is you-say the-mind to-bring to contempt
 animae.' non vides, quam ex frivolis causis contemnatur? alius
of-life not you-see how from trivial causes it-is-despised one

ante amicae fores laqueo pendit, alius se praecipitavit
before of-a-mistress the-doors by-a-noose banged another himself threw-headlong
 e tecto, ne dominum stomachantem diutius audiret, alius
from the-roof lest the-master scolding longer he-should-bear another
 ne reduceretur e fuga, ferrum adegit in viscera: non putas
lest he-be-brought-back from flight steel drove into (his)-vitals not you-think
 virtutem hoc effecturam, quod efficit nimia formido?

virtue this about-to-accomplish what accomplishes excessive dread
 nulli potest secura vita contingere, qui de producenda
to-no-one can a-carefree life fall who about to-be-prolonged-(it)
 nimis cogitat, qui inter magna bona multos consules numerat.
too-much thinks who among great goods many consuls counts

Hoc cotidie meditare, ut possis aequo animo vitam 5
this daily practice that you-may-be-able with-even mind life
 relinquere, quam multi sic conplectuntur et tenent, quomodo
to-leave which many so embrace and bold as
 qui aqua torrente rapiuntur, spinas et aspera. plerique
those-who by-water rushing are-swept-away thorns and rough-things most
 inter mortis metum et vitae tormenta miseri fluctuantur
between of-death fear and of-life the-torments wretched waver
 et vivere nolunt, mori nesciunt.

and to-live they-are-unwilling to-die they-know-not
 Fac itaque tibi iucundam vitam omnem pro illa 6
make and-so for-yourself pleasant life all for it
 sollicitudinem deponendo. nullum bonum adiuvat habentem,
anxiety by-laying-aside no good helps the-one-having-(it)
 nisi ad cuius amissionem praeparatus est animus; nullius
unless for whose loss prepared is the-mind of-no
 autem rei facilius amissio est, quam quae desiderari
moreover thing easier the-loss is than-(of-that) which to-be-missed

amissa non potest. ergo adversus haec, quae incidere

lost not can therefore against these-things which to-befall

possunt etiam potentissimis, adhortare te et indura.

can even the-most-powerful exhort yourself and harden

7 De Pompei capite pupillus et spado tulere sententiam,

about of-Pompey the-head a-ward and a-eunuch passed judgment

de Crasso crudelis et insolens Parthus; Gaius Caesar

about Crassus a-cruel and insolent Parthian Gaius Caesar

iussit Lepidum Dextro tribuno praebere cervicem, ipse

ordered Lepidus to-Dexter the-tribune to-offer (bis)-neck himself

Chaerae praestitit: neminem eo fortuna provexit, ut

to-Chaerea offered no-one to-that-point fortune has-advanced that

non tantum illi minaretur, quantum permiserat. noli huic

not as-much to-him she-threatened as she-had-allowed do-not this

tranquillitati confidere: momento mare evertitur. eodem die

calm to-trust in-a-moment the-sea is-overtaken on-the-same day

ubi luserunt navigia, sorbentur.

where have-played ships are-swallowed

8 Cogita posse et latronem et hostem admovere iugulo tuo

consider to-be-able both a-robber and an-enemy to-bring-to throat your

gladium. ut potestas maior absit, nemo non servus habet

a-sword though power greater be-absent no-one not a-slave has

in te vitae necisque arbitrium. ita dico: quisquis vitam suam

over you of-life and-of-death the-judgment so I-say whoever life his-own

contempsit, tuae dominus est. recognosce exempla eorum,

has-despised of-yours master is review the-examples of-those

qui domesticis insidiis perierunt, aut aperta vi aut dolo:

who by-household plots perished or by-open force or by-guile

intelleges non pauciores servorum ira cecidisce

you-will-understand not fewer of-slaves by-the-anger to-have-fallen

quam regum. quid ad te itaque, quam potens sit quem
than of-kings what to you therefore how powerful may-be (be)-whom
 times, cum id, propter quod times, nemo non possit?

you-fear when that because-of which you-fear no-one not can

At si forte in manus hostium incideris, victor te duci 9

but if by-chance into the-hands of-enemies you-fall the-victor you to-be-led

iubebit: eo nempe, quo duceris. quid te ipse

will-order thither surely whither you-are-being-led why yourself you-yourself

decipis et hoc nunc primum, quod olim patiebaris,

you-deceive and this now first which long-ago you-were-undergoing

intellegis? ita dico: ex quo natus es, duceris. haec et

you-understand so I-say from which born you-were you-are-being-led these-things and

eiusmodi versanda in animo sunt, si volumus ultimam illam

of-that-kind to-be-turned-over in the-mind are if we-wish last that

horam placidi expectare, cuius metus omnes alias inquietas facit.

hour calm to-await whose fear all others restless makes

Sed ut finem epistulae inponam, accipe, quod mihi hodierno 10

but that an-end on-the-letter I-may-put receive what to-me on-today's

die placuit. et hoc quoque ex alienis hortulis sumptum est.

day has-pleased and this also from another's gardens taken has-been

‘magnae divitiae sunt lege naturae composita paupertas.’

great riches are by-the-law of-nature ordered poverty

lex autem illa naturae scis quos nobis terminos statuatur?

the-law moreover that of-nature you-know what for-us limits it-sets

non esurire, non sitire, non algere. ut famem sitimque

not to-hunger not to-thirst not to-be-cold that hunger and-thirst

depellas, non est necesse superbis adsidere liminibus

you-may-drive-off not it-is necessary at-proud to-sit-by thresholds

nec supercilium grave et contumeliosam etiam humanitatem

nor the-brow heavy and insulting even kindness

pati, non est necesse maria temptare nec sequi castra:

to-endure not it-is necessary the-seas to-try nor to-follow camps

parabile est, quod natura desiderat, et adpositum.

obtainable is what nature desires and at-hand

11 Ad supervacua sudatur. illa sunt, quae togam conerunt,

for superfluous-things one-sweats those are which the-toga wear-out

quae nos senescere sub tentorio cogunt, quae in aliena

which us to-grow-old under a-tent force which onto foreign

litora inpingunt: ad manum est, quod sat est. cui cum

shores drive at hand is what enough is to-whom with

paupertate bene convenit, dives est. Vale.

poverty well agrees rich is farewell

V · NO SHOW OF PHILOSOPHY

Seneca praises Lucilius for improving daily, but warns him not to copy those who want to be noticed, with rough dress, unshorn hair, and a bed on the ground. Philosophy promises fellow-feeling, sets life according to nature as our aim, and demands frugality, not penance; the crowd should admire our life and still recognize it. Great is the man who uses earthenware as silver. Hecaton: cease to hope and you cease to fear; the two, Seneca explains, are chained together like prisoner and guard, and foresight has become an evil.

1 Quod pertinaciter studes et omnibus omissis hoc unum

that persistently you-study and all-things set-aside this one-thing

agis, ut te meliorem cotidie facias, et probō

you-pursue that yourself better daily you-may-make both I-approve

et gaudeo, nec tantum hortor, ut perseveres, sed etiam

and I-rejoice nor only I-urge that you-persevere but also

rogo. illud autem te admoneo, ne eorum more, qui

I-beg that moreover you I-warn lest of-those in-the-manner who

non proficere sed conspici cupiunt, facias aliqua, quae in
not to-progress but to-be-noticed desire you-do some-things which in
 habitu tuo aut genere vitae notabilia sint.

dress your or manner of-life conspicuous may-be

Asperum cultum et intonsum caput et neglegentiorum 2

rough attire and unborn head and too-careless

barbam et indictum argento odium et cubile humi

beard and declared against-silver hatred and a-bed on-the-ground

positum, et quicquid aliud ambitio nempe perversa via

placed and whatever else ambition surely by-a-perverse way

sequitur, evita. satis ipsum nomen philosophiae, etiam si

pursues avoid enough the-very name of-philosophy even if

modeste tractetur, invidiosum est: quid si nos hominum

modestly it-be-handled odious is what if we of-men

consuetudini coeperimus excerpere? intus omnia dissimilia

from-the-custom shall-have-begun to-withdraw within all-things unlike

sint, frons populo nostra conveniat.

let-be the-front with-the-people our let-agree

Non splendeat toga, ne sordeat quidem; non habeamus 3

not let-shine the-toga not let-it-be-dirty even not let-us-have

argentum, in quod solidi auri caelatura descenderit, sed non

silver into which of-solid gold engraving has-descended but not

putemus frugalitatis indicium auro argentoque caruisse: id

let-us-think of-frugality a-sign gold and-silver to-have-lacked it

agamus, ut meliorem vitam sequamur quam vulgus, non ut

let-us-strive that a-better life we-may-follow than the-crowd not that

contrariam: alioquin quos emendari volumus, fugamus a

a-contrary-(one) otherwise whom to-be-amended we-wish we-drive-away from

nobis et avertimus. illud quoque effcimus, ut nihil imitari

us and turn-away that also we-bring-about that nothing to-imitate

velint nostri, dum timent, ne imitanda sint omnia.

they-may-wish of-ours while they-fear lest to-be-imitated be all-things

4 Hoc primum philosophia promittit, sensum communem,
this first philosophy promises feeling common
 humanitatem et congregationem. a qua professione
humaneness and fellowship from which profession
 dissimilitudo nos separabit. videamus, ne ista, per
unlikeness us will-separate let-us-see lest those-things through
 quae admirationem parare volumus, ridicula et odiosa sint.
which admiration to-win we-wish ridiculous and odious may-be
 nempe propositum nostrum est secundum naturam vivere:
surely the-aim our is according-to nature to-live
 hoc contra naturam est, torquere corpus suum et faciles
this against nature is to-torment the-body one's-own and easy
 odisse munditias et squalorem adpetere et cibus non tantum
to-hate neatness and squalor to-seek and foods not only
 vilibus uti sed taetris et horridis.

cheap to-use but foul and rough

5 Quemadmodum desiderare delicatas res luxuriae est, ita
just-as to-desire dainty things of-luxury is so
 usitatas et non magno parabiles fugere dementiae.
ordinary-(ones) and not at-a-great-(price) obtainable to-shun of-madness
 frugalitatem exigit philosophia, non poenam, potest autem
frugality demands philosophy not penance can moreover
 esse non incompta frugalitas. hic mihi modus placet:
be not unkempt frugality this to-me measure pleases
 temperetur vita inter bonos mores et publicos; suspiciant
let-be-tempered life between good morals and public let-admire
 omnes vitam nostram, sed agnoscant.

all life our but let-recognize

6 'Quid ergo? eadem faciemus, quae ceteri? nihil inter nos
what then the-same-things shall-we-do which the-others nothing between us
 et illos intererit?' plurimum. dissimiles esse nos vulgo
and them will-differ very-much unlike to-be us to-the-crowd

sciat, qui inspexerit propius. qui domum intraverit, nos
let-know who has-looked-in more-closely who the-house has-entered us
 potius miretur quam suppellectilem nostram. magnus ille
rather let-admire than furniture our great he
 est, qui fictilibus sic utitur quemadmodum argento. nec ille
is who earthenware so uses as silver nor he
 minor est, qui sic argento utitur quemadmodum fictilibus.
less is who so silver uses as earthenware
 infirmi animi est pati non posse divitias.

of-a-weak mind it-is to-bear not to-be-able riches

Sed ut huius quoque diei lucellum tecum communicem, 7
but that of-this also day the-little-profit with-you I-may-share
 apud Hecatonem nostrum inveni cupiditatum finem etiam
in Hecaton our I-found of-desires an-end also
 ad timoris remedia proficere. ‘desines’ inquit ‘timere, si
to of-fear the-remedies to-avail you-will- cease he-says to-fear if
 sperare desieris.’ dices: ‘quomodo ista tam diversa
to-hope you-shall-have-ceased you-will-say how these-things so different
 pariter eunt?’ ita est, mi Lucili: cum videantur dissidere,
equally go so it-is my Lucilius though they-seem to-disagree
 coniuncta sunt. quemadmodum eadem catena et custodiam
joined they-are just-as the-same chain both the-prisoner
 et militem copulat, sic ista, quae tam dissimilia sunt,
and the-soldier couples so these-things which so unlike are
 pariter incedunt: spem metus sequitur.

equally march hope fear follows

Nec miror ista sic ire: utrumque pendentis animi est, 8
nor I-wonder these-things so to-go both of-a-suspended mind is
 utrumque futuri exspectatione solliciti. maxima autem
both of-the-future by-expectation anxious the-greatest moreover
 utriusque causa est, quod non ad praesentia aptamur, sed
of-both cause is that not to present-things we-are-fitted but

cogitationes in longinqua praemittimus. itaque providentia,
 thoughts into far-off-things we-send-ahead and-so foresight

maximum bonum condicionis humanae, in malum versa est.
 the-greatest good of-condition human into an-evil turned is

- 9 Ferae pericula, quae vident, fugiunt; cum effugere, securae
 beasts the-dangers which they-see flee when they-have-escaped carefree
 sunt: nos et venturo torquemur et praeterito. multa bona
 they-are we both by-what-is-coming are-tormented and by-what-is-past many goods
 nostra nobis nocent, timoris enim tormentum memoria reducit,
 our to-us do-harm of-fear for the-torment memory brings-back
 providentia anticipat. nemo tantum praesentibus miser est. Vale.
 foresight anticipates no-one only from-present-things wretched is farewell

VI • A MIND TRANSFORMED

Seneca feels himself not only amended but transformed, since he now sees faults he did not know. He longs to share the change with Lucilius, for true friendship binds minds that desire the same honorable things. He learns only to teach, and would refuse wisdom offered on condition that he keep it to himself. He will send his books marked, but living together teaches more than precepts: Cleanthes learned from Zeno's life. Hecaton has begun to be a friend to himself, and such a man, Seneca adds, is never alone.

- 1 Intellego, Lucili, non emendari me tantum sed transfigurari.
 I-perceive Lucilius not to-be-amended me only but to-be-transformed
 nec hoc promitto iam aut spero, nihil in me superesse,
 nor this I-promise already or hope nothing in me to-remain
 quod mutandum sit. quidni multa habeam, quae debeant
 which to-be-changed may-be why-not many-things may-I-have which ought
 colligi, quae extenuari, quae attolli? et hoc ipsum
 to-be-gathered which to-be-thinned which to-be-raised and this itself

argumentum est in melius translati animi, quod vitia sua,
proof is into the-better transferred of-a-mind that vices its-own
 quae adhuc ignorabat, videt. quibusdam aegris gratulatio
which till-now it-did-not-know it-sees to-certain sick congratulation
 fit, cum ipsi aegros se esse senserunt.
is-made when themselves sick themselves to-be they-have-perceived

Cuperem itaque tecum communicare tam subitam mutationem 2
I-would-wish and-so with-you to-share so sudden a-change
 mei: tunc amicitiae nostrae certiore fiduciam habere
of-me then in-friendship our a-surer confidence to-have
 coepissem, illius verae, quam non spes, non timor,
I-would-have-begun of-that true which not hope not fear
 non utilitatis suae cura divellit, illius, cum qua homines
not of-advantage its-own care tears-apart of-that with which men
 moriuntur, pro qua moriuntur.
die for which they-die

Multos tibi dabo, qui non amico, sed amicitia caruerunt. 3
many to-you I-will-give who not a-friend but friendship have-lacked
 hoc non potest accidere, cum animos in societatem honesta
this not can happen when minds into partnership the-honorable
 cupiendi par voluntas trahit. quidni non possit? sciunt
of-desiring an-equal will draws why-not not it-could they-know
 enim ipsos omnia habere communia, et quidem magis
for themselves all-things to-have common and indeed rather
 adversa. concipere animo non potes, quantum momenti
adverse-things to-conceive in-mind not you-can how-much of-moment
 adferre mihi singulos dies videam.
to-bring to-me single days I-see

‘Mitte’ inquis ‘et nobis ista, quae tam efficacia expertus 4
send you-say also to-us those-things which so effective found
 es.’ ego vero omnia in te cupio transfundere, et in
you-have I indeed all-things into you I-desire to-pour-over and in

hoc aliquid gaudeo discere, ut doceam. nec me ulla res
this something I-rejoice to-learn that I-may-teach nor me any thing
 delectabit, licet sit eximia et salutaris, quam mihi uni
will-delight though it-be exceptional and wholesome which for-me alone
 sciturus sum. si cum hac exceptione detur sapientia, ut
about-to-know I-am if with this exception be-given wisdom that
 illam inclusam teneam nec enuntiem, reiciam. nullius boni
it shut-in I-keep nor declare I-shall-reject of-no good
 sine socio iucunda possessio est.
without a-partner pleasant the-possession is

- 5 Mittam itaque ipsos tibi libros et ne multum operae impendas,
I-will-send and-so the-very to-you books and lest much of-labor you-spend
 dum passim profutura sectaris, inponam notas, ut ad
while here-and-there things-that-will-profit you-chase I-will-put marks that to
 ipsa protinus, quae probo et miror, accedas. plus tamen
the-very-things straight which I-approve and admire you-may-go more yet
 tibi et viva vox et convictus quam oratio proderit. in
to-you both the-living voice and shared-life than discourse will-profit into
 rem praesentem venias oportet, primum, quia homines
the-thing present you-should-come it-is-needful first because men
 amplius oculis quam auribus credunt; deinde, quia longum
more to-eyes than to-ears trust then because long
 iter est per praecepta, breve et efficax per exempla.
the-road is through precepts short and effective through examples

- 6 Zenonem Cleanthes non expressisset, si tantummodo audisset:
Zeno Cleanthes not would-have-copied if merely he-had-heard
 vitae eius interfuit, secreta perspexit, observavit illum, an
in-the-life his he-took-part the-secrets he-saw-through he-watched him whether
 ex formula sua viveret; Platon et Aristoteles et omnis in
by rule his-own he-lived Plato and Aristotle and all into
 diversum itura sapientium turba plus ex moribus quam
different-ways about-to-go of-the-wise the-crowd more from the-character than

ex verbis Socratis traxit; Metrodorum et Hermarchum et
from the-words of-Socrates drew Metrodorus and Hermarchus and
 Polyaenum magnos viros non schola Epicuri sed contubernium
Polyaenus great men not the-school of-Epicurus but living-together
 fecit. nec in hoc te accerso tantum, ut proficias, sed
made nor for this you I-summon only that you-may-progress but
 ut prosis: plurimum enim alter alteri conferemus.
that you-may-help very-much for the-one to-the-other we-shall-contribute
 Interim quoniam diurnam tibi mercedulam debeo, quid me 7
meanwhile since the-daily to-you little-wage I-owe what me
 hodie apud Hecatonem delectaverit dicam. 'quaeris' inquit 'quid
today in Hecaton has-delighted I-will-say you-ask he-says what
 profecerim? amicus esse mihi coepi.' multum profecit:
I-have-progressed a-friend to-be to-myself I-have-begun much he-has-progressed
 numquam erit solus. scito hunc amicum omnibus esse. Vale.
never he-will-be alone know this-man a-friend to-all to-be farewell

VII • THE CROWD AND THE ARENA

The crowd is the thing to avoid: Seneca never comes home from it with the character he took out. By chance he went to the midday games expecting relief and found plain murder, unarmed men thrown to their killers and each victor kept for the next. Vice creeps in through pleasure, and among the many a tender mind must imitate them or hate them, both to be avoided. Withdraw, and keep company with those who will improve you. Democritus and Epicurus agree: one reader is enough, and each of us is the other's theater.

Quid tibi vitandum praecipue existimes, quaeris? 1
what by-you to-be-avoided especially you-should-think you-ask
 turbam. nondum illi tuto committeris. ego certe confitebor
the-crowd not-yet to-it safely you-are-entrusted I certainly will-confess

inbecillitatem meam: numquam mores, quos extuli, refero.

weakness my never the-character which I-carried-out I-bring-back

aliquid ex eo, quod composui, turbatur; aliquid ex iis,

something of that which I-settled is-disturbed something of those-things

quae fugavi, redit. quod aegris evenit, quos longa inbecillitas

which I-routed returns what to-the-sick happens whom long weakness

usque eo adfecit, ut nusquam sine offensa proferantur,

to that-point has-affected that nowhere without harm they-are-brought-out

hoc accidit nobis, quorum animi ex longo morbo reficiuntur.

this happens to-us whose minds from long illness are-recovering

2 Inimica est multorum conversatio: nemo non aliquid nobis

hostile is of-many the-company no-one not some to-us

vitium aut commendat aut imprimit aut nescientibus adlinit.

vice either commends or stamps or on-the-unknowing smears

utique quo maior est populus, cui miscemur,

assuredly by-how-much greater is the-people with-which we-mingle

hoc periculi plus est. nihil vero tam damnosum bonis

by-so-much of-danger more is nothing indeed so harmful to-good

moribus quam in aliquo spectaculo desiderare. tunc enim

morals as in some show to-sit-idle then for

per voluptatem facilius vitia subrepunt.

through pleasure more-easily vices creep-in

3 Quid me existimas dicere? avarior redeo, ambitiosior,

what me you-think to-say more-greedy I-return more-ambitious

luxoriosior, immo vero crudelior et inhumanior, quia inter

more-luxurious nay indeed more-cruel and more-inhuman because among

homines fui. casu in meridianum spectaculum incidi lusus

men I-was by-chance into the-midday show I-fell sport

expectans et sales et aliquid laxamenti, quo hominum oculi

expecting and wit and some relaxation by-which of-men the-eyes

ab humano cruore adquiescant: contra est. quicquid ante

from human gore may-rest the-contrary it-is whatever before

pugnatum est, misericordia fuit. nunc omissis nugis mera
fought was mercy was now dropped the-trifles pure
 homicidia sunt. nihil habent quo tegantur, ad ictum
murders they-are nothing they-have by-which they-may-be-covered to the-stroke
 totis corporibus expositi numquam frustra manum mittunt.
with-whole bodies exposed never in-vain the-hand they-send
 Hoc plerique ordinariis paribus et postulaticis praeferunt. 4
this most to-the-regular pairs and to-the-requested prefer
 quidni praeferant? non galea, non scuto repellitur ferrum.
why-not they-should-prefer not by-helmet not by-shield is-repelled the-steel
 quo munimenta? quo artes? omnia ista mortis morae sunt.
for-what defenses for-what skills all these of-death delays are
 mane leonibus et ursis homines, meridie spectatoribus
in-the-morning to-lions and to-bears men at-noon to-spectators
 suis obiciuntur. interfectores interfecturis iubent obici et
their are-thrown the-killers to-those-who-will-kill they-order to-be-thrown and
 victorem in aliam detinent caedem: exitus pugnantium mors est.
the-victor for another they-keep slaughter the-end of-the-fighters death is
 ferro et igne res geritur. haec fiunt, dum vacat harena.
by-steel and fire the-business is-done these-things happen while is-empty the-arena
 ‘Sed latrocinium fecit aliquis, occidit hominem.’ quid ergo? 5
but robbery committed someone he-killed a-man what then
 quia occidit ille, meruit ut hoc pateretur: tu quid meruisti
because he-killed he deserved that this he-should-suffer you what have-you-deserved
 miser, ut hoc spectes? ‘occide, verbera, ure! quare tam timide
wretch that this you-watch kill flog burn why so timidly
 incurrit in ferrum? quare parum audacter occidit? quare
does-he-run on the-steel why too-little boldly does-he-kill why
 parum libenter moritur? plagis agatur in vulnera, mutuos
too-little willingly does-he-die by-lashes let-him-be-driven into wounds mutual
 ictus nudis et obviis pectoribus excipiant.’ intermissum est
blows with-bare and facing breasts let-them-receive interrupted is

spectaculum: 'interim iugulentur homines, ne nihil agatur.'

the-show meanwhile let-be-butchered men lest nothing be-done

age, ne hoc quidem intellegitis, mala exempla in eos

come not this even do-you-understand bad examples onto those

redundare, qui faciunt? agite dis immortalibus gratias,

to-be-overflow who make-(them) give to-the-gods immortal thanks

quod eum docetis esse crudelem, qui non potest discere.

that him you-teach to-be cruel who not can learn

6 Subducendus populo est tener animus et parum tenax

to-be-withdrawn from-the-people is a-tender mind and too-little tenacious

recti: facile transitur ad plures. Socrati et Catoni et Laelio

of-the-right easily one-goes-over to the-many from-Socrates and Cato and Laelius

excutere morem suum dissimilis multitudo potuisset: adeo

to-shake-out character their-own an-unlike multitude could-have so-far

nemo nostrum, qui cum maxime concinnamus ingenium, ferre

no-one of-us who just now are-ordering (our)-nature to-bear

impetum vitiorum tam magno comitatu venientium potest.

the-onslaught of-vices so with-great a-retinue coming can

7 Unum exemplum luxuriae aut avaritiae multum mali facit:

one example of-luxury or of-avarice much of-evil does

convictor delicatus paulatim enervat et emollit, vicinus dives

a-companion dainty little-by-little unnerves and softens a-neighbor rich

cupiditatem inritat, malignus comes quamvis candido et

desire provokes a-malicious companion however on-a-bright and

simplici rubiginem suam adfricuit: quid tu accidere his

simple-(man) rust his-own has-rubbed-off what you to-happen to-these

moribus credis, in quos publice factus est impetus?

characters do-you-believe against which publicly made has-been an-assault

necesse est aut imiteris aut oderis.

necessary it-is either you-imitate or you-bate

Utrumque autem devitandum est: neve similis malis 8

both moreover to-be-avoided is lest-either like to-the-bad
 fias, quia multi sunt, neve inimicus multis, quia
you-become because many they-are nor hostile to-the-many because
 dissimiles sunt. recede in te ipsum, quantum potes. cum
unlike they-are withdraw into you yourself as-much-as you-can with
 his versare, qui te meliorem facturi sunt. illos admitte,
those associate who you better about-to-make are those admit
 quos tu potes facere meliores. mutuo ista fiunt, et
whom you can make better mutually these-things happen and
 homines, dum docent, discunt.
men while they-teach learn

Non est quod te gloria publicandi ingenii producat 9

not there-is-(reason) that you the-glory of-publishing (your)-talent should-lead-out
 in medium, ut recitare istis velis aut disputare, quod
into the-open that to-recite to-them you-may-wish or to-discuss which
 facere te vellem, si haberes isti populo idoneam mercem:
to-do you I-would-wish if you-had for-that people suitable wares
 nemo est, qui intellegere te possit. aliquis fortasse, unus aut
no-one is who to-understand you could someone perhaps one or
 alter incidet, et hic ipse formandus tibi erit instituendusque
another will-fall-in and he himself to-be-formed by-you will-be and-to-be-trained
 ad intellectum tui. 'cui ergo ista didici?' non est
to understanding of-you for-whom then these-things did-I-learn not there-is-(reason)
 quod timeas, ne operam perdideris: tibi didicisti.
that you-should-fear lest effort you-have-wasted for-yourself you-have-learned

Sed ne soli mihi hodie didicerim, communicabo tecum, quae 10

but lest alone for-me today I-have-learned I-will-share with-you what
 occurrerunt mihi egregie dicta circa eundem fere sensum
occurred to-me excellently said about the-same nearly meaning
 tria; ex quibus unum haec epistula in debitum solvet, duo
three of which one this letter as a-debt will-pay two

in antecessum accipe. Democritus ait: 'unus mihi pro populo
as advance receive Democritus says one to-me for a-people
 est, et populus pro uno.'

is and a-people for one

- 11 Bene et ille, quisquis fuit, ambigitur enim de auctore,
well also he whoever he-was it-is-disputed for about the-author
 cum quaereretur ab illo, quo tanta diligentia artis
when it-was-asked by him to-what-end so-great diligence of-art
 spectaret ad paucissimos perventurae, 'satis sunt' inquit
was-aiming to very-few about-to-arrive enough are he-says
 'mihi pauci, satis est unus, satis est nullus.' egregie hoc
to-me few enough is one enough is none excellently this
 tertium Epicurus, cum uni ex consortibus studiorum suorum
third Epicurus when to-one of the-partners of-studies his-own
 scriberet: 'haec' inquit 'ego non multis, sed tibi: satis
he-was-writing these-things he-says I not to-many but to-you enough
 enim magnum alter alteri theatrum sumus.'

for great the-one to-the-other a-theater we-are

- 12 Ista, mi Lucili, condenda in animum sunt, ut contempnas
these-things my Lucilius to-be-stored into the-mind are that you-may-despise
 voluptatem ex plurium adsensione venientem. multi te
pleasure from of-the-many approval coming many you
 laudant. ecquid habes, cur placeas tibi, si is es,
praise anything have-you why you-should-please yourself if such you-are
 quem intellegant multi? introrsus bona tua spectent. Vale.
whom understand many inward goods your let-look farewell

Seneca has shut himself away to serve posterity, writing down counsels like useful recipes, tested on his own sores. He cries to others the road he found late: shun whatever the crowd prizes and chance bestows, since fortune's gifts are snares, and prosperity drives its favorites to the cliff. Give the body what health requires and no more, and admire nothing but the mind. Those who seem to do nothing do greater things. Epicurus: serve philosophy and you are free. Seneca defends quoting him, and gives a line of Publilius: what comes by wishing is not ours.

‘Tu me’ inquis ‘vitare turbam iubes, secedere et conscientia 1
 you me you-say to-avoid the-crowd bid to-withdraw and with-conscience
 esse contentum? ubi illa praecepta vestra, quae imperant in
 to-be content where those precepts your which command in
 actu mori?’ quod ego tibi videor interim suadere, in hoc
 action to-die what I to-you seem meanwhile to-urge for this
 me recondidi et fores clusi, ut prodesse pluribus
 myself I-have-hidden-away and the-doors I-shut that to-help to-more-(people)
 possem. nullus mihi per otium dies exit. partem noctium
 I-could no to-me in leisure day passes part of-the-nights
 studiis vindico. non vaco somno, sed succumbo et
 for-studies I-claim not I-have-time for-sleep but I-give-way and
 oculos vigilia fatigatos cadentesque in opere detineo.
 the-eyes by-waking wearied and-falling on the-work I-hold
 Secessi non tantum ab hominibus, sed a rebus, 2
 I-have-withdrawn not only from men but from affairs
 et inprimis a meis rebus: posterorum negotium ago.
 and above-all from my affairs of-posterity the-business I-do
 illis aliqua, quae possint prodesse, conscribo. salutare
 for-them some-things which may-be-able to-help I-write-down wholesome
 admonitiones, velut medicamentorum utilium compositiones,
 admonitions like of-medicines useful the-recipes

litteris mando, esse illas efficaces in meis ulceribus expertus,

to-writing I-commit to-be them effective on my sores having-found

quae etiam si persanata non sunt, serpere desierunt.

which even if thoroughly-healed not have-been to-spread have-ceased

- 3 Rectum iter, quod sero cognovi et lassus errando,

the-right road which late I-came-to-know and weary with-wandering

aliis monstro. clamo: 'vitate, quaecumque vulgo placent,

to-others I-show I-cry avoid whatever-things to-the-crowd please

quae casus adtribuit. ad omne fortuitum bonum suspiciosi

which chance has-assigned at every chance good suspicious

pavidique subsistite: et fera et piscis spe aliqua oblectante

and-fearful halt both a-beast and a-fish by-hope some delighting

decipitur. munera ista fortunae putatis? insidiae sunt. quisquis

is-deceived gifts those of-fortune you-think snares they-are whoever

vestrum tutam agere vitam volet, quantum plurimum

of-you safe to-lead a-life will-wish as-much-as most

potest, ista viscata beneficia devitet, in quibus hoc quoque

he-can those limed favors let-him-shun in which this also

miserrimi fallimur: habere nos putamus, haeremus.

most-wretched we-are-deceived to-have us we-think we-are-held-fast

- 4 In praecipitia cursus iste deducit. huius eminentis vitae

into precipices course that leads-down of-this towering life

exitus cadere est. deinde ne resistere quidem licet,

the-outcome to-fall is then not to-stand-firm even is-allowed

cum coepit transversos agere felicitas, aut saltem rectis aut

when has-begun sideways to-drive prosperity or at-least upright or

semel ruere: non vertit fortuna, sed cernulat et allidit.

all-at-once to-collapse not overturns fortune but pitches-headlong and dashes

- 5 Hanc ergo sanam ac salubrem formam vitae tenete, ut

this therefore sound and healthful form of-life hold that

corpori tantum indulgeatis, quantum bonae valitudini satis

to-the-body only-so-much you-indulge as-much-as for-good health enough

est. durius tractandum est, ne animo male pareat: cibus
is more-harshly to-be-treated it-is lest to-the-mind badly it-obey food
 famem sedet, potio sitim extinguat, vestis arceat frigus,
bunger let-allay drink thirst let-quench clothing let-keep-off the-cold
 domus munimentum sit adversus infesta corporis. hanc
a-house a-defense let-be against hostile-things of-the-body this
 utrum caespes crexerit an varius lapis gentis alienae,
whether turf has-raised or varied stone of-a-nation foreign
 nihil interest: scitote tam bene hominem culmo quam auro
nothing it-matters know as well a-man by-that as by-gold
 tegi. contemnite omnia, quae supervacuus labor velut
to-be-covered despise all-things which superfluous toil as
 ornamentum ac decus ponit. cogitate nihil praeter animum
ornament and grace sets-up consider nothing except the-mind
 esse mirabile, cui magno nihil magnum est.’
to-be admirable to-which great nothing great is

Si haec mecum, si haec cum posteris loquor, non 6
if these-things with-myself if these-things with posterity I-speak not
 videor tibi plus prodesse, quam cum ad vadimonium
do-I-seem to-you more to-help than when to a-bail-hearing
 advocatus descenderem, aut tabulis testamenti anulum
as-advocate I-went-down or on-the-tablets of-a-will a-ring
 inprimerem, aut in senatu candidato vocem et manum
I-pressed or in the-senate to-a-candidate voice and hand
 commodarem? mihi crede, qui nihil agere videntur, maiora
I-lent me believe who nothing to-do seem greater-things
 agunt: humana divinaque simul tractant.

do human and-divine-things together they-handle
 Sed iam finis faciendus est et aliquid, ut institui, pro 7
but now an-end to-be-made is and something as I-have-established for
 hac epistula dependendum. id non de meo fiet: adhuc
this letter to-be-paid it not from my-own will-be-done still

Epicurum complicamus, cuius hanc vocem hodierno die legi:

Epicurus we-are-rolling-up whose this saying on-today's day I-read

'philosophiae servias oportet, ut tibi contingat vera libertas.'

philosophy you-serve it-is-needful that to-you may-fall true freedom

non differtur in diem, qui se illi subiecit et tradidit: statim

not is-put-off to a-day who himself to-it has-subjected and handed-over at-once

circumagitur. hoc enim ipsum philosophiae servire libertas est.

he-is-turned-about this for itself philosophy to-serve freedom is

8 Potest fieri, ut me interrogas, quare ab Epicuro tam multa

it-can happen that me you-ask why from Epicurus so many

bene dicta referam potius quam nostrorum. quid est

well said-things I-report rather than of-our-own what is-(there)

tamen, quare tu istas Epicuri voces putes esse, non

yet why you these of-Epicurus sayings you-should-think to-be not

publicas? quam multi poetae dicunt, quae philosophis aut

common how many poets say what by-philosophers either

dicta sunt aut dicenda! non adtingam tragicos nec

said have-been or should-be-said not I-will-touch the-tragedians nor

togatas nostras. habent enim hae quoque aliquid severitatis

toga-plays our they-have for these also something of-severity

et sunt inter comoedias ac tragoedias mediae. quantum

and they-are between comedies and tragedies midway how-much

disertissimorum versuum inter mimos iacet! quam multa

of-most-eloquent verses among mimes lies how many-things

Publilii non excalceatis, sed coturnatis dicenda sunt!

of-Publilius not by-the-barefoot but by-the-buskin'd to-be-spoken are

9 Unum versum eius, qui ad philosophiam pertinet et ad

one verse of-his which to philosophy pertains and to

hanc partem, quae modo fuit in manibus, referam, quo

this part which just-now was in hand I-will-report in-which

negat fortuita in nostro habenda: 'alienum est omne,
he-denies chance-things among our-own to-be-held another's is all
 quicquid optando evenit.'

whatever by-wishing comes

Hunc sensum a te dici non paulo melius et adstrictius 10

this meaning by you to-be-said not a-little better and more-tightly

memini: 'non est tuum, fortuna quod fecit tuum.' illud

I-remember not is yours fortune what has-made yours that

etiā nunc melius dictum a te non praeteribo: 'dā

even-now better said by you not I-will-pass-over to-be-given

bonum quod potuit, auferri potest.' hoc non inputo

good what could to-be-taken-away can this not I-charge

in solutum: dedi de tuo tibi. Vale.

as payment I-have-given from yours to-you farewell

IX • THE WISE MAN'S FRIENDS

Epicurus attacks those who hold the wise man self-sufficient and so in no need of a friend. Seneca distinguishes: our wise man feels every hardship and overcomes it, and though content with himself he still wants friends, not to have someone at his sickbed, as Epicurus says, but to have someone to sit beside and to die for. Friendship bought for advantage ends with it. The wise man needs many things and wants nothing; alone he would rest in himself, like Jupiter. Stilbo, stripped of city and family, says all his goods are with him.

An merito reprehendat in quadam epistula Epicurus eos, 1

whether justly may-reprove in a-certain letter Epicurus those

qui dicunt sapientem se ipso esse contentum et

who say the-wise-man with-himself himself to-be content and

propter hoc amico non indigere, desideras scire. hoc obicitur

because-of this a-friend not to-need you-desire to-know this is-charged

Stilboni ab Epicuro et iis quibus summum bonum visum
to-Stilbo by Epicurus and to-those to-whom the-highest good seemed
 est animus inpatiens.

has a-mind impatient

- 2 In ambiguitatem incidendum est, si exprimere ἀπάθειαν
into ambiguity to-be-fallen it-is if to-express apatheia
 uno verbo cito voluerimus et impatientiam dicere. poterit
in-one word quickly we-wish and impatience to-say it-can
 enim contrarium ei, quod significare volumus, intellegi.
for the-contrary to-that which to-signify we-wish to-be-understood
 nos eum volumus dicere, qui respuat omnis mali sensum:
we him wish to-call who rejects of-every evil the-sense
 accipietur is, qui nullum ferre possit malum. vide ergo,
it-will-be-taken he who no to-bear can evil see therefore
 num satius sit aut invulnerabilem animum dicere aut
whether better it-may-be either an-invulnerable mind to-say or
 animum extra omnem patientiam positum.

a-mind outside all suffering placed

- 3 Hoc inter nos et illos interest: noster sapiens vincit quidem
this between us and them differs our wise-man overcomes indeed
 incommodum omne, sed sentit; illorum ne sentit quidem.
discomfort every but feels of-theirs not feels even
 illud nobis et illis commune est: sapientem se ipso
that to-us and to-them common is the-wise-man with-himself himself
 esse contentum. sed tamen et amicum habere vult et
to-be content but yet both a-friend to-have he-wishes and
 vicinum et contubernalem, quamvis sibi ipse sufficiat.
a-neighbor and a-companion although for-himself he-himself suffices
 4 Vide quam sit se contentus: aliquando sui parte
see how he-is with-himself content sometimes of-himself with-a-part
 contentus est. si illi manum aut morbus aut hostis
content he-is if from-him a-hand either disease or an-enemy

exciderit, si quis oculum vel oculos casus excusserit, reliquiae
has-cut-off if some an-eye or eyes chance has-knocked-out the-remnants
 illi suae satisfacient, et erit inminuto corpore et
for-him his-own will-satisfy and he-will-be with-diminished body and
 amputato tam laetus, quam integro fuit. sed quae si
maimed as cheerful as with-whole he-was but what-things if
 desunt, non desiderat, non deesse mavult.

they-are-lacking not he-misses not to-be-lacking he-prefers

Ita sapiens se contentus est, non ut velit esse sine 5
thus the-wise-man with-himself content is not that he-wishes to-be without
 amico, sed ut possit. et hoc, quod dico 'possit', tale est:
a-friend but that he-can and this which I-say he-can such is
 amissum aequo animo fert. sine amico quidem numquam
the-lost with-even mind he-bears without a-friend indeed never
 erit. in sua potestate habet, quam cito reparet.

will-be-be in his-own power he-has how quickly he-may-replace-(him)

quomodo si perdidit Phidias statuam, protinus alteram
as if has-lost Phidias a-statue at-once another
 faciet: sic hic faciendarum amicitiarum artifex substituet
will-make so this of-making of-friendships the-craftsman will-substitute
 alium in locum amissi.

another in the-place of-the-lost

Quaeris, quomodo amicum cito facturum sit: dicam, si illud 6
you-ask how a-friend quickly about-to-make he-is I-will-tell if that
 mihi tecum convenerit, ut statim tibi solvam, quod debeo,

for-me with-you shall-have-been-agreed that at-once to-you I-pay what I-owe

et quantum ad hanc epistulam, paria faciamus. Hecaton ait:
and as-far-as to this letter quits we-may-make Hecaton says

'ego tibi monstrabo amatorium sine medicamento, sine herba,
I to-you will-show a-love-potion without drug without herb

sine ullius veneficae carmine: si vis amari, ama.' habet
without of-any witch spell if you-wish to-be-loved love has

autem non tantum usus amicitiae veteris et certae magnam
 moreover not only the-practice of-friendship old and sure great
 voluptatem, sed etiam initium et comparatio novae.

pleasure but also the-beginning and acquiring of-a-new-(one)

- 7 Quod interest inter metentem agricolam et serentem, hoc
 what differs between a-reaping farmer and a-sowing-(one) this
 inter eum, qui amicum paravit et qui parat. Attalus
 between him who a-friend has-acquired and who is-acquiring Attalus
 philosophus dicere solebat iucundius esse amicum facere
 the-philosopher to-say used more-pleasant to-be a-friend to-make
 quam habere, 'quomodo artificii iucundius pingere est
 than to-have as for-an-artist more-pleasant to-paint is
 quam pinxisse'. illa in opere suo occupata sollicitudo
 than to-have-painted that in work its-own busied anxiety
 ingens oblectamentum habet in ipsa occupatione. non aequè
 great delight has in the-very occupation not equally
 delectatur, qui ab opere perfecto removet manum. iam fructu
 is-delighted who from the-work finished has-removed (his)-hand now the-fruit
 artis suae fruitur: ipsa fruebatur arte, cum pingeret.
 of-art his-own he-enjoys the-very he-was-enjoying art when he-was-painting
 fructuosior est adulescentia liberorum, sed infantia dulcior.
 more-fruitful is the-youth of-children but infancy sweeter

- 8 Nunc ad propositum revertamur. sapiens etiam si contentus
 now to the-subject let-us-return the-wise-man even if content
 est se, tamen habere amicum vult, si nihil aliud, ut
 he-is with-himself yet to-have a-friend wishes if nothing else that
 exerceat amicitiam, ne tam magna virtus iaceat, non ad
 he-may-exercise friendship lest so great a-virtue lie-idle not for
 hoc, quod dicebat Epicurus in hac ipsa epistula, 'ut habeat,
 this which said Epicurus in this very letter that he-may-have
 qui sibi aegro adsideat, succurrat in vincula coniecto vel
 (one)-who by-him sick may-sit may-help-(him) into chains thrown or

inopi', sed ut habeat aliquem, cui ipse aegro adsideat,
needy but that he-may-have someone by-whom he-himself sick may-sit
 quem ipse circumventum hostili custodia liberet. qui se
whom he-himself surrounded by-hostile guard may-free who himself
 spectat et propter hoc ad amicitiam venit, male cogitat.
regards and because-of this to friendship comes badly thinks
 quemadmodum coepit, sic desinet: paravit amicum adversum
as he-began so he-will-leave he-acquired a-friend against
 vincla laturum opem: cum primum crepuerit catena, discedet.
chains about-to-bring help when first has-rattled the-chain he-will-depart
 Hae sunt amicitiae, quas temporarias populus appellat: qui 9
these are the-friendships which temporary the-people calls who
 utilitatis causa adsumptus est, tamdiu placebit, quamdiu
of-advantage for-the-sake taken-up has-been so-long will-please as-long-as
 utilis fuerit. hac re florentes amicorum turba circumsedet:
useful he-shall-be by-this thing the-flourishing of-friends a-crowd besets
 circa eversos solitudo est, et inde amici fugiunt, ubi
around the-overthrown solitude is and thence friends flee where
 probantur. hac re ista tot nefaria exempla sunt aliorum
they-are-tested by-this thing these so-many wicked examples are of-some
 metu relinquentium, aliorum metu prodentium. necesse est
from-fear deserting of-others from-fear betraying necessary it-is
 initia inter se et exitus congruant. qui amicus esse
beginnings among themselves and ends should-agree who a-friend to-be
 coepit, quia expedit, et desinet, quia expedit. placebit aliquod
began because it-pays also will-leave because it-pays will-please some
 pretium contra amicitiam, si ullum in illa placet praeter ipsam.
price against friendship if any in it pleases besides itself
 In quid amicum paro? ut habeam pro quo mori possim, 10
for what a-friend do-I-acquire that I-may-have for whom to-die I-can
 ut habeam quem in exilium sequar, cuius me morti et
that I-may-have whom into exile I-may-follow whose myself to-death both

opponam et inpendam: ista, quam tu describis, negotiatio
I-may-oppose and spend that which you describe trading
 est, non amicitia, quae ad commodum accedit, quae quid
is not friendship which to advantage approaches which what
 consecutura sit spectat.

about-to-attain it-may-be looks-to

- 11 Non dubie habet aliquid simile amicitiae affectus amantium;
not doubtfully has something like to-friendship the-feeling of-lovers
 possis dicere illam esse insanam amicitiam: numquid ergo
you-could say it to-be an-insane friendship surely-not then
 quisquam amat lucri causa? numquid ambitionis aut gloriae?
anyone loves of-gain for-the-sake surely-not of-ambition or of-glory
 ipse per se amor omnium aliarum rerum neglegens animos
itself throughb itself love of-all other things heedless minds
 in cupiditatem formae non sine spe mutuae caritatis accendit.
into desire of-beauty not without hope of-mutual affection kindles
 quid ergo? ex honestiore causa coit turpis adfectus?
what then from a-more-honorable cause comes-together a-base feeling

- 12 'Non agitur' inquis 'nunc de hoc, an amicitia propter
not it-is-treated you-say now about this whether friendship because-of
 se ipsam adpetenda sit.' immo vero nihil magis probandum
its-own self to-be-sought may-be nay indeed nothing more to-be-proved
 est. nam si propter se ipsam expetenda est, potest ad illam
is for if because-of its-own self to-be-sought it-is can to it
 accedere, qui se ipso contentus est. 'quomodo ergo
approach who with-himself himself content is how then
 ad illam accedit?' quomodo ad rem pulcherrimam, non
to it does-be-approach as to a-thing most-beautiful not
 lucro captus nec varietate fortunae perterritus. detrahit
by-gain caught nor by-the-changeableness of-fortune terrified takes-away
 amicitiae maiestatem suam, qui illam parat ad bonos casus.
from-friendship majesty its-own who it acquires for good chances

Se contentus est sapiens. hoc, mi Lucili, plerique 13

with-himself content is the-wise-man this my Lucilius most
 perperam interpretantur: sapientem undique submovent
wrongly interpret the-wise-man from-everywhere they-remove
 et intra cutem suam cogunt. distinguendum autem est,
and within skin his-own they-force to-be-distinguished moreover is
 quid et quatenus vox ista promittat; se contentus
what and how-far saying that promises with-himself content
 est sapiens ad beate vivendum, non ad vivendum. ad hoc
is the-wise-man for happily living not for living for this
 enim multis illi rebus opus est, ad illud tantum animo
for of-many to-him things need is for that only of-a-mind
 sano et erecto et despiciente fortunam.
sound and upright and despising fortune

Volo tibi Chrysippi quoque distinctionem indicare. ait 14

I-wish to-you of-Chrysippus also the-distinction to-point-out he-says
 sapientem nulla re egere, et tamen multis illi rebus
the-wise-man no thing to-want and yet of-many to-him things
 opus esse. 'contra stulto nulla re opus est, nulla
need to-be on-the-other-hand for-the-fool of-no thing need is no
 enim re uti scit, sed omnibus eget.' sapienti et
for thing to-use he-knows but all-things he-wants for-the-wise-man both
 manibus et oculis et multis ad cotidianum usum necessariis
of-hands and of-eyes and of-many for daily use necessary-things
 opus est, eget nulla re. egere enim necessitatis est, nihil
need is he-wants no thing to-want for of-necessity is nothing
 necesse sapienti est.
necessary for-the-wise-man is

Ergo quamvis se ipso contentus sit, amicis illi 15

therefore although with-himself himself content he-be of-friends to-him
 opus est. hos cupit habere quam plurimos, non ut beate
need is these he-desires to-have as very-many not that happily

vivat. vivet enim etiam sine amicis beate. summum
he-may-live he-will-live for even without friends happily the-highest
 bonum extrinsecus instrumenta non quaerit. domi colitur,
good from-outside instruments not seeks at-home it-is-cultivated
 ex se totum est. incipit fortunae esse subiectum, si quam
from itself whole it-is it-begins to-fortune to-be subject if any
 partem sui foris quaerit.

part of-itself outside it-seeks

- 16 'Qualis tamen futura est vita sapientis, si sine amicis
of-what-sort yet about-to-be is the-life of-the-wise-man if without friends
 relinquatur in custodiam coniectus, vel in aliqua gente
he-be-left into custody thrown or in some nation
 aliena destitutus, vel in navigatione longa retentus, aut in
foreign abandoned or on a-voyage long detained or onto
 desertum litus eiectus?' qualis est Iovis, cum resolutio
a-deserted shore cast-up such-as is (that)-of-Jupiter when dissolved
 mundo et dis in unum confusis paulisper cessante natura
the-world and the-gods into one blended for-a-while resting nature
 adquiescit sibi cogitationibus suis traditus. tale quiddam
he-rests in-himself to-thoughts his-own given-over such something
 sapiens facit: in se reconditur, secum est.

the-wise-man does into himself he-withdraws with-himself he-is

- 17 Quamdiu quidem illi licet suo arbitrio res suas
as-long-as indeed to-him it-is-allowed by-his-own choice affairs his-own
 ordinare, se contentus est et ducit uxorem; se
to-order with-himself content he-is and he-leads a-wife with-himself
 contentus est et liberos tollit; se contentus est et
content he-is and children rears with-himself content he-is and
 tamen non viveret, si foret sine homine victurus. ad
yet not he-would-live if he-were without man about-to-live to
 amicitiam fert illum nulla utilitas sua, sed naturalis inritatio.
friendship carries him no advantage his-own but a-natural stimulus

nam ut aliarum nobis rerum innata dulcedo est, sic amicitiae.

for as of-other for-us things inborn sweetness is so of-friendship

quomodo solitudinis odium est et adpetitio societatis,

as of-solitude hatred is and craving for-society

quomodo hominem homini natura conciliat, sic inest huic

as man to-man nature unites so is-in this

quoque rei stimulus, qui nos amicitiarum adpetentes faciat.

also thing a-spur which us of-friendships desirous makes

Nihilominus cum sit amicorum amantissimus, cum illos

nonetheless though he-be of-friends most-loving though them

sibi comparet, saepe praeferat: omne intra se bonum

with-himself he-compare often prefer all within himself good

terminabit et dicet, quod Stilbon ille dixit, Stilbon

he-will-bound and he-will-say what Stilbo that said Stilbo

quem Epicuri epistula insequitur: hic enim capta patria,

whom of-Epicurus the-letter attacks he for captured (his)-country

amissis liberis, amissa uxore cum ex incendio publico solus

lost children lost wife when from the-fire public alone

et tamen beatus exiret, interroganti Demetrio, cui

and yet happy he-came-out to-the-asking Demetrius to-whom

cognomen ab exitio urbium Poliorcetes fuit, numquid

the-surname from the-destruction of-cities Poliorcetes was whether-anything

perdidisset, 'omnia' inquit 'bona mea mecum sunt.'

he-had-lost all he-says goods my with-me are

Ecce vir fortis ac strenuus! ipsam hostis sui victoriam

behold a-man brave and vigorous the-very of-the-enemy his victory

vicit. 'nihil' inquit 'perdidi': dubitare illum coegit, an

conquered nothing he-says I-have-lost to-doubt him he-forced whether

vicisset. 'omnia mea mecum sunt': hoc ipsum est nihil

he-had-conquered all my with-me are this itself is nothing

bonum putare, quod eripi possit. miramur animalia

good to-think which to-be-snatched can we-wonder-at animals

18

19

quaedam, quae per medios ignes sine noxa corporum
certain which through the-midst-of fires without harm of-bodies
 transeant: quanto hic mirabilior vir, qui per ferrum et
pass how-much this more-wonderful man who through steel and
 ruinas et ignes inlaesus et indemnis evasit! vides, quanto
ruins and fires unburt and undamaged escaped you-see how-much
 facilius sit totam gentem quam unum virum vincere? haec
easier it-is a-whole nation than one man to-conquer this
 vox illi communis est cum Stoico. aequae et hic intacta
saying to-him common is with the-Stoic equally also this-one untouched
 bona per concrematas urbes fert. se enim ipso
goods through burned-down cities carries with-himself for himself
 contentus est. hoc felicitatem suam fine designat.
content he-is by-this happiness his-own boundary he-marks

- 20 Ne existimes nos solos generosa verba iactare: et ipse
lest you-think us alone noble words to-toss-about also the-very
 Stilbonis obiurgator Epicurus similem illi vocem emisit,
of-Stilbo the-critic Epicurus a-like to-that saying sent-out
 quam tu boni consule, etiam si hunc diem iam
which you in-good-part take even if this day already
 expunxi. 'si cui' inquit 'sua non videntur amplissima,
I-have-crossed-off if to-anyone he-says his-own not seem most-ample
 licet totius mundi dominus sit, tamen miser est.' vel
though of-the-whole world master he-be yet wretched he-is or
 si hoc modo tibi melius enuntiari videtur — id enim
if in-this way to-you better to-be-expressed it-seems this for
 agendum est, ut non verbis serviamus, sed sensibus —: 'miser
to-be-done is that not to-words we-be-slaves but to-meanings wretched
 est, qui se non beatissimum iudicat, licet imperet mundo.'
is who himself not most-happy judges though he-rule the-world

Ut scias autem hos sensus esse communes, natura 21
that you-may-know moreover these meanings to-be common by-nature
 scilicet dictante, apud poetam comicum invenies: 'non est
namely dictating in a-poet comic you-will-find not is
 beatus, esse se qui non putat.' quid enim refert,
happy to-be himself who not thinks what for does-it-matter
 qualis status tuus sit, si tibi videtur malus?
what-sort state your may-be if to-you it-seems bad
 'Quid ergo?' inquis. 'si beatum se dixerit ille 22
what then you-say if happy himself shall-have-called that-man
 turpiter dives et ille multorum dominus sed plurimum
shamefully rich and that-man of-many master but of-more
 servus, beatus sua sententia fiet?' non quid dicat,
slave happy by-his-own opinion will-be-become not what he-says
 sed quid sentiat, refert, nec quid uno die sentiat, sed
but what he-feels matters nor what on-one day he-feels but
 quid adsidue. non est autem quod verearis, ne ad
what constantly not there-is-(reason) moreover that you-should-fear lest to
 indignum res tanta perveniat: nisi sapienti sua non
the-unworthy a-thing so-great arrive except to-the-wise-man his-own not
 placent. omnis stultitia laborat fastidio sui. Vale.
please all folly suffers from-disgust of-itself farewell

X • YOUR OWN BEST COMPANY

Seneca does not change his advice: flee the many, the few, even the one; Lucilius is the best company for Lucilius. Crates warned a youth who talked to himself that he was talking with a bad man. The foolish must not be left alone, but Lucilius has spoken from the heart. Pray for health of mind first, then of body. Athenodorus says we are free of desire only when we ask God nothing we could not ask openly, and Seneca draws the precept: live with men as if God saw you, and speak with God as if men heard.

- 1 Sic est, non muto sententiam: fuge multitudinem, fuge
so it-is not I-change (my)-opinion flee the-multitude flee
 paucitatem, fuge etiam unum. non habeo, cum quo te
the-few flee even one not I-have with whom you
 communicatum velim. et vide, quod iudicium meum habeas:
shared I-would-wish and see what judgment my you-have
 audeo te tibi credere. Crates, ut aiunt, huius ipsius Stilbonis
I-dare you to-yourself to-entrust Crates as they-say of-this very Stilbo
 auditor, cuius mentionem priore epistula feci, cum vidisset
a-bearer of-whom mention in-the-former letter I-made when he-had-seen
 adulescentulum secreto ambulanti, interrogavit, quid illic solus
a-young-man apart walking asked what there alone
 faceret? 'mecum' inquit 'loquor.' cui Crates 'cave' inquit
he-was-doing with-myself he-says I-talk to-whom Crates beware he-says
 'rogo, et diligenter adtende: cum homine malo loqueris.'
I-beg and carefully attend with a-man bad you-are-talking
- 2 Lugentem timentemque custodire solemus, ne solitudine
a-mourning-(man) and-fearing to-guard we-are-wont lest solitude
 male utatur. nemo est ex imprudentibus, qui relinqui sibi
badly he-may-use no-one is of the-unwise who to-be-left to-himself
 debeat: tunc mala consilia agitant, tunc aut aliis aut
ought then bad plans they-turn-over then either for-others or
 ipsis futura pericula struunt, tunc cupiditates inprobas
for-themselves future dangers they-build then desires shameless
 ordinant; tunc quicquid aut metu aut pudore celabat, animus
they-marshal then whatever either from-fear or from-shame was-biding the-mind
 exponit, tunc audaciam acuit, libidinem inritat, iracundiam
sets-out then boldness it-sharpens lust provokes anger
 instigat. denique quod unum solitudo habet commodum,
goads finally what alone solitude has advantage
 nihil ulli committere, non timere indicem, perit stulto:
nothing to-anyone to-entrust not to-fear an-informer is-lost for-the-fool

ipse se prodit. vide itaque, quid de te sperem, immo

he-himself himself betrays see and-so what of you I-hope nay

quid spondeam mihi, spes enim incerti boni nomen est:

what I-pledge to-myself hope for of-uncertain good the-name is

non invenio, cum quo te malim esse quam tecum.

not I-find with whom you I-would-rather to-be than with-yourself

Repeto memoria, quam magno animo quaedam verba 3

I-recall in-memory how with-great spirit certain words

proieceris, quanti roboris plena. gratulatus sum protinus

you-flung-out of-how-much strength full congratulated I-have at-once

mihi et dixi: 'non a summis labris ista venerunt,

myself and I-said not from the-top-of lips these-things came

habent hae voces fundamentum. iste homo non est unus

have these sayings a-foundation this man not is one

e populo, ad salutem spectat.'

of the-people to salvation he-looks

Sic loquere, sic vive; vide ne te ulla res deprimat. votorum 4

so speak so live see lest you any thing push-down from-vows

tuorum veterum licet dis gratiam facias, alia de integro

your old you-may to-the-gods release grant others from the-start

suscipe: roga bonam mentem, bonam valitudinem animi,

undertake ask-for a-good mind good health of-mind

deinde tunc corporis. quidni tu ista vota saepe facias?

then next of-body why-not you these vows often should-make

audacter deum roga: nihil illum de alieno rogaturus es.

boldly god ask nothing him from another's about-to-ask you-are

Sed ut more meo cum aliquo munusculo epistulam mittam, 5

but that by-custom my with some little-gift the-letter I-may-send

verum est, quod apud Athenodorum inveni: 'tunc scito esse

true is what in Athenodorus I-found then know to-be

te omnibus cupiditatibus solutum, cum eo perveneris,

you from-all desires freed when to-that-point you-have-come

ut nihil deum roges, nisi quod rogare possis palam.'

that nothing god you-ask except what to-ask you-can openly

nunc enim quanta dementia est hominum! turpissima vota

now for how-great the-madness is of-men most-shameful vows

dis insusurrant: si quis admoverit aurem, conticescent.

to-the-gods they-whisper if anyone has-moved-near an-ear they-will-fall-silent

et quod scire hominem nolunt, deo narrant. vide

and what to-know a-man they-do-not-want to-god they-tell see

ergo, ne hoc praecipi salubriter possit: sic vive cum

therefore whether this to-be-prescribed healthfully can so live with

hominibus, tamquam deus videat; sic loquere cum deo,

men as-if god may-see so speak with god

tamquam homines audiant. Vale.

as-if men may-hear farewell

XI · THE BLUSH NO WISDOM REMOVES

Lucilius's friend has shown in his first talk his spirit, talent, and progress, and a modesty he could scarcely shake off as a blush spread over him. No wisdom removes the body's natural faults: sweat, trembling, and blushing come even to the steadiest, to Pompey in the assemblies and Fabianus before the senate, and Sulla was most violent when his face filled with blood. Actors cannot counterfeit a blush. Epicurus: live as if a good man watched you; Seneca names Cato or Laelius, since crooked things are straightened only by a rule.

- 1 Locutus est mecum amicus tuus bonae indolis, in quo
spoken has with-me friend your of-good disposition in whom
quantum esset animi, quantum ingenii, quantum iam etiam
how-much there-was of-spirit how-much of-talent how-much already even
profectus, sermo primus ostendit. dedit nobis gustum, ad
of-progress the-talk first showed he-gave to-us a-taste to

quem respondebit. non enim ex praeparato locutus est, sed
which he-will-answer not for from preparation spoken he-has but
 subito deprehensus. ubi se colligebat, verecundiam, bonum
suddenly caught when himself he-was-collecting (his)-modesty a-good
 in adolescente signum, vix potuit excutere: adeo illi ex
in a-young-man sign scarcely he-could shake-off so-much over-him from
 alto suffusus est rubor. hic illum, quantum suspicor, etiam cum
deep spread has a-blush this him as-far-as I-suspect even when
 se confirmaverit et omnibus vitiis exuerit, sapientem quoque
himself he-has-strengthened and from-all vices stripped the-wise-man also
 sequetur. nulla enim sapientia naturalia corporis vitia ponuntur:
will-follow by-no for wisdom natural of-the-body faults are-laid-aside
 quicquid infixum et ingentum est, lenitur arte, non vincitur.
whatever fixed-in and inborn is is-softened by-art not is-conquered
 Quibusdam etiam constantissimis in conspectu populi sudor 2
to-some even most-steady in the-sight of-the-people sweat
 erumpit, non aliter quam fatigatis et aestuantibus solet,
breaks-out not otherwise than to-the-weary and overheated it-is-wont
 quibusdam tremunt genua dicturis, quorundam dentes
for-some tremble the-knees about-to-speak of-some the-teeth
 colliduntur, lingua titubat, labra concurrunt: haec nec
clash the-tongue stumbles the-lips meet these-things neither
 disciplina nec usus umquam excutit, sed natura vim suam
training nor practice ever shakes-off but nature force her-own
 exercet et illo vitio sui etiam robustissimos admonet.
exercises and by-that fault of-herself even the-sturdiest reminds
 Inter haec esse et ruborem scio, qui gravissimis quoque viris 3
among these-things to-be also a-blush I-know which to-most-serious also men
 subitus adfunditur. magis quidem in iuvenibus apparet, quibus
sudden is-spread more indeed in young-men it-appears in-whom
 et plus caloris est et tenera frons. nihilominus et veteranos et
both more of-heat is and tender the-brow nonetheless both veterans and

senes tangit. quidam numquam magis, quam cum erubuerint,
old-men it-touches some never more than when they-have-blushed
 timendi sunt, quasi omnem verecundiam effuderint.

to-be-feared are as-if all modesty they-had-poured-out

- 4 Sulla tunc erat violentissimus, cum faciem eius sanguis
Sulla then was most-violent when the-face his blood
 invaserat. nihil erat mollius ore Pompei: numquam
had-invaded nothing was softer than-the-face of-Pompey never
 non coram pluribus rubuit, utique in contionibus. Fabianum,
not before many he-blushed assuredly in assemblies Fabianus
 cum in senatum testis esset inductus, erubuisse memini,
when into the-senate as-a-witness he-was brought to-have-blushed I-remember
 et hic illum mire pudor decuit.

and this him wonderfully shame became

- 5 Non accidit hoc ab infirmitate mentis, sed a novitate rei,
not happens this from weakness of-mind but from the-novelty of-the-thing
 quae inexercitatos, etiamsi non concutit, movet naturali in hoc
which the-unpracticed even-if not shakes moves by-natural to this
 facilitate corporis pronos. nam ut quidam boni sanguinis sunt,
readiness of-body inclined for as some of-good blood are
 ita quidam incitati et mobilis et cito in os prodeuntis.

so some of-roused and mobile and quickly into the-face coming-forth

- 6 Haec, ut dixi, nulla sapientia abigit: alioquin haberet rerum
these-things as I-said no wisdom drives-away otherwise it-would-have of-things
 naturam sub imperio, si omnia eraderet vitia. quaecumque
nature under command if all it-erased faults whatever
 adtribuit condicio nascendi et corporis temperatura, cum
assigned the-condition of-birth and of-the-body the-temper when
 multum se diuque animus composuerit, haerebunt. nihil
much itself and-long the-mind has-settled they-will-cling nothing
 horum vetari potest, non magis quam accersi.

of-these to-be-forbidden can not more than to-be-summoned

Artifices scaenici, qui imitantur adfectus, qui metum et 7
artists of-the-stage who imitate feelings who fear and
 trepidationem exprimunt, qui tristitiam repraesentant, hoc
alarm express who sadness represent by-this
 indicio imitantur verecundiam: deiciunt enim vultum, verba
sign imitate modesty they-cast-down for the-face words
 submittunt, figunt in terram oculos et deprimunt. ruborem
they-lower they-fix on the-ground the-eyes and press-down a-blush
 sibi exprimere non possunt: nec prohibetur hic nec
for-themselves to-produce not they-can nor is-prevented this nor
 adducitur. nihil adversus haec sapientia promittit, nihil
is-brought-on nothing against these-things wisdom promises nothing
 proficit: sui iuris sunt, iniussa veniunt, iniussa discedunt.
it-accomplishes of-their-own right they-are unbidden they-come unbidden they-depart
 Iam clausulam epistula poscit. accipe, et quidem utilem ac 8
now a-closing the-letter demands receive and indeed useful and
 salutarem, quam te affigere animo volo: 'aliquis vir bonus nobis
wholesome which you to-fix in-mind I-wish some man good by-us
 diligendus est ac semper ante oculos habendus, ut sic tamquam
to-be-cherished is and always before the-eyes to-be-held that so as-if
 illo spectante vivamus et omnia tamquam illo vidente faciamus.'
he watching we-may-live and all-things as-if he seeing we-may-do
 Hoc, mi Lucili, Epicurus praecepit. custodem nobis et 9
this my Lucilius Epicurus prescribed a-guardian to-us and
 paedagogum dedit, nec inmerito: magna pars peccatorum
a-tutor he-gave nor undeservedly a-great part of-sins
 tollitur, si peccaturis testis adsistit. aliquem habeat
is-removed if to-those-about-to-sin a-witness stands-by someone let-have
 animus, quem vereatur, cuius auctoritate etiam secretum suum
the-mind whom it-may-revere by-whose authority even privacy its-own
 sanctius faciat. o felicem illum, qui non praesens tantum,
more-sacred it-may-make O happy him who not present only

sed etiam cogitatus emendat. o felicem, qui sic aliquem vereri
but even thought-of amends O happy who so someone to-revere
 potest, ut ad memoriam quoque eius se componat atque
can that to the-memory even of-him himself he-may-compose and
 ordinet. qui sic aliquem vereri potest, cito erit verendus.
order who so someone to-revere can soon will-be to-be-revered

- 10 Elige itaque Catonem. si hic tibi videtur nimis rigidus, elige
choose and-so Cato if he to-you seems too rigid choose
 remissioris animi virum Laelium. elige eum, cuius tibi placuit
of-gentler spirit a-man Laelius choose him whose to-you has-pleased
 et vita et oratio et ipse animum ante se ferens vultus:
both life and speech and the-very (his)-mind before itself bearing face
 illum tibi semper ostende vel custodem vel exemplum. opus
him to-you always show either as-guardian or as-example need
 est, inquam, aliquo, ad quem mores nostri se ipsi
is I-say of-someone to whom characters our themselves they-themselves
 exigant: nisi ad regulam prava non corriges. Vale.
may-measure unless by a-rule crooked-things not you-will-correct farewell

XII · FELICIO AT THE DOOR

At his country house Seneca finds his old age everywhere: the house he built is crumbling, the plane trees he planted are gnarled, and the decrepit doorkeeper turns out to be Felicio, once his little favorite. So let us embrace old age: it is full of pleasure, like the last cup and the end of boyhood, and to need no pleasures is itself a pleasure. Every day is a step of life, a circle inside larger circles. Live each day as if it closed the column, and at night say, 'I have lived.' Epicurus: no one need live under necessity.

Quocumque me verti, argumenta senectutis meae video. 1

wherever myself I-turned proofs of-old-age my I-see
 veneram in suburbanum meum et querebar de inpensis
I-had-come into suburban-estate my and I-was-complaining about the-expenses
 aedificii dilabentis. ait vilicus mihi non esse negligentiae
of-the-building falling-apart says the-bailiff to-me not to-be of-negligence
 suae vitium, omnia se facere, sed villam veterem esse.
his-own the-fault all-things himself to-do but the-house old to-be
 haec villa inter manus meas crevit: quid mihi futurum est,
this house between hands my grew what for-me about-to-be is
 si tam putria sunt aetatis meae saxa?
if so crumbling are of-age my the-stones

Iratus illi proximam occasionem stomachandi arripio. 2

angry with-him the-next occasion of-fretting I-seize
 'apparet' inquam 'has platanos neglegi: nullas habent frondes.
it-is-clear I-say these plane-trees to-be-neglected no they-have leaves
 quam nodosi sunt et retorridi rami, quam tristes et
how knotted are and parched the-branches how gloomy and
 squalidi trunci! hoc non accideret, si quis has circumfoderet, si
squalid the-trunks this not would-happen if anyone these dug-around if
 inrigaret.' iurat per genium meum se omnia facere, in nulla
watered he-swears by genius my himself all-things to-do in no
 re cessare curam suam, sed illas vetulas esse. quod intra nos
thing to-slacken care his-own but them oldish to-be which between us
 sit, ego illas posueram, ego illarum primum videram folium.
let-it-be I them had-planted I of-them the-first had-seen leaf

Conversus ad ianuam 'quis est iste?' inquam 'iste decrepitu 3

turned to the-door who is that-one I-say that decrepit-(man)
 et merito ad ostium admotus? foras enim spectat. unde
and deservedly to the-door moved outside for he-looks whence
 istunc nactus es? quid te delectavit alienum mortuum
that-one got you-have what you delighted another's dead

tollere?’ at ille ‘non cognoscis me?’ inquit. ‘ego sum
to-take-up but he not you-recognize me he-says I am
 Felicio, cui solebas sigillaria adferre. ego sum Philositus
Felicio to-whom you-used little-images to-bring I am of-Philositus
 vilici filius, deliciolum tuum.’ ‘perfecte’ inquam ‘iste delirat.
the-bailiff the-son pet your perfectly I-say he raves
 pupulus etiam delictum meum factus est? prorsus potest
a-little-boy even darling my become he-has quite it-can
 fieri: dentes illi cum maxime cadunt.’
happen the-teeth for-him just now are-falling

- 4 Debeo hoc suburbano meo, quod mihi senectus mea,
I-owe this to-suburban-estate my that to-me old-age my
 quocumque adverteram, apparuit. conplectamur illam et
wherever I-had-turned appeared let-us-embrace it and
 amemus: plena est voluptatis, si illa scias uti. gratissima
let-us-love full it-is of-pleasure if it you-know to-use most-welcome
 sunt poma, cum fugiunt; pueritiae maximus in exitu
are fruits when they-are-passing of-boyhood the-greatest at the-end
 decor est; deditos vino potio extrema delectat, illa quae
charm is those-given to-wine the-drink last delights that which
 mergit, quae ebrietati summam manum inponit.
drowns which on-drunkenness the-finishing hand puts

- 5 Quod in se iucundissimum omnis voluptas habet, in finem
what in itself most-delightful every pleasure has to the-end
 sui differt. iucundissima est aetas devexa iam, non tamen
of-itself it-defers most-delightful is age declining now not yet
 praeceps. et illam quoque in extrema tegula stantem iudico
headlong and it also on the-outermost tile standing I-judge
 habere suas voluptates. aut hoc ipsum succedit in locum
to-have its-own pleasures or this itself succeeds into the-place

voluptatum, nullis egere. quam dulce est cupiditates

of-pleasures of-none to-have-need how sweet it-is desires

fatigasse ac reliquisse!

to-have-worn-out and to-have-left-behind

‘Molestum est’ inquis ‘mortem ante oculos habere.’ primum 6

troublesome it-is you-say death before the-eyes to-have first

ista tam seni ante oculos debet esse quam iuveni.

it as to-an-old-man before the-eyes ought to-be as to-a-young-man

non enim citamur ex censu. deinde nemo tam senex

not for we-are-summoned by the-census then no-one so old

est, ut inprobe unum diem speret. unus autem dies

is that shamelessly one day he-may-hope one moreover day

gradus vitae est. tota aetas partibus constat et orbis

a-step of-life is the-whole lifetime of-parts consists and circles

habet circumductos maiores minoribus: est aliquis, qui

has drawn-round larger around-smaller-(ones) there-is one which

omnis conplectatur et cingat; hic pertinet a natali ad

all embraces and encircles this extends from birthday to

diem extremum. est alter, qui annos adolescentiae cludit.

the-day last there-is another which the-years of-youth shuts-in

est qui totam pueritiam ambitu suo adstringit. est

there-is (one)-which whole boyhood in-circuit its-own binds there-is

deinde per se annus in se omnia continens tempora,

then by itself the-year in itself all containing times

quorum multiplicatione vita componitur. mensis artiore

by-whose multiplication life is-composed the-month by-a-narrower

praecingitur circulo. angustissimum habet dies gyrum, sed

is-girded circle the-narrowest has the-day round but

et hic ab initio ad exitum venit, ab ortu ad occasum.

even this from beginning to end comes from rising to setting

- 7 Ideo Heraclitus, cui cognomen fecit orationis obscuritas,
therefore Heraclitus to-whom the-surname made of-speech the-obscurity
 ‘unus’ inquit ‘dies par omni est.’ hoc alius aliter excepit. dixit
one he-says day equal to-every is this one another-way took-up he-said
 enim parem esse horis, nec mentitur. nam si dies est tempus
for equal to-be in-hours nor does-he-lie for if a-day is a-time
 viginti et quattuor horarum, necesse est omnes inter se
of-twenty and four hours necessary it-is all among themselves
 dies pares esse, quia nox habet, quod dies perdidit. alius ait
days equal to-be because the-night has what the-day has-lost another says
 parem esse unum diem omnibus similitudine: nihil enim habet
equal to-be one day to-all in-likeness nothing for has
 longissimi temporis spatium, quod non et in uno die invenias,
of-the-longest time the-span which not also in one day you-may-find
 lucem et noctem. et in alternas mundi vices plura facit
light and night and into alternating of-the-world changes more it-makes
 ista, non alia, *** alias contractior, alias productior.
these not other (lacuna) at-one-time more-contracted at-another more-extended
- 8 Itaque sic ordinandus est dies omnis, tamquam cogat agmen
and-so so to-be-ordered is day every as-if it-closes the-column
 et consummet atque expleat vitam. Pacuvius, qui Syriam
and completes and fills-out life Pacuvius who Syria
 usu suam fecit, cum vino et illis funebribus epulis
by-use his-own made when with-wine and those funeral feasts
 sibi parentaverat, sic in cubiculum ferebatur a cena,
to-himself he-had-made-offerings so into the-bedroom he-was-carried from dinner
 ut inter plausus exoletorum hoc ad symphoniam caneretur:
that amid the-applause of-the-minions this to music was-sung
 βεβίωται, βεβίωται.
he-has-lived he-has-lived

Nullo non se die extulit. hoc, quod ille ex mala 9
on-no not himself day he-carried-out this which he from bad
 conscientia faciebat, nos ex bona faciamus et in somnum
conscience was-doing we from good let-us-do and to sleep
 ituri laeti hilaresque dicamus: 'vixi et quem dederat
about-to-go glad and-cheerful let-us-say I-have-lived and which had-given
 cursum fortuna, peregi.' crastinum si adiecerit deus,
the-course fortune I-have-finished tomorrow if shall-have-added god
 laeti recipiamus. ille beatissimus est et securus sui
glad let-us-receive he most-happy is and carefree of-himself
 possessor, qui crastinum sine sollicitudine expectat. quisquis
possessor who tomorrow without anxiety awaits whoever
 dixit 'vixi', cotidie ad lucrum surgit.
has-said I-have-lived daily to profit rises

Sed iam debeo epistulam includere. 'sic' inquis 'sine ullo ad 10
but now I-ought the-letter to-close thus you-say without any to
 me peculio veniet?' noli timere: aliquid secum fert. quare
me purse will-it-come do-not to-fear something with-it it-brings why
 aliquid dixi? multum. quid enim hac voce praeclarius,
something did-I-say much what for than-this saying more-splendid
 quam illi trado ad te perferendam? 'malum est in necessitate
which to-it I-hand to you to-be-carried an-evil it-is in necessity
 vivere: sed in necessitate vivere necessitas nulla est.' quidni
to-live but in necessity to-live necessity none is why-not
 nulla sit? patent undique ad libertatem viae multae breves,
none should-be lie-open on-all-sides to freedom roads many short
 faciles. agamus deo gratias, quod nemo in vita teneri
easy let-us-give to-god thanks that no-one in life to-be-held
 potest: calcare ipsas necessitates licet.
can to-trample the-very necessities it-is-allowed

- 11 'Epicurus' inquis 'dixit. quid tibi cum alieno?' quod verum
Epicurus you-say said what to-you with another's what true
 est, meum est. perseverabo Epicurum tibi ingerere, ut isti,
is mine is I-will-persist Epicurus on-you to-press that those
 qui in verba iurant, nec quid dicatur aestimant, sed a quo,
who to words swear nor what is-said consider but by whom
 sciant, quae optima sunt, esse communia. Vale.
may-know what best are to-be common farewell

BOOK II

XIII • FEARS OUTNUMBER HARMS

Lucilius has already met fortune hand to hand, as an athlete must see his own blood. More things frighten us than harm us, and we suffer from opinion more than from fact: present evils are easy to judge, and a future one may never come. Rumor routs us as the dust of stampeding cattle once emptied a camp; lean toward hope. Hemlock made Socrates great. Epicurus: folly is always beginning to live; what, Seneca asks, is baser than an old man only starting?

Multum tibi esse animi scio. nam etiam antequam instrueres 1
much to-you to-be of-spirit I-know for even before you-equipped
te praeceptis salutaribus et dura vincentibus, satis
yourself with-precepts wholesome and hardships overcoming enough
adversus fortunam placebas tibi, et multo magis, postquam
against fortune you-pleased yourself and much more after
cum illa manum conseruisti viresque expertus es tuas,
with her hand you-joined and-strength tested you-have your
quae numquam certam dare fiduciam sui possunt,
which never sure to-give confidence of-themselves can
nisi cum multae difficultates hinc et illinc apparuerunt,
unless when many difficulties hence and thence have-appeared
aliquando vero et propius accesserunt: sic verus ille animus
sometimes indeed even nearer have-approached so true that spirit
et in alienum non venturus arbitrium probatur.
and into another's not about-to-come power is-proved
Haec eius obrussa est. non potest athleta magnos spiritus 2
this its touchstone is not can an-athlete great spirits
ad certamen adferre, qui numquam suggillatus est: ille, qui
to the-contest bring who never bruised has-been he who
sanguinem suum vidit, cuius dentes crepuere sub pugno,
blood his-own has-seen whose teeth have-rattled under the-fist

ille, qui subplantatus adversarium toto tulit corpore nec
he who having-been-tripped the-opponent with-whole bore body nor
 proiecit animum proiectus, qui quotiens cecidit, contumacior
threw-away (his)-spirit thrown-down who as-often-as he-fell more-defiant
 resurrexit, cum magna spe descendit ad pugnam.

rose-again with great hope goes-down to the-fight

- 3 Ergo, ut similitudinem istam prosequar, saepe iam fortuna
therefore that comparison that I-may-follow-out often already fortune
 supra te fuit, nec tamen tradidisti te, sed subsiluisti
above you has-been nor yet did-you-surrender yourself but you-leapt-up
 et acrior constitisti. multum enim adicit sibi virtus
and fiercer you-stood much for adds to-itself virtue
 lacessita: tamen si tibi videtur, accipe a me auxilia,
provoked yet if to-you it-seems receive from me aids
 quibus munire te possis.

with-which to-fortify yourself you-can

- 4 Plura sunt, Lucili, quae nos terrent, quam quae premunt,
more are Lucilius which us frighten than which press
 et saepius opinione quam re laboramus. non loquor
and more-often from-opinion than from-fact we-suffer not I-speak
 tecum Stoica lingua, sed hac submissiore. nos enim dicimus
with-you in-Stoic tongue but in-this humbler we for say
 omnia ista, quae gemitus mugitusque exprimunt, levia
all those-things which groans and-bellows force-out light
 esse et contemnenda: omittamus haec magna verba, sed,
to-be and to-be-despised let-us-drop these great words but
 di boni, vera. illud tibi praecipio, ne sis miser ante
gods good true that to-you I-prescribe lest you-be wretched before
 tempus, cum illa, quae velut imminetia expavisti,
the-time since those-things which as-if impending you-have-dreaded
 fortasse numquam ventura sint, certe non venerint.
perhaps never about-to-come may-be certainly not have-come

Quaedam ergo nos magis torquent quam debent; quaedam 5
some-things therefore us more torment than they-ought some-things
 ante torquent quam debent; quaedam torquent, cum omnino
before torment than they-ought some-things torment when at-all
 non debeant. aut augemus dolorem aut fingimus aut
not they-ought either we-increase pain or we-feign or
 praecipimus. primum illud, quia res in controversia est et
we-anticipate the-first that because the-matter in dispute is and
 litem contestatam habemus, in praesentia differatur. quod ego
the-suit joined we-have for the-present let-it-be-put-off what I
 leve dixero, tu gravissimum esse contendes: scio alios inter
light shall-have-called you most-grave to-be will-contend I-know some amid
 flagella ridere, alios gemere sub colapho. postea videbimus,
lashes to-laugh others to-groan under a-cuff afterward we-shall-see
 utrum ista suis viribus valeant an inbecillitate nostra.
whether these-things by-their-own strength prevail or by-weakness our
 Illud praesta mihi, ut, quotiens circumsteterint, qui tibi 6
this guarantee to-me that as-often-as have-surrounded (those)-who to-you
 te miserum esse persuadeant, non quid audias, sed quid
you wretched to-be would-persuade not what you-hear but what
 sentias, cogites et cum patientia tua deliberes ac te
you-feel you-consider and with endurance your you-deliberate and yourself
 ipse interroges, qui tua optime nosti: quid est,
you-yourself you-ask who your-affairs best know what is-(there)
 quare isti me conplorent? quid est, quod trepident, quod
why these me lament what is-(there) why they-tremble why
 contagium quoque mei timeant, quasi transilire calamitas
the-contagion even of-me they-fear as-if to-leap-across calamity
 possit? est aliquid istic mali, an res ista magis infamis
could is-there something there of-evil or thing that more disreputable

est quam mala? ipse te interroga: numquid sine
 is than bad you-yourself yourself ask whether without
 causa crucior et maereo et quod non est malum, facio?

cause am-I-tormented and grieve and what not is an-evil I-make

- 7 'Quomodo' inquis 'intellegam, vana sint an vera, quibus
 how you-say shall-I-understand empty they-be or true by-which
 angor?' accipe huius rei regulam: aut praesentibus
 I-am-distressed receive of-this thing a-rule either by-present-things
 torquemur aut futuris aut utrisque. de praesentibus
 we-are-tormented or by-future-things or by-both about present-things
 facile iudicium est: si corpus tuum liberum et sanum est,
 easy the-judgment is if body your free and sound is
 nec ullus ex iniuria dolor est. videbimus quid futurum
 nor any from injury pain there-is we-shall-see what about-to-be
 sit. hodie nihil negotii habet.

may-be today nothing of-trouble has

- 8 'At enim futurum est.' primum dispice, an certa argumenta
 but indeed about-to-be it-is first consider whether sure proofs
 sint venturi mali. plerumque enim suspicionibus laboramus,
 there-be of-coming evil mostly for from-suspitions we-suffer
 et inludit nobis illa, quae conficere bellum solet, fama,
 and mocks us that which to-finish a-war is-wont rumor
 multo autem magis singulos conficit. ita est, mi Lucili:
 much moreover more individuals it-finishes so it-is my Lucilius
 cito accedimus opinioni. non coarguimus illa, quae nos
 quickly we-yield to-opinion not we-refute those-things which us
 in metum adducunt, nec excutimus, sed trepidamus et
 into fear lead nor we-shake-out-(them) but we-tremble and
 sic vertimus terga, quemadmodum illi, quos pulvis motus
 so we-turn (our)-backs as those whom dust raised

fuga pecorum exuit castris, aut quos aliqua fabula
by-the-flight of-cattle has-driven-out from-camp or whom some tale
 sine auctore sparsa conterruit.

without author spread has-terrified

Nescio quomodo magis vana perturbant. vera enim 9

I-know-not how more empty-things disturb true-things for
 modum suum habent. quicquid ex incerto venit, coniecturae

measure their-own have whatever from uncertainty comes to-conjecture

et paventis animi licentiae traditur. nulli itaque tam

and of-a-fearing mind to-the-license is-handed-over none and-so so

perniciosi, tam inrevocabiles quam lymphatici metus sunt.

destructive so irrevocable as frenzied fears are

ceteri enim sine ratione, hi sine mente sunt.

the-others for without reason these without mind are

Inquiramus itaque in rem diligenter. verisimile est 10

let-us-inquire and-so into the-matter carefully likely it-is

aliquid futurum mali: non statim verum est. quam multa

something about-to-be of-evil not at-once true it-is how many-things

non expectata venerunt! quam multa expectata nusquam

not expected have-come how many-things expected nowhere

conparuerunt! etiam si futurum est, quid iuvat dolori

have-appeared even if about-to-be it-is what does-it-help to-grief

suo occurrere? satis cito dolebis, cum venerit: interim

one's-own to-run-to-meet enough soon you-will-grieve when it-has-come meanwhile

tibi meliora promitte.

to-yourself better-things promise

Quid facies lucri? tempus. multa intervenient, quibus 11

what will-you-make of-gain time many-things will-intervene by-which

vicinum periculum vel prope admotum aut subsistat aut desinat

near danger or nearly moved-up either may-balt or may-cease

aut in alienum caput transeat: incendium ad fugam patuit;

or onto another's head may-pass fire to flight has-lain-open

quosdam molliter ruina deposuit; aliquando gladius ab
some gently a-collapse has-set-down sometimes the-sword from
 ipsa cervice revocatus est; aliquis carnifici suo superstes
the-very neck recalled has-been someone to-executioner his-own survivor
 fuit. habet etiam mala fortuna levitatem. fortasse erit,
has-been has even bad fortune fickleness perhaps it-will-be
 fortasse non erit: interim non est. meliora propone.

perhaps not it-will-be meanwhile not it-is better-things set-before-(yourself)

- 12 Nonnumquam nullis apparentibus signis, quae mali aliquid
sometimes with-no appearing signs which of-evil something
 praenuntient, animus sibi falsas imagines fingit: aut
foretell the-mind for-itself false images fashions or
 verbum aliquod dubiae significationis detorquet in peius
word some of-doubtful meaning twists to the-worse
 aut maiorem sibi offensam proponit alicuius quam est, et
or greater to-itself the-offense proposes of-someone than it-is and
 cogitat non quam iratus ille sit, sed quantum liceat
thinks not how angry he may-be but how-much may-be-allowed
 irato.

to-an-angry-(man) no moreover reason for-life is no of-miseries

modus, si timeatur quantum potest: hic prudentia prosit,

limit if it-be-feared as-much-as it-can here prudence let-help

hic robore animi evidentem quoque metum respue. si

here with-strength of-mind evident even fear spit-out if

minus, vitio vitium repelle: spe metum tempera. nihil

not by-vice vice repel with-hope fear temper nothing

tam certum est ex his, quae timentur, ut non certius

so certain is of these-things which are-feared that not more-certain

sit et formidata subsidere et sperata decipere.

it-be both dreaded-things to-subside and hoped-for-things to-deceive

Ergo spem ac metum examina, et quotiens incerta erunt 13
therefore hope and fear weigh and as-often-as uncertain will-be
 omnia, tibi fave: crede quod mavis. si plures habet
all-things yourself favor believe what you-prefer if more has
 sententias metus, nihilominus in hanc partem potius inclina
votes fear nonetheless to this side rather lean
 et perturbare te desine, ac subinde hoc in animo volve,
and to-disturb yourself cease and repeatedly this in mind turn-over
 maiorem partem mortalium, cum illi nec sit quicquam
the-greater part of-mortals when for-them neither there-is anything
 mali nec pro certo futurum sit, aestuare ac discurrere. nemo
of-evil nor for certain about-to-be it-is to-see-the and to-run-about no-one
 enim resistit sibi, cum coepit inPELLI, nec timorem suum
for resists himself when he-has-begun to-be-driven nor fear his-own
 redigit ad verum. nemo dicit: 'vanus auctor est, vanus haec
brings-back to the-true no-one says empty the-author is empty these-things
 aut finxit aut credidit.' damus nos aurae ferendos.
either he-invented or believed we-give ourselves to-the-breeze to-be-carried
 Expavescimus dubia pro certis. non servamus modum 14
we-dread doubtful-things as certain not we-keep the-measure
 rerum. statim in timorem vertit scrupulus. pudet me ibi
of-things at-once into fear turns a-qualm it-shames me there
 sic tecum loqui et tam lenibus te remediis focillare.
thus with-you to-speak and with-such gentle you remedies to-revive
 alius dicat: 'fortasse non veniet.' tu dic: 'quid porro, si
another let-say perhaps not it-will-come you say what further if
 veniet? videbimus uter vincat. fortasse pro me venit,
it-will-come we-shall-see which-of-the-two wins perhaps for me it-comes
 et mors ista vitam honestabit.' cicuta magnum Socratem
and death that life will-grace the-hemlock great Socrates

fecit. Catoni gladium adsertorem libertatis extorque: magnam
made from-Cato the-sword the-champion of-liberty wrest-away a-great
 partem detraxeris gloriae.

part you-will-have-taken of-glory

- 15 Nimum diu te cohortor, cum tibi admonitione magis
too long you I-exhort since for-you of-reminder more
 quam exhortatione opus sit. non in diversum te a
than of-exhortation need there-be not into a-different-way you from
 natura tua ducimus: natus es ad ista, quae dicimus.
nature your we-lead born you-were for these-things which we-say
 eo magis bonum tuum auge et exorna.

by-so-much more good your increase and adorn

- 16 Sed iam finem epistulae faciam, si illi signum suum
but now an-end of-the-letter I-will-make if on-it the-seal its-own
 inpressero, id est aliquam magnificam vocem perferendam ad
I-have-pressed that is some magnificent saying to-be-carried to
 te mandavero. 'inter cetera mala hoc quoque habet stultitia:
you I-have-entrusted among other evils this also has folly
 semper incipit vivere.' considera quid vox ista significet,
always it-begins to-live consider what saying that means
 Lucili virorum optime, et intelleges, quam foeda sit
Lucilius of-men best and you-will-understand how foul is
 hominum levitas cotidie nova vitae fundamenta ponentium,
of-men the-fickleness daily new of-life foundations laying
 novas spes etiam in exitu inchoantium.

new hopes even at the-end beginning

- 17 Circumspice tecum singulos: occurrent tibi senes, qui
look-around with-yourself at-individuals will-meet you old-men who
 se cum maxime ad ambitionem, ad peregrinationes,
themselves just now for ambition for travels
 ad negotiandum parent. quid est autem turpius quam
for trading prepare what is moreover more-shameful than

senex vivere incipiens? non adicerem auctorem huic voci,
an-old-man to-live beginning not I-would-add the-author to-this saying
 nisi esset secretior nec inter vulgata Epicuri dicta, quae
unless it-were more-private nor among the-published of-Epicurus sayings which
 mihi et laudare et adoptare permisi. Vale.
to-me both to-praise and to-adopt I-have-allowed farewell

XIV · THE BODY AND THE POWERFUL

We may care for the body but must not be its slave. Of the three things feared, want, disease, and the violence of the powerful, the last terrifies most, with its racks, fire, and beasts. So the wise man avoids offense as a pilot avoids Charybdis, without seeming to flee, and carries no spoils. Philosophy protects, if handled modestly; whether the wise man should serve the state, as Cato did, is left for later. A maxim of Epicurus's school: he enjoys riches most who needs them least.

Fateor insitam esse nobis corporis nostri caritatem; fateor 1
I-admit implanted to-be in-us of-body our the-love I-admit
 nos huius gerere tutelam. non nego indulgendum illi:
us of-it to-bear the-guardianship not I-deny to-be-indulged to-it
 serviendum nego. multis enim serviet, qui corpori servit,
to-be-served I-deny to-many for will-be-slave who to-the-body is-slave
 qui pro illo nimium timet, qui ad illud omnia refert.
who for it too-much fears who to it all-things refers
 Sic gerere nos debemus, non tamquam propter corpus 2
so to-conduct ourselves we-ought not as-if because-of the-body
 vivere debeamus, sed tamquam non possumus sine corpore.
to-live we-ought but as-if not we-can without the-body
 huius nos nimius amor timoribus inquietat, sollicitudinibus
of-this us excessive love with-fears disquiets with-anxieties
 onerat, contumeliis obicit. honestum ei vile est, cui
burdens to-insults exposes the-honorable to-him cheap is to-whom

corpus nimis carum est. agatur eius diligentissime cura, ita
the-body too dear is let-be-taken of-it most-diligently care so
 tamen, ut cum exiget ratio, cum dignitas, cum fides,
yet that when will-demand reason when dignity when good-faith
 mittendum in ignes sit.

to-be-sent into the-fires it-be

- 3 Nihilominus, quantum possumus, evitemus incommoda
nonetheless as-much-as we-can let-us-avoid discomforts
 quoque, non tantum pericula, et in tutum nos reducamus
also not only dangers and into safety ourselves let-us-withdraw
 excogitantes subinde, quibus possint timenda depelli.

devising repeatedly by-which may-be-able things-to-be-feared to-be-driven-off
 quorum tria, nisi fallor, genera sunt: timetur inopia, timentur
of-which three unless I-err kinds are is-feared want are-feared
 morbi, timentur quae per vim potentioris eveniunt.
diseases are-feared what-things through the-force of-the-more-powerful happen

- 4 Ex his omnibus nihil nos magis concutit, quam quod ex
of these all nothing us more shakes than what from
 aliena potentia inpendet. magno enim strepitu et tumultu
another's power hangs-over with-great for din and uproar
 venit. naturalia mala quae rettuli, inopia atque morbus,
it-comes the-natural evils which I-mentioned want and disease
 silentio subeunt nec oculis nec auribus quicquam terroris
in-silence creep-up nor on-eyes nor on-ears anything of-terror
 incutiunt: ingens alterius mali pompa est. ferrum circa se
they-strike huge of-the-other evil the-parade is steel around itself
 et ignes habet et catenas et turbam ferarum, quam in
and fires it-has and chains and a-crowd of-beasts which into
 viscera inmittat humana.

vitals it-may-let-loose human

Cogita hoc loco carcerem et cruces et eculeos et uncum 5
think-of in-this place the-prison and crosses and racks and the-hook
 et adactum per medium hominem, qui per os
and driven through the-middle-of a-man which through the-mouth
 emergeret, stipitem et distracta in diversum actis curribus
should-come-out a-stake and torn-apart in different-ways driven by-chariots
 membra, illam tunicam alimentis ignium et inlitam et
limbs that tunic with-the-food of-fires both smeared and
 textam, et quicquid aliud praeter haec commenta saevitia est.
woven and whatever else besides these devised cruelty has
 Non est itaque mirum, si maximus huius rei timor est, 6
not it-is and-so wonderful if the-greatest of-this thing fear is
 cuius et varietas magna et apparatus terribilis est. nam
of-which both the-variety great and the-apparatus terrible is for
 quemadmodum plus agit tortor, quo plura instrumenta
just-as more achieves the-torturer by-as-much-as more instruments
 doloris exposuit, specie enim vincuntur qui patientia
of-pain he-has-displayed by-the-sight for are-conquered who by-endurance
 restitissent: ita ex iis, quae animos nostros subigunt
would-have-withstood so of those-things which minds our subdue
 et domant, plus proficiunt, quae habent quod ostendant.
and tame more succeed which have what they-may-display
 illae pestes non minus graves sunt, famem dico et sitim
those plagues not less grave are hunger I-mean and thirst
 et praecordiorum subpurationes et febrem viscera ipsa
and of-the-chest ulcers and fever the-vitals themselves
 torrentem. sed latent, nihil habent quod intentent, quod
scorching but they-lie-hidden nothing they-have which they-may-brandish which
 praeferant: haec ut magna bella aspectu apparatuque vicerunt.
they-may-display these as great wars by-look and-by-apparatus have-conquered

- 7 Demus itaque operam, abstinenceamus offensis. interdum
let-us-give and-so effort let-us-abstain from-offenses sometimes
 populus est, quem timere debeamus; interdum si ea civitatis
the-people is whom to-fear we-ought sometimes if such of-the-state
 disciplina est, ut plurima per senatum transigantur, gratiosi
the-system is that most-things through the-senate are-transacted influential
 in eo viri; interdum singuli, quibus potestas populi et in
in it men sometimes individuals to-whom power of-the-people and over
 populum data est. hos omnes amicos habere operosum est,
the-people given has-been these all as-friends to-have laborious it-is
 satis est inimicos non habere. itaque sapiens numquam
enough it-is enemies not to-have and-so the-wise-man never
 potentium iras provocabit, immo declinabit, non aliter
of-the-powerful angers will-provoke nay he-will-turn-aside not otherwise
 quam in navigando procellam.

than in sailing a-storm

- 8 Cum peteres Siciliam, traiecisti fretum. temerarius
when you-were-making-for Sicily you-crossed the-strait a-rash
 gubernator contempsit austri minas, ille est enim,
helmsman despised of-the-south-wind the-threats it is for
 qui Siculum pelagus exasperet et in vertices cogat; non
which the-Sicilian sea roughens and into whirlpools drives not
 sinistrum petit litus, sed id, a quo propior Charybdis
the-left he-seeks shore but that from which nearer Charybdis
 maria convolvit. at ille cautior peritos locorum rogat,
the-seas rolls-together but that more-careful the-experienced of-places asks
 quis aestus sit, quae signa dent nubes; longe ab illa
what the-tide may-be what signs may-give the-clouds far from that
 regione verticibus infami cursum tenet. idem facit sapiens:
region for-whirlpools infamous (bis)-course he-holds the-same does the-wise-man
 nocituram potentiam vitat, hoc primum cavens, ne vitare
about-to-harm power he-avoids this first taking-care lest to-avoid

videatur. pars enim securitatis et in hoc est, non ex

he-seem part for of-safety also in this is not by

professo eam petere, quia, quae quis fugit, damnat.

declaration it to-seek because what-things one flees one-condemns

Circumspiciendum ergo nobis est, quomodo a vulgo

to-be-looked-around therefore by-us it-is how from the-crowd

tuti esse possimus. primum nihil idem concupiscamus:

safe to-be we-may-be-able first nothing the-same let-us-covet

rixa est inter competitores. deinde nihil habeamus,

a-quarrel there-is among rivals then nothing let-us-have

quod cum magno emolumento insidiantis eripi possit.

which with great profit of-the-plotter to-be-snatched may-be-able

quam minimum sit in corpore tuo spoliolum. nemo

as-(possible) little let-there-be on body your of-spoils no-one

ad humanum sanguinem propter ipsum venit, aut admodum

to human blood because-of itself comes or very

pauci. plures computant quam oderunt. nudum latro

few more calculate than hate the-naked the-robber

transmittit; etiam in obsessa via pauperi pax est.

passes-by even on a-beset road for-the-poor peace is

Tria deinde ex praecepto veteri praestanda sunt ut

three-things then by precept old to-be-ensured are that

vitentur: odium, invidia, contemptus. quomodo hoc fiat,

they-be-avoided hatred envy contempt how this may-be-done

sapientia sola monstrabit. difficile enim temperamentum est,

wisdom alone will-show difficult for the-balance is

verendumque, ne in contemptum nos invidiae timor transferat

and-to-be-feared lest into contempt us of-envy the-fear transfer

ne dum calcare nolumus, videamur posse calcari.

lest while to-trample we-are-unwilling we-seem to-be-able to-be-trampled

multis timendi attulit causas timeri posse. undique nos
to-many of-fearing has-brought causes to-be-feared to-be-able on-all-sides ourselves
 reducamus: non minus contemni quam suspici nocet.

let-us-withdraw not less to-be-despised than to-be-admired harms

- 11 Ad philosophiam ergo confugiendum est: hae litterae, non
to philosophy therefore to-be-fled-for-refuge it-is these letters not
 dico apud bonos, sed apud mediocriter malos infularum loco
I-say among the-good but among moderately bad of-fillets in-place
 sunt. nam forensis eloquentia et quaecumque alia populum
are for forensic eloquence and whatever other the-people
 movet, adversarios habet: haec quieta et sui negotii
moves opponents has this quiet and of-its-own business
 contemni non potest, cui ab omnibus artibus etiam
to-be-despised not can to-which from all arts even
 apud pessimos honor est. numquam in tantum convalescet
among the-worst honor is never to such-a-degree will-grow-strong
 nequitia, numquam sic contra virtutes coniurabitur, ut non
wickedness never so against the-virtues will-it-be-conspired that not
 philosophiae nomen venerabile et sacrum maneat. ceterum
of-philosophy the-name venerable and sacred may-remain but
 philosophia ipsa tranquille modesteque tractanda est.

philosophy itself calmly and-moderately to-be-handled is

- 12 'Quid ergo?' inquis 'videtur tibi M. Cato modeste
what then you-say seems to-you Marcus Cato modestly
 philosophari, qui bellum civile sententia reprimi? qui
to-philosophize who war civil by-(his)-vote checks who
 furentium principum armis medius intervenit? qui aliis
of-raging leaders the-arms in-the-midst intervenes who while-some
 Pompeium offendentibus aliis Caesarem simul lacessit duos?
Pompey offending others Caesar at-once provokes the-two

Potest aliquis disputare an illo tempore capessenda
can someone argue whether at-that time to-be-taken-up
 fuerit sapienti res publica. quid tibi vis, Marce
was by-the-wise-man the-thing public what to-yourself do-you-wish Marcus
 Cato? iam non agitur de libertate: olim pessumdata
Cato now not it-is-treated about liberty long-ago ruined
 est. quaeritur, utrum Caesar an Pompeius possideat
it-has-been it-is-asked whether Caesar or Pompey may-possess
 rem publicam: quid tibi cum ista contentione? nullae
the-thing public what to-you with that contest no
 partes tuae sunt: dominus eligitur. quid tua, uter
parties yours are a-master is-chosen what (is-it)-yours which-of-the-two
 vincat? potest melior vincere, non potest non peior esse,
may-win can the-better to-win not can not worse to-be
 qui vicerit. ultimas partes attigi Catonis. sed ne
who shall-have-won the-last parts I-have-touched of-Cato but not
 priores quidem anni fuerunt qui sapientem in illam rapinam
the-earlier even years were which the-wise-man into that plundering
 rei publicae admitterent: quid aliud quam vociferatus
of-the-thing public would-admit what else than shouted
 est Cato et misit irritas voces, cum modo per populi
has Cato and sent-forth vain words when now by of-the-people
 levatus manus et obrutus sputis exportandus extra forum
lifted the-hands and covered with-spittle to-be-carried-out outside the-forum
 traheretur, modo e senatu in carcerem duceretur?

he-was-dragged now from the-senate to prison he-was-led
 Sed postea videbimus, an sapienti opera rei
but afterward we-shall-see whether by-the-wise-man effort to-the-thing
 publicae danda sit: interim ad hos te Stoicos voco, qui
public to-be-given may-be meanwhile to these you Stoics I-call who
 a re publica exclusi secesserunt ad colendam vitam
from the-thing public shut-out have-withdrawn to cultivating life

13

14

et humano generi iura condenda sine ulla potentioris
and for-the-human race laws to-be-founded without any of-a-more-powerful
 offensa. non conturbabit sapiens publicos mores nec
offense not will-disturb the-wise-man public customs nor
 populum in se vitae novitate convertet.

the-people onto himself of-life by-novelty will-turn

- 15 'Quid ergo? utique erit tutus, qui hoc propositum sequetur?'

what then assuredly will-be safe who this plan will-follow
 promittere tibi hoc non magis possum quam in homine
to-promise to-you this not more I-can than in a-man
 temperanti bonam valitudinem, et tamen facit temperantia
temperate good health and yet makes temperance
 bonam valitudinem. perit aliqua navis in portu: sed quid
good health perishes some ship in port but what
 tu accidere in medio mari credis? quanto huic

you to-happen in mid sea do-you-believe by-how-much for-this-one
 periculum paratius foret multa agenti molientique, cui
danger more-ready would-be many-things doing and-attempting for-whom
 ne otium quidem tutum est? pereunt aliquando innocentes:
not leisure even safe is perish sometimes the-innocent
 quis negat? nocentes tamen saepius. ars ei constat, qui
who denies the-guilty yet more-often the-skill for-him stands who
 per ornamenta percussus est.

through the-ornaments struck has-been

- 16 Denique consilium rerum omnium sapiens, non exitum

finally the-plan of-things all the-wise-man not the-outcome
 spectat. initia in potestate nostra sunt: de eventu fortuna
regards beginnings in power our are about the-result fortune
 iudicat, cui de me sententiam non do. 'at aliquid
judges to-whom about me judgment not I-give but some

vexationis adferet, aliquid adversi.' non damnatur latro,
of-harassment it-will-bring some of-adversity not is-condemned the-robber
 cum occidit ***

when he-kills (lacuna)

Nunc ad cotidianam stipem manum porrigis. aurea te 17
now to the-daily dole (your)-hand you-stretch-out with-golden you
 stipe implebo, et quia facta est auri mentio, accipe
dole I-will-fill and since made has-been of-gold mention receive
 quemadmodum usus fructusque eius tibi esse gratior
how the-use and-enjoyment of-it to-you to-be more-pleasing
 possit. 'is maxime divitiis fruitur, qui minime divitiis
can he most riches enjoys who least of-riches
 indiget.' 'ede' inquis 'auctorem.' ut scias quam benigni
needs produce you-say the-author that you-may-know how generous
 simus, propositum est aliena laudare: Epicuri est aut
we-are the-purpose is another's-things to-praise of-Epicurus it-is or
 Metrodori aut alicuius ex illa officina.

of-Metrodorus or of-someone of that workshop

Et quid interest quis dixerit? omnibus dixit. qui 18
and what does-it-matter who has-said to-all he-has-said who
 eget divitiis, timet pro illis. nemo autem sollicito bono
wants riches fears for them no-one moreover an-anxious good
 fruitur: adicere illis aliquid studet. dum de incremento
enjoys to-add to-them something he-is-eager while about increase
 cogitat, oblitus est usus. rationes accipit, forum conterit,
he-thinks forgotten he-has use accounts he-receives the-forum he-wears-out
 kalendarium versat: fit ex domino procurator. Vale.
the-ledger he-turns-over he-becomes from master steward farewell

The old letter-opening, 'if you are well, it is well,' should read 'if you study philosophy, it is well,' since without it the mind is sick. Care for that health first. Building muscle is folly for a lettered man: it drains the breath, dulls the wits, and hands him to trainers; a few short exercises will do, and then back to the mind, which needs daily work. Train the voice, but not by rote. Epicurus: the foolish life is ungrateful and anxious, borne wholly toward the future. Set a limit to desire, and count those behind you.

- 1 Mos antiquis fuit usque ad meam servatus aetatem,
a-custom for-the-ancients it-was right to my kept age
 primis epistolae verbis adicere: 'si vales bene est, ego
to-the-first of-a-letter words to-add if you-are-well well it-is I
 valeo.' recte nos dicimus: 'si philosopharis, bene est.' valere
am-well rightly we say if you-philosophize well it-is to-be-well
 autem hoc demum est. sine hoc aeger est animus. corpus
moreover this only is without this sick is the-mind the-body
 quoque, etiam si magnas habet vires, non aliter quam
also even if great it-has strength not otherwise than
 furiosi aut phrenetici validum est.
of-a-madman or of-a-frenzied-man strong is
- 2 Ergo hanc praecipue valitudinem cura, deinde et illam
therefore this especially health care-for then also that
 secundam, quae non magno tibi constabit, si volueris
second which not at-a-great-(price) to-you will-cost if you-wish
 bene valere. stulta est enim, mi Lucili, et minime conveniens
well to-be-healthy foolish is for my Lucilius and least befitting
 litterato viro occupatio exercendi lacertos et dilatandi
to-a-lettered man the-occupation of-exercising the-arms and of-broadening
 cervicem ac latera firmandi: cum tibi feliciter sagina
the-neck and the-sides of-strengthening when for-you happily the-fattening

cesserit et tori creverint, nec vires umquam opimi
has-turned-out and the-muscles have-grown neither the-strength ever of-a-fat
 bovis nec pondus aequabis. adice nunc, quod maiore corporis
ox nor the-weight will-you-equal add now that by-a-greater of-body
 sarcina animus eliditur et minus agilis est. itaque quantum
load the-mind is-crushed and less agile is and-so as-much-as
 potes, circumscribe corpus tuum et animo locum laxa.
you-can confine body your and for-the-mind room enlarge
 Multa secuntur incommoda huic deditos curae: primum 3
many follow discomforts to-this those-devoted care first
 exercitationes, quarum labor spiritum exhaurit et inhabilem
exercises whose toil the-breath drains and unfit
 intentioni ac studiis acrioribus reddit. deinde copia ciborum
for-concentration and for-studies more-intense renders then by-plenty of-foods
 subtilitas inpeditur. accedunt pessimae notae mancipia in
subtlety is-hindered are-added of-the-worst stamp slaves into
 magisterium recepta, homines inter oleum et vinum occupati,
instruction received men between oil and wine busied
 quibus ad votum dies actus est, si bene desudaverunt, si in
for-whom to (their)-wish the-day spent has-been if well they-have-sweated if into
 locum eius, quod effluxit, multum potionis altius ieiunio
the-place of-that which flowed-out much of-drink more-deeply through-fasting
 iturae regesserunt. bibere et sudare vita cardiaci est.
about-to-go they-have-poured-back to-drink and to-sweat the-life of-a-heart-patient is
 Sunt exercitationes et faciles et breves, quae corpus et sine 4
there-are exercises both easy and short which the-body both without
 mora lassent et tempori parcant, cuius praecipua ratio habenda
delay may-tire and time may-spare of-which chief account to-be-taken
 est: cursus et cum aliquo pondere manus motae et saltus vel
is running and with some weight the-hands moved and jumping either
 ille, qui corpus in altum levat, vel ille, qui in longum mittit,
that which the-body into the-height lifts or that which into length sends

vel ille, ut ita dicam, saliaris aut, ut contumeliosius dicam,
or that as so I-may-say Salian or as more-insultingly I-may-say
 fullonius: quoius libet ex his elige usum rudem, facilem.

fuller's of-whichever it-pleases of these choose the-practice simple easy

- 5 Quicquid facies, cito redi a corpore ad animum: illum
whatever you-will-do quickly return from the-body to the-mind it
 noctibus ac diebus exerce. labore modico alitur ille. hanc
by-nights and by-days exercise by-toil moderate is-nourished it this
 exercitationem non frigus, non aestus inpediet, ne senectus
exercise not cold not heat will-binder not old-age
 quidem. id bonum cura, quod vetustate fit melius.

even that good care-for which by-age becomes better

- 6 Neque ego te iubeo semper inminere libro aut pugillaribus:
nor I you bid always to-bend-over a-book or writing-tablets
 dandum est aliquod intervallum animo, ita tamen ut non
to-be-given is some interval to-the-mind so yet that not
 resolvatur, sed remittatur. gestatio et corpus concutit et
it-be-slackened but it-be-relaxed riding both the-body shakes and
 studio non officit; possis legere, possis dictare, possis loqui,
study not binders you-can read you-can dictate you-can talk
 possis audire, quorum nihil ne ambulatio quidem vetat fieri.

you-can listen of-which nothing even walking indeed forbids to-be-done

- 7 Nec tu intentionem vocis contempseris, quam veto te
nor you the-exercise of-the-voice should-despise which I-forbid you
 per gradus et certos modos extollere, deinde deprimere.
through steps and fixed measures to-raise then to-lower
 quid si velis deinde quemadmodum ambules discere?
what if you-should-wish next how you-should-walk to-learn
 admitte istos, quos nova artificia docuit fames: erit
admit those whom new crafts has-taught hunger there-will-be
 qui gradus tuos temperet et buccas edentis observet
(one)-who steps your may-regulate and the-cheeks of-(you)-eating may-watch

et in tantum procedat, in quantum audaciam eius patientia
and to such-a-degree may-go-on to what-degree boldness his by-patience
 et credulitate produxeris. quid ergo? a clamore protinus
and by-credulity you-have-drawn-on what then from shouting at-once
 et a summa contentione vox tua incipiet? usque eo
and from highest strain voice your will-begin so far
 naturale est paulatim incitari, ut litigantes quoque a
natural it-is gradually to-be-roused that disputants also from
 sermone incipiant, ad vociferationem transeant: nemo statim
conversation begin to shouting pass-over no-one at-once
 Quiritium fidem inplorat.

of-the-Quirites the-protection implores

Ergo utcumque tibi impetus animi suaserit, modo 8
therefore however you the-impulse of-mind shall-have-urged now
 vehementius fac vicinis convicium, modo lentius, prout
more-violently make for-the-neighbors abuse now more-slowly as
 vox quoque te hortabitur, in id latus. modesta, cum
the-voice also you will-encourage to that side moderate when
 recipies illam revocarisque, descendat, non decadat;
you-will-recover it and-call-back let-it-come-down not let-it-fall-down
 media oris via abeat nec indocto et rustico
by-the-middle of-the-mouth way let-it-go-off nor in-an-untaught and rustic
 more desaeviat. non enim id agimus, ut exerceatur vox,
manner let-it-rage not for this we-do that may-be-exercised the-voice
 sed ut exerceat.

but that it-may-exercise

Detrahi tibi non pusillum negotii: una mercedula et 9
I-have-taken-off from-you not a-little of-trouble one little-fee and
 unum graecum ad haec beneficia accedet, ecce insigne
one Greek to these favors will-be-added behold a-notable
 praeceptum: 'stulta vita ingrata est et trepida: tota in
precept a-foolish life ungrateful is and anxious wholly into

futurum fertur.' 'quis hoc' inquis 'dicit?' idem qui supra.

the-future it-is-carried who this you-say says the-same who above
 quam tu nunc vitam dici existimas stultam? Babae et

what you now life to-be-called think foolish of-Babae and

Isionis? non ita est: nostra dicitur, quos caeca cupiditas

of-Isio not so it-is ours is-called whom blind desire

in nocitura, certe numquam satiatura praecipitat,

into things-about-to-harm certainly never about-to-satisfy hurls

quibus si quid satis esse posset, fuisset, qui

for-whom if anything enough to-be could it-would-have-been (we)-who

non cogitamus, quam iucundum sit nihil poscere, quam

not consider how pleasant it-is nothing to-demand how

magnificum sit plenum esse nec ex fortuna pendere.

splendid it-is full to-be nor on fortune to-hang

10 Subinde itaque, Lucili, quam multa sis consecutus

repeatedly and-so Lucilius how many-things you-have attained

recordare. cum aspexeris, quot te antecedant, cogita,

recall when you-have-looked how-many you are-ahead-of think

quot sequantur. si vis gratus esse adversus deos et

how-many follow if you-wish grateful to-be toward the-gods and

adversus vitam tuam, cogita, quam multos antecesseris. quid

toward life your think how many you-have-passed what

tibi cum ceteris? te ipse antecessisti.

to-you with the-others yourself you-yourself you-have-passed

11 Finem constitue, quem transire ne velis quidem, si

a-limit set which to-cross not you-may-wish even if

possis: discedant aliquando ista insidiosa bona et sperantibus

you-could let-depart at-last those treacherous goods and to-those-hoping

meliora quam adsecutis. si quid in illis esset solidi,

better than to-those-who-have-obtained if anything in them there-were of-solid

aliquando et inplerent: nunc haurientium sitim concitant.

sometimes also they-would-fill now of-those-drinking the-thirst they-rouse

mittantur speciosi apparatus. et quod futuri temporis
let-be-dismissed showy trappings and what of-future time
 incerta sors volvit, quare potius a fortuna inpetrem, ut
the-uncertain lot rolls why rather from fortune should-I-obtain that
 det, quam a me, ne petam? quare autem petam?
she-give than from myself that-not I-ask why moreover should-I-ask
 oblitus fragilitatis humanae congeram? in quid laborem? ecce
forgetful of-frailty human should-I-beap-up for what should-I-toil behold
 hic dies ultimus est. ut non sit: prope ab ultimo est. Vale.
this day last is though not it-be near from the-last it-is farewell

XVI · PHILOSOPHY EVERY DAY

No one can live happily, or even tolerably, without the study of wisdom, and the resolve must be fixed by daily practice until good will becomes a good mind. Seneca has hope of Lucilius, not yet confidence; he should test whether he has progressed in philosophy or in life. Philosophy is not for show: it shapes the mind, orders life, and steers through danger. Whether fate, God, or chance rules, we must philosophize. Epicurus: live by nature and you will never be poor, by opinion and you will never be rich.

Liquere hoc tibi, Lucili, scio, neminem posse beate vivere, ¹
to-be-clear this to-you Lucilius I-know no-one to-be-able happily to-live
 ne tolerabiliter quidem sine sapientiae studio et beatam
not tolerably even without of-wisdom the-study and a-happy
 vitam perfecta sapientia effici, ceterum tolerabilem etiam
life by-perfect wisdom to-be-produced but a-tolerable-(one) even
 inchoata. sed hoc, quod liquet, firmandum et altius
by-(wisdom)-begun but this which is-clear to-be-strengthened and deeper
 cotidiana meditatione figendum est: plus operis est in
by-daily meditation to-be-fixed is more of-work is in

eo, ut proposita custodias quam ut honesta proponas.
this that resolutions you-keep than that honorable-things you-propose
 perseverandum est et adsiduo studio robur addendum, donec
to-be-persevered it-is and by-constant study strength to-be-added until
 bona mens sit quod bona voluntas est.

a-good mind be what a-good will is

- 2 Itaque tibi apud me pluribus verbis aut adfirmatione iam
and-so for-you with me of-more words or of-assurance now
 nil opus: intellego multum te profecisse. quae scribis,
nothing need I-understand much you to-have-progressed what you-write
 unde veniant, scio: non sunt ficta nec colorata. dicam
whence they-come I-know not are feigned nor colored I-will-say
 tamen quid sentiam: iam de te spem habeo, nondum
yet what I-feel already of you hope I-have not-yet
 fiduciam. tu quoque idem facias volo: non est,
confidence you also the-same should-do I-wish not there-is-(reason)
 quod tibi cito et facile credas. excute te et
that yourself quickly and easily you-should-believe shake-out yourself and
 varie scrutare et observa: illud ante omnia vide, utrum
variously search and observe that before all-things see whether
 in philosophia an in ipsa vita profeceris.

in philosophy or in the-very life you-have-progressed

- 3 Non est philosophia popolare artificium nec ostentationi
not is philosophy a-popular craft nor for-display
 paratum. non in verbis, sed in rebus est. nec in hoc
prepared not in words but in things it-is nor for this
 adhibetur, ut cum aliqua oblectatione consumatur dies,
is-it-employed that with some delight may-be-spent the-day
 ut dematur otio nausia: animum format et fabricat,
that may-be-taken-from leisure the-nausea the-mind it-forms and shapes
 vitam disponit, actiones regit, agenda et omittenda
life it-orders actions it-rules things-to-be-done and to-be-left-undone

demonstrat, sedet ad gubernaculum et per ancipitia
it-shows it-sits at the-helm and through the-hazards
 fluctuantium derigit cursum. sine hac nemo intrepide potest
of-those-tossing it-directs the-course without it no-one fearlessly can
 vivere, nemo secure: innumerabilia accidunt singulis horis,
live no-one free-from-care countless-things happen in-the-several hours
 quae consilium exigant, quod ab hac petendum est.

which counsel demand which from it to-be-sought is

Dicet aliquis: 'quid mihi prodest philosophia, si fatum est?' 4

will-say someone what me does-help philosophy if fate there-is

quid prodest, si deus rector est? quid prodest, si casus

what does-it-help if god ruler is what does-it-help if chance

imperat? nam et mutari certa non possunt et nihil

commands for both to-be-changed fixed-things not can and nothing

praeparari potest adversus incerta, sed aut consilium

to-be-prepared can against uncertain-things but either plan

meum occupavit deus decrevitque quid facerem, aut consilio

my has-forestalled god and-has-decreed what I-should-do or to-plan

meo nihil fortuna permittit.'

my nothing fortune allows

Quicquid est ex his, Lucili, vel si omnia haec sunt, 5

whatever is of these Lucilius or if all these are

philosophandum est: sive nos inexorabili lege fata

to-be-philosophized it-is whether us by-inexorable law the-fates

constringunt, sive arbiter deus universi cuncta disposuit,

bind or the-arbiter god of-the-universe all-things has-arranged

sive casus res humanas sine ordine inpellit et iactat,

or chance affairs human without order drives and tosses

philosophia nos tueri debet. haec adhortabitur, ut deo

philosophy us to-protect ought this will-exhort that god

libenter pareamus, ut fortunae contumaciter; haec docebit,
willingly we-obey that fortune defiantly this will-teach
 ut deum sequare, feras casum.

that god you-follow you-endure chance

- 6 Sed non est nunc in hanc disputationem transeundum, quid
but not is now into this discussion to-be-passed what
 sit iuris nostri, si providentia in imperio est, aut si fatorum
may-be of-right our if providence in command is or if of-fates
 series inligatos trahit, aut si repentina ac subita
the-chain the-bound drags or if sudden and unexpected-things
 dominantur: illo nunc revertor, ut te moneam et exhorter,
rule thither now I-return that you I-may-warn and exhort
 ne patiaris inpetum animi tui delabi et refrigescere. contine
lest you-allow the-impulse of-mind your to-slip-away and to-grow-cold hold
 illum et constitue, ut habitus animi fiat, quod est inpetus.

it and establish-(it) that a-habit of-mind may-become what is impulse

- 7 Iam ab initio, si te bene novi, circumspicies, quid haec
already from the-beginning if you well I-know you-will-look-around what this
 epistula munusculi attulerit. excute illam, et invenies. non
letter of-little-gift has-brought shake-out it and you-will-find not
 est quod mireris animum meum: adhuc de
there-is-(reason) that you-should-wonder-at mind my still from
 alieno liberalis sum. quare autem alienum dixi? quicquid
another's generous I-am why moreover another's did-I-say whatever
 bene dictum est ab ullo, meum est. istuc quoque ab
well said has-been by anyone mine is that also by
 Epicuro dictum est: 'si ad naturam vives, numquam
Epicurus said has-been if by nature you-will-live never
 eris pauper: si ad opiniones, numquam eris dives.'
will-you-be poor if by opinions never will-you-be rich

Exiguum natura desiderat, opinio inmensum. congeratur in 8
little nature desires opinion boundless let-be-heaped-up on
 te quicquid multi locupletes possederant. ultra privatum
you whatever many rich-men had-possessed beyond private
 pecuniae modum fortuna te provehat, auro tegat, purpura
of-wealth the-measure fortune you let-advance with-gold let-cover with-purple
 vestiat, eo deliciarum opumque perducatur, ut terram
let-clothe to-that-point of-luxuries and-of-riches let-bring that the-earth
 marmoribus abscondas. non tantum habere tibi liceat,
with-marbles you-hide not only to-have to-you let-it-be-allowed
 sed calcare divitias. accedant statuæ et picturae et quicquid
but to-trample riches let-be-added statues and pictures and whatever
 ars ulla luxuriæ elaboravit: maiora cupere ab his discas.
art any of-luxury has-elaborated greater-things to-desire from these you-will-learn
 Naturalia desideria finita sunt: ex falsa opinione nascentia ubi 9
natural desires limited are from false opinion arising where
 desinant, non habent. nullus enim terminus falso est. viam
they-may-stop not they-have no for limit to-the-false is a-road
 eunti aliquid extremum est: error inmensus est. retrahe
for-one-going something final is wandering boundless is draw-back
 ergo te a vanis, et cum voles scire, quod petes,
therefore yourself from empty-things and when you-will-wish to-know what you-will-seek
 utrum naturalem habeat an caecam cupiditatem, considera,
whether a-natural it-has or a-blind desire consider
 num possit alicubi consistere: si longe progressio
whether it-can anywhere to-stop if far for-one-having-advanced
 semper aliquid longius restat, scito id naturale non esse. Vale.
always something further remains know it natural not to-be farewell

Make for a sound mind at full speed. Lucilius says his estate delays him: he wants enough to live on while doing nothing. Philosophy will tell him not to sit at his accounts. Riches have kept many from philosophy, while poverty is unencumbered: armies have starved for a kingdom, so a man can bear want to free his mind. Epicurus: for many, getting riches was not the end of their miseries but a change; the fault, Seneca adds, lies not in things but in the mind.

- 1 Proice omnia ista, si sapis, immo ut sapias, et
 throw-away all these-things if you-are-wise nay that you-may-be-wise and
 ad bonam mentem magno cursu ac totis viribus tende. si
 to a-good mind with-great speed and with-all strength strive if
 quid est, quo teneris, aut expedi aut incide. ‘moratur’
 anything there-is by-which you-are-held either untie-(it) or cut-(it) delays
 inquis ‘me res familiaris: sic illam disponere volo, ut
 you-say me the-estate household so it to-arrange I-wish that
 sufficere nihil agenti possit, ne aut paupertas mihi
 to-suffice nothing for-one-doing it-may-be-able lest either poverty to-me
 oneri sit aut ego alicui!’
 a-burden be or I to-anyone
- 2 Cum hoc dicis, non videris vim ac potentiam eius, de
 when this you-say not you-seem the-force and power of-that about
 quo cogitas, boni nosse. et summam quidem rei
 which you-are-thinking good to-know and the-sum indeed of-the-matter
 pervides, quantum philosophia prosit, partes autem nondum
 you-see-through how-much philosophy helps the-parts however not-yet
 satis subtiliter dispicis, necdum scis, quantum ubique nos
 enough finely you-discern nor-yet you-know how-much everywhere us
 adiuvet, quemadmodum et in maximis, ut Ciceronis utar
 it-helps how both in the-greatest-things that of-Cicero I-may-use

verbo, opituletur et in minima descendat. mihi crede, advoca

the-word it-succors and into the-least descends me believe summon

illam in consilium: suadebit tibi, ne ad calculos sedeas.

her into council she-will-advise you lest at the-counters you-sit

Nempe hoc quaeris et hoc ista dilatione vis consequi, 3

surely this you-seek and this by-that delay you-wish to-attain

ne tibi paupertas timenda sit: quid si adpetenda est?

lest for-you poverty to-be-feared be what if to-be-sought it-is

multis ad philosophandum obstitere divitiae; paupertas

to-many to philosophizing have-stood-in-the-way riches poverty

expedita est, segura est. cum classicum cecinit, scit non

unencumbered is carefree is when the-trumpet has-sounded it-knows not

se peti; cum aqua conclamata est, quomodo exeat,

itself to-be-sought when water cried-for has-been how it-may-get-out

non quid efferat, quaerit; †ut si navigandum est, non

not what it-may-carry-out it-asks as [?] if to-be-sailed it-is not

strepitat portus nec unius comitatu inquieta sunt litora.

bustles the-harbor nor by-one-man's retinue disturbed are the-shores

non circumstat illum turba servorum, ad quos pascendos

not surrounds him a-crowd of-slaves for whom to-be-fed

transmarinarum regionum est optanda fertilitas.

of-overseas regions is to-be-wished the-fertility

Facile est pascere paucos ventres et bene institutos et 4

easy it-is to-feed few bellies and well trained and

nihil aliud desiderantes quam impleri. parvo fames constat,

nothing else desiring than to-be-filled at-little hunger costs

magno fastidium. paupertas contenta est desideriis instantibus

at-much squeamishness poverty content is to-desires pressing

satis facere. quid est ergo, quare hanc recuses

enough to-do what is-(there) then why her you-should-refuse

contubernalem, cuius mores sanus dives imitatur?

as-housemate whose ways the-sane rich-man imitates

- 5 Si vis vacare animo, aut pauper sis oportet aut
if you-wish to-be-free for-the-mind either poor you-be it-is-needful or
 pauperi similis. non potest studium salutare fieri sine
to-a-poor-man like not can study wholesome to-be-made without
 frugalitatis cura; frugalitas autem paupertas voluntaria est.
of-frugality care frugality moreover poverty voluntary is
 tolle itaque istas excusationes: 'nondum habeo, quantum
remove and-so those excuses not-yet I-have as-much-as
 satis est; si ad illam summam pervenero, tunc me totum
enough is if to that sum I-shall-have-come then myself whole
 philosophiae dabo.' atqui nihil prius quam hoc parandum est,
to-philosophy I-will-give and-yet nothing sooner than this to-be-acquired is
 quod tu differs et post cetera paras; ab hoc incipiendum
which you put-off and after the-rest you-acquire from this to-be-begun
 est. 'parare' inquis 'unde vivam volo.' simul et parare
it-is to-acquire you-say whence I-may-live I-wish at-once also to-acquire
 disce: si quid te vetat bene vivere, bene mori non vetat.
learn if anything you forbids well to-live well to-die not it-forbids
- 6 Non est quod nos paupertas a philosophia revocet,
not there-is-(reason) that us poverty from philosophy should-call-back
 ne egestas quidem. toleranda est enim ad hoc properantibus
not destitution even to-be-borne is for for this by-those-bastening
 vel fames. quam toleravere quidam in obsidionibus, et quod
even hunger which have-borne some in sieges and what
 aliud erat illis patientiae praemium quam in arbitrium
other was for-them of-endurance the-reward than into the-power
 non cadere victoris? quanto hic maius est quod promittitur:
not to-fall of-the-victor how-much here greater is what is-promised
 perpetua libertas, nullius nec hominis nec dei timor. et
perpetual freedom of-no-one neither of-man nor of-god fear and
 quidem vel esurienti ad ista veniendum est.
indeed even for-the-hungry to these-things to-be-come is

Perpessi sunt exercitus inopiam omnium rerum, vixerunt
endured have armies the-want of-all things they-have-lived
 herbarum radicibus et dictu foedis tulerunt famem.
of-herbs on-the-roots and to-tell on-foul-things they-have-borne hunger
 haec omnia passi sunt pro regno, quo magis mireris,
these all suffered have for a-kingdom whereby the-more you-may-wonder
 alieno: dubitabit aliquis ferre paupertatem, ut animum
another's will-hesitate anyone to-bear poverty that the-mind
 furoribus liberet? non est ergo prius adquirendum: licet
from-frenzies he-may-free not is therefore first to-be-acquired it-is-possible
 ad philosophiam etiam sine viatico pervenire.
to philosophy even without traveling-money to-arrive

Ita est? cum omnia habueris, tunc habere et sapientiam
so it-is when all-things you-have-had then to-have also wisdom
 voles? haec erit ultimum vitae instrumentum et, ut
you-will-wish this will-be the-last of-life equipment and as
 ita dicam, additamentum? tu vero, sive aliquid habes,
so I-may-say an-appendage you indeed whether something you-have
 iam philosophare — unde enim scis, an iam nimis
now philosophize whence for do-you-know whether already too-much
 habeas? — sive nihil, hoc prius quaere quam quicquam.
you-have or nothing this first seek than anything

‘At necessaria deerunt.’ primum deesse non poterunt,
but necessities will-be-lacking first to-be-lacking not they-will-be-able
 quia natura minimum petit, naturae autem se sapiens
because nature very-little asks to-nature moreover himself the-wise-man
 accommodat. sed si necessitates ultimae inciderunt, iamdudum
adapts but if necessities extreme have-befallen forthwith
 exhibit e vita et molestus sibi esse desinet. si vero
he-will-depart from life and troublesome to-himself to-be will-cease if indeed
 exiguum erit et angustum, quo possit vita produci,
scanty will-be and narrow by-which can life to-be-prolonged

id boni consulet nec ultra necessaria sollicitus aut anxius
it well will-take nor beyond necessities anxious or troubled
 ventri et scapulis suum reddet et occupationes divitum
to-belly and shoulders their-own he-will-render and the-occupations of-the-rich
 concursationesque ad divitias euntium securus laetusque
and-rubbings-about to riches of-those-going carefree and-glad
 ridebit ac dicet:

he-will-laugh-at and will-say

- 10 'Quid in longum ipse te differs? expectabisne fenoris
why into length you-yourself yourself you-put-off will-you-wait-for of-interest
 quaestum aut ex merce condendum aut tabulas beati
the-gain or from merchandise profit or the-tablets of-a-rich
 senis, cum fieri possis statim dives? repraesentat opes
old-man when to-become you-can at-once rich pays-in-cash wealth
 sapientia, quas cuicumque fecit supervacuas, dedit.' haec
wisdom which to-whomever it-has-made superfluous it-has-given these
 ad alios pertinent: tu locupletibus propior es. saeculum muta,
to others pertain you to-the-wealthy nearer are the-age change
 nimis habes. idem est autem omni saeculo, quod sat est.
too-much you-have the-same is moreover in-every age what enough is

- 11 Poteram hoc loco epistulam claudere, nisi te male
I-could in-this place the-letter close unless you badly
 instituissem. reges Parthorum non potest quisquam salutare
I-had-trained the-kings of-the-Parthians not can anyone greet
 sine munere: tibi valedicere non licet gratis. quid istic?
without a-gift to-you to-bid-farewell not is-allowed for-nothing what there
 ab Epicuro mutuum sumam: 'multis parasse divitias
from Epicurus as-a-loan I-shall-take for-many to-have-acquired riches
 non finis miseriarum fuit, sed mutatio.'
not an-end of-miseries has-been but a-change

Nec hoc miror. non est enim in rebus vitium, sed in 12
 nor this I-wonder not is for in things the-fault but in
 ipso animo. illud, quod paupertatem nobis gravem fecerat,
 the-very mind that which poverty for-us heavy had-made
 et divitias graves fecit. quemadmodum nihil refert, utrum
 also riches heavy has-made just-as nothing it-matters whether
 aegrum in ligneo lecto an in aureo conloces: quocumque
 a-sick-man on a-wooden bed or on a-golden-(one) you-place wherever
 illum transtuleris, morbum secum suum transferet: sic
 him you-have-moved disease with-himself his-own he-will-move so
 nihil refert, utrum aeger animus in divitiis an in paupertate
 nothing it-matters whether a-sick mind in riches or in poverty
 ponatur. malum illum suum sequitur. Vale.
 be-placed the-evil it its-own follows farewell

XVIII • 'IS THIS WHAT I FEARED?'

It is December, and Rome sweats at the Saturnalia. Seneca would keep the holiday without luxury. Better still, set aside some days to live on the cheapest food and roughest clothing, as a soldier drills in peacetime, and say, 'Is this what I feared?' Epicurus kept such days, dining for less than an as. The mind that descends willingly to want forestalls fortune's weapons. Epicurus: immoderate anger begets madness; so anger, Seneca concludes, must be avoided for the sake of sanity.

December est mensis: cum maxime civitas sudat. ius 1
 December is the-month just now the-city sweats license
 luxuriae publicae datum est. ingenti apparatu sonant omnia,
 to-luxury public given has-been with-huge preparation resound all-things
 tamquam quicquam inter Saturnalia intersit et dies rerum
 as-if anything between the-Saturnalia differed and days of-affairs

agendarum: adeo nihil interest, ut non videatur mihi errasse,
to-be-done so-far nothing differs that not he-seems to-me to-have-erred
 qui dixit olim mensem Decembrem fuisse, nunc annum.
who said once the-month December to-have-been now the-year

- 2 Si te hic haberem, libenter tecum conferrem, quid existimares
if you here I-had gladly with-you I-would-confer what you-would-think
 esse faciendum: utrum nihil ex cotidiana consuetudine
to-be to-be-done whether nothing from daily habit
 movendum an, ne dissidere videremur cum publicis moribus,
to-be-moved or lest to-disagree we-should-seem with public customs
 et hilarius cenandum et exuendam togam. nam quod
both more-merrily to-be-dined and to-be-put-off the-toga for what
 fieri nisi in tumultu et tristi tempore civitatis non solebat,
to-be-done except in upheaval and sad time of-the-state not was-wont
 voluptatis causa ac festorum dierum vestem mutavimus.
of-pleasure for-the-sake and of-festal days the-dress we-have-changed

- 3 Si te bene novi, arbitri partibus functus nec per
if you well I-know of-an-arbiter the-part having-performed neither in
 omnia nos similes esse pilleatae turbae voluisses
all-things us like to-be to-the-capped crowd you-would-have-wished
 nec per omnia dissimiles: nisi forte his maxime diebus
nor in all-things unlike unless perhaps on-these most days
 animo imperandum est, ut tunc voluptatibus solus abstinenceat,
the-mind to-be-commanded it-is that then from-pleasures alone it-abstain
 cum in illas omnis turba procubuit: certissimum enim
when into them the-whole crowd has-sprawled the-surest for
 argumentum firmitatis suae capit, si ad blanda et in
proof of-firmness its-own it-takes if to alluring-things and into
 luxuriam trahentia nec it nec abducitur.
luxury drawing neither it-goes nor is-led-away

Hoc multo fortius est, ebrio ac vomitante populo siccum 4
this much braver is drunken and vomiting the-people dry
 ac sobrium esse, illud temperatius, non excerpere se nec
and sober to-be that more-restrained not to-single-out oneself nor
 insigniri nec misceri omnibus et eadem, sed non eodem
to-be-marked nor to-be-mixed with-all and the-same-things but not in-the-same
 modo facere. licet enim sine luxuria agere festum diem.
way to-do it-is-possible for without luxury to-keep a-festal day
 Ceterum adeo mihi placet temptare animi tui firmitatem, ut 5
but so-far to-me it-pleases to-test of-mind your the-firmness that
 ex praecepto magnorum virorum tibi quoque praecipiam:
from the-precept of-great men to-you also I-may-prescribe
 interponas aliquot dies, quibus contentus minimo ac
you-should-interpose several days in-which content with-the-least and
 vilissimo cibo, dura atque horrida veste dicas tibi:
cheapest food with-hard and rough clothing you-may-say to-yourself
 ‘hoc est quod timebatur?’

this is what was-feared
 In ipsa securitate animus ad difficilia se praeparet et 6
in the-very security the-mind for difficulties itself let-prepare and
 contra iniurias fortunae inter beneficia firmetur. miles
against the-injuries of-fortune amid favors let-be-strengthened the-soldier
 in media pace decurrit, sine ullo hoste vallum iacit
in mid peace maneuvers without any enemy a-rampart throws-up
 et supervacuo labore lassatur, ut sufficere necessario
and by-superfluous toil is-wearied that to-suffice for-necessary
 possit. quem in ipsa re trepidare nolueris, ante
he-may-be-able whom in the-very event to-panic you-will-not-want before
 rem exerceas. hoc secuti sunt, qui omnibus mensibus
the-event you-should-train this followed have who in-all months

paupertatem imitati prope ad inopiam accesserunt, ne
poverty imitating nearly to want have-come lest

umquam expavescerent quod saepe didicissent.

ever they-should-dread what often they-had-learned

- 7 Non est nunc quod existimes me dicere Timoneas
not there-is-(reason) now that you-think me to-mean Timon's
 cenas et pauperum cellas, et quicquid aliud est, per
dinners and of-paupers the-rooms and whatever else is through
 quod luxuria divitiarum taedio ludit: grabatus ille verus sit
which luxury from-weariness of-riches plays pallet that real let-be
 et sagum et panis durus ac sordidus. hoc triduo et
and the-cloak and bread hard and coarse this for-three-days and
 quatruiduo fer, interdum pluribus diebus, ut non lusus sit, sed
four-days bear sometimes for-more days that not play it-be but
 experimentum: tunc, mihi crede, Lucili, exultabis dipondio
a-test then me believe Lucilius you-will-exult for-two-pence
 satur et intelleges ad securitatem non opus esse
full and you-will-understand for freedom-from-care not need to-be
 fortuna: hoc enim, quod necessitati sat est, dat et irata.
of-fortune this for which to-necessity enough is she-gives even angry

- 8 Non est tamen quare tu multum tibi facere videaris.
not there-is yet why you much to-yourself to-do you-should-seem
 facies enim, quod multa milia servorum, multa milia
you-will-do for what many thousands of-slaves many thousands
 pauperum faciunt: illo nomine te suscipe, quod facies
of-paupers do on-that account yourself admire that you-will-do-(it)
 non coactus, quod tam facile erit tibi illud pati
not compelled that as easy will-be for-you that to-endure
 semper quam aliquando experiri. exerceamur ad palum. et
always as sometimes to-try let-us-train at the-post and
 ne inparatos fortuna deprehendat, fiat nobis paupertas
lest unprepared fortune catch let-become to-us poverty

familiaris. securius divites erimus, si scierimus, quam
familiar more-carefree rich we-shall-be if we-shall-have-learned how
 non sit grave pauperes esse.

not it-is heavy poor to-be

Certos habebat dies ille magister voluptatis Epicurus, quibus 9

fixed he-had days that master of-pleasure Epicurus on-which

maligne famem exstingueret, visurus, an aliquid deesset

stingily hunger he-would-quench about-to-see whether anything was-lacking

ex plena et consummata voluptate, vel quantum deesset

from full and complete pleasure or how-much was-lacking

et an dignum quod quis magno labore pensaret. hoc

and whether worthy that anyone with-great toil should-make-up this

certe in his epistulis ait, quas scripsit Charino magistratu

certainly in these letters he-says which he-wrote in-Charinus's magistracy

ad Polyænum. et quidem gloriatur non toto asse se

to Polyænus and indeed he-boasts not with-a-whole as himself

pasci, Metrodorum, qui nondum tantum profecerit, toto.

to-be-fed Metrodorus who not-yet so-much has-progressed with-a-whole

In hoc tu victu saturitatem putas esse? et voluptas est. 10

in this you diet fullness do-you-think to-be also pleasure there-is

voluptas autem non illa levis et fugax et subinde reficienda,

pleasure moreover not that light and fleeting and repeatedly to-be-renewed

sed stabilis et certa. non enim iucunda res est aqua et

but stable and sure not for pleasant a-thing is water and

polenta aut frustum hordeacei panis, sed summa voluptas

barley-meal or a-crust of-barley bread but the-highest pleasure

est posse capere etiam ex his voluptatem et ad id se

is to-be-able to-take even from these pleasure and to that oneself

deduxisse, quod eripere nulla fortunæ iniquitas possit.

to-have-brought which to-snatch-away no of-fortune unfairness can

- 11 Liberaliora alimenta sunt carceris, sepositos ad capitale
more-generous rations are of-prison those-set-aside for capital
 supplicium non tam anguste, qui occisurus est, pascit:
punishment not so meanly (he)-who about-to-kill is feeds
 quanta est animi magnitudo ad id sua sponte descendere,
how-great is of-mind the-greatness to that its-own accord to-descend
 quod ne ad extrema quidem decretis timendum sit. hoc
which not to the-last even for-those-sentenced to-be-feared is this
 est praeoccupare tela fortunae.
is to-forestall the-weapons of-fortune
- 12 Incipe ergo, mi Lucili, sequi horum consuetudinem
begin therefore my Lucilius to-follow of-these the-habit
 et aliquos dies destina, quibus secedas a tuis
and some days appoint on-which you-may-withdraw from your
 rebus minimoque te facias familiarem; incipe cum
affairs and-with-the-least yourself you-may-make familiar begin with
 paupertate habere commercium: 'aude, hospes, contemnere
poverty to-have dealings dare guest to-despise
 opes et te quoque dignum finge deo.'
wealth and yourself also worthy fashion of-god
- 13 Nemo alius est deo dignus quam qui opes contempsit.
no-one other is of-god worthy than who wealth has-despised
 quarum possessionem tibi non interdico, sed efficere volo,
of-which the-possession to-you not I-forbid but to-bring-about I-wish
 ut illas intrepide possideas: quod uno consequeris modo,
that them fearlessly you-possess which in-one you-will-attain way
 si te etiam sine illis beate victurum persuaseris tibi,
if yourself even without them happily about-to-live you-have-persuaded yourself
 si illas tamquam exituras semper aspexeris.
if them as-if about-to-depart always you-have-regarded

Sed iam incipiamus epistulam complicare. 'prius' inquis 'redde 14
but now let-us-begin the-letter to-fold first you-say pay
 quod debes.' delegabo te ad Epicurum. ab illo fiet
what you-owe I-will-refer you to Epicurus by him will-be-made
 numeratio: 'inmodica ira gignit insaniam.' hoc quam verum
the-payment immoderate anger begets madness this how true
 sit, necesse est scias, cum habueris et servum et inimicum.
it-is necessary it-is you-know since you-have-had both a-slave and an-enemy
 In omnes personas hic exardescit affectus. tam ex 15
against all persons this blazes-up feeling as-much from
 amore nascitur quam ex odio, non minus inter seria
love it-is-born as from hatred not less amid serious-things
 quam inter lusus et iocos. nec interest, ex quam magna
than amid games and jests nor does-it-matter from how great
 causa nascatur, sed in qualem perveniat animum. sic ignis
a-cause it-is-born but into what-sort-of it-comes mind so of-fire
 non refert quam magnus, sed quo incidat. nam etiam
not it-matters how great but where it-falls for even
 maximum solida non receperunt; rursus arida et corripi
the-greatest solid-things not have-admitted again dry-things and to-be-seized
 facilia scintillam quoque foveant usque in incendium. ita est,
easy a-spark even nurse right into a-conflagration so it-is
 mi Lucili, ingentis irae exitus furor est, et ideo ira
my Lucilius of-bugge anger the-outcome madness is and therefore anger
 vitanda est non moderationis causa, sed sanitatis. Vale.
to-be-avoided is not of-moderation for-the-sake but of-sanity farewell

Seneca begs Lucilius to withdraw from his offices and gather his baggage for old age. He should seek no fame from leisure, yet cannot hide: his talent and friendships have made him known. He would lose only clients, old men's legacies, and callers, and a great thing cannot cost little. Desires breed one another like the chain of causes. Maecenas, unmanned by prosperity, said that height itself thunderstrikes the summits. Epicurus: look to whom you dine with before what you eat; such friends, Seneca adds, come only in retirement.

- 1 Exulto, quotiens epistulas tuas accipio. inplent enim me bona
I-exult as-often-as letters your I-receive they-fill for me with-good
 spe et iam non promittunt de te, sed spondent. ita fac, oro
hope and now not they-promise about you but they-guarantee so do I-pray
 atque obsecro. quid enim habeo melius, quod amicum rogem,
and I-beseech what for have-I better which a-friend I-may-ask
 quam quod pro ipso rogaturus sum? si potes, subduc te
than which for himself about-to-ask I-am if you-can withdraw yourself
 istis occupationibus; si minus, eripe. satis multum
from-those occupations if not snatch-(yourself) enough much
 temporis sparsimus: incipiamus vasa in senectute colligere.
of-time we-have-scattered let-us-begin the-baggage in old-age to-gather
- 2 Numquid invidiosum est? in freto viximus, moriamur in
surely-not odious it-is in the-strait we-have-lived let-us-die in
 portu. neque ego suaserim tibi nomen ex otio petere,
port nor I would-advise you a-name from leisure to-seek
 quod nec iactare debes nec abscondere. numquam enim
which neither to-parade you-ought nor to-hide never for
 usque eo te abigam generis humani furore damnato, ut
so far you I-will-drive of-the-race human the-madness condemned that

latebram tibi aliquam parari oblivione velim: id age,

a-hiding-place for-you some to-be-got by-oblivion I-should-wish this do

ut otium tuum non emineat, sed appareat.

that leisure your not stand-out but be-seen

Deinde videbunt de isto, quibus integra sunt et prima 3

then will-see about that those-for-whom untouched are and first

consilia, an velint vitam per obscurum transmittere:

plans whether they-wish life through obscurity to-pass

tibi liberum non est. in medium te protulit ingenii

for-you free not it-is into the-open you has-brought-forth of-talent

vigor, scriptorum elegantia, clarae et nobiles amicitiae. iam

the-vigor of-writings the-elegance famous and noble friendships already

notitia te invasit. ut in extrema mergaris ac penitus

fame you has-invaded though into the-farthest-parts you-sink and deeply

recondaris, tamen priora monstrabunt.

you-hide yet the-former-things will-reveal-(you)

Tenebras habere non potes: sequetur, quocumque fugeris, 4

darkness to-have not you-can will-follow wherever you-flee

multum pristinae lucis. quietem potes vindicare sine ullius odio,

much of-former light quiet you-can claim without anyone's hatred

sine desiderio aut morsu animi tui. quid enim relinques, quod

without longing or sting of-mind your what for will-you-leave which

invitus relictum a te possis cogitare? clientes? quorum nemo

unwilling left by you you-could think clients of-whom no-one

te ipsum sequitur, sed aliquid ex te. amicitia olim petebatur,

you yourself follows but something from you friendship once was-sought

nunc praeda: mutabunt testamenta destituti senes, migrabit ad

now plunder will-change wills forsaken old-men will-move to

aliud limen saluator. non potest parvo res magna constare:

another threshold the-morning-caller not can at-little a-thing great to-cost

aestima, utrum te relinquere an aliquid ex tuis malis.

weigh whether yourself to-leave or something of your-own you-prefer

- 5 Utinam quidem tibi senescere contigisset intra natalium
would-that indeed to-you to-grow-old had-befallen within of-birth
 tuorum modum, nec te in altum fortuna misisset: tulit
your the-measure nor you into the-deep fortune had-sent has-carried
 te longe a conspectu vitae salubris rapida felicitas,
you far from the-sight of-life healthy swift prosperity
 provincia et procuratio, et quicquid ab istis promittitur:
a-province and a-procuratorship and whatever by these is-promised
 maiora deinde officia te excipient et ex aliis alia.
greater then offices you will-receive and from others others
- 6 Quis exitus erit? quid expectas, donec desinas habere,
what end will-there-be what do-you-await until you-cease to-have
 quod cupias? numquam erit tempus. qualem dicimus seriem
what you-desire never will-be the-time such-as we-say the-chain
 esse causarum, ex quibus nectitur fatum, talem esse ***
to-be of-causes from which is-woven fate such to-be (lacuna)
 cupiditatum: altera ex fine alterius nascitur. in eam demissus
of-desires one from the-end of-another is-born into that sent-down
 es vitam, quae numquam tibi terminum miseriarum
you-have-been life which never for-you an-end of-miseries
 ac servitutis ipsa factura sit. subduc cervicem iugo
and of-slavery itself about-to-make is withdraw (your)-neck from-the-yoke
 tritam: semel illam incidi quam semper premi satius est.
worn once it to-be-cut than always to-be-pressed better it-is
- 7 Si te ad privata rettuleris, minora erunt omnia, sed
if yourself to private-affairs you-bring-back smaller will-be all-things but
 affatim implebunt: at nunc plurima et undique ingesta
abundantly they-will-fill but now very-many-things and from-everywhere heaped-in
 non satiant. utrum autem mavis ex inopia saturitatem an in
not satisfy which moreover do-you-prefer from want fullness or in

copia famem? et avida felicitas est et alienae aviditati exposita.

plenty hunger both greedy prosperity is and to-another's greed exposed

quamdiu tibi satis nihil fuerit, ipse aliis non eris.

as-long-as to-you enough nothing shall-be yourself to-others not you-will-be

'Quomodo' inquis 'exibo?' utcumque. cogita, quam multa

8

how you-say shall-I-get-out however think how many-things

temere pro pecunia, quam multa laboriose pro honore

rashly for money how many-things laboriously for office

temptaveris: aliquid et pro otio audendum est, aut in ista

you-have-attempted something also for leisure to-be-dared it-is or in that

sollicitudine procuratorum et deinde urbanorum officiorum

anxiety of-procuratorships and then of-city offices

senescendum in tumultu ac semper novis fluctibus, quos

to-be-grown-old in turmoil and always new waves which

effugere nulla modestia, nulla vitae quiete contigit. quid

to-escape by-no moderation by-no of-life quiet has-befallen what

enim ad rem pertinet, an tu quiescere velis? fortuna

for to the-matter pertains whether you to-rest wish fortune

tua non vult. quid si illi etiam nunc permiseris crescere?

your not wishes what if to-her even now you-have-allowed to-grow

quantum ad successus accesserit, accedet ad metus.

as-much-as to successes has-been-added will-be-added to fears

Volo tibi hoc loco referre dictum Maecenatis vera in

9

I-wish to-you in-this place to-relate a-saying of-Maecenas true-things on

ipso eculeo elocuti: 'ipsa enim altitudo attonat summa.'

the-very rack having-spoken the-very for height thunderstrikes the-summits

si quaeris, in quo libro dixerit: in eo, qui Prometheus

if you-ask in which book he-said-(it) in that which Prometheus

inscribitur. hoc voluit dicere, attonita habet summa. est

is-entitled this he-wished to-say thunderstruck it-holds the-summits is

ergo tanti ulla potentia, ut sit tibi tam ebrius

therefore of-so-much any power that may-be to-you so drunken

sermo? ingeniosus ille vir fuit, magnum exemplum Romanae
speech gifted that man was a-great example of-Roman
eloquentiae daturus, nisi illum enervasset felicitas, immo
eloquence about-to-give unless him had-unnerved prosperity nay
castrasset. hic te exitus manet, nisi iam contrahes vela,
had-gelded this you end awaits unless now you-will-furl the-sails
nisi, quod ille sero voluit, terram leges.

unless what he late wished the-land you-will-bug

- 10 Poteram tecum hac Maecenatis sententia parem facere
I-could with-you with-this of-Maecenas saying equal to-make
rationem. sed movebis mihi controversiam, si novi te, nec
the-account but you-will-raise with-me a-dispute if I-know you nor
voles quod debeo, in aspero et inprobo accipere. ut se
will-you-wish what I-owe in rough and bad-(coin) to-receive as itself
res habet, ab Epicuro versura facienda est. 'ante' inquit
the-matter has from Epicurus a-loan to-be-made is before he-says
'circumspiciendum est, cum quibus edas et bibas, quam
to-be-looked-around is with whom you-eat and drink than
quid edas et bibas. nam sine amico visceratio leonis ac
what you-eat and drink for without a-friend the-gorging of-a-lion and
lupi vita est.'

of-a-wolf the-life is

- 11 Hoc non continget tibi, nisi secesseris: alioqui habebis
this not will-befall you unless you-withdraw otherwise you-will-have
convivas, quos ex turba salutantium nomenclator digesserit.
guests whom from the-crowd of-callers the-name-caller has-sorted
errat autem, qui amicum in atrio quaerit, in convivio probat.
errs moreover who a-friend in the-hall seeks at the-banquet tests
nullum habet maius malum occupatus homo et bonis suis
no has greater evil a-busy man and by-goods his-own
obsessus, quam quod amicos sibi putat, quibus ipse
besieged than that friends to-himself he-thinks to-whom he-himself

non est, quod beneficia sua efficacia iudicat ad conciliandos

not is that favors his-own effective he-judges for winning

amicos, cum quidam, quo plus debent, magis oderint: leve

friends since some the more they-owe more hate a-light

aes alienum debitorem facit, grave inimicum.

money another's a-debtor makes a-heavy an-enemy

‘Quid ergo? beneficia non parant amicitias?’ parant, si 12

what then favors not acquire friendships they-acquire if

accepturos licuit eligere, si conlocata, non sparsa

the-receivers it-was-allowed to-choose if placed not scattered

sunt. itaque dum incipis esse mentis tuae, interim hoc

they-have-been and-so while you-begin to-be of-mind your meanwhile this

consilio sapientium utere, ut magis ad rem existimes

counsel of-the-wise use that more to the-matter you-judge

pertinere, quis, quam quid acceperit. Vale.

to-pertain who than what has-received farewell

XX • WORDS AND LIFE IN AGREEMENT

Philosophy teaches doing, not saying: let life and speech agree. Wisdom is always to want and not want the same thing. Lucilius asks what will become of his dependents without his estate: they will feed themselves, and poverty will keep only true friends. Epicurus: your words will seem grander from a pallet. Practice imaginary poverty: we are born to milk and a rag, and come to find kingdoms too small.

Si vales et te dignum putas, qui aliquando fias 1

if you-are-well and yourself worthy you-think who at-some-time may-become

tuus, gaudeo. mea enim gloria erit, si te istinc,

your-own I-rejoice my for glory it-will-be if you from-there

ubi sine spe exeundi fluctuaris, extraxero. illud

where without hope of-getting-out you-are-tossing I-shall-have-drawn-out that

autem te, mi Lucili, rogo atque hortor, ut philosophiam
moreover you my Lucilius I-ask and I-urge that philosophy
 in praecordia ima demittas et experimentum profectus
into the-heart deepest you-send-down and the-proof of-progress
 tui capias non oratione nec scripto, sed animi firmitate,
your you-take not by-speech nor by-writing but of-mind by-firmness
 cupiditatum deminutione: verba rebus proba.

of-desires by-lessening words by-deeds prove

- 2 Aliud propositum est declamantibus et ad sensionem coronae
one aim is for-declaimers and the-assent of-the-ring
 captantibus, aliud his, qui iuvenum et otiosorum aures
for-those-catching another for-those who of-the-young and of-the-idle the-ears
 disputatione varia aut volubili detinent: facere docet philosophia,
with-discussion varied or voluble detain to-do teaches philosophy
 non dicere, et hoc exigit, ut ad legem suam quisque vivat,
not to-say and this demands that by law his-own each may-live
 ne orationi vita dissentiat, ut ipsa inter se vita *** his
lest from-speech life disagree that the-very among itself life (lacuna) for-these
 sit omnium actio †dissertationum color sit. maximum hoc
may-be of-all action of-discourses [?] the-color may-be the-greatest this
 est et officium sapientiae et indicium, ut verbis opera
is both the-duty of-wisdom and the-sign that with-words deeds
 concordent, ut ipse ubique par sibi idemque sit. 'quis
agree that be-himself everywhere equal to-himself and-the-same be who
 hoc praestabit?' pauci, aliqui tamen. est enim difficile hoc: nec
this will-achieve few some yet is for difficult this nor
 hoc dico, sapientem uno semper iturum gradu, sed una via,
this I-say the-wise-man with-one always about-to-go pace but by-one way

- 3 observa te itaque, numquid vestis tua domusque dissentiant,
watch yourself and-so whether dress your and-house disagree
 numquid in te liberalis sis, in tuos sordidus,
whether toward yourself generous you-are toward your-own mean

numquid cenes frugaliter, aedifices luxuriose. unam semel ad
whether you-dine frugally you-build luxuriously one once by
 quam vivas regulam prende et ad hanc omnem vitam
which you-may-live rule seize and to this all life
 tuam exaequa. quidam se domi contrahunt, dilatant
your make-level some themselves at-home contract they-expand
 foris et extendunt: vitium est haec diversitas et signum
abroad and extend a-fault is this inconsistency and a-sign
 vacillantis animi ac nondum habentis tenorem suum.

of-a-wavering mind and not-yet having course its-own
 Etiamnunc dicam, unde sit ista inconstantia et dissimilitudo 4
still I-will-say whence is that inconstancy and unlikeness

rerum consiliorumque: nemo proponit sibi, quid velit, nec
of-deeds and-of-plans no-one proposes to-himself what he-wants nor
 si proposuit, perseverat in eo, sed transilit; nec tantum mutat,
if he-has-proposed persists in it but leaps-across nor only he-changes
 sed redit et in ea, quae deseruit ac damnavit, revolvitur.
but returns and into those-things which he-deserted and condemned rolls-back

Itaque ut relinquam definitiones sapientiae veteres et totum 5
and-so that I-may-leave definitions of-wisdom old and the-whole
 conplectar humanae vitae modum, hoc possum contentus
I-may-embrace of-human life measure with-this I-can content
 esse: quid est sapientia? semper idem velle atque idem
be what is wisdom always the-same to-want and the-same
 nolle. licet illam exceptiunculam non adicias, ut rectum
not-to-want you-may that little-exception not add that right
 sit, quod velis: non potest enim cuiquam idem semper
be what you-want not can for to-anyone the-same always
 placere nisi rectum.
please except the-right

- 6 Nesciunt ergo homines, quid velint, nisi illo momento,
know-not therefore men what they-want except at-that moment
 quo volunt: in totum nulli velle aut nolle decretum
at-which they-want for the-whole to-no-one to-want or not-to-want decided
 est. variatur cotidie iudicium et in contrarium vertitur
has-been is-varied daily judgment and into the-contrary is-turned
 ac plerisque agitur vita per lusum. preme ergo quod
and for-most is-spent life in play press-on therefore what
 coepisti, et fortasse perduceris aut ad summum aut eo,
you-began and perhaps you-will-be-brought either to the-summit or thither
 quod summum nondum esse solus intellegas.
which the-summit not-yet to-be alone you-may-understand
- 7 'Quid fiet' inquis 'huic turbae familiarium sine re
what will-become you-say of-this crowd of-household-friends without estate
 familiari?' turba ista cum a te pasci desierit, ipsa se pascet,
household crowd that when by you to-be-fed it-ceases it-itself itself will-feed
 aut quod tu beneficio tuo non potes scire, paupertatis scies:
or what you by-kindness your not can know of-poverty you-will-know
 illa veros certosque amicos retinebit; discedet quisquis non te,
it true and-sure friends will-keep will-depart whoever not you
 sed aliud sequebatur. non est autem vel ob hoc unum
but something-else was-following not is moreover even on-account-of this alone
 amanda paupertas, quod a quibus ameris ostendet? o quando
to-be-loved poverty that by whom you-are-loved it-will-show O when
 ille veniet dies, quo nemo in honorem tuum mentiatur!
that will-come day on-which no-one for honor your may-lie
- 8 Huc ergo cogitationes tuae tendant, hoc cura, hoc opta,
hither therefore thoughts your let-tend this care-for this wish
 omnia alia vota deo remissurus, ut contentus sis temet
all other vows to-god about-to-remit that content you-be with-yourself
 ipso et ex te nascentibus bonis. quae potest esse
yourself and from you arising with-goods what can be

felicitas propior? redige te ad parva, ex quibus cadere
happiness nearer bring-back yourself to small-things from which to-fall
 non possis, idque ut libentius facias, ad hoc pertinebit
not you-can and-this that more-willingly you-may-do to this will-pertain
 tributum huius epistulae, quod statim conferam.

the-tribute of-this letter which at-once I-will-contribute

Invideas licet, etiam nunc libenter pro me dependet 9

you-may-envy it-is-allowed even now gladly for me pays

Epicurus. 'magnificentior, mihi crede, sermo tuus in grabato

Epicurus more-magnificent me believe speech your on a-pallet

videbitur et in panno. non enim dicentur tantum illa, sed

will-seem and in rags not for will-be-said only those-things but

probabuntur.' ego certe aliter audio, quae dicit Demetrius

will-be-proved I certainly otherwise hear what says Demetrius

noster, cum illum vidi nudum, quanto minus quam

our when him I-have-seen naked by-how-much less than

stramentis incubantem: non praeceptor veri, sed testis est.

on-straw lying not the-teacher of-truth but the-witness he-is

'Quid ergo? non licet divitias in sinu positas contemnere?' 10

what then not is-it-allowed riches in the-lap placed to-despise

quidni liceat? et ille ingentis animi est, qui illas

why-not should-it-be-allowed also that-man of-buge spirit is who them

circumfusas sibi, multum diuque miratus, quod ad se

poured-around himself much and-long having-wondered that to him

venerint, ridet suasque audit magis esse quam sentit.

they-have-come laughs and-bis-own hears rather to-be than feels

multum est non corrumpi divitiarum contubernio; magnus

much it-is not to-be-corrupted of-riches by-intimacy great

ille, qui in divitiis pauper est.

he who in riches poor is

- 11 'Nescio' inquis 'quomodo paupertatem iste laturus sit, si
I-know-not you-say how poverty that-one about-to-bear is if
 in illam inciderit.' nec ego, Epicure, †angulus si iste pauper
into it he-falls nor I Epicurus corner [?] if that poor-man
 contempturus sit divitias, si in illas inciderit: itaque in
about-to-despise is riches if into them he-falls and-so in
 utroque mens aestimanda est inspiciendumque, an ille
each the-mind to-be-assessed is and-to-be-examined whether that-one
 paupertati indulgeat, an hic divitiis non indulgeat: alioquin
to-poverty is-indulgent whether this-one to-riches not is-indulgent otherwise
 leve argumentum est bonae voluntatis grabatus aut pannus,
light proof is of-good will a-pallet or rags
 nisi apparuit aliquem illa non necessitate pati, sed malle.
unless it-has-appeared someone them not by-necessity to-endure but to-prefer
- 12 Ceterum magnae indolis est ad ista non properare
but of-great nature it-is to these-things not to-hurry
 tamquam meliora, sed praeparari tamquam ad facilia. et
as-if better but to-be-prepared as-if for easy-things and
 sunt, Lucili, facilia: cum vero multo ante meditatus
they-are Lucilius easy when indeed long before having-rehearsed
 accesseris, iucunda quoque. inest enim illis, sine qua nihil
you-approach pleasant too is-in for them without which nothing
 est iucundum, securitas.
is pleasant freedom-from-care
- 13 Necessarium ergo iudico, id quod tibi scripsi magnos
necessary therefore I-judge that which to-you I-wrote great
 viros saepe fecisse, aliquos dies interponere, quibus nos
men often to-have-done some days to-interpose in-which ourselves
 imaginaria paupertate exerceamus ad veram. quod eo
with-imaginary poverty we-may-train for the-true which by-so-much
 magis faciendum est, quod deliciis permaduimus et omnia
more to-be-done is because in-luxuries we-are-soaked and all-things

dura ac difficilia iudicamus: potius excitandus e somno
 hard and difficult we-judge rather to-be-roused from sleep
 et vellicandus est animus admonendusque naturam nobis
 and to-be-pinched is the-mind and-to-be-reminded nature for-us
 minimum constituisse. nemo nascitur dives. quisquis exit
 very-little to-have-appointed no-one is-born rich whoever goes-out
 in lucem, iussus est lacte et panno esse contentus:
 into the-light ordered has-been with-milk and a-rag to-be content
 ab his initiis nos regna non capiunt. Vale.
 from these beginnings us kingdoms not contain farewell

XXI · IDOMENEUS, ATTICUS, AND LUCILIUS

Lucilius approves the honorable and does not follow it, held back by his office's glitter; but glitter is borrowed, and light is one's own. Epicurus's letters made Idomeneus famous, as Cicero's keep Atticus alive, and Seneca promises Lucilius the same. Epicurus: to make Pythocles rich, take from his desires. Such sayings are common property, and the belly is a creditor sent away with little.

Cum istis tibi esse negotium iudicas, de quibus scripseras? 1
 with those for-you to-be business you-judge about whom you-had-written
 maximum negotium tecum habes; tu tibi molestus es.
 the-greatest business with-yourself you-have you to-yourself troublesome are
 quid velis nescis; melius probas honesta quam sequeris;
 what you-want you-know-not better you-approve the-honorable than you-follow
 vides, ubi sit posita felicitas, sed ad illam pervenire non
 you-see where is placed happiness but to it to-arrive not
 audes. quid sit autem, quod te inpediat, quia parum ipse
 you-dare what is moreover which you hinders since too-little yourself
 dispicis, dicam: magna esse haec existimas, quae relicturus
 you-discern I-will-tell great to-be these-things you-think which about-to-leave

es, et cum proposuisti tibi illam securitatem, ad quam
you-are and when you-have-set-before yourself that freedom-from-care to which
 transiturus es, retinet te huius vitae, a qua recessurus
about-to-pass you-are holds-back you of-this life from which about-to-withdraw
 es, fulgor tamquam in sordida et obscura casurum.
you-are the-glitter as-if into squalid and obscure-things about-to-fall

- 2 Erras, Lucili: ex hac vita ad illam adscenditur. quod interest
you-err Lucilius from this life to that one-ascends what differs
 inter splendorem et lucem, cum haec certam originem habeat
between glitter and light since this a-sure source has
 ac suam, ille niteat alieno, hoc inter hanc vitam et
and its-own that shines with-another's this between this life and
 illam: haec fulgore extrinsecus veniente percussa est, crassam
that this by-glitter from-outside coming struck is thick
 illi statim umbram faciet quisquis obstiterit: illa suo
on-it at-once shadow will-make whoever has-stood-in-the-way that by-its-own
 lumine inlustris est. studia te tua clarum et nobilem efficient.
light bright is studies you your famous and noble will-make

- 3 Exemplum Epicuri referam. cum Idomeneo scriberet et illum
the-example of-Epicurus I-will-report when to-Idomeneus he-was-writing and him
 a vita speciosa ad fidelem stabilemque gloriam revocaret,
from life showy to faithful and-stable glory was-recalling
 rigidae tunc potentiae ministrum et magna tractantem: 'si
of-rigid then power a-minister and great-things handling if
 gloria' inquit 'tangeris, notiolem te epistulae meae facient
by-glory he-says you-are-touched better-known you letters my will-make
 quam omnia ista, quae colis et propter quae coleris.'
than all these-things which you-court and because-of which you-are-court

- 4 Numquid ergo mentitus est? quis Idomeneae nosset, nisi
surely-not then lied has who Idomeneus would-know unless
 Epicurus illum litteris suis incidisset? omnes illos megistanas
Epicurus him in-letters his-own had-engraved all those grandees

et satrapas et regem ipsum, ex quo Idomeni titulus
and satraps and the-king himself from whom of-Idomeneus the-title
 petebatur, oblivio alta suppressit. nomen Attici perire
was-sought oblivion deep has-buried the-name of-Atticus to-perish
 Ciceronis epistulae non sinunt. nihil illi profuisset gener
of-Cicero the-letters not allow nothing him would-have-helped a-son-in-law
 Agrippa et Tiberius progener et Drusus Caesar
Agrippa and Tiberius a-granddaughter's-busband and Drusus Caesar
 pronepos; inter tam magna nomina taceretur, nisi
a-great-grandson among so great names he-would-be-unmentioned unless
 sibi Cicero illum adplicuisset.

to-himself Cicero him had-attached

Profunda super nos altitudo temporis veniet, pauca ingenia 5
deep over us a-depth of-time will-come few talents
 caput exerent et in idem quandoque silentium abitura
the-head will-lift and into the-same at-some-time silence about-to-go
 oblivioni resistent ac se diu vindicabunt. quod Epicurus
oblivion will-resist and themselves long will-claim what Epicurus
 amico suo potuit promittere, hoc tibi promitto, Lucili.
to-friend his-own could promise this to-you I-promise Lucilius
 habebo apud posteros gratiam, possum mecum duratura
I-shall-have with posterity favor I-can with-me about-to-last
 nomina educere. Vergilius noster duobus memoriam aeternam
names to-lead-out Vergil our to-two memory eternal
 promisit et praestat: 'fortunati ambo: siquid mea carmina
promised and makes-good fortunate both if-anything my songs
 possunt, nulla dies umquam memori vos eximet aeo,
can no day ever from-mindful you will-take age
 dum domus Aeneae Capitoli immobile saxum accolet
while the-house of-Aeneas of-the-Capitol the-immovable rock shall-dwell-by
 imperiumque pater Romanus habebit.'

and-the-empire the-father Roman shall-hold

6 Quoscumque in medium fortuna protulit, quicumque
whomever into the-open fortune has-brought-forth whoever
 membra ac partes alienae potentiae fuerunt, horum gratia
limbs and parts of-another's power have-been of-these the-favor
 viguit, domus frequentata est, dum ipsi steterunt;
flourished the-house thronged was while they-themselves stood
 post ipsos cito memoria defecit. ingeniorum crescit dignatio
after them quickly the-memory failed of-talents grows the-esteem
 nec ipsis tantum honor habetur, sed quicquid illorum
nor to-themselves only honor is-paid but whatever of-them
 memoriae adhaesit, excipitur.

to-the-memory has-clung is-taken-up

7 Ne gratis Idomeneus in epistulam meam venerit,
not for-nothing Idomeneus into letter my will-have-come
 ipse eam de suo redimet. ad hunc Epicurus illam
he-himself it from his-own will-redeem to him Epicurus that
 nobilem sententiam scripsit, qua hortatur, ut Pythoclea
noble saying wrote in-which he-urges that Pythocles
 locupletem non publica nec ancipiti via faciat. 'si vis'
rich not by-a-public nor doubtful way he-make if you-wish
 inquit 'Pythoclea divitem facere, non pecuniae adiciendum,
he-says Pythocles rich to-make not to-money to-be-added
 sed cupiditati detrahendum est.'

but from-desire to-be-subtracted is

8 Et apertior ista sententia est quam ut interpretanda sit, et
both plainer that saying is than that to-be-interpreted it-be and
 disertior quam ut adiuvanda. hoc unum te admoneo, ne istud
more-eloquent than that to-be-helped this one-thing you I-warn lest that
 tantum existimes de divitiis dictum: quocumque transtuleris,
only you-think about riches said wherever you-transfer-(it)
 idem poterit. si vis Pythoclea honestum facere, non
the-same it-will-avail if you-wish Pythocles honorable to-make not

honoribus adiciendum est, sed cupiditatibus detrahendum; si
to-honors to-be-added is but from-desires to-be-subtracted if

vis Pythoclea esse in perpetua voluptate, non voluptatibus
you-wish Pythocles to-be in perpetual pleasure not to-pleasures

adiciendum est, sed cupiditatibus detrahendum; si vis

to-be-added is but from-desires to-be-subtracted if you-wish

Pythoclea senem facere et inplere vitam, non annis

Pythocles old to-make and to-fill life not to-years

adiciendum est, sed cupiditatibus detrahendum.

to-be-added is but from-desires to-be-subtracted

Has voces non est quod Epicuri esse iudices: publicae 9

these sayings not there-is-(reason) that of-Epicurus to-be you-judge public

sunt. quod fieri in senatu solet, faciendum ego in philosophia

they-are what to-be-done in the-senate is-wont to-be-done I in philosophy

quoque existimo: cum censuit aliquis, quod ex parte mihi

also think when has-proposed someone what in part me

placeat, iubeo illum dividere sententiam et sequor, quod

pleases I-bid him to-divide the-motion and I-follow what

probo. eo libentius Epicuri egregia dicta commemoro,

I-approve by-so-much more-willingly of-Epicurus excellent sayings I-quote

ut istis, qui ad illum confugiunt spe mala inducti, qui

that to-those who to him flee by-hope bad led-on who

velamentum ipsos vitiorum suorum habituros existimant,

a-cover themselves of-vices their-own about-to-have think

problem quocumque ierint honeste esse vivendum.

I-may-prove wherever they-have-gone honorably to-be to-be-lived

Cum adieris eius hortulos et inscriptum †hortulis 10

when you-have-approached his gardens and inscribed on-the-gardens [?]

‘hospes, hic bene manebis, hic summum bonum voluptas est’,

guest here well you-will-stay here the-highest good pleasure is

paratus erit istius domicilii custos hospitalis, humanus, et

ready will-be of-that dwelling the-keeper hospitable kindly and

te polenta excipiet et aquam quoque large ministrabit
you with-barley-meal will-receive and water also freely will-serve
 et dicet: 'ecquid bene acceptus es?' 'non inritant'
and will-say whether-at-all well received you-have-been not provoke
 inquit 'hi hortuli famem, sed extingunt. nec maiorem
he-says these gardens hunger but quench nor greater
 ipsis potionibus sitim faciunt, sed naturali et gratuito
by-the-very drinks thirst make but by-natural and free
 remedio sedant. in hac voluptate consenui.
remedy allay in this pleasure I-have-grown-old

- 11 De his tecum desideriis loquor, quae consolationem non
about these with-you desires I-speak which consolation not
 recipiunt, quibus dandum est aliquid, ut desinant. nam de
admit to-which to-be-given is something that they-may-cess for about
 illis extraordinariis, quae licet differre, licet castigare
those extraordinary-(ones) which it-is-possible to-defer it-is-possible to-chastise
 et opprimere, hoc unum commonefaciam: ista voluptas
and to-suppress this one-thing I-will-remind that pleasure
 naturalis est, non necessaria. huic nihil debes: si quid
natural is not necessary to-this nothing you-owe if anything
 inpendis, voluntarium est. venter praecepta non audit; poscit,
you-spend voluntary it-is the-belly precepts not bears it-demands
 appellat. non est tamen molestus creditor: parvo dimittitur,
it-duns not is yet troublesome a-creditor with-little it-is-sent-away
 si modo das illi, quod debes, non quod potes. Vale.
if only you-give to-it what you-owe not what you-can farewell

BOOK III

XXII • UNTIE THE KNOT OR BREAK IT

Seneca cannot prescribe from afar the moment for leaving office, as a doctor must feel the pulse, but Lucilius must seize the chance and leave, untying the knot where he can and breaking it if he must. Epicurus urges Idomeneus to flee before a greater force prevents him, and the Stoics too allow a good man to withdraw. Men curse their bonds and love them. Epicurus says everyone leaves life as if just born; Seneca calls it false, since we die worse than we are born.

Iam intellegis educendum esse te ex istis occupationibus 1
now you-understand to-be-led-out to-be you from those occupations
speciosis et malis. sed quo modo id consequi possis quaeris.
showy and bad but in-what way this to-attain you-can you-ask
quaedam non nisi a praesente monstrantur. non potest
some-things not except by one-present are-shown not can
medicus per epistulas cibi aut balinei tempus eligere: vena
a-doctor by letters of-food or of-bath the-time to-choose the-vein
tangenda est. vetus proverbium est gladiatorem in harena
to-be-touched is old a-proverb it-is the-gladiator in the-arena
capere consilium: aliquid adversarii vultus, aliquid manus
to-take counsel something the-opponent's face something the-hand
mota, aliquid ipsa inclinatio corporis intuentem monet.
moved something the-very inclination of-the-body the-watcher warns
Quid fieri soleat, quid oporteat, in universum et 2
what to-be-done is-wont what is-needful in general both
mandari potest et scribi; tale consilium non tantum
to-be-entrusted can and to-be-written such counsel not only
absentibus, etiam posteris datur: illud alterum, quando
to-the-absent also to-posterity is-given that other when

fieri debeat aut quemadmodum, ex longinquo nemo

to-be-done it-ought or how from afar no-one

suadebit, cum rebus ipsis deliberandum est.

will-advise with circumstances themselves to-be-deliberated is

3 Non tantum praesentis, sed vigilantis est occasionem

not only of-one-present but of-one-watchful it-is the-opportunity

observare properantem. itaque hanc circumspice, hanc si

to-watch hurrying and-so this look-around-for this if

videris, prende et toto inpetu, totis viribus id age, ut

you-see seize and with-whole impulse with-all strength this do that

te istis officiis exuas. et quidem quam sententiam feram,

yourself from-those offices you-strip and indeed what opinion I-bold

adtende. censeo aut ex ista vita tibi aut e vita exeundum.

attend I-think either from that life for-you or from life to-be-gone-out

sed idem illud existimo, leni eundum via, ut quod male

but likewise that I-think by-gentle to-be-gone way that what badly

inplicuisti, solvas potius quam abrumpas, dummodo

you-have-entangled you-may-untie rather than you-break-off provided-that

si alia solvendi ratio non erit, vel abrumpas. nemo tam

if other of-untying method not will-be even you-break-off no-one so

timidus est, ut malit semper pendere quam semel cadere.

timid is that he-prefers always to-hang than once to-fall

4 Interim, quod primum est, impedire te noli. contentus

meanwhile what first is to-entangle yourself do-not content

esto negotiis, in quae descendisti, vel quod videri mavis,

be with-the-affairs into which you-have-descended or what to-seem you-prefer

incidisti. non est quod ad ulteriora nitaris, aut

you-have-fallen not there-is-(reason) that to further-things you-strive or

perdes excusationem et apparebit te non incidisse. ista

you-will-lose the-excuse and it-will-appear you not to-have-fallen those

enim, quae dici solent, falsa sunt: 'non potui aliter. quid,

for which to-be-said are-wont false are not I-could otherwise what

si nollem? necesse erat.' nulli necesse est felicitatem
if I-were-unwilling necessary it-was to-no-one necessary it-is prosperity
 cursu sequi: est aliquid, etiam si non repugnare, subsistere
at-a-run to-follow it-is something even if not to-resist to-halt
 nec instare fortunae ferenti.

nor to-press-on fortune carrying-(one)-on

Numquid offenderis, si in consilium non venio tantum, 5

surely-not will-you-be-offended if into council not I-come only

sed advoco, et quidem prudentiores quam ipse sum, ad

but I-call-in and indeed wiser-men than myself I-am to

quos soleo deferre, si quid delibero? Epicuri epistulam ad

whom I-am-wont to-refer if anything I-deliberate of-Epicurus the-letter to

hanc rem pertinentem lege, Idomeneo quae inscribitur, quem

this matter pertaining read to-Idomeneus which is-addressed whom

rogat, ut quantum potest fugiat et properet, antequam

he-asks that as-much-as he-can he-flee and hurry before

aliqua vis maior interveniat et auferat libertatem recedendi.

some force greater intervene and take-away the-freedom of-withdrawing

Idem tamen subicit nihil esse temptandum, nisi cum apte 6

the-same yet adds nothing to-be to-be-attempted except when fittingly

poterit tempestiveque temptari. sed cum illud tempus captatum

it-can and-seasonably to-be-attempted but when that time watched-for

diu venerit, exiliendum ait. dormire de fuga cogitantem

long has-come one-must-leap-out he-says to-doze about flight one-thinking

vetat et sperat salutarem etiam ex difficillimis exitum,

he-forbids and hopes a-saving even from the-hardest way-out

si nec properemus ante tempus nec cessemus in tempore.

if neither we-hurry before the-time nor we-delay at the-time

Puto, nunc et Stoicam sententiam quaeris. non est 7

I-think now also the-Stoic opinion you-ask not there-is-(reason)

quod quisquam illos apud te temeritatis infamet: cauciores

that anyone them with you of-rashness should-defame more-cautious

quam fortiores sunt. expectas forsitan, ut tibi haec dicant:

than braver they-are you-expect perhaps that to-you these-things they-say

‘turpe est cedere oneri. luctare cum officio, quod semel

shameful it-is to-yield to-the-burden wrestle with the-duty which once

recepisti. non est vir fortis ac strenuus qui laborem

you-have-undertaken not is a-man brave and vigorous who toil

fugit, nisi crescit illi animus ipsa rerum difficultate.’

flee unless grows to-him spirit by-the-very of-things difficulty

8 Dicentur tibi ista, si operae pretium habebit perseverantia,

will-be-said to-you these-things if of-effort the-worth will-have perseverance

si nihil indignum bono viro faciendum patiendumve erit:

if nothing unworthy of-a-good man to-be-done or-to-be-suffered will-be

alioqui sordido se et contumelioso labore non conteret

otherwise by-sordid himself and insulting toil not he-will-wear-out

nec in negotiis erit negotii causa. ne illud quidem,

nor in affairs will-be-be of-business for-the-sake not that even

quod existimas facturum eum, faciet, ut ambitiosis rebus

which you-think about-to-do him he-will-do that in-ambitious affairs

implicitus semper aestus earum ferat. sed cum viderit

entangled always the-surges of-them he-bear but when he-sees

gravia, in quibus volutabatur, incerta, ancipitia, referet

heavy-things in which he-was-rolling uncertain doubtful he-will-draw-back

pedem, non vertet terga, sed sensim recedet in tutum.

the-foot not he-will-turn (bis)-back but gradually will-withdraw into safety

9 Facile est autem, mi Lucili, occupationes evadere, si

easy it-is moreover my Lucilius occupations to-escape if

occupationum pretia contempseris. illa sunt, quae nos

of-occupations the-rewards you-despise those are which us

morantur et detinent: ‘quid ergo? tam magnas spes relinquam?

delay and detain what then so great hopes shall-I-leave

ab ipsa messe discedam? nudum erit latus, incommitata

from the-very harvest shall-I-depart naked will-be the-side unaccompanied

lectica, atrium vacuum?' ab his ergo inviti homines recedunt

the-litter the-hall empty from these therefore unwilling men withdraw

et mercedem miseriarum amant, ipsas execrantur.

and the-reward of-miseries they-love the-very-(miseries) they-curse

Sic de ambitione quomodo de amica queruntur: id est, 10

so about ambition as about a-mistress they-complain that is

si verum adfectum eorum inspicias, non oderunt, sed litigant.

if the-true feeling of-them you-examine not they-hate but quarrel

excute istos, qui, quae cupiere, deplorant et de earum

shake-out those who what they-desired lament and about of-those

rerum locuntur fuga, quibus carere non possunt: videbis

things speak flight which to-do-without not they-can you-will-see

voluntariam esse illis in eo moram, quod aegre ferre

voluntary to-be for-them in that the-delay which with-difficulty to-bear

ipsos et misere locuntur.

themselves and wretchedly they-speak

Ita est, Lucili: paucos servitus, plures servitutem tenent. 11

so it-is Lucilius few slavery more slavery hold

sed si deponere illam in animo est et libertas bona fide

but if to-lay-down it in mind it-is and freedom in-good faith

placuit, in hoc autem unum advocationem petis, ut sine

has-pleased for this moreover alone counsel you-seek that without

perpetua sollicitudine id tibi facere contingat, quidni tota

perpetual anxiety it for-you to-do may-befall why-not the-whole

te cohors Stoicorum probatura sit? omnes Zenones et

you cohort of-Stoics about-to-approve should-be all Zenos and

Chrysippi moderata, honesta, tua suadebunt.

Chrysippuses moderate-things honorable your will-advise

Sed si propter hoc tergiversaris, ut circumspicias, quantum 12

but if because-of this you-hang-back that you-may-look-around how-much

feras tecum et quam magna pecunia instruas otium,

you-may-carry with-you and with-how great money you-may-equip leisure

numquam exitum invenies. nemo cum sarcinis enatat. emerge
never a-way-out will-you-find no-one with baggage swims-out emerge

ad meliorem vitam propitiis dis, sed non sic, quomodo
to a-better life propitious the-gods but not so as

istis propitii sunt, quibus bono ac benigno vultu mala
to-those propitious they-are to-whom with-good and kindly face evils

magnifica tribuerunt, ad hoc unum excusati, quod ista,
magnificent they-have-granted for this alone excused that those-things

quae urunt, quae excruciant, optantibus data sunt.
which burn which torture to-the-wisbing given were

13 Iam inprimebam epistulae signum: resolvenda est, ut cum
already I-was-pressing on-the-letter the-seal to-be-reopened it-is that with

sollemni ad te munusculo veniat et aliquam magnificam
the-customary to you little-gift it-may-come and some magnificent

vocem ferat secum, et occurrit mihi ecce nescio utrum
saying may-carry with-it and occurs to-me behold I-know-not whether

verior an eloquentior. 'cuius?' inquis: Epicuri, adhuc enim
truer or more-eloquent whose you-say of-Epicurus still for

alienas sarcinas †adoro:

another's baggage I-worship [?]

14 'Nemo non ita exit e vita, tamquam modo intraverit.'

no-one not so goes-out from life as-if just be-had-entered
 quemcumque vis occupa, adulescentem senem medium:

whomever you-wish seize a-young-man an-old-man a-middle-aged

invenies aequè timidum mortis, aequè inscium vitae. nemo
you-will-find equally fearful of-death equally ignorant of-life no-one

quicquam habet facti, in futurum enim nostra
anything has of-(things)-done into the-future for our-affairs

distulimus. nihil me magis in ista voce delectat quam quod
we-have-put-off nothing me more in that saying delights than that

exprobratur senibus infantia.

is-reproached to-old-men infancy

‘Nemo’ inquit ‘aliter quam qui modo natus est exit e 15

no-one he-says otherwise than who just born is goes-out from

vita.’ falsum est: peiores morimur quam nascimur. nostrum

life false it-is worse we-die than we-are-born our

istud, non naturae vitium est. illa nobiscum queri debet

that not of-nature fault is she with-us to-complain ought

et dicere: ‘quid hoc est? sine cupiditatibus vos genui,

and to-say what this is without desires you I-bore

sine timoribus, sine superstitione, sine perfidia ceterisque

without fears without superstition without treachery and-the-other

pestibus: quales intrastis exite.’

plagues such-as you-entered go-out

Percepit sapientiam, si quis tam securus morietur quam 16

he-has-grasped wisdom if anyone as carefree will-die as

nascitur: nunc vero trepidamus, cum periculum accessit,

he-is-born now indeed we-tremble when danger has-approached

non animus nobis, non color constat, lacrimae nihil

not spirit to-us not color stands-firm tears nothing

profuturæ cadunt. quid est turpius quam in ipso limine

about-to-help fall what is more-shameful than on the-very threshold

securitatis esse sollicitum?

of-freedom-from-care to-be anxious

Causa autem haec est, quod inanes omnium bonorum 17

the-cause moreover this is that empty of-all goods

sumus, †vitae laboramus. non enim apud nos pars eius ulla

we-are of-life [?] we-toil not for with us part of-it any

subsedit: transmissa est et effluxit. nemo quam bene

has-settled passed-over it-is and has-flowed-away no-one how well

vivat, sed quam diu, curat, cum omnibus possit contingere,

he-lives but how long cares though to-all it-can befall

ut bene vivant, ut diu, nulli. Vale.

that well they-live that long to-none farewell

Seneca will not write about the weather, but urge Lucilius toward a good mind, whose foundation is not to rejoice in empty things. True joy is born at home, a severe thing, like a deep vein of ore, while the crowd's pleasures lie on the surface. It springs from a good conscience, honorable plans, contempt of chance, and a life that holds one road; most men drift like objects in a river. Epicurus: it is wearisome always to be beginning life; some, Seneca adds, stop living before they have begun.

- 1 Putas me tibi scripturum, quam humane nobiscum hiemps
you-think me to-you about-to-write how kindly with-us the-winter
 egerit, quae et remissa fuit et brevis, quam malignum
has-dealt which both mild was and short how spiteful
 ver sit, quam praeposterum frigus, et alias ineptias verba
the-spring is how untimely the-cold and other trifles words
 quaerentium? ego vero aliquid, quod et mihi et tibi prodesse
of-those-seeking I indeed something which both me and you to-help
 possit, scribam. quid autem id erit, nisi ut te exhorter ad
can will-write what moreover it will-be except that you I-exhort to
 bonam mentem? huius fundamentum quod sit quaeris? ne
a-good mind of-this the-foundation what is you-ask that-not
 gaudeas vanis. fundamentum hoc esse dixi: culmen est.
you-rejoice in-empty-things foundation this to-be I-said the-summit it-is
- 2 Ad summa pervenit, qui scit, quo gaudeat, qui
to the-highest-things has-come who knows in-what he-should-rejoice who
 felicitatem suam in aliena potestate non posuit; sollicitus
happiness his-own in another's power not has-placed anxious
 est et incertus sui, quem spes aliqua proritat, licet ad
is and unsure of-himself whom hope some entices though at
 manum sit, licet non ex difficili petatur, licet numquam
hand it-be though not from difficulty it-be-sought though never
 illum sperata deceperint.
bim hoped-for-things have-deceived

Hoc ante omnia fac, mi Lucili: disce gaudere. existimas nunc 3

this before all-things do my Lucilius learn to-rejoice you-think now

me detrahere tibi multas voluptates, qui fortuita summoveo,

me to-take-away from-you many pleasures who chance-things remove

qui spes, dulcissima oblectamenta, devitandas existimo? immo

who hopes most-sweet delights to-be-avoided think nay

contra nolo tibi umquam deesse laetitiam. volo

on-the-contrary I-do-not-want to-you ever to-be-lacking gladness I-want

illam tibi domi nasci: nascitur, si modo intra te ipsum

it for-you at-home to-be-born it-is-born if only within you yourself

sit. ceterae hilaritates non implent pectus, frontem remittunt,

it-be other merriments not fill the-breast the-brow they-smooth

leves sunt, nisi forte tu iudicas eum gaudere, qui ridet:

light they-are unless perhaps you judge him to-rejoice who laughs

animus esse debet alacer et fidens et super omnia erectus.

the-mind to-be ought eager and confident and above all-things upright

Mihi crede, verum gaudium res severa est. an tu existimas 4

me believe true joy a-thing severe is or you think

quemquam soluto vultu et, ut isti delicati locuntur,

anyone with-relaxed face and as those dainty-ones say

hilariculo mortem contemnere, paupertati domum

with-a-merry-little-(face) death to-despise to-poverty the-house

aperire, voluptates tenere sub freno, meditari dolorum

to-open pleasures to-hold under the-rein to-practice of-pains

patientiam? haec qui apud se versat, in magno gaudio

endurance these-things who with himself turns-over in great joy

est, sed parum blando. in huius gaudii possessione esse te

is but too-little soothing in of-this joy the-possession to-be you

volo: numquam deficit, cum semel unde petatur inveneris.

I-wish never it-will-fail when once whence it-is-sought you-have-found

- 5 Levium metallorum fructus in summo est: illa opulentissima
of-cheap metals the-yield on the-surface is those richest
 sunt, quorum in alto latet vena adsidue plenius
are whose in the-deep lies-hidden the-vein constantly more-fully
 responsura fodienti. haec, quibus delectatur vulgus, tenuem
about-to-respond to-the-digger these-things in-which delights the-crowd thin
 habent ac perfusoriam voluptatem, et quodcumque investitum
have and superficial pleasure and whatever imported
 gaudium est, fundamento caret: hoc, de quo loquor, ad quod
joy is a-foundation lacks this about which I-speak to which
 te conor perducere, solidum est et quod plus pateat introrsus.
you I-try to-bring solid is and which more extends inward
- 6 Fac, oro te, Lucili carissime, quod unum potest praestare
do I-pray you Lucilius dearest what alone can make
 felicem: dissice et conculca ista, quae extrinsecus splendent,
happy scatter and trample those-things which from-outside shine
 quae tibi promittuntur ab alio vel ex alio, ad verum bonum
which to-you are-promised by another or from another to the-true good
 specta et de tuo gaude. quid est autem hoc 'de tuo'?
look and from your-own rejoice what is moreover this from your-own
 te ipso et tui optima parte. corpusculum quoque, etiam si
you yourself and of-you the-best part the-little-body also even if
 nihil fieri sine illo potest, magis necessariam rem crede
nothing to-be-done without it can more necessary a-thing believe-(it)
 quam magnam: vanas suggerit voluptates, breves, paenitendas,
than great empty it-supplies pleasures short to-be-repent-ed-of
 ac nisi magna moderatione temperentur, in contrarium
and unless by-great moderation they-be-tempered into the-contrary
 abituras. ita dico: in praecipiti voluptas ad dolorem vergit,
about-to-turn so I-say on a-slope pleasure to pain inclines

nisi modum tenuit. modum autem tenere in eo difficile est,
unless measure it-has-kept measure moreover to-keep in that difficult is
 quod bonum esse credideris. veri boni aviditas tuta est.
which good to-be you-have-believed of-the-true good the-eagerness safe is
 Quid sit istud, interrogas, aut unde subeat? dicam: ex bona 7
what is that you-ask or whence it-arises I-will-say from a-good
 conscientia, ex honestis consiliis, ex rectis actionibus, ex
conscience from honorable plans from right actions from
 contemptu fortuitorum, ex placido vitae et continuo tenore
contempt of-chance-things from a-calm of-a-life and unbroken course
 unam prementis viam. nam illi, qui ex aliis propositis
one pressing road for those who from some purposes
 in alia transiliunt aut ne transiliunt quidem, sed casu
to others leap-across or not leap-across even but by-chance
 quodam transmittuntur, quomodo habere quicquam certum
some are-carried-over how to-have anything certain
 mansurumve possunt suspensi et vagi?
or-about-to-remain can-they hanging and wandering
 Pauci sunt, qui consilio se suaque disponant, ceteri 8
few are who by-counsel themselves and-their-affairs arrange the-rest
 eorum more, quae fluminibus innatant, non eunt, sed
of-those-things in-the-manner which on-rivers float not they-go but
 feruntur. ex quibus alia lenior unda detinuit ac mollius vexit,
are-carried of which some a-gentler wave has-held and more-softly carried
 alia vehementior rapuit, alia proxima ripae cursu
others a-more-violent has-snatched others nearest to-the-bank with-the-current
 languesciente deposuit, alia torrens impetus in mare eiecit.
slackening has-set-down others a-torrential rush into the-sea has-cast-out
 ideo constituendum est, quid velimus, et in eo perseverandum.
therefore to-be-decided is what we-want and in it to-be-persevered

- 9 Hic est locus solvendi aeris alieni. possum enim tibi vocem
here is the-place of-paying of-money another's I-can for to-you a-saying
 Epicuri tui reddere et hanc epistulam liberare: 'molestum
of-Epicurus your to-pay and this letter to-free troublesome
 est semper vitam incohare.' aut si hoc modo magis sensus
it-is always life to-begin or if in-this way better the-meaning
 potest exprimi: 'male vivunt, qui semper vivere incipiunt.'
can to-be-expressed badly live who always to-live begin
- 10 'Quare?' inquis, desiderat enim explanationem ista vox. quia
why you-say requires for explanation that saying because
 semper illis imperfecta vita est. non potest autem stare paratus
always for-them unfinished life is not can moreover stand ready
 ad mortem, qui modo incipit vivere. id agendum est, ut satis
for death who just begins to-live this to-be-done is that enough
 vixerimus. nemo hoc putat, qui orditur cum maxime vitam.
we-may-have-lived no-one this thinks who is-beginning just now life
- 11 Non est quod existimes paucos esse hos: propemodum
not there-is-(reason) that you-think few to-be these nearly
 omnes sunt. quidam vero tunc incipiunt, cum desinendum
all they-are some indeed then begin when to-be-ceased
 est. si hoc iudicas mirum, adiciam quod magis admireris:
it-is if this you-judge strange I-will-add what more you-may-wonder-at
 quidam ante vivere desierunt quam inciperent. Vale.
some before to-live have-ceased than they-began farewell

Lucilius fears a lawsuit. Rather than hope, suppose the worst and measure it: exile, prison, fire, death. Rutilius, Metellus, Socrates, Mucius, Cato with Plato's book and his sword, and Scipio at sea all despised them. Strip the mask from things: death is what a slave despised, and pain is light if bearable, short if not. We die daily, and the last hour only completes it. Epicurus mocks those who run to death from weariness of life; the wise man goes out and does not flee.

Sollicitum esse te scribis de iudicii eventu, quod tibi furor 1
 anxious to-be you you-write about of-the-trial the-outcome which to-you the-fury
 inimici denuntiat, existimas me suasurum, ut meliora tibi
 of-an-enemy threatens you-think me about-to-advise that better-things to-yourself
 ipse proponas et adquiescas spei blandae. quid enim
 you-yourself you-set-before and rest in-hope flattering what for
 necesse est mala accersere, satis cito patienda cum venerint,
 necessary is evils to-summon enough soon to-be-suffered when they-have-come
 praesumere ac praesens tempus futuri metu perdere? est
 to-anticipate and the-present time of-the-future by-fear to-lose is
 sine dubio stultum, quia quandoque sis futurus miser, esse
 without doubt foolish because at-some-time you-are going-to-be wretched to-be
 iam miserum. sed ego alia te ad securitatem via ducam.
 already wretched but I by-another you to freedom-from-care way will-lead
 Si vis omnem sollicitudinem exuere, quicquid vereris ne 2
 if you-wish all anxiety to-strip-off whatever you-fear lest
 eveniat, eventurum utique propone, et quodcumque est
 it-happen about-to-happen assuredly suppose and whatever is
 illud malum, tecum ipse metire ac timorem tuum taxa:
 that evil with-yourself yourself measure and fear your appraise
 intelleges profecto aut non magnum aut non longum
 you-will-understand surely either not great or not long
 esse, quod metuis.
 to-be what you-fear

3 Nec diu exempla, quibus confirmeris, colligenda sunt:
nor long examples by-which you-may-be-strengthened to-be-collected are
 omnis illa aetas tulit. in quamcumque partem rerum vel
every them age has-borne into whatever part of-affairs either
 civilium vel externarum memoriam miseris, occurrent tibi
civil or foreign memory you-send will-meet you
 ingenia aut profectus aut inpetus magni. numquid accidere
talents either of-progress or of-impulse great surely-not to-happen
 tibi, si damnaris, potest durius quam ut mittaris in
to-you if you-are-condemned can harder than that you-be-sent into
 exilium, ut ducaris in carcerem? numquid ultra quicquam
exile that you-be-led into prison surely-not beyond anything
 ulli timendum est quam ut uratur, quam ut pereat?
by-anyone to-be-feared is than that he-be-burned than that he-perish
 singula ista constitue et contemptores eorum cita, qui
one-by-one these-things set-up and the-despisers of-them summon who
 non quaerendi, sed eligendi sunt.
not to-be-sought but to-be-chosen are

4 Damnationem suam Rutilius sic tulit, tamquam nihil illi
condemnation his-own Rutilius so bore as-if nothing to-him
 molestum aliud esset quam quod male iudicaretur. exilium
troublesome else were than that badly it-was-judged exile
 Metellus fortiter tulit, Rutilius etiam libenter: alter, ut
Metellus bravely bore Rutilius even gladly the-one that
 rediret, rei publicae praestitit, alter reditum suum
he-might-return to-the-thing public granted the-other return his-own
 Sullae negavit, cui nihil tunc negabatur. in carcere Socrates
to-Sulla refused to-whom nothing then was-refused in prison Socrates
 disputavit et exire, cum essent qui promitterent
discoursed and to-go-out though there-were (those)-who promised

fugam, noluit remansitque, ut duarum rerum gravissimarum
escape he-refused and-remained that of-two things most-grievous

hominibus metum demeret, mortis et carceris.

from-men the-fear he-might-take-away of-death and of-prison

Mucius ignibus manum inposuit. acerbum est uri:

5

Mucius on-the-fire (his)-hand laid bitter it-is to-be-burned

quanto acerbius, si id te faciente patiaris! vides hominem

how-much more-bitter if it you doing you-suffer you-see a-man

non eruditum nec ullis praeceptis contra mortem aut dolorem

not learned nor by-any precepts against death or pain

subornatum, militari tantum robore instructum, poenas a

equipped with-soldierly only strength furnished penalty from

se inriti conatus exigentem: spectator destillantis in hostili

himself of-a-vain attempt exacting a-spectator of-dripping on an-enemy

foculo dexteræ stetit nec ante removit nudis ossibus

brazier of-(his)-right-hand he-stood nor before he-removed on-bare bones

fluentem manum, quam ignis illi ab hoste subductus est.

melting the-hand than the-fire from-him by the-enemy withdrawn was

facere aliquid in illis castris felicius potuit, nihil fortius.

to-do something in that camp more-successfully he-could nothing more-bravely

vide quanto acrior sit ad occupanda pericula virtus quam

see how-much keener is for seizing dangers virtue than

crudelitas ad inroganda: facilius Porsenna Mucio ignovit, quod

cruelty for inflicting-(them) more-easily Porsenna Mucius forgave that

voluerat occidere, quam sibi Mucius, quod non occiderat.

he-had-wished to-kill than himself Mucius that not he-had-killed

‘Decantatae’ inquis ‘in omnibus scholis fabulae istae sunt; iam

6

sung-to-death you-say in all schools tales those are now

mihi, cum ad contemnendam mortem ventum fuerit,

to-me when to despising death come it-shall-have-been

Catonem narrabis.’ quidni ego narrem ultima illa nocte

Cato you-will-tell why-not I should-tell on-last that night

Platonis librum legentem posito ad caput gladio? duo haec
of-Plato a-book reading placed at the-head a-sword two these
 in rebus extremis instrumenta prospexerat, alterum ut
in circumstances extreme instruments he-had-provided the-one that
 vellet mori, alterum, ut posset. compositis ergo
he-might-wish to-die the-other that he-might-be-able arranged therefore
 rebus, utcumque componi fractae atque ultimae poterant,
the-affairs as-well-as to-be-arranged broken and last they-could
 id agendum existimavit, ne cui Catonem aut occidere
this to-be-done he-thought lest to-anyone Cato either to-kill
 liceret aut servare contingeret.
it-be-allowed or to-save it-fall-to-the-lot

- 7 Et stricto gladio, quem usque in illum diem ab omni caede
and drawn the-sword which right to that day from all slaughter
 purum servaverat: 'nihil' inquit 'egisti, fortuna, omnibus
pure he-had-kept nothing he-says you-have-achieved fortune to-all
 conatibus meis obstando. non pro mea adhuc sed pro
attempts my by-opposing not for my-own till-now but for
 patriae libertate pugnavi, nec agebam tanta pertinacia, ut
of-(my)-country the-liberty I-have-fought nor was-I-acting with-such obstinacy that
 liber, sed ut inter liberos viverem: nunc quoniam deploratae
free but that among the-free I-might-live now since despaired-of
 sunt res generis humani, Cato deducatur in tutum.'
are the-affairs of-the-race human Cato let-be-led-away into safety

- 8 Inpressit deinde mortiferum corpori vulnus. quo obligato a
he-pressed then a-deadly on-(bis)-body wound which bandaged by
 medicis cum minus sanguinis haberet, minus virium, animi
the-doctors though less of-blood he-had less of-strength of-spirit
 idem, iam non tantum Caesari sed sibi iratus nudas in
the-same now not only at-Caesar but at-himself angry bare into

vulnus manus egit et generosum illum contemptoremque
the-wound hands he-drove and noble that and-despiser

omnis potentiae spiritum non emisit, sed eiecit.

of-all power breath not he-let-go but hurled-out

Non in hoc exempla nunc congero, ut ingenium exerceam, 9

not for this examples now I-heap-up that (my)-talent I-may-exercise

sed ut te adversus id, quod maxime terribile videtur,

but that you against that which most terrible seems

exhorter. facilius autem exhortabor, si ostendero non

I-may-encourage more-easily moreover I-shall-encourage if I-have-shown not

fortes tantum viros hoc momentum efflandae animae

brave only men this moment of-breathing-out the-breath

contempsisse, sed quosdam ad alia ignavos in hac

to-have-despised but some for other-things cowardly in this

re aequasse animum fortissimorum, sicut illum Cn.

thing to-have-equaled the-spirit of-the-bravest as that of-Gnaeus

Pompei socerum Scipionem, qui contrario in Africam

Pompey the-father-in-law Scipio who by-contrary to Africa

vento relatus cum teneri navem suam vidisset ab hostibus,

wind carried-back when to-be-held ship his-own he-had-seen by enemies

ferro se transverberavit et quaerentibus, ubi imperator

with-steel himself he-pierced-through and to-those-asking where the-general

esset, 'imperator' inquit 'se bene habet.'

was the-general he-says himself well has

Vox haec illum parem maioribus fecit et fatalem

saying this him equal to-(his)-ancestors made and the-destined

Scipionibus in Africa gloriam non est interrumpi passa.

to-the-Scipios in Africa glory not has to-be-interrupted allowed

multum fuit Carthaginem vincere, sed amplius mortem.

much it-was Carthage to-conquer but more death

‘imperator’ inquit ‘se bene habet.’ an aliter debebat

the-general he-says himself well has or otherwise ought

imperator, et quidem Catonis, mori?

a-general and indeed Cato's to-die

11 Non revoco te ad historias nec ex omnibus saeculis

not I-call-back you to histories nor from all ages

contemptores mortis, qui sunt plurimi, colligo; respice ad

the-despisers of-death who are very-many I-collect look-back to

haec nostra tempora, de quorum languore ac deliciis

these our times about whose languor and luxuries

querimur: omnis ordinis homines suggerent, omnis fortunae,

we-complain of-every rank men will-supply of-every fortune

omnis aetatis, qui mala sua morte praeciderint. mihi

of-every age who evils their-own by-death have-cut-short me

crede, Lucili, adeo mors timenda non est, ut beneficio eius

believe Lucilius so-far death to-be-feared not is that by-the-kindness of-it

nihil timendum sit. securus itaque inimici minas audi.

nothing to-be-feared is carefree and-so of-(your)-enemy the-threats hear

12 Et quamvis conscientia tibi tua fiduciam faciat, tamen

and although conscience for-you your confidence make yet

quia multa extra causam valent, et quod aequissimum

because many-things outside the-case prevail both what most-fair

est, spera et ad id te, quod est iniquissimum, compara.

is hope and to that yourself which is most-unfair prepare

illud autem ante omnia memento, demere rebus tumultum

that moreover before all-things remember to-remove from-things the-tumult

ac videre, quid in quaque re sit: scies nihil esse

and to-see what in each thing there-is you-will-know nothing to-be

in istis terribile nisi ipsum timorem.

in these terrible except the-very fear

Quod vides accidere pueris, hoc nobis quoque maiusculis pueris 13

what you-see to-happen to-boys this to-us also somewhat-bigger boys

evenit: illi quos amant, quibus adsueverunt, cum quibus ludunt,

happens they whom they-love to-whom they-are-used with whom they-play

si personatos vident, expavescunt: non hominibus tantum,

if masked they-see they-take-fright not from-men only

sed rebus persona demenda est et reddenda facies sua.

but from-things the-mask to-be-removed is and to-be-restored face their-own

Quid mihi gladios et ignes ostendis et turbam carnificum 14

why to-me swords and fires do-you-show and a-crowd of-executioners

circa te frementem? tolle istam pompam, sub qua lates

around you roaring remove that parade under which you-bide

et stultos territas: mors es, quam nuper servus meus,

and fools you-frighten death you-are which lately slave my

quam ancilla contempsit. quid tu rursus mihi flagella

which a-maidservant despised why you again to-me whips

et eculeos magno apparatu explicas? quid singulis articulis

and racks with-great apparatus unfold why to-each joint

singula machinamenta, quibus extorqueantur, aptata et

each engines by-which they-may-be-wrenched fitted and

mille alia instrumenta excarnificandi particulatim hominis?

a-thousand other instruments of-torturing piecemeal a-man

pone ista, quae nos obstupefaciunt. iube contiscere

put-down those-things which us stupefy order to-fall-silent

gemitus et exclamationes et vocum inter lacerationem

the-groans and outcries and of-cries amid the-mangling

elisarum acerbitem: nempe dolor es, quem podagricus

forced-out the-bitterness surely pain you-are whom gouty

ille contemnit, quem stomachicus ille in ipsis deliciis

that-man despises whom dyspeptic that-man in the-very luxuries

perfert, quem in puerperio puella perpetitur. levis es, si
endures whom in childbirth a-girl bears light you-are if
 ferre possum, brevis es, si ferre non possum.

to-bear I-can short you-are if to-bear not I-can

- 15 Haec in animo voluta, quae saepe audisti, saepe
these-things in mind turn-over which often you-have-beard often
 dixisti. sed an vere audieris, an vere dixeris,
you-have-said but whether truly you-have-beard whether truly you-have-said
 effectu proba. hoc enim turpissimum est, quod nobis obici
by-effect prove this for most-shameful is which to-us to-be-cast
 solet, verba nos philosophiae, non opera tractare. quid,
is-wont words us of-philosophy not works to-handle what
 tu nunc primum tibi mortem imminere scisti, nunc
you now first over-you death to-impend have-you-known now
 exilium, nunc dolorem? in haec natus es. quicquid
exile now pain for these-things born you-were whatever
 fieri potest, quasi futurum cogitemus.

to-happen can as-if about-to-be let-us-think

- 16 Quod facere te moneo, scio certe te fecisse: nunc admoneo,
what to-do you I-advice I-know surely you to-have-done now I-remind
 ut animum tuum non mergas in istam sollicitudinem.
that mind your not you-drown into that anxiety
 hebetabitur enim et minus habebit vigoris, cum exurgendum
it-will-be-dulled for and less it-will-have of-vigor when to-be-risen
 erit. abduc illum a privata causa ad publicam. dic
it-will-be lead-away it from the-private case to the-public-(one) say
 mortale tibi et fragile corpusculum esse, cui non ex iniuria
mortal to-you and frail little-body to-be to-which not from injury
 tantum aut ex potentioribus viribus denuntiabitur dolor:
only or from more-powerful forces will-be-announced pain
 ipsae voluptates in tormenta vertuntur, epulae cruditatem
the-very pleasures into torments are-turned feasts indigestion

adferunt, ebrietates nervorum torporem tremoremque, libidines

bring drunkenness of-the-sinews numbness and-trembling lusts

pedum, manuum, articularum omnium depravationes.

of-feet of-hands of-joints of-all distortions

Pauper fiam: inter plures ero. exul fiam:

17

poor I-shall-become among the-more-(number) I-shall-be an-exile I-shall-become

ibi me natum putabo, quo mittar. alligabor: quid

there myself born I-shall-think whither I-am-sent I-shall-be-bound what

enim? nunc solutus sum? ad hoc me natura grave corporis

for now free am-I to this me nature heavy of-body

mei pondus adstrinxit. moriar: hoc dicis, desinam aegrotare

my weight has-bound I-shall-die this you-say I-shall-cease to-fall-ill

posse, desinam alligari posse, desinam mori posse.

to-be-able I-shall-cease to-be-bound to-be-able I-shall-cease to-die to-be-able

Non sum tam ineptus, ut Epicuream cantilenam hoc loco

18

not am-I so silly that the-Epicurean ditty in-this place

persequar et dicam vanos esse inferorum metus, nec

I-follow-through and say empty to-be of-the-underworld the-fears nor

Ixionem rota volvi nec saxum umeris Sisyphei trudi

Ixion on-a-wheel to-be-rolled nor the-rock by-the-shoulders of-Sisyphus to-be-pushed

in adversum nec ullius viscera et renasci posse cotidie et

up the-slope nor anyone's vitals both to-be-reborn to-be-able daily and

carpi: nemo tam puer est, ut Cerberum timeat et tenebras

to-be-plucked no-one so a-boy is that Cerberus he-fears and darkness

et larvalem habitum nudis ossibus cohaerentium. mors nos aut

and the-ghostly look with-bare bones of-those-held-together death us either

consumit aut exuit. emissis meliora restant onere detracto,

consumes or strips for-the-released better-things remain the-burden removed

consumptis nihil restat, bona pariter malaque submota sunt.

for-the-consumed nothing remains goods equally and-evils removed are

- 19 Permite mihi hoc loco referre versum tuum, si prius
allow me in-this place to-quote verse your if first
 admonuero, ut te iudices non aliis scripsisse ista,
I-have-warned that yourself you-judge not for-others to-have-written these-things
 sed etiam tibi. turpe est aliud loqui, aliud sentire:
but also for-yourself shameful it-is one-thing to-speak another to-feel
 quanto turpius aliud scribere, aliud sentire! memini
how-much more-shameful one-thing to-write another to-feel I-remember
 te illum locum aliquando tractasse, non repente nos in
you that theme once to-have-handled not suddenly us into
 mortem incidere, sed minutatim procedere: cotidie morimur.
death to-fall but bit-by-bit to-advance daily we-die
- 20 Cotidie enim demitur aliqua pars vitae, et tunc quoque,
daily for is-taken-away some part of-life and then also
 cum crescimus, vita decrescit. infantiam amisimus, deinde
when we-grow life decreases infancy we-have-lost then
 pueritiam, deinde adulescentiam. usque ad hesternum, quicquid
boyhood then youth right to yesterday whatever
 transit temporis, perit; hunc ipsum, quem agimus, diem cum
passes of-time perishes this very which we-spend day with
 morte dividimus. quemadmodum clepsydra non extremum
death we-share just-as the-water-clock not the-last
 stillicidium exhaurit, sed quicquid ante defluxit, sic ultima
drop empties but whatever before has-flowed-out so the-last
 hora, qua esse desinimus, non sola mortem facit, sed sola
hour in-which to-be we-cease not alone death makes but alone
 consummat: tunc ad illam pervenimus, sed diu venimus.
completes then to it we-arrive but long we-have-been-coming
- 21 Haec cum descripsisses quo soles ore, semper
these-things when you-had-described with-which you-are-wont voice always
 quidem magnus, numquam tamen acrior quam ubi veritati
indeed great never yet sharper than when to-truth

commodas verba, dixisti: ‘mors non una venit, sed quae
you-fit words you-said death not one comes but that-which
 rapit, ultima mors est.’ malo te legas quam
snatches-(us) last death is I-prefer yourself (that)-you-read than
 epistulam meam. apparebit enim tibi hanc, quam timemus,
letter my it-will-appear for to-you this which we-fear
 mortem extremam esse, non solam.

death the-last to-be not the-only

Video quo spectes: quaeris, quid huic epistulae 22

I-see whither you-are-looking you-ask what into-this letter

infulserim, quod dictum alicuius animosum, quod praeceptum

I-have-stuffed what saying of-someone spirited what precept

utile. ex hac ipsa materia, quae in manibus fuit, mittetur

useful from this very material which in hand was will-be-sent

aliquid. obiurgat Epicurus non minus eos, qui mortem

something rebukes Epicurus not less those who death

concupiscunt, quam eos, qui timent, et ait: ‘ridiculum est

long-for than those who fear and says ridiculous it-is

currere ad mortem taedio vitae, cum genere vitae, ut

to-run to death from-weariness of-life when by-way of-life that

currendum ad mortem esset, effeceris.’

to-be-run to death it-was you-have-caused

Item alio loco dicit: ‘quid tam ridiculum quam adpetere 23

likewise in-another place he-says what so ridiculous as to-seek

mortem, cum vitam inquietam tibi feceris metu

death when life restless for-yourself you-have-made by-fear

mortis?’ his adicias et illud eiusdem notae licet, tantam

of-death to-these you-add also that of-the-same stamp you-may so-great

hominum imprudentiam esse, immo dementiam, ut quidam

of-men thoughtlessness to-be nay madness that some

timore mortis cogantur ad mortem.

by-fear of-death are-driven to death

- 24 Quicquid horum tractaveris, confirmabis animum vel ad
whatever of-these you-handle you-will-strengthen (your)-mind either for
 mortis vel ad vitae patientiam. in utrumque enim monendi
of-death or for of-life endurance for both for to-be-warned
 ac firmandi sumus, et ne nimis amemus vitam et
and to-be-strengthened we-are both lest too-much we-love life and
 ne nimis oderimus. etiam cum ratio suadet finire se, non
lest too-much we-hate even when reason advises to-end oneself not
 temere nec cum procursu capiendus est inpetus.
rashly nor with a-rush to-be-taken is the-impulse
- 25 Vir fortis ac sapiens non fugere debet e vita, sed exire.
a-man brave and wise not to-flee ought from life but to-go-out
 et ante omnia ille quoque vitetur affectus, qui multos
and before all-things that also let-be-avoided feeling which many
 occupavit, libido moriendi. est enim, mi Lucili, ut ad alia,
has-seized the-lust of-dying there-is for my Lucilius as to other-things
 sic etiam ad moriendum inconsulta animi inclinatio, quae
so also to dying a-thoughtless of-the-mind inclination which
 saepe generosos atque acerrimae indolis viros corripit, saepe
often noble and of-keenest nature men seizes often
 ignavos iacentesque: illi contemnunt vitam, hi gravantur.
cowardly and-prostrate-ones those despise life these are-weighed-down
- 26 Quosdam subit eadem faciendi videndique satietas et
some comes-upon the-same-things of-doing and-of-seeing surfeit and
 vitae non odium sed fastidium, in quod prolabimur ipsa
of-life not hatred but disgust into which we-slide the-very
 inpellente philosophia, dum dicimus: 'quousque eadem?
urging philosophy while we-say how-long the-same-things
 nempe expergiscar dormiam, esuriam *** albeo
surely I-shall-wake I-shall-sleep I-shall-hunger (lacuna) I-shall-be-cold
 aestuabo. nullius rei finis est, sed in orbem nexa sunt omnia,
I-shall-be-hot of-no thing an-end is but in a-circle linked are all-things

fugiunt ac secuntur. diem nox premit, dies noctem, aestas
they-flee and follow the-day night presses the-day the-night summer
 in autumnum desinit, autumnno hiemps instat, quae vere
into autumn ends on-autumn winter presses which by-spring
 conpescitur; omnia sic transeunt ut revertantur. nihil novi facio,
is-checked all-things so pass that they-may-return nothing new I-do
 nihil novi video: fit aliquando et huius rei nausia.' multi
nothing new I-see there-comes at-times also of-this thing nausea many
 sunt, qui non acerbum iudicent vivere, sed supervacuum. Vale.
are who not bitter judge to-live but superfluous farewell

XXV • TWO FRIENDS TO CORRECT

Of their two friends, one must have his faults corrected and the other broken. Lucilius objects that the second is forty and too hard to reshape, but Seneca will try, preferring to lack success rather than good faith; the first still blushes at wrongdoing. Lucilius should return to nature's law, which asks only bread and water. Epicurus bids one act as if he were watching; Seneca would have Lucilius keep a guardian like Cato, Scipio, or Laelius, and allows withdrawal into oneself in a crowd only to a good man.

Quod ad duos amicos nostros pertinet, diversa via eundem 1
as-for to two friends our pertains by-a-different way to-be-gone
 est: alterius enim vitia emendanda, alterius frangenda
is of-the-one for the-vices to-be-amended of-the-other to-be-broken
 sunt. utar libertate tota. non amo illum, nisi offendo.
are I-will-use freedom whole not I-love him unless I-offend-(him)
 'quid ergo?' inquis 'quadragenarium pupillum cogitas sub
what then you-say a-forty-year-old ward do-you-think under

tutela tua continere? respice aetatem eius iam duram
guardianship your to-keep consider the-age his already hard

et intractabilem. non potest reformari: tenera finguntur.
and intractable not it-can to-be-reshaped tender-things are-molded

- 2 An profecturus sim nescio. malo successum mihi quam
whether about-to-succeed I-am I-know-not I-prefer success to-me than
 fidem deesse. nec desperaveris etiam diutinos aegros posse
good-faith to-be-lacking nor should-you-despair even long-lasting sick to-be-able
 sanari, si contra intemperantiam steteris, si multa invitos
to-be-healed if against intemperance you-have-stood if many-things unwilling
 et facere coegeris et pati. ne de altero quidem satis
both to-do you-have-forced and to-suffer not about the-other even enough
 fiduciae habeo, excepto eo, quod adhuc peccare erubescit.

of-confidence I-have excepted this that still to-sin he-blushes
 nutriendus est hic pudor, qui quamdiu in animo eius
to-be-nourished is this shame which as-long-as in mind his
 duraverit, aliquis erit bonae spei locus. cum hoc veterano
shall-have lasted some will-be of-good hope room with this veteran
 parcus agendum puto, ne in desperationem sui veniat.
more-sparingly to-be-dealt I-think lest into despair of-himself he-come

- 3 Nec ullum tempus adgrediendi fuit melius quam hoc, dum
nor any time of-attacking was better than this while
 interquiescit, dum emendato similis est. aliis haec
he-pauses while to-an-amended-(man) like he-is to-others this
 intermissio eius inposuit: mihi verba non dat. exspecto
pause of-him has-imposed-upon to-me words not he-gives I-expect
 cum magno faenore vitia reditura, quae nunc scio
with great interest the-vices about-to-return which now I-know
 cessare, non deesse. inpendam huic rei dies et utrum
to-pause not to-be-lacking I-will-spend on-this thing days and whether
 possit aliquid agi an non possit, experiar.
can something to-be-done or not can I-will-try

Tu nobis te, ut facis, fortem praesta et sarcinas contrahe. 4

you to-us yourself as you-do brave show and baggage draw-in
 nihil ex his, quae habemus, necessarium est. ad legem
 nothing of these-things which we-have necessary is to the-law
 naturae revertamur: divitiae paratae sunt. aut gratuitum est,
 of-nature let-us-return riches ready are either free is
 quo egemus, aut vile: panem et aquam natura desiderat
 what we-need or cheap bread and water nature desires
 nemo ad haec pauper est, intra quae quisquis desiderium
 no-one for these-things poor is within which whoever desire
 suum clusit, cum ipso Iove de felicitate contendat, ut
 his-own has-shut-in with the-very Jupiter about happiness may-contend as
 ait Epicurus, cuius aliquam vocem huic epistolae involvam.
 says Epicurus of-whom some saying in-this letter I-will-wrap

‘Sic fac’ inquit ‘omnia, tamquam spectet Epicurus.’ prodest 5

so do he-says all-things as-if were-watching Epicurus it-helps
 sine dubio custodem sibi inposuisse et habere, quem
 without doubt a-guardian on-oneself to-have-set and to-have whom
 respicias, quem interesse cogitationibus tuis iudices. hoc
 you-may-look-to whom to-be-present at-thoughts your you-may-judge this
 quidem longe magnificentius est, sic vivere tamquam sub
 indeed far more-splendid is so to-live as-if under
 alicuius boni viri ac semper praesentis oculis, sed ego etiam
 of-some good man and always present the-eyes but I even
 hoc contentus sum, ut sic facias, quaecumque facies,
 with-this content am that so you-do whatever you-will-do
 tamquam spectet aliquis: omnia nobis mala solitudo persuadet.
 as-if were-watching someone all to-us evils solitude urges

Cum iam profeceris tantum, ut sit tibi etiam 6

when now you-have-progressed so-much that there-be to-you even
 tui reverentia, licebit dimittas paedagogum: interim
 for-yourself respect it-will-be-allowed you-dismiss the-tutor meanwhile

aliquorum te auctoritate custodi, aut Cato ille sit
of-some yourself by-the-authority guard either Cato that let-be
 aut Scipio aut Laelius aut talis, cuius interventu perdit
or Scipio or Laelius or such by-whose intervention lost
 quoque homines vitia supprimerent, dum te efficis eum,
also men vices would-suppress while yourself you-make one
 cum quo peccare non audeas. cum hoc effeceris, et
with whom to-sin not you-dare when this you-have-achieved and
 aliqua coeperit apud te tui esse dignatio, incipiam tibi
some has-begun with you of-yourself to-be esteem I-will-begin to-you
 permittere, quod idem suadet Epicurus: 'tunc praecipue in
to-allow what the-same urges Epicurus then especially into
 te ipse secede, cum esse cogaris in turba.'
yourself you-yourself withdraw when to-be you-are-forced in a-crowd

- 7 Dissimilem te fieri multis oportet. dum tibi tutum non
unlike you to-become to-the-many it-is-needful while for-you safe not
 est ad te recedere, circumspice singulos: nemo est, cui
it-is to yourself to-withdraw look-around-at individuals no-one is for-whom
 non satius sit cum quolibet esse quam secum. 'tunc praecipue
not better it-be with anyone-at-all to-be than with-himself then especially
 in te ipse secede, cum esse cogaris in turba': si
into yourself you-yourself withdraw when to-be you-are-forced in a-crowd if
 bonus vir, si quietus, si temperans. alioquin in turbam tibi
a-good man if quiet if temperate otherwise into the-crowd for-you
 a te recedendum est: istic malo viro propius es. Vale.
from yourself to-be-withdrawn is there to-a-bad man nearer you-are farewell

Seneca counts himself among the decrepit, yet his mind is vigorous and calls this its flower. To wear away gently is the best end, and he prepares for the day that will judge whether his brave words were meant, since speech is bold even in the timid. Death may wait anywhere. Epicurus: rehearse death. He who has learned to die has unlearned slavery, and love of life is the one chain to be loosened.

Modo dicebam tibi, in conspectu esse me senectutis: iam 1

just-now I-was-saying to-you in sight to-be me of-old-age now

vereor, ne senectutem post me reliquerim. aliud iam his

I-fear lest old-age behind me I-have-left another now to-these

annis, certe huic corpori, vocabulum convenit, quoniam

years certainly to-this body word suits since

quidem senectus lassae aetatis, non fractae, nomen est: inter

indeed old-age of-weary age not broken the-name is among

decrepitos me numera et extrema tangentis.

the-decrepit me count and those-touching the-end

Gratias tamen mihi apud te ago: non sentio in animo 2

thanks yet to-myself before you I-give not I-feel in the-mind

aetatis iniuriam, cum sentiam in corpore. tantum vitia et

of-age the-injury though I-feel-(it) in the-body only the-vices and

vitiorum ministeria senuerunt: viget animus et gaudet non

of-the-vices the-servants have-grown-old thrives the-mind and rejoices not

multum sibi esse cum corpore. magnam partem oneris

much to-itself to-be with the-body a-great part of-burden

sui posuit. exultat et mihi facit controversiam de

its-own it-has-laid-down it-exults and with-me makes dispute about

senectute. hunc ait esse florem suum.

old-age this it-says to-be the-flower its-own

- 3 Credamus illi: bono suo utatur. ire in cogitationem iubet
let-us-believe it good its-own let-it-use to-go into reflection it-bids
 et dispicere, quid ex hac tranquillitate ac modestia morum
and to-discern what from this tranquility and restraint of-character
 sapientiae debeam, quid aetati, et diligenter excutere, quae non
to-wisdom I-owe what to-age and carefully to-examine what not
 possim facere, quae nolim, †prodesse habiturus. †ad qui
I-can do what I-would-not to-profit [?] about-to-count [?] to [?] who [?]
 si nolim quidquid non posse me gaudeo. quae enim querella
if I-would-not whatever not to-be-able me I-rejoice what for complaint
 est, quod incommodum, si quidquid debebat desinere, defecit?
is what discomfort if whatever ought to-cease has-failed
- 4 'Incommodum summum est' inquis 'minui et deperire
the-discomfort greatest is you-say to-be-diminished and to-waste-away
 et ut proprie dicam, liquescere. non enim subito impulsus
and that properly I-may-say to-melt not for suddenly struck
 ac prostrati sumus: carpimur. singuli dies aliquid subtrahunt
and laid-low we-are we-are-plucked single days something withdraw
 viribus.' ecquis exitus est melior quam in finem suum
from-(our)-strength what end is better than into the-end one's-own
 natura solvente dilabi? non quia aliquid mali est ictus
nature loosening to-slip-away not because some of-evil is a-blow
 et e vita repentinus excessus, sed quia lenis haec est
and from life a-sudden departure but because gentle this is
 via, subduci. ego certe, velut adpropinquet experimentum
a-way to-be-withdrawn I certainly as-if were-approaching the-test
 et ille laturus sententiam de omnibus annis meis dies
and that about-to-bring verdict about all years my day
 venerit, ita me observo et adloquor:
had-come so myself I-watch and address

'Nihil est' inquam 'adhuc, quod aut rebus aut verbis 5
nothing is I-say so-far which either by-deeds or by-words
 exhibuimus. levia sunt ista et fallacia pignora animi
we-have-shown light are these-things and deceptive pledges of-the-mind
 multisque involuta lenociniis: quid profecerim, morti crediturus
and-with-many wrapped allurements what I-have-progressed to-death about-to-trust
 sum. non timide itaque conponor ad illum diem, quo
I-am not timidly and-so I-prepare-myself for that day on-which
 remotis strophis ac fucis de me iudicaturus sum, utrum
removed the-tricks and paints about me about-to-judge I-am whether
 loquar fortia an sentiam, numquid simulatio fuerit et mimus,
I-speak brave-things or feel-(them) whether pretense was and farce
 quicquid contra fortunam iactavi verborum contumacium.
whatever against fortune I-have-burled of-words defiant
 Remove existimationem hominum: dubia semper est et 6
remove the-opinion of-men doubtful always it-is and
 in partem utramque dividitur. remove studia tota
into side each it-is-divided remove studies through-the-whole
 vita tractata: mors de te pronuntiatura est. ita dico:
life handled death about you about-to-pronounce is so I-say
 disputationes et litterata conloquia et ex praeceptis
disputations and literary conversations and from the-precepts
 sapientium verba collecta et eruditus sermo non ostendunt
of-the-wise words collected and learned speech not show
 verum robur animi. est enim oratio etiam timidissimis
the-true strength of-the-mind is for speech even for-the-most-timid
 audax: quid egeris, tunc apparebit, cum animam ages.
bold what you-have-done then will-appear when the-breath you-give-up
 accipio condicionem, non reformido iudicium.'
I-accept the-terms not I-dread the-judgment

7 Haec mecum loquor, sed tecum quoque me locutum
these-things with-myself I-speak but with-you also me to-have-spoken
 puta. iuvenior es: quid refert? non dinumerantur anni.
think younger you-are what does-it-matter not are-counted-out the-years
 incertum est, quo loco te mors expectet: itaque tu illam
uncertain it-is in-what place you death awaits and-so you it
 omni loco expecta.

in-every place await

8 Desinere iam volebam et manus spectabat ad clausulam: sed
to-stop now I-wanted and the-band looked to the-close but
 conficienda sunt sacra et huic epistulae viaticum dandum
to-be-completed are the-rites and to-this letter journey-money to-be-given
 est. puta me non dicere, unde sumpturus sum mutuum:
is think me not to-say whence about-to-take I-am as-a-loan
 scis cuius arca utar. expecta me pusillum, et de domo
you-know whose chest I-use wait-for me a-little and from home
 fiet numeratio: interim commodabit Epicurus, qui ait:
will-be-made the-payment meanwhile will-lend Epicurus who says
 'meditare mortem' vel si commodius sit transire ad deos.
rehearse death or if more-convenient it-be to-pass-over to the-gods

9 Hic patet sensus: egregia res est mortem condiscere.
here lies-open the-meaning an-excellent thing it-is death to-learn-thoroughly
 supervacuum forsitan putas id discere, quod semel utendum
superfluous perhaps you-think that to-learn which once to-be-used
 est. hoc est ipsum, quare meditari debeamus: semper
is this is the-very-(thing) why to-rehearse we-ought always
 discendum est, quod an sciamus, experiri non possumus.
to-be-learned is what whether we-know to-test not we-can

10 'Meditare mortem': qui hoc dicit, meditari libertatem iubet.
rehearse death who this says to-rehearse freedom bids
 qui mori didicit, servire dedidicit. supra omnem potentiam
who to-die has-learned to-be-slave has-unlearned above all power

est, certe extra omnem. quid ad illum carcer et custodia
he-is certainly beyond all what to him prison and guard
 et claustra? liberum ostium habet. una est catena, quae
and bars a-free door he-has one is the-chain which
 nos alligatos tenet, amor vitae, qui ut non est abiciendus,
us bound holds love of-life which as not is to-be-cast-away
 ita minuendus est, ut si quando res exiget, nihil
so to-be-lessened is that if ever the-case will-demand nothing
 nos detineat nec inpediat, quo minus parati simus, quod
us detain nor hinder whereby less ready we-be what
 quandoque faciendum est, statim facere. Vale.
at-some-time to-be-done is at-once to-do farewell

XXVII • A GOOD MIND CANNOT BE BOUGHT

Seneca speaks as one patient to another in the same hospital, and tells himself: count your years and be ashamed to want what you wanted as a boy. Let your vices die before you; pleasures past still harm, and only virtue gives lasting joy, which no one can gain by proxy. Calvisius Sabinus, rich and forgetful, bought slaves who knew Homer, Hesiod, and the lyric poets, and thought he knew what his household knew; but a good mind cannot be bought. Epicurus: poverty ordered by nature's law is wealth.

‘Tu me’ inquis ‘mones? iam enim te ipse monuisti, 1
you me you-say you-advice already for yourself you-yourself you-have-advised
 iam correxisti? ideo aliorum emendationi vacas?’
already you-have-corrected therefore of-others to-the-amendment you-have-leisure
 non sum tam improbus, ut curationes aeger obeam, sed
not I-am so shameless that cures sick I-undertake but
 tamquam in eodem valitudinario iaceam, de communi
as-if in the-same hospital I-were-lying about common

tecum malo conloquor et remedia communico. sic itaque me
with-you ill I-converse and remedies I-share so and-so me
 audi, tamquam mecum loqui. in secretum te meum
hear as-if with-myself I-were-speaking into privacy you my
 admitto et te adhibito mecum exigo.

I-admit and you called-in with-myself I-settle-accounts

- 2 Clamo mihi ipse: 'numera annos tuos, et pudebit te
I-cry to-myself myself count years your and it-will-shame you
 eadem velle, quae volueras puer, eadem parare. hoc
the-same-things to-want which you-bad-wanted as-a-boy the-same to-prepare this
 denique tibi circa mortis diem praesta: moriantur ante
at-last for-yourself about of-death the-day guarantee let-die before
 te vitia. dimitte istas voluptates turbidas, magno luendas:
you vices dismiss those pleasures turbid at-great-(cost) to-be-paid-for
 non venturae tantum, sed praeteritae nocent. quemadmodum
not coming only but past harm just-as
 scelera etiam si non sint deprehensa cum fierent,
crimes even if not they-were detected when they-were-done
 sollicitudo non cum ipsis abit: ita inprobarum voluptatum
anxiety not with them goes-away so of-shameless pleasures
 etiam post ipsas paenitentia est. non sunt solidae, non
even after them regret there-is not they-are solid not
 sunt fideles: etiam si non nocent, fugiunt.
they-are faithful even if not they-harm they-flee

- 3 Aliquod potius bonum mansurum circumspice. nullum
some rather good about-to-remain look-around-for none
 autem est, nisi quod animus ex se sibi invenit. sola
moreover is except what the-mind from itself for-itself finds alone
 virtus praestat gaudium perpetuum, securum: etiam si quid
virtue provides joy perpetual carefree even if anything

obstat, nubium modo intervenit, quae infra feruntur
stands-in-the-way of-clouds like it-intervenes which below are-borne
 nec umquam diem vincunt.’

nor ever the-day overcome

Quando ad hoc gaudium pervenire continget? non quidem 4

when to this joy to-arrive will-it-befall not indeed

cessatur adhuc, sed festinetur. multum restat operis,

there-is-idling so-far but let-there-be-haste much remains of-work

in quod ipse necesse est vigiliam, ipse laborem tuum

on which yourself necessary it-is watching yourself labor your

inpendas, si effici cupis. delegationem res ista non recipit.

you-spend if to-be-done you-desire delegation thing that not admits

Aliud litterarum genus adiutorium admittit. Calvisius Sabinus 5

another of-letters kind help admits Calvisius Sabinus

memoria nostra fuit dives. et patrimonium habebat libertini

in-memory our was rich and the-fortune he-had of-a-freedman

et ingenium: numquam vidi hominem beatum indecentius.

and the-talent never I-saw a-man happy more-unbecomingly

huic memoria tam mala erat, ut illi nomen modo

to-this-one memory so bad was that from-him the-name now

Ulixis excideret, modo Achillis, modo Priami, quos tam

of-Ulysses slipped now of-Achilles now of-Priam whom as

bene quam paedagogos nostros novimus. nemo vetulus

well as tutors our we-know no old

nomenclator, qui nomina non reddit, sed inponit, tam

name-caller who the-names not gives-back but imposes so

perperam tribus quam ille Troianos et Achivos persalutabat.

wrongly the-tribes as he the-Trojans and Achaeans greeted-all-round

nihilominus eruditus volebat videri.

nonetheless learned he-wanted to-seem

- 6 Hanc itaque compendiarium excogitavit: magna summa emit
this and-so short-cut he-devised at-a-great sum he-bought
 servos, unum, qui Homerum teneret, alterum, qui Hesiodum;
slaves one who Homer should-hold another who Hesiod
 novem praeterea lyricis singulos adsignavit. magno
nine besides to-the-lyric-poets one-each he-assigned at-great-(cost)
 emisse illum non est quod mireris: non
to-have-bought him not there-is-(reason) that you-should-wonder not
 invenerat, faciendos locavit. postquam haec familia
he-had-found to-be-made he-contracted-(them) after this household
 illi comparata est, coepit convivas suos inquietare. habebat
for-him acquired was he-began guests his-own to-harass he-had
 ad pedes hos, a quibus subinde cum peteret versus, quos
at (his)-feet these from whom repeatedly when he-asked verses which
 referret, saepe in medio verbo excidebat.
he-might-repeat often in the-middle-of a-word he-broke-off
- 7 Suasit illi Satellius Quadratus, stultorum divitum adrosor,
advised him Satellius Quadratus of-foolish rich-men a-nibbler
 et quod sequitur, adrisor, et quod duobus his adiunctum
and what follows a-smiler and what to-two these joined
 est, derisor, ut grammaticos haberet analectas. cum
is a-mocker that grammarians he-should-have as-crumb-gatherers when
 dixisset Sabinus centenis milibus sibi constare singulos
had-said Sabinus at-a-hundred thousand to-himself to-cost each
 servos: 'minoris' inquit 'totidem scrinia emissas'. ille
slaves for-less he-says as-many bookcases you-could-have-bought he
 tamen in ea opinione erat, ut putaret se scire, quod
yet in that opinion was that he-thought himself to-know what
 quisquam in domo sua sciret.
anyone in house his-own knew

Idem Satelliū illum hortari coepit, ut luctaretur, hominem 8
the-same Satelliū him to-urge began that he-should-wrestle a-man
 aegrum, pallidum, gracilem. cum Sabinus respondisset: 'et
sick pale thin when Sabinus had-replied and
 quomodo possum? vix vivo', 'noli, obsecro te' inquit 'istuc
how can-I scarcely I-live do-not I-beseech you he-says that
 dicere: non vides, quam multos servos valentissimos habeas?'
to-say not you-see how many slaves most-robust you-have
 bona mens nec commodatur nec emitur. et puto, si venalis
a-good mind neither is-lent nor is-bought and I-think if for-sale
 esset, non haberet emptorem. at mala cotidie emitur.
it-were not it-would-have a-buyer but a-bad-(one) daily is-bought
 Sed accipe iam quod debeo et vale. 'divitiae sunt ad 9
but receive now what I-owe and farewell riches are by
 legem naturae composita paupertas.' hoc saepe dicit Epicurus
the-law of-nature ordered poverty this often says Epicurus
 aliter atque aliter: sed numquam nimis dicitur, quod
in-one-way and in-another but never too-much is-said what
 numquam satis discitur. quibusdam remedia monstranda,
never enough is-learned to-some remedies to-be-shown
 quibusdam inculcanda sunt. Vale.
to-some to-be-stamped-in are farewell

XXVIII • CHANGE YOUR MIND, NOT YOUR SKY

Lucilius wonders that a long journey has not shaken off his gloom. Change your mind, not your sky: your faults follow wherever you go, as Socrates told a man who carried himself along. The restless traveler is like Vergil's raving prophetess, or a ship whose shifting cargo sinks it. Once the evil is removed, any place will please, and one lives in the conviction that the whole world is one's country. The wise man will bear the forum but not choose it. Epicurus: knowing one's sin begins the cure.

- 1 Hoc tibi soli putas accidisse et admiraris quasi rem
this to-you alone you-think to-have-happened and you-wonder as-if-at a-thing
 novam, quod peregrinatione tam longa et tot locorum
new that by-travel so long and so-many of-places
 varietatibus non discussisti tristitiam gravitatemque mentis?
by-varieties not you-have-shaken-off the-sadness and-heaviness of-mind
 animum debes mutare, non caelum. licet vastum traieceris
the-mind you-ought to-change not the-sky though a-vast you-have-crossed
 mare, licet, ut ait Vergilius noster, 'terraeque urbesque
sea though as says Vergil our and-lands and-cities
 recedant': sequentur te, quocumque perveneris, vitia.
recede will-follow you wherever you-have-come (your)-vices
- 2 Hoc idem querenti cuidam Socrates ait: 'quid miraris
this same complaining to-a-certain-(man) Socrates says why do-you-wonder
 nihil tibi peregrinationes prodesse, cum te circumferas?
nothing you travels to-help since yourself you-carry-around
 premit te eadem causa, quae expulit.' quid terrarum iuvare
presses you the-same cause which drove-out what of-lands to-help
 novitas potest? quid cognitio urbium aut locorum? in
novelty can what the-knowledge of-cities or of-places into
 inritum cedit ista iactatio. quaeris quare te fuga ista non
vain goes that tossing-about you-ask why you flight that not
 adiuvet? tecum fugis. onus animi deponendum est:
helps with-yourself you-flee the-burden of-the-mind to-be-laid-down is
 non ante tibi ullus placebit locus.
not before to-you any will-please place
- 3 Talem nunc esse habitum tuum cogita, qualem Vergilius
such now to-be condition your think as Vergil
 noster vatis inducit iam concitatae et instigatae
our of-the-prophetess presents already roused and goaded
 multumque habentis in se spiritus non sui: 'bacchatur
and-much having in herself of-spirit not her-own raves

vates, magnum si pectore possit excussisse deum.'

the-prophetess great if from-the-breast she-could to-have-shaken-off the-god

vadis huc illuc, ut excutias insidens pondus, quod ipsa

you-go hither thither that you-may-shake-off the-settled weight which by-the-very

iactatione incommodius fit, sicut in navi onera inmotā

tossing more-troublesome becomes just-as in a-ship loads unmoved

minus urgent, inaequaliter convoluta citius eam partem,

less press unevenly rolled more-quickly that side

in quam incubuere, demergunt. quicquid facis, contra te

on which they-have-leaned sink whatever you-do against yourself

facis et motu ipso nocet tibi: aegrum enim concutis.

you-do and by-motion itself you-harm yourself a-sick-(man) for you-shake

At cum istud exemeris malum, omnis mutatio loci

but when that you-have-removed evil every change of-place

iucunda fiet: in ultimas expellaris terras licebit,

pleasant will-become to the-farthest you-may-be-driven lands it-will-be-allowed

in quolibet barbariae angulo conloceris, hospitalis tibi illa

in any of-barbarism corner you-be-placed hospitable to-you that

qualiscumque sedes erit. magis quis veneris quam quo,

whatever seat will-be more who you-come than whither

interest, et ideo nulli loco addicere debemus animum.

matters and therefore to-no place to-bind we-ought the-mind

cum hac persuasione vivendum est: 'non sum uni angulo

with this conviction to-be-lived is not I-am for-one corner

natus, patria mea totus hic mundus est.'

born country my whole this world is

Quod si liqueret tibi, non admirareris nil adiuvari te

but if it-were-clear to-you not you-would-wonder in-nothing to-be-helped you

regionum varietatibus, in quas subinde priorum taedio

of-regions by-varieties into which repeatedly of-the-former from-weariness

migras. prima enim quaeque placuisset, si omnem tuam

you-move the-first for each would-have-pleased if every your-own

crederes. nunc non peregrinaris, sed erras et ageris
you-believed now not you-travel but you-wander and are-driven
 ac locum ex loco mutas, cum illud, quod quaeris, bene
and place for place you-change whereas that which you-seek well
 vivere, omni loco positum sit.

to-live in-every place placed is

- 6 Num quid tam turbidum fieri potest quam forum? ibi
surely-not anything so turbulent to-be can as the-forum there
 quoque licet quiete vivere, si necesse sit. sed si liceat
also it-is-possible quietly to-live if necessary it-be but if it-be-allowed
 disponere se, conspectum quoque et viciniam fori
to-arrange oneself the-sight also and neighborhood of-the-forum
 procul fugiam. nam ut loca gravia etiam firmissimam
far I-would-flee for as places unhealthy even the-firmer
 valitudinem temptant, ita bonae quoque menti necdum adhuc
health try so to-a-good also mind not-yet still
 perfectae et convalescenti sunt aliqua parum salubria.
perfected and convalescing there-are some-(places) too-little healthy

- 7 Dissentio ab his, qui in fluctus medios eunt et tumultuosam
I-disagree with those who into waves mid go and a-tumultuous
 probantes vitam cotidie cum difficultatibus rerum magno
approving life daily with the-difficulties of-affairs with-great
 animo conluctantur. sapiens feret ista, non eligit, et
spirit wrestle the-wise-man will-bear these-things not will-choose and
 malet in pace esse quam in pugna. non multum prodest
will-prefer in peace to-be than in battle not much it-helps
 vitia sua proiecisce, si cum alienis rixandum est.
vices one's-own to-have-thrown-off if with another's to-be-quarreled is

- 8 'Triginta' inquit 'tyranni Socraten circumsteterunt nec
thirty he-says tyrants Socrates surrounded nor
 potuerunt animum eius infringere.' quid interest, quot
could spirit his break what does-it-matter how-many

domini sint? servitus una est. hanc qui contempsit, in
masters there-are slavery one is this who has-despised in
 quantalibet turba dominantium liber est.

however-great a-crowd of-lords free is

Tempus est desinere, sed si prius portorium solvero. 'initium 9

time it-is to-stop but if first the-toll I-have-paid the-beginning

est salutis notitia peccati.' egregie mihi hoc dixisse

is of-salvation the-knowledge of-sin excellently to-me this to-have-said

videtur Epicurus. nam qui peccare se nescit, corrigi

seems Epicurus for who to-sin himself knows-not to-be-corrected

non vult: deprehendas te oportet, antequam emendes.

not wishes you-should-catch yourself it-is-needful before you-amend

Quidam vitiis gloriuntur: tu existimas aliquid de remedio 10

some in-vices glory you think anything about a-remedy

cogitare, qui mala sua virtutum loco numerant? ideo

to-think who evils their-own of-virtues in-place count therefore

quantum potes, te ipse coargue, inquire in te;

as-much-as you-can yourself you-yourself convict inquire into yourself

accusatoris primum partibus fungere, deinde iudicis, novissime

of-the-accuser first the-part perform then of-the-judge last

deprecatoris. aliquando te offende. Vale.

of-the-pleader sometimes yourself offend farewell

XXIX · MARCELLINUS AND THE UNWELCOME TRUTH

Marcellinus avoids Seneca because he fears the truth. Should one, like the Cynics, admonish everyone? Seneca thinks not: an archer should miss only now and then, and wisdom, an art, chooses whom to correct. Yet he does not despair of Marcellinus, whose great talent is bending to the bad, and he will bear his mockery. Lucilius should not count those who threaten him: one man takes our breath, as one gave it. Epicurus never wished to please the crowd, and philosophy, Seneca adds, weighs judgments rather than counting them.

- 1 De Marcellino nostro quaeris et vis scire, quid agat. raro
about Marcellinus our you-ask and wish to-know what he-does rarely
 ad nos venit, non ulla alia ex causa quam quod audire
to us he-comes not any other from cause than that to-hear
 verum timet, a quo periculo iam abest. nulli enim nisi
the-truth he-fears from which danger now he-is-free to-no-one for except
 audituro dicendum est. ideo de Diogene nec minus de
about-to-listen to-be-said it-is therefore about Diogenes nor less about
 aliis Cynicis, qui libertate promiscua usi sunt et obvios
other Cynics who freedom indiscriminate used have and those-they-met
 monuerunt, dubitari solet, an hoc facere debuerint.
warned to-be-doubted is-wont whether this to-do they-ought
- 2 Quid enim, si quis surdos obiurget aut natura morbove mutos?
what for if anyone the-deaf should-scold or by-nature or-by-disease the-dumb
 'quare' inquis 'verbis parcam?' gratuita sunt. non possum scire,
why you-say words should-I-spare free they-are not I-can know
 an ei profuturus sim, quem admoneo: illud scio, alicui me
whether him about-to-help I-am whom I-warn that I-know someone me
 profuturum, si multos admonuero. spargenda manus est. non
about-to-help if many I-have-warned to-be-scattered the-hand is not
 potest fieri, ut non aliquando succedat multa temptanti.'
can happen that not sometimes it-succeed many-things for-one-attempting
- 3 Hoc, mi Lucili, non existimo magno viro faciendum: diluitur
this my Lucilius not I-think by-a-great man to-be-done is-diluted
 eius auctoritas nec habet apud eos satis ponderis, quos
his authority nor has with those enough of-weight whom
 posset minus obsolefacta corrigere. sagittarius non aliquando
it-could less cheapened correct an-archer not sometimes
 ferire debet, sed aliquando deerrare; non est ars, quae ad
to-bit ought but sometimes to-miss not is an-art which to
 effectum casu venit. sapientia ars est: certum petat,
effect by-chance comes wisdom an-art is a-sure-(mark) let-it-seek

eligat profecturos, ab is, quos desperavit, recedat,
let-it-choose those-about-to-progress from those whom it-has-despaired-of let-it-withdraw
 non tamen cito relinquat et in ipsa desperatione extrema
not yet quickly let-it-abandon and in the-very despair extreme
 remedia temptet.

remedies let-it-try

Marcellinum nostrum ego nondum despero. etiamnunc
Marcellinus our I not-yet despair-of even-now
 servari potest, sed si cito illi manus porrigitur. est
to-be-saved he-can but if quickly to-him a-hand is-held-out there-is
 quidem periculum, ne porrigentem trahat: magna in illo
indeed danger lest the-one-holding-out be-drag great in him
 ingenii vis est, sed iam tendentis in pravum. nihilominus
of-talent force is but already tending toward the-crooked nonetheless
 adibo hoc periculum et audebo illi mala sua ostendere.

I-will-face this danger and I-will-dare to-him evils his-own to-show

Faciet quod solet: advocabit illas facetias, quae risum
he-will-do what he-is-wont he-will-summon those witticisms which laughter
 evocare lugentibus possunt, et in se primum, deinde
to-call-forth from-mourners can and at himself first then
 in nos iocabitur. omnia, quae dicturus sum, occupabit.
at us he-will-joke all-things which about-to-say I-am he-will-forestall
 scrutabitur scholas nostras et obiciet philosophis congiaria,
he-will-rummage schools our and will-throw-at the-philosophers doles
 amicas, gulam. ostendet mihi alium in adulterio, alium in
mistresses gluttony he-will-show to-me one in adultery another in
 popina, alium in aula.

a-tavern another at court

Ostendet mihi M. Lepidi philosophum Aristonem, qui
he-will-show to-me of-Marcus Lepidus the-philosopher Ariston who
 in gestatione disserebat. hoc enim ad edendas operas tempus
in a-carriage-ride used-to-lecture this for for publishing works time

acceperat. de cuius secta cum quaereretur, Scaurus ait:

he-had-taken about whose sect when it-was-asked Scaurus said

‘utique Peripateticus non est’. de eodem cum consuleretur

assuredly a-Peripatetic not he-is about the-same when was-consulted

Iulius Graecinus, vir egregius, quid sentiret, ‘non possum’

Julius Graecinus a-man excellent what he-thought not I-can

inquit ‘tibi dicere; nescio enim, quid de gradu

he-says to-you say I-know-not for what from a-standing-position

faciat’, tamquam de essedario interrogaretur.

he-does as-if about a-chariot-fighter he-were-being-asked

7 Hos mihi circulatores, qui philosophiam honestius

these to-me mountebanks who philosophy more-honorably

neglexissent quam vendunt, in faciem ingeret. constitui

would-have-neglected than they-sell into (my)-face he-will-thrust I-have-resolved

tamen contumelias perpeti: moveat ille mihi risum, ego

yet insults to-endure let-him-move he for-me laughter I

fortasse illi lacrimas movebo, aut si ridere perseverabit,

perhaps for-him tears will-move or if to-laugh he-will-persist

gaudebo tamquam in malis, quod illi genus insaniae hilare

I-shall-rejoice as in evils that to-him a-kind of-madness cheerful

contigerit. sed non est ista hilaritas longa. observa: videbis

has-befallen but not is that merriment long watch you-will-see

eosdem intra exiguum tempus acerrime ridere et acerrime

the-same-men within brief time most-fiercely to-laugh and most-fiercely

rabere.

to-rage

8 Propositum est adgredi illum et ostendere, quanto pluris

the-plan is to-attack him and to-show by-how-much of-more-worth

fuerit, quom multis minoris videretur. vitia eius etiam si

he-was when to-many of-less-worth he-seemed vices his even if

non excidero, inhibebo. non desinent, sed intermittent.

not I-shall-have-cut-out I-will-check not they-will-cease but they-will-pause

fortasse autem et desinent, si intermittendi consuetudinem
perhaps moreover even they-will-cease if of-pausing the-habit
 fecerint. non est hoc ipsum fastidiendum, quoniam quidem
they-have-made not is this itself to-be-scorned since indeed
 graviter adfectis sanitatis loco est bona remissio.

gravely for-the-afflicted of-health in-place is a-good remission

Dum me illi paro, tu interim, qui potes, qui intellegis, unde 9
while myself for-him I-prepare you meanwhile who can who understand whence
 quo evaseris, et ex eo suspicaris, quousque sis evasurus,
whither you-have-come and from that you-surmise how-far you-are about-to-come
 compone mores tuos, attolle animum, adversus formidata
settle character your raise (your)-spirit against dreaded-things
 consiste. numerare eos noli, qui tibi metum faciunt. nonne
take-your-stand to-count those do-not who for-you fear make would-not
 videatur stultus, si quis multitudinem eo loco timeat, per
he-seem foolish if anyone a-multitude in-that place should-fear through
 quem transitus singulis est? aeque ad tuam mortem multis
which passage for-one-at-a-time is equally to your death for-many
 aditus non est, licet illam multi minentur. sic istuc natura
access not is though it many threaten so that nature
 disposuit: spiritum tibi tam unus eripiet quam unus dedit.

has-arranged the-breath from-you as-much one will-snatch as one gave

Si pudorem haberes, ultimam mihi pensionem remisisses. 10

if shame you-had the-last to-me installment you-would-have-remitted
 sed ne ego quidem me sordide geram in finem aeris
but not I even myself meanly will-conduct toward the-end of-money
 alieni et tibi quod debeo, inpingam. 'numquam volui
another's and on-you what I-owe I-will-thrust never have-I-wished
 populo placere. nam quae ego scio, non probat populus:
the-people to-please for what I know not approves the-people
 quae probat populus, ego nescio.'

what approves the-people I know-not

- 11 'Quis hoc?' inquis, tamquam nescias, cui imperem:
who-(said) this you-say as-if you-did-not-know on-whom I-levy
 Epicurus. sed idem hoc omnes tibi ex omni domo
Epicurus but the-same this all to-you from every house
 conclamabunt, Peripatetici, Academici, Stoici, Cynici. quis
will-cry-out Peripatetics Academics Stoics Cynics who
 enim placere populo potest, cui placet virtus? malis artibus
for to-please the-people can whom pleases virtue by-bad arts
 popularis favor quaeritur. similem te illis facias oportet.
popular favor is-sought like you to-them you-make it-is-needful
 non probabunt, nisi agnoverint. multo autem ad
not they-will-approve unless they-have-recognized-(you) much moreover to
 rem magis pertinet, qualis tibi videaris quam qualis
the-matter more pertains what-sort to-yourself you-seem than what-sort
 aliis. conciliari nisi turpi ratione amor turpium non potest.
to-others to-be-won except by-a-base method the-love of-the-base not can
- 12 Quid ergo illa laudata et omnibus praeferenda artibus
what then that praised and to-all to-be-preferred arts
 rebusque philosophia praestabit? scilicet ut malis tibi
and-things philosophy will-provide namely that you-prefer yourself
 placere quam populo, ut aestimes iudicia, non numeres, ut
to-please than the-people that you-weigh judgments not count that
 sine metu deorum hominumque vivas, ut aut vincas mala
without fear of-gods and-of-men you-live that either you-conquer evils
 aut finias. ceterum, si te videro celebrem secundis vocibus
or end-(them) but if you I-see famous by-favorable voices
 vulgi, si intrante te clamor et plausus, pantomimica
of-the-crowd if entering you shouting and applause pantomime
 ornamenta, obstrepuerint, si tota civitate te feminae
decorations have-roared-at if in-the-whole city you women

puerique laudaverint, quidni ego tui miserear, cum sciam,

and-boys have-praised why-not I you should-pity since I-know

quae via ad istum favorem ferat? Vale.

what road to that favor leads farewell

BOOK IV

XXX • AUFIDIUS BASSUS FACING HIS END

Aufidius Bassus is breaking under old age, like a ship leaking at every seam, yet philosophy keeps his mind cheerful, and he views his own end as calmly as another's. Other deaths leave room for hope; old age alone admits no reprieve. Bassus argues that whatever is troubling lies in the dying man, not in death, and that fearing what we will not feel is madness. His words carry weight because he speaks at death's door. We fear not death but the thought of it, and since it is always near, think of it always so as never to fear it.

Bassum	Aufidium,	virum	optimum,	vidi	quassum,	aetati	1
Bassus	Aufidius	a-man	excellent	I-saw	shattered	with-age	
obluctantem.	sed iam plus	illum	degravat	quam	quod	possit	
struggling	but now	more	him	weighs-down	than	that he-could	
attolli:	magno	senectus	et	universo	pondere	incubuit.	
to-be-raised	with-great	old-age	and	whole	weight	has-pressed-on you-know	
illum	semper	infirmi	corporis	et	exsucti	fuisse.	
him	always	of-weak	body	and	drained	to-have-been long it	
continuit	et,	ut	verius	dicam,	continuavit:	subito	
he-held-together	and that	more-truly	I-may-say	kept-going	suddenly	it-gave-out	
Quemadmodum	in nave,	quae	sentinam	trahit,	uni	rimae	2
just-as	in	a-ship	which	bilge-water	takes-in	to-one leak	or
alteri	obsistitur,	ubi	plurimis	locis	laxari	coepit	et
to-another	resistance-is-made	when	in-very-many	places	to-be-loosened	it-has-begun	and
cedere,	succurri	non	potest	navigio	dehiscenti:	ita	
to-give-way	to-be-helped	not	can	to-the-ship	gaping	so in an-old	
corpore	aliquatenus	inbecillitas	sustineri	et	fulciri	potest.	
body	to-some-extent	weakness	to-be-sustained	and	to-be-propped	can	
ubi	tamquam	in	putri	aedificio	omnis	iunctura	
when as-if	in	a-rotten	building	every	joint	is-drawn-apart	

et dum alia excipitur, alia discinditur, circumspiciendum
and while one is-shored-up another is-torn to-be-looked-around
 est, quomodo exeas.

is how you-may-go-out

- 3 Bassus tamen noster alacer animo est. hoc philosophia
Bassus yet our eager in-mind is this philosophy
 praestat, in conspectu mortis hilarem et in quocumque
provides in the-sight of-death cheerful and in whatever
 corporis habitu fortem laetumque nec deficientem, quamvis
of-body condition brave and-glad nor failing though
 deficiatur. magnus gubernator et scisso navigat velo, et, si
he-be-failed a-great helmsman even with-torn sails sail and if
 exarmavit, tamen reliquias navigii aptat ad cursum. hoc facit
it-has-stripped yet the-remains of-the-ship he-fits for the-course this does
 Bassus noster et eo animo vultuque finem suum spectat,
Bassus our and with-that spirit and-face end his-own he-regards
 quo alienum spectare nimis securi putares.
with-which another's to-regard too of-(one)-carefree you-would-think

- 4 Magna res est, Lucili, haec et diu discenda, cum adventat hora
a-great thing is Lucilius this and long to-be-learned when approaches hour
 illa inevitabilis, aequo animo abire. alia genera mortis spei
that inevitable with-even mind to-depart other kinds of-death with-hope
 mixta sunt: desinit morbus, incendium extinguitur, ruina quos
mixed are ceases disease fire is-put-out a-collapse whom
 videbatur oppressura deposuit; mare quos hauserat, eadem
it-seemed about-to-crush has-set-down the-sea whom it-had-swallowed with-the-same
 vi, qua sorbebat, eiecit incolumes; gladium miles ab ipsa
force with-which it-sucked-in cast-out unharmed the-sword the-soldier from the-very
 perituri cervice revocavit: nil habet quod speret,
of-(one)-about-to-die neck has-recalled nothing has what he-may-hope

quem senectus ducit ad mortem. huic uni intercedi non potest.

whom old-age leads to death to-this alone to-be-vetoed not can

nullo genere homines mollius moriuntur sed nec diutius.

by-no kind men more-gently die but nor longer

Bassus noster videbatur mihi prosequi se et componere et 5

Bassus our seemed to-me to-escort himself and to-lay-out and

vivere tamquam superstes sibi et sapienter ferre desiderium

to-live as-if survivor to-himself and wisely to-bear the-loss

sui. nam de morte multa loquitur et id agit sedulo,

of-himself for about death many-things he-speaks and this does zealously

ut nobis persuadeat, si quid incommodi aut metus in hoc

that us he-may-persuade if anything of-discomfort or of-fear in this

negotio est, morientis vitium esse, non mortis; non magis

business is of-the-dying-man the-fault to-be not of-death not more

in ipsa quicquam esse molestiae quam post ipsam.

in (death)-itself anything to-be of-trouble than after (death)-itself

Tam demens autem est, qui timet, quod non est passurus, 6

as mad moreover is who fears what not he-is about-to-suffer

quam qui timet, quod non est sensurus. an quisquam hoc

as who fears what not he-is about-to-feel or anyone this

futurum credit, ut per quam nihil sentiatur, ea sentiatur?

about-to-be believes that through which nothing is-felt it be-felt

‘ergo’ inquit ‘mors adeo extra omne malum est, ut sit

therefore he-says death so-far outside all evil is that it-is

extra omnem malorum metum.’

outside all of-evils fear

Haec ego scio et saepe dicta et saepe dicenda, sed neque 7

these-things I know both often said and often to-be-said but neither

cum legerem, aequae mihi profuerunt, neque cum audirem

when I-read equally me did-they-help nor when I-heard

iis dicentibus, qui negabant timenda, a quorum metu

from-those saying who denied to-be-feared from whose fear

aberant: hic vero plurimum apud me auctoritatis habuit,
they-were-far this-man indeed very-much with me of-authority had
 cum loqueretur de morte vicina.

since he-spoke about death near

- 8 Dicam enim quid sentiam: puto fortiolem esse eum, qui in
I-will-say for what I-feel I-think braver to-be him who in
 ipsa morte est quam qui circa mortem. mors enim admota
the-very death is than who near death death for brought-near
 etiam inperitis animum dedit non vitandi inevitabilia.
even to-the-inexperienced spirit has-given not of-avoiding the-inevitable
 sic gladiator tota pugna timidissimus iugulum adversario
so the-gladiator in-the-whole fight most-timid (his)-throat to-the-opponent
 praestat et errantem gladium sibi adtemperat. at illa, quae
offers and the-wandering sword to-himself adjusts but that which
 in propinquo est utique ventura, desiderat lentam animi
in the-vicinity is assuredly about-to-come demands a-steadfast of-mind
 firmitatem, quae est rarior nec potest nisi a sapiente praestari.
firmness which is rarer nor can except by the-wise-man to-be-provided

- 9 Libentissime itaque illum audiebam quasi ferentem de
most-gladly and-so him I-listened-to as-if delivering about
 morte sententiam et qualis esset eius natura velut propius
death a-verdict and of-what-sort was its nature as-if more-closely
 inspectae indicantem. plus, ut puto, fidei haberet apud
examined declaring more as I-think of-credit would-have with
 te, plus ponderis, si quis revixisset et in morte
you more of-weight if anyone had-come-back-to-life and in death
 nihil mali esse narraret expertus: accessus mortis quam
nothing of-evil to-be told having-tried the-approach of-death what
 perturbationem adferat, optime tibi hi dicent, qui secundum
disturbance it-brings best to-you these will-tell who beside
 illam steterunt, qui venientem et viderunt et receperunt.
it have-stood who (it)-coming both have-seen and received

Inter hos Bassus licet numeres, qui nos decipi noluit. is 10

among these Bassus you-may count who us to-be-deceived did-not-wish he

ait tam stultum esse, qui mortem timeat, quam qui senectutem.

says as foolish to-be who death fears as who old-age

nam quemadmodum senectus adulescentiam sequitur, ita mors

for just-as old-age youth follows so death

senectutem. vivere noluit, qui mori non vult. vita enim cum

old-age to-live did-not-wish who to-die not wishes life for with

exceptione mortis data est; ad hanc itur. quam ideo timere

the-reservation of-death given is to this one-goes which therefore to-fear

dementis est, quia certa expectantur, dubia metuuntur.

of-a-madman it-is because certain-things are-awaited doubtful-things are-feared

Mors necessitatem habet aequam et invictam. quis queri 11

death a-necessity has fair and unconquered who to-complain

potest in ea condicione se esse, in qua nemo non

can in that condition himself to-be in which no-one not

est? prima autem pars est aequitatis aequalitas. sed nunc

is the-first moreover part is of-fairness equality but now

supervacuum est naturae causam agere, quae non aliam

superfluous it-is of-nature the-case to-plead which not other

voluit legem nostram esse quam suam: quicquid composuit,

wished law ours to-be than her-own whatever she-has-composed

resolvit, et quicquid resolvit, conponit iterum.

she-dissolves and whatever she-dissolves she-composes again

Iam vero si cui contigit, ut illum senectus leniter emitteret 12

now indeed if to-anyone it-has-befallen that him old-age gently should-release

non repente avolsu[m] vitae, sed minutatim subductum: o ne

not suddenly torn from-life but bit-by-bit withdrawn O truly

illum agere gratias dis omnibus decet, quod satiatus ad

him to-give thanks to-the-gods all it-befits that satisfied to

requiem homini necessariam, lasso gratam perductus

rest for-a-man necessary for-a-weary-(one) welcome led

est. vides quosdam optantes mortem, et quidem magis
he-has-been you-see some wishing-for death and indeed more
 quam rogari solet vita. nescio utros existimem maiorem
than to-be-asked-for is-wont life I-know-not which I-should-judge greater
 nobis animum dare, qui deposcunt mortem an qui hilares eam
to-us spirit to-give who demand death or who cheerful it
 quietique opperiuntur, quoniam illud ex rabie interdum ac
and-calm await since that from frenzy sometimes and
 repentina indignatione fit, haec ex iudicio certo tranquillitas
sudden indignation arises this from judgment sure tranquility
 est. venit aliquis ad mortem iratus: mortem venientem nemo
is comes someone to death angry death coming no-one
 hilaris excipit, nisi qui se ad illam diu composuerat.
cheerful receives unless who himself for it long had-composed

- 13 Fateor ergo ad hominem mihi carum ex pluribus me causis
I-admit therefore to a-man to-me dear from several me causes
 frequentius venisse, ut scirem, an illum totiens eundem
more-often to-have-come that I-might-know whether him so-often the-same
 invenirem, numquid cum corporis viribus minueretur animi
I-would-find whether with of-body the-strength was-lessened of-mind
 vigor. qui sic crescebat illi, quomodo manifestior notari solet
the-vigor which so was-growing for-him as more-evident to-be-noted is-wont
 agitatorum laetitia, cum septimo spatio palmae adpropinquant.
of-charioteers the-joy when on-the-seventh lap to-the-palm they-draw-near

- 14 Dicebat quidem ille Epicuri praeceptis obsequens, primum
used-to-say indeed he of-Epicurus to-the-precepts obedient first
 sperare se nullum dolorem esse in illo extremo anhelitu;
to-hope himself no pain to-be in that last gasp
 si tamen esset, habere aliquantum in ipsa brevitate
if yet there-were to-have somewhat in the-very brevity
 solacii. nullum enim dolorem longum esse, qui magnus
of-comfort no for pain long to-be which great

est. ceterum succursurum sibi etiam in ipsa distractione
is besides about-to-succor to-himself even in the-very tearing-apart
 animi corporisque, si cum cruciatu id fieret, post illum
of-mind and-of-body if with torment it happened after that
 dolorem se dolere non posse. non dubitare autem se,
pain himself to-feel-pain not to-be-able not to-doubt moreover himself
 quin senilis anima in primis labris esset nec magna
that an-old breath on the-very-edge-of the-lips was nor with-great
 vi distraheretur a corpore. 'ignis, qui alentem materiam
force would-be-torn from the-body fire which feeding matter
 occupavit, aqua et interdum ruina extinguendus est: ille,
has-seized by-water and sometimes by-collapse to-be-put-out is that
 qui alimentis deficitur, sua sponte subsidit.'
which of-fuel is-deprived of-its-own accord dies-down

Libenter haec, mi Lucili, audio non tamquam nova, sed 15
gladly these-things my Lucilius I-hear not as-if new but
 tamquam in rem praesentem perductus. quid ergo? non
as-if into the-thing present brought what then not
 multos spectavi abrumpentes vitam? ego vero vidi, sed
many have-I-watched breaking-off life I indeed have-seen but
 plus momenti apud me habent, qui ad mortem veniunt
more of-weight with me have (those)-who to death come
 sine odio vitae et admittunt illam, non adtrahunt.
without hatred of-life and admit it not drag-(it)-in

Illud quidem aiebat tormentum nostra nos sentire opera, 16
that indeed he-said torment by-our-own us to-feel doing
 quod tunc trepidamus, cum prope a nobis esse credimus
that then we-tremble when near from us to-be we-believe
 mortem. a quo enim non prope est, parata omnibus
death from whom for not near is-it ready in-all
 locis omnibusque momentis? 'sed consideremus' inquit 'tunc,
places and-at-all moments but let-us-consider he-says then

cum aliqua causa moriendi videtur accedere, quanto aliae
when some cause of-dying seems to-approach how-much others
 propiores sint, quae non timentur.' hostis alicui mortem
nearer are which not are-feared an-enemy to-someone death
 minabatur, hanc cruditas occupavit.
was-threatening this indigestion forestalled

- 17 Si distinguere vulerimus causas metus nostri, inuenimus
if to-distinguish we-wish the-causes of-fear our we-shall-find
 alias esse, alias videri. non mortem timemus, sed cogitationem
some to-be others to-seem not death we-fear but the-thought
 mortis. ab ipsa enim semper tantundem absumus. ita si
of-death from (death)-itself for always just-as-far we-are-away so if
 timenda mors est, semper timenda est. quod enim morti
to-be-feared death is always to-be-feared it-is what for from-death
 tempus exemptum est?
time exempted is

- 18 Sed vereri debeo, ne tam longas epistulas peius quam
but to-fear I-ought lest so long letters worse than
 mortem oderis. itaque finem faciam. tu tamen mortem ut
death you-hate and-so an-end I-will-make you yet death that
 numquam timeas, semper cogita. Vale.
never you-may-fear always think-of farewell

XXXI • DEAF TO THOSE WHO LOVE YOU

Stop your ears more firmly than Ulysses stopped his comrades', against the prayers of those who love you, and pray that none of their wishes come true. The only good is to trust oneself, and toil is neither good nor bad: contempt of toil is good. Goods are those mixed with virtue, as light makes things bright; the highest good is a life consistent with itself, which needs the knowledge of things human and divine and makes a man the gods' partner, not their suppliant. A right mind is a god lodged in a body, in knight or slave alike.

Agnosco Lucilium meum: incipit, quem promiserat, exhibere. 1

I-recognize Lucilius my he-begins whom he-had-promised to-show
 sequere illum impetum animi, quo ad optima quaeque
follow that impulse of-mind by-which to the-best each
 calcatis popularibus bonis ibas: non desidero maiorem
trampled popular goods you-were-going not I-desire greater
 melioremque te fieri quam moliebaris. fundamenta tua
and-better you to-become than you-were-attempting foundations your
 multum loci occupaverunt: tantum effice, quantum conatus
much of-space have-occupied only accomplish as-much-as attempted
 es, et illa, quae tecum in animo tulisti, tracta.
you-have and those-things which with-you in mind you-have-carried handle

Ad summam sapiens eris, si cluseris aures, quibus ceram 2

in sum wise you-will-be if you-have-closed the-ears for-which wax
 parum est obdere: firmiore spissamento opus est quam in
too-little it-is to-stop-with with-a-firmer plug need is than on
 sociis usum Ulixem ferunt. illa vox, quae timebatur, erat
(his)-comrades used Ulysses they-say that voice which was-feared was
 blanda, non tamen publica, at haec, quae timenda est, non
alluring not yet public but this which to-be-feared is not
 ex uno scopulo, sed ex omni terrarum parte circumsonat.
from one rock but from every of-lands part sounds-around
 praetervehere itaque non unum locum insidiosa voluptate
sail-past and-so not one place for-treacherous pleasure
 suspectum, sed omnes urbes. surdum te amantissimis tuis
suspected but all cities deaf yourself to-the-most-loving your-own
 praesta: bono animo mala precantur. et si esse vis felix,
show with-good mind evils they-pray-for and if to-be you-wish happy
 deos ora, ne quid tibi ex his, quae optantur, eveniat.
the-gods pray lest anything to-you of these-things which are-wished may-befall

3 Non sunt ista bona, quae in te isti volunt congeri:
not are those goods which on you those-people wish to-be-heaped
 unum bonum est, quod beatae vitae causa et firmamentum
one good is which of-the-happy life the-cause and support
 est, sibi fidere. hoc autem contingere non potest, nisi
is to-one-self to-trust this moreover to-befall not can unless
 contemptus est labor et in eorum numero habitus, quae
despised is toil and in of-those the-number held which
 neque bona sunt neque mala. fieri enim non potest, ut
neither goods are nor evils to-happen for not can that
 una ulla res modo mala sit, modo bona, modo levis et
one any thing now evil be now good now light and
 perferenda, modo expavescenda.
to-be-endured now to-be-dreaded

4 Labor bonum non est. quid ergo est bonum? laboris
toil a-good not is what then is good of-toil
 contemptio. itaque in vanum operosos culpaverim.
contempt and-so to empty-(purpose) the-busy I-would-blame
 rursus ad honesta nitentes, quanto magis incubuerint
conversely toward the-honorable striving by-how-much more they-have-pressed-on
 minusque sibi vinci ac strigare permiserint, adprobabo
and-less themselves to-be-beaten and to-halt have-allowed I-will-approve
 et clamabo: 'tanto melior, surge et inspira et clivum
and I-will-cry by-so-much better rise and breathe-in and slope
 istum uno, si potes, spiritu exsupera'.
that in-one if you-can breath surmount

5 Generosos animos labor nutrit. non est ergo, quod
noble spirits toil nourishes not there-is-(reason) therefore that
 ex illo ÷veterem parentum tuorum eligas, quid contingere
from that old [?] of-parents your you-should-choose what to-befall
 tibi velis, quid optes: et in totum iam per maxima
to-you you-wish what you-desire and in the-whole now through the-greatest-things

acto viro turpe est etiam nunc deos fatigare. quid

having-been-driven for-a-man shameful it-is still the-gods to-weary what

votis opus est? fac te ipse felicem. facies autem,

of-vows need is make yourself you-yourself happy you-will-make moreover

si intellexeris bona esse, quibus admixta virtus est, turpia,

if you-have-understood goods to-be with-which mixed virtue is base

quibus malitia coniuncta est. quemadmodum sine mixtura

with-which wickedness joined is just-as without admixture

lucis nihil splendidum est, nihil atrum, nisi quod tenebras

of-light nothing bright is nothing black except what darkness

habet aut aliquid in se traxit obscuri, quemadmodum sine

has or something into itself has-drawn of-dark just-as without

adiutorio ignis nihil calidum est, nihil sine aere frigidum:

the-help of-fire nothing hot is nothing without air cold

ita honesta et turpia virtutis ac malitiae societas efficit.

so honorable and base of-virtue and of-wickedness the-partnership makes

Quid ergo est bonum? rerum scientia. quid malum est? 6

what then is good of-things knowledge what evil is

rerum imperitia. ille prudens atque artifex pro

of-things ignorance that-man prudent and skilled according-to

tempore quaeque repellit aut eligit. sed nec quae repellit

the-time each will-reject or will-choose but neither what he-rejects

timet, nec miratur quae elegit, si modo magnus illi

he-fears nor admires what he-has-chosen if only great to-him

et invictus animus est. summitti te ac deprimi veto.

and unconquered spirit is to-be-lowered you and to-be-pressed-down I-forbid

laborem si non recuses, parum est: posce.

toil if not you-refuse too-little it-is demand-(it)

‘Quid ergo?’ inquis ‘labor frivulus et supervacuum et quem 7

what then you-say toil trivial and superfluous and which

humiles causae evocaverunt, non est malus?’ non magis

low causes have-called-forth not is bad not more

quam ille, qui pulchris rebus inpenditur, quoniam animi
than that which on-beautiful things is-spent since of-the-mind
 est ipsa tolerantia, quae se ad dura et aspera hortatur
is the-very endurance which itself to hard and rough-things urges
 ac dicit: 'quid cessas? non est viri timere sudorem.'
and says why do-you-delay not is of-a-man to-fear sweat

8 Huc et illud accedat, ut perfecta virtus sit, aequalitas ac
hither also that let-be-added that perfect virtue is evenness and
 tenor vitae per omnia consonans sibi, quod non potest
course of-life through all-things agreeing with-itself which not can
 esse, nisi rerum scientia contingit et ars, per quam
be unless of-things knowledge befalls and the-art through which
 humana ac divina noscantur. hoc est summum bonum.
human and divine-things are-known this is the-highest good
 quod si occupas, incipis deorum socius esse, non supplex.
which if you-seize you-begin of-the-gods a-partner to-be not a-suppliant

9 'Quomodo' inquis 'isto pervenitur?' non per Poeninum
how you-say thither is-it-reached not through the-Pennine
 Graiumve montem nec per deserta Candaviae, nec Syrtes
or-Graian mountain nor through the-wastes of-Candavia nor the-Syrtes
 tibi nec Scylla aut Charybdis adeundae sunt, quae tamen
by-you nor Scylla or Charybdis to-be-approached are which yet
 omnia transisti procuratiunculae pretio: tutum iter
all you-have-passed-through of-a-petty-procuratorship for-the-price safe the-road
 est, iucundum est, ad quod natura te instruxit. dedit
is pleasant is for which nature you has-equipped she-has-given
 tibi illa, quae si non deserueris, par deo surges.
to-you those-things which if not you-desert equal to-god you-will-rise

10 Parem autem te deo pecunia non faciet: deus nihil habet.
equal moreover you to-god money not will-make god nothing has
 praetexta non faciet: deus nudus est. fama non faciet
the-bordered-toga not will-make god naked is fame not will-make

nec ostentatio tui et in populos nominis dimissa
nor display of-yourself and among peoples of-(your)-name sent-out
 notitia: nemo novit deum, multi de illo male existimant,
knowledge no-one knows god many about him badly think
 et inpune. non turba servorum lecticam tuam per
and with-impunity not a-crowd of-slaves litter your through
 itinera urbana ac peregrina portantium: deus ille maximus
roads of-the-city and foreign carrying god that greatest
 potentissimusque ipse vehit omnia. ne forma quidem et vires
and-most-powerful himself carries all-things not beauty even and strength
 beatum te facere possunt: nihil horum patitur vetustatem.
happy you to-make can nothing of-these endures age
 Quaerendum est, quod non fiat in dies eius, quoi non 11
to-be-sought is what not becomes by days his to-whom not
 possit obstari. quid hoc est? animus, sed hic rectus, bonus,
can to-be-hindered what this is the-mind but this right good
 magnus. quid aliud voces hunc quam deum in corpore
great what else would-you-call it than god in a-body
 humano hospitantem? hic animus tam in equitem Romanum
human lodging this mind as-well on a-knight Roman
 quam in libertinum, quam in servum potest cadere. quid
as on a-freedman as on a-slave can fall what
 est enim eques Romanus aut libertinus aut servus? nomina
is for a-knight Roman or freedman or slave names
 ex ambitione aut ex iniuria nata. subsilire in caelum
from ambition or from injustice born to-leap-up into heaven
 ex angulo licet. exurge modo 'et te quoque dignum
from a-corner it-is-possible rise only and yourself also worthy
 finge deo'. finges autem non auro vel argento: non
fashion of-god you-will-fashion moreover not in-gold or silver not

potest ex hac materia imago deo exprimi similis; cogita
can from this material an-image to-god to-be-molded like think
 illos, cum propitii essent, fictiles fuisse. Vale.
them when propitious they-were earthenware to-have-been farewell

XXXII • A SHORT LIFE MADE SHORTER

Seneca asks travelers about Lucilius and is glad to hear nothing: he keeps away from those unlike him. Seneca fears not that such company will change him but that it will delay him, in a life already short that we make shorter by inconstancy. Hurry as if the enemy's cavalry pressed at your back, and complete your life before death, then await the rest in peace, since a happy life is not happier for being longer. Seneca wishes Lucilius not what his parents wished, but contempt for it all, and command of himself.

- 1 Inquiro de te et ab omnibus sciscitor, qui ex ista regione
I-inquire about you and from all I-ask who from that region
 veniunt, quid agas, ubi et cum quibus moreris. verba
come what you-are-doing where and with whom you-are-staying words
 dare non potes: tecum sum. sic vive, tamquam quid facias
to-give not you-can with-you I-am so live as-if what you-do
 auditurus sim, immo tamquam visurus. quaeris quid me maxime
about-to-hear I-were nay as-if about-to-see you-ask what me most
 ex iis, quae de te audio, delectet? quod nihil audio,
of those-things which about you I-hear delights that nothing I-hear
 quod plerique ex his, quos interrogo, nesciunt quid agas.
that most of those whom I-question know-not what you-are-doing
- 2 Hoc est salutare, non conversari dissimilibus et diversa
this is wholesome not to-associate with-the-unlike and different-things
 cupientibus. habeo quidem fiduciam non posse te detorqueri
desiring I-have indeed confidence not to-be-able you to-be-twisted-aside

mansurumque in proposito, etiam si sollicitantium turba
and-about-to-remain in (your)-purpose even if of-tempters a-crowd
 circumeat. quid ergo est? non timeo, ne mutant te, timeo,
goes-around what then is-(it) not I-fear lest they-change you I-fear
 ne inpediant. multum autem nocet etiam qui moratur,
lest they-binder much moreover harms even (he)-who delays
 utique in tanta brevitate vitae, quam breviorē inconstantia
assuredly in such brevity of-life which shorter by-inconstancy
 facimus aliud eius subinde atque aliud facientes initium.
we-make another of-it repeatedly and another making beginning
 diducimus illam in particulas ac lancinamus.

we-split-up it into little-pieces and tear-apart

Propera ergo, Lucili carissime, et cogita quantum additurus 3
hurry therefore Lucilius dearest and think how-much about-to-add
 celeritati fueris, si a tergo hostis instaret, si equitem
to-speed you-would-be if at the-back an-enemy pressed if the-cavalry
 adventare suspicareris ac fugientium premere vestigia. fit
to-approach you-suspected and of-fugitives to-press the-tracks is-happening
 hoc, premeris: accelera et evade, perduc te in tutum
this you-are-pressed hasten and escape bring yourself into safety
 et subinde considera, quam pulchra res sit consummare
and repeatedly consider how beautiful a-thing it-is to-complete
 vitam ante mortem, deinde expectare securum reliquam
life before death then to-await carefree the-remaining
 temporis sui partem, nihil sibi, in possessione beatae
of-time one's-own part nothing for-oneself in the-possession of-a-happy
 vitae positum, quae beatior non fit, si longior.

life placed which happier not becomes if longer

O quando illud videbis tempus, quo scies tempus ad 4
O when that will-you-see time in-which you-will-know time to
 te non pertinere, quo tranquillū placidusque eris et
you not to-pertain in-which tranquil and-calm you-will-be and

crastini neglegens ut in summa tui satietate! vis scire,
of-tomorrow heedless as in the-highest of-yourself satiety you-wish to-know
 quid sit, quod faciat homines avidos futuri? nemo sibi
what it-is which makes men greedy of-the-future no-one to-himself
 contigit. optaverunt itaque tibi alia parentes tui: sed
has-been-granted wished and-so for-you other-things parents your but
 ego contra omnium tibi eorum contemptum opto, quorum
I on-the-contrary of-all for-you of-those contempt wish of-which
 illi copiam. vota illorum multos compilant, ut te locupletent.
they abundance the-prayers of-them many plunder that you they-may-enrich
 quicquid ad te transferunt, alicui detrahendum est.
whatever to you they-transfer from-someone to-be-taken is

- 5 Opto tibi tui facultatem, ut vagis cogitationibus
I-wish for-you of-yourself the-command that by-wandering thoughts
 agitata mens tandem resistat et certa sit, ut placeat
tossed the-mind at-last may-stand-firm and sure be that it-may-please
 sibi et intellectis veris bonis, quae, simul intellecta sunt,
itself and understood the-true goods which as-soon-as understood they-are
 possidentur, aetatis adiectione non egeat. ille demum
are-possessed of-age addition not it-may-need he at-last
 necessitates supergressus est et exauctoratus ac liber, qui
necessities surmounted has and discharged and free who
 vivit vita peracta. Vale.
lives (his)-life completed farewell

Lucilius asks for more sayings of the Stoic masters, but their work is all of a piece, a forest where no tree stands out; Epicurus's maxims are noticed because they are rare. Maxims suit boys, who cannot yet hold more; a grown man who leans on a notebook is shameful. Stop repeating 'Zeno said' and say something of your own. Those who only follow find nothing, and never even seek. Seneca will use the old road, but if he finds a shorter one he will build it: the earlier thinkers are our guides, not our masters, and truth is open to all.

Desideras his quoque epistulis sicut prioribus adscribi aliquas 1
 you-want to-these also letters as to-the-former to-be-added some
 voces nostrorum procerum. non fuerunt circa flosculos occupati:
 sayings of-our leading-men not they-were about little-flowers busied
 totus contextus illorum virilis est. inaequalitatem scias esse,
 the-whole fabric of-them manly is unevenness know to-be
 ubi quae eminent, notabilia sunt. non est admirationi
 where the-things-that stand-out conspicuous are not is for-admiration
 una arbor, ubi in eandem altitudinem tota silva surrexit.
 one tree where to the-same height the-whole forest has-risen
 Eiusmodi vocibus referta sunt carmina, refertae historiae. 2
 of-such-a-kind with-sayings crammed are poems crammed histories
 itaque nolo illas Epicuri existimes esse: publicae sunt
 and-so I-do-not-want them of-Epicurus you-think to-be public they-are
 et maxime nostrae. sed in illo magis adnotantur, quia rarae
 and most-of-all ours but in him more they-are-noted because rare
 interim interveniunt, quia inexpectatae, quia mirum est
 at-times they-occur because unexpected because wonderful it-is
 fortiter aliquid dici ab homine mollitiam professo. ita
 bravely something to-be-said by a-man softness having-professed so
 enim plerique iudicant. apud me Epicurus est et fortis,
 for most judge in my-view Epicurus is also brave

licet manuleatus sit. fortitudo et industria et ad bellum
though long-sleeved he-be bravery and industry and for war
 prompta mens tam in Persas quam in alte cinctos cadit.
ready a-mind as-well on Persians as on high (those)-girded falls

- 3 Non est ergo quod exigas excerpta et repetita:
not there-is-(reason) therefore that you-demand extracts and repeated-things
 continuum est apud nostros quicquid apud alios excerptitur.
continuous is among ours whatever among others is-excerpted
 non habemus itaque ista oculifera nec emptorem decipimus
not we-have and-so those eye-catchers nor the-buyer do-we-deceive
 nihil inventurum, cum intraverit, praeter illa, quae in
nothing about-to-find when he-has-entered except those-things which in
 fronte suspensa sunt. ipsis permittimus, unde velint
front hung-out are to-them-themselves we-allow whence they-wish
 sumere exemplaria.
to-take samples

- 4 Puta nos velle singulares sententias ex turba separare: cui
suppose us to-wish single maxims from the-crowd to-separate to-whom
 illas adsignabimus? Zenoni an Cleanthi an Chrysippo an
them shall-we-assign to-Zeno or to-Cleanthes or to-Chrysippus or
 Panaetio an Posidonio? non sumus sub rege: sibi quisque
to-Panaetius or to-Posidonius not we-are under a-king for-himself each
 se vindicat. apud istos quicquid Hermarchus dixit, quicquid
himself claims among those whatever Hermarchus said whatever
 Metrodorus, ad unum refertur. omnia quae quisquam in illo
Metrodorus to one is-referred all-things which anyone in that
 contubernio locutus est, unius ductu et auspiciis dicta
fellowship spoken has of-one under-the-leadership and auspices said
 sunt. non possumus, inquam, licet temptemus, educere
have-been not we-can I-say though we-try to-draw-out
 aliquid ex tanta rerum aequalium multitudine. 'pauperis
something from so-great of-things equal a-multitude of-a-poor-man

est numerare pecus.' quocumque miseris oculum, id tibi

it-is to-count the-flock wherever you-send the-eye that you

occurreret, quod eminere posset, nisi inter paria legeretur.

will-meet which to-stand-out could unless among equals it-were-read

Quare depone istam spem, posse te summatim degustare 5

wherefore lay-aside that hope to-be-able you summarily to-taste

ingenia maximorum virorum: tota tibi inspicienda sunt, tota

the-talents of-the-greatest men whole by-you to-be-examined are whole

tractanda. res geritur et per lineamenta sua ingenii

to-be-handled the-matter is-carried-on and by features its-own of-the-talent

opus nectitur, ex quo nihil subduci sine ruina potest.

the-work is-woven from which nothing to-be-withdrawn without collapse can

nec recuso, quo minus singula membra, dummodo in ipso

nor I-object whereby less single limbs provided in the-very

homine, consideres: non est formonsa, cuius crus laudatur

man you-consider not is beautiful whose leg is-praised

aut brachium, sed illa, cuius universa facies admirationem

or arm but she whose whole appearance admiration

partibus singulis abstulit.

from-parts single has-taken-away

Si tamen exegeris, non tam mendice tecum agam, sed 6

if yet you-insist not so beggarly with-you I-will-deal but

plena manu fiet: ingens eorum turba est passim

with-full hand it-will-be-done huge of-them the-crowd is everywhere

iacentium, sumenda erunt, non colligenda. non enim

lying to-be-taken they-will-be not to-be-gathered not for

excidunt, sed fluunt. perpetua et inter se contexta

they-drop but they-flow continuous and among themselves interwoven

sunt. nec dubito, quin multum conferant rudibus adhuc

they-are nor I-doubt that much they-contribute to-the-raw still

et extrinsecus auscultantibus. facilius enim singula insidunt
and from-outside listening more-easily for single-things settle
 circumscripta et carminis modo inclusa.

bounded and of-a-verse in-the-manner enclosed

- 7 Ideo pueris et sententias ediscendas damus et has quas
therefore to-boys both maxims to-be-learned-by-heart we-give and these which
 Graeci chrias vocant, quia conplecti illas puerilis animus
the-Greeks chreiai call because to-grasp them the-boyish mind
 potest, qui plus adhuc non capit. certi profectus viro
can which more still not holds of-an-assured progress for-a-man
 captare flosculos turpe est et fulcire se notissimis ac
to-catch-at little-flowers shameful is and to-prop oneself on-most-familiar and
 paucissimis vocibus et memoria stare: sibi iam innitatur.
fewest sayings and on-memory to-stand on-himself now let-him-lean
 dicat ista, non teneat. turpe est enim seni aut
let-him-say these-things not let-him-hold shameful is for for-an-old-man or
 prospicienti senectutem ex commentario sapere. 'hoc Zenon
one-foreseeing old-age from a-notebook to-be-wise this Zeno
 dixit': tu quid? 'hoc Cleanthes': tu quid? quousque sub alio
said you what this Cleanthes you what how-long under another
 moveris? impera et dic, quod memoriae tradatur.
are-you-moved command and say what to-memory may-be-banded-down
 aliquid et de tuo profer.

something also from your-own bring-forth

- 8 Omnes itaque istos, numquam auctores, semper interpretes sub
all and-so those never authors always interpreters under
 aliena umbra latentes, nihil existimo habere generosi, numquam
another's shade lurking nothing I-think to-have of-noble never
 ausos aliquando facere, quod diu didicerant. memoriam
having-dared at-some-time to-do what long they-had-learned the-memory
 in alienis exercuerunt. aliud autem est meminisse, aliud
on others'-things they-have-exercised one-thing moreover it-is to-remember another

scire. meminisse est rem commissam memoriae custodire.

to-know to-remember is a-thing entrusted to-memory to-guard

at contra scire est et sua facere quaeque nec ad

but on-the-other-hand to-know is both one's-own to-make each-thing nor on

exemplar pendere et totiens respicere ad magistrum.

a-model to-hang and so-often to-look-back to the-master

‘Hoc dixit Zenon, hoc Cleanthes.’ aliquid inter te intersit 9

this said Zeno this Cleanthes something between you let-differ

et librum. quousque disces? iam et praecipe. quid est

and a-book how-long will-you-learn now also teach what is-(there)

quare et audiam, quod legere possum? ‘multum’ inquit

why too I-should-hear what to-read I-can much he-says

‘viva vox facit.’ non quidem haec, quae alienis verbis

the-living voice does not indeed this which to-another's words

commodatur et actuari vice fungitur.

is-lent and of-a-clerk the-role performs

Adice nunc quod isti, qui numquam tutelae suae fiunt, 10

add now that those who never of-guardianship their-own become

primum in ea re secuntur priores, in qua nemo non

first in that matter follow predecessors in which no-one not

a priore descivit. deinde in ea re secuntur, quae

from the-predecessor has-revolted then in that matter they-follow which

adhuc quaeritur. numquam autem invenietur, si contenti

still is-being-sought never moreover will-it-be-found if content

fuerimus inventis. praeterea qui alium sequitur, nihil

we-have-been with-things-found besides who another follows nothing

invenit, immo nec quaerit.

finds nay not-even seeks

Quid ergo? non ibo per priorum vestigia? ego vero utar 11

what then not shall-I-go by of-predecessors the-tracks I indeed will-use

via vetere, sed si propiorem planioremque invenero, hanc

the-road old but if a-nearer and-more-level I-find this

muniam. qui ante nos ista moverunt, non domini nostri,
I-will-build who before us these-things moved not masters our
 sed duces sunt. patet omnibus veritas, nondum est occupata.
but guides are lies-open to-all truth not-yet is occupied
 multum ex illa etiam futuris relictum est. Vale.
much of it also to-those-to-come left is farewell

XXXIV · A TREE BROUGHT TO FRUIT

Seneca glows with pride at Lucilius's progress, as a farmer delights in a tree he has brought to fruit: he claims Lucilius as his own work, having spurred him on from the first, and now urges one who runs and urges him in turn. Lucilius says he so far only wills it, but that is most of it: a great part of goodness is to wish to become good, the good man being one no force or necessity can make bad. Let all his words and deeds agree, struck in one mold.

- 1 Cresco et exulto et discussa senectute recalesco, quotiens
I-grow and exult and shaken-off old-age I-grow-warm-again as-often-as
 ex iis, quae agis ac scribis, intellego, quantum
from those-things which you-do and write I-understand how-far
 te ipse, nam turbam olim reliqueras, superieceris. si
yourself you-yourself for the-crowd long-ago you-had-left you-have-surpassed if
 agricolam arbor ad fructum perducta delectat, si pastor ex
the-farmer a-tree to fruit brought delights if a-shepherd from
 fetu gregis sui capit voluptatem, si alumnum suum
the-offspring of-flock his-own takes pleasure if foster-child his-own
 nemo aliter intuetur quam ut adolescentiam illius suam
no-one otherwise regards than that the-youth of-him his-own
 iudicet: quid evenire credis iis, qui ingenia educaverunt
he-judges what to-happen do-you-believe to-those who talents have-reared
 et quae tenera formaverunt, adulta subito vident?
and what tender they-molded grown suddenly see

Adsero te mihi: meum opus es. ego quom vidissem 2

I-claim you for-myself my work you-are I when I-had-seen

indolem tuam, inieci manum, exhortatus sum, addidi stimulos

nature your laid (my)-hand exhorted I-have added spurs

nec lente ire passus sum, sed subinde incitavi: et nunc

nor slowly to-go allowed I-have but repeatedly I-urged-on and now

idem facio, sed iam currentem hortor et invicem hortantem.

the-same I-do but now (you)-running I-urge and in-turn urging

‘Quid aliud?’ inquis ‘adhuc volo.’ in hoc plurimum est, non sic 3

what else you-say still I-wish in this the-most it-is not so

quomodo principia totius operis dimidium occupare dicuntur:

as beginnings of-the-whole work the-half to-occupy are-said

ista res animo constat. itaque pars magna bonitatis est

that thing in-the-mind consists and-so part great of-goodness is

velle fieri bonum. scis quem bonum dicam? perfectum,

to-wish to-become good you-know whom good I-call perfect

absolutum, quem malum facere nulla vis, nulla necessitas possit.

complete whom bad to-make no force no necessity can

Hunc te prospicio, si perseveraveris et incubueris et id 4

this you I-foresee if you-have-persevered and have-pressed-on and this

egeris, ut omnia facta dictaque tua inter se congruant

have-done that all deeds and-words your among themselves agree

ac respondeant sibi et una forma percussa sint. non

and correspond to-themselves and in-one mold struck are not

est huius animus in recto, cuius acta discordant. Vale.

is of-this-man the-mind in the-right whose actions disagree farewell

Seneca urges Lucilius to study for Seneca's own sake, since he wants him as a friend, and that cannot happen unless Lucilius goes on improving; now he loves Seneca but is not yet his friend. A friend loves, but a lover is not always a friend, and so friendship always helps where love sometimes harms. Seneca already enjoys the fruit in imagining them one in mind, but wants his presence too, since he is old. Above all, be consistent: a changing will shows a mind adrift, while the wise man does not waver at all.

- 1 Cum te tam valde rogo, ut studeas, meum negotium ago:
when you so strongly I-ask that you-study my-own business I-do
 habere te amicum volo, quod contingere mihi, nisi pergis ut
to-have you as-a-friend I-wish which to-befall to-me unless you-go-on as
 coepisti excolere te, non potest. nunc enim amas me, amicus
you-began to-cultivate yourself not can now for you-love me a-friend
 non es. 'quid ergo? haec inter se diversa sunt?' immo
not you-are what then these-things among themselves different are nay
 dissimilia: qui amicus est, amat; qui amat, non utique amicus
unlike who a-friend is loves who loves not assuredly a-friend
 est. itaque amicitia semper prodest, amor aliquando etiam
is and-so friendship always helps love sometimes even
 nocet. si nihil aliud, ob hoc profice, ut amare discas.
harms if nothing else on-account-of this progress that to-love you-may-learn
- 2 Festina ergo, dum mihi proficis, ne istuc alteri didiceris.
hurry therefore while for-me you-progress lest that for-another you-have-learned
 ego quidem percipio iam fructum, cum mihi fingo uno nos
I indeed gather already the-fruit when for-myself I-imagine of-one us
 animo futuros et quicquid aetati meae vigoris abscessit, id
mind about-to-be and whatever from-age my of-vigor has-departed that
 ad me ex tua, quamquam non multum abest, redditurum.
to me from your-(age) although not much is-distant about-to-return

Sed tamen re quoque ipsa esse laetus volo. venit ad nos 3

but yet in-the-thing also itself to-be glad I-wish comes to us
 ex iis, quos amamus, etiam absentibus gaudium, sed id leve
from those whom we-love even absent joy but that light
 et evanidum: conspectus et praesentia et conversatio habet
and vanishing the-sight and presence and conversation has
 aliquid vivae voluptatis, utique si non tantum quem velis, sed
something of-living pleasure assuredly if not only whom you-wish but
 qualem velis, videas. adfer itaque te mihi ingens munus,
of-what-sort you-wish you-see bring and-so yourself to-me a-huge gift
 et quo magis instes, cogita te mortalem esse, me senem.
and so-that the-more you-press think you mortal to-be me old

Propera ad me, sed ad te prius. profice et ante omnia hoc 4

hurry to me but to yourself first progress and before all-things this
 cura, ut constes tibi. quotiens experiri voles, an
care-for that you-be-consistent with-yourself as-often-as to-test you-wish whether
 aliquid actum sit, observa, an eadem hodie velis,
anything done has-been observe whether the-same-things today you-want
 quae heri: mutatio voluntatis indicat animum natare, aliubi
which yesterday a-change of-will shows the-mind to-swim elsewhere
 atque aliubi apparere, prout tulit ventus. non vagatur,
and elsewhere to-appear as has-borne the-wind not wanders
 quod fixum atque fundatum est. istud sapienti perfecto
what fixed and founded is that to-the-wise-man perfect
 contingit, aliquatenus et proficienti provectoque. quid ergo
befalls to-some-extent also to-the-progressing and-advanced what then
 interest? hic commovetur quidem, non tamen transit, sed
differs this-one is-moved indeed not yet he-shifts but
 suo loco nutat; ille ne commovetur quidem. Vale.
in-bis-own place he-sways that-one not is-moved even farewell

Lucilius's friend should despise those who blame him for choosing leisure over rank: prosperity is restless and unsettles the brain, and those besieged by crowds are like a pool drained and muddied. Let them call him gloomy, as Ariston preferred a sour youth, since good wine is harsh at first. He should steep himself in virtue and liberal studies, pay by will alone the debt of his promise, and practice contempt of death. Nothing that leaves our sight perishes: death interrupts life, and the day will come that returns us to the light.

- 1 Amicum tuum hortare, ut istos magno animo contemnāt,
 friend your encourage that those with-great spirit he-despise
 qui illum obiurgant, quod umbram et otium petierit, quod
 who him reproach that shade and leisure he-has-sought that
 dignitatem suam destituerit, et cum plus consequi posset,
 rank his-own he-has-abandoned and though more to-attain he-could
 praetulerit quietem omnibus: quam utiliter suum negotium
 he-has-preferred quiet to-all how profitably his-own business
 gesserit, cotidie illis ostendet. hi, quibus invidetur, non
 he-has-managed daily to-them let-him-show these at-whom it-is-envied not
 desinent transire: alii elidentur, alii cadent. res est
 will-cess to-pass-away some will-be-crushed others will-fall a-thing is
 inquieta felicitas: ipsa se exagitat. movet cerebrum non
 restless prosperity it-itself itself harries it-moves the-brain not
 uno genere: alios in aliud irritat, hos in potentiam,
 in-one way some to another-thing it-provokes these to power
 illos in luxuriam. hos inflat, illos mollit et totos resolvit.
 those to luxury these it-puffs-up those it-softens and wholly it-dissolves
- 2 'At bene aliquis illam fert.' sic, quomodo vinum. itaque non
 but well someone it bears so as wine and-so not
 est quod tibi isti persuadeant eum esse felicem, qui
 there-is-(reason) that you those should-persuade him to-be happy who

a multis obsidetur: sic ad illum, quemadmodum ad lacum
by many is-besieged so to him as to a-pool
 concurritur, quem exhauriunt et turbant. 'nugatorium et
one-runs which they-drain and muddy trifling and
 inertem vocant.' scis quosdam perverse loqui et significare
idle they-call you-know some perversely to-speak and to-mean
 contraria.

opposites

Felicem vocabant: quid ergo? erat? ne illud quidem curo, 3

happy they-used-to-call what then was-(be) not that even I-care
 quod quibusdam nimis horridi animi videtur et tetrici.
that to-some too of-rough mind he-seems and sour

Ariston aiebat malle se adulescentem tristem quam
Ariston used-to-say to-prefer himself a-youth gloomy than
 hilarem et amabilem turbae. vinum enim bonum fieri,
cheerful and lovable to-the-crowd wine for good to-become
 quod recens durum et asperum visum est; non pati
which new harsh and rough seemed has not to-endure
 aetatem, quod in dolio placuit. sine eum tristem appellent
age which in the-jar pleased let him gloomy they-call
 et inimicum processibus suis: bene se dabit in vetustate
and hostile to-advancement his-own well himself will-give in old-age
 ipsa tristitia, perseveret modo colere virtutem, perbibere
the-very gloom let-persist only to-cultivate virtue to-drink-in
 liberalia studia, non illa, quibus perfundi satis est, sed
liberal studies not those with-which to-be-sprinkled enough is but
 haec, quibus tingendus est animus.

these with-which to-be-dyed is the-mind

Hoc est discendi tempus. 'quid ergo? aliquod est, quo 4

this is of-learning the-time what then any is in-which
 non sit discendum?' minime. sed quemadmodum omnibus
not is to-be-learned not-at-all but just-as in-all

annis studere honestum est, ita non omnibus institui.

years to-study honorable is so not in-all to-be-instructed

turpis et ridicula res est elementarius senex: iuveni

base and ridiculous a-thing is an-elementary old-man by-a-youth

parandum, seni utendum est. facies ergo rem

to-be-acquired by-an-old-man to-be-used is you-will-do therefore a-thing

utilissimam tibi, si illum quam optimum feceris: haec

most-useful for-yourself if him as best you-have-made these

aiunt beneficia esse expetenda tribuendaque, non dubie

they-say benefits to-be to-be-sought and-to-be-bestowed not doubtfully

primae sortis, quae tam dare prodest quam accipere.

of-first rank which as-much to-give helps as to-receive

5 Denique nihil illi iam liberi est: spopondit. minus autem

finally nothing to-him now of-free is he-has-pledged less moreover

turpe est creditori quam spei bonae decoquere. ad illud aes

shameful it-is to-a-creditor than to-hope good to-go-bankrupt for that money

alienum solvendum opus est negotianti navigatione prospera,

another's to-be-paid need is for-the-trader of-a-voyage prosperous

agrum colenti ubertate eius, quam colit, terrae, caeli

a-field for-one-tilling of-the-fertility of-that which he-tills of-earth of-sky

favore: ille quod debet, sola potest voluntate persolvi.

of-the-favor that-one what he-owes by-sole can will to-be-paid-off

6 In mores fortuna ius non habet. hos disponat, ut quam

over character fortune right not has these let-him-arrange that as

tranquillissimus ille animus ad perfectum veniat, qui nec

most-tranquil that mind to perfection come which neither

ablatum sibi quicquam sentit nec adiectum, sed in

taken from-itself anything feels nor added but in

eodem habitu est, quomodocumque res cedunt. cui sive

the-same condition is however affairs turn-out to-which whether

adgeruntur vulgaria bona, supra res suas eminet, sive

are-heaped common goods above affairs its-own it-rises or

aliquid ex istis vel omnia casus excussit, minor non fit.

something of those or all chance has-shaken-off smaller not it-becomes

Si in Parthia natus esset, arcum infans statim tenderet; 7

if in Parthia born he-had-been the-bow as-an-infant at-once he-would-draw

si in Germania, protinus puer tenerum hastile vibraret;

if in Germany at-once as-a-boy a-tender shaft he-would-brandish

si avorum nostrorum temporibus fuisset, equitare et

if of-grandfathers our in-the-times he-had-been to-ride and

hostem comminus percutere didicisset. haec singulis

the-enemy hand-to-hand to-strike he-would-have-learned these-things to-each

disciplina gentis suae suadet atque imperat.

the-training of-nation his-own urges and commands

Quid ergo huic meditandum est? quod adversus omnia 8

what then by-this-one to-be-practiced is what against all

tela, quod adversus omne hostium genus bene facit, mortem

weapons what against every of-enemies kind well does death

contemnere, quae quin habeat aliquid in se terribile, ut et

to-despise which that it-has something in itself terrible so-that both

animos nostros, quos in amorem sui natura formavit,

minds our which into love of-themselves nature has-formed

offendat, nemo dubitat: nec enim opus esset in id comparari

it-offends no-one doubts nor for need would-be for that to-be-prepared

et acui, in quod instinctu quodam voluntario

and to-be-sharpened toward which by-impulse some voluntary

iremus, sicut feruntur omnes ad conservationem sui.

we-would-go as are-borne all to preservation of-themselves

Nemo discit, ut si necesse fuerit, aequo animo in rosa 9

no-one learns that if necessary it-be with-even mind on roses

iaceat, sed in hoc duratur, ut tormentis non summittat

he-may-lie but for this is-hardened that to-tortures not be-yield

fidem, ut si necesse fuerit, stans etiam aliquando saucius
(his)-loyalty that if necessary it-be standing even sometimes wounded
 pro vallo pervigilet et ne pilo quidem incumbat,
before the-rampart he-keep-watch and not on-the-spear even lean
 quia solet obrepere interim somnus in aliquod adminiculum
because is-wont to-creep-up at-times sleep on some prop
 reclinatis. mors nullum habet incommodum. esse enim
on-those-reclining death no has discomfort to-be for
 debet aliquid, cuius sit incommodum.

must something of-which it-be a-discomfort

- 10 Quod si tanta cupiditas te longioris aevi tenet, cogita nihil
but if such desire you of-longer life holds think nothing
 eorum, quae ab oculis abeunt et in rerum naturam,
of-those-things which from the-eyes depart and into of-things nature
 ex qua prodierunt ac mox processura sunt, reconduntur,
from which they-came-forth and soon about-to-come-forth are are-stored-away
 consumi: desinunt ista, non pereunt et mors, quam
to-be-consumed they-cease these-things not perish and death which
 pertimescimus ac recusamus, intermittit vitam, non eripit:
we-dread and refuse interrupts life not snatches-away
 veniet iterum, qui nos in lucem reponat dies, quem multi
will-come again which us into the-light may-restore the-day which many
 recusarent, nisi oblitos reduceret.

would-refuse unless forgetful it-brought-back

- 11 Sed postea diligentius docebo omnia, quae videntur perire,
but afterward more-carefully I-will-show all-things which seem to-perish
 mutari. aequo animo debet rediturus exire. observa
to-be-changed with-even mind ought one-about-to-return to-go-out observe
 orbem rerum in se remeantium: videbis nihil in
the-circle of-things into themselves returning you-will-see nothing in
 hoc mundo extingui, sed vicibus descendere ac surgere.
this world to-be-extinguished but by-turns to-descend and to-rise

aestas abit, sed alter illam annus adducet; hiemps cecidit,
summer departs but another it year will-bring winter has-fallen
 referent illam sui menses; solem nox obruit, sed ipsam
will-bring-back it its-own months the-sun night buries but it
 statim dies abiget. stellarum iste discursus quicquid
at-once day will-drive-away of-the-stars that wandering whatever
 praeterit repetit: pars caeli levatur assidue, pars mergitur.
passes it-returns-to part of-the-sky is-raised constantly part sinks
 Denique finem faciam, si hoc unum adiecero, nec infantes 12
finally an-end I-will-make if this one-thing I-add neither infants
 nec pueros nec mente lapsos timere mortem et esse
nor boys nor in-mind lapsed to-fear death and to-be
 turpissimum, si eam securitatem nobis ratio non praestat,
most-shameful if that freedom-from-care to-us reason not provides
 ad quam stultitia perducit. Vale.
to which folly leads farewell

XXXVII · THE GLADIATOR'S OATH

Lucilius has sworn to be a good man, the strongest bond toward a sound mind, and the oath is the gladiator's: to be burned, bound, and slain by the sword; but he must endure willingly and without asking for his life. There is no escape, only victory, and philosophy makes the way. Folly is servile, subject to many passions, and wisdom alone is freedom: subject yourself to reason and you will rule many. No one can say how he came to want what he wants; it is shameful to be carried along and to ask, dazed, 'how did I get here?'

Quod maximum vinculum est ad bonam mentem, promisisti 1
what the-greatest bond is to a-good mind you-have-promised
 virum bonum, sacramento rogatus es. deridebit te, si
a-man good by-oath sworn-in you-have-been will-mock you if

quis tibi dixerit mollem esse militiam et facilem. nolo
anyone to-you has-said soft to-be the-service and easy I-do-not-want
 te decipi. eadem honestissimi huius et illius turpissimi
you to-be-deceived the-same of-most-honorable this and of-that most-shameful
 auctoramenti verba sunt: 'uri, vinciri ferroque necari'.
contract the-words are to-be-burned to-be-bound and-with-steel to-be-killed

- 2 Ab illis, qui manus harenae locant et edunt ac bibunt,
from those who (their)-hands to-the-arena hire-out and eat and drink
 quae per sanguinem reddant, cavetur, ut ista
what through blood they-must-repay it-is-stipulated that these-things
 vel inviti patiantur: a te, ut volens libensque patiaris.
even unwilling they-endure from you that willing and-gladly you-endure
 illis licet arma submittere, misericordiam populi
for-them it-is-allowed arms to-lower the-mercy of-the-people
 temptare: tu neque summittes nec vitam rogabis. recto tibi
to-try you neither will-lower nor life will-ask upright by-you
 invictoque moriendum est. quid porro prodest paucos dies
and-unconquered to-be-died it-is what further does-it-help a-few days
 aut annos lucrificare? sine missione nascimur.
or years to-gain without discharge we-are-born

- 3 'Quomodo ergo' inquis 'me expediam?' effugere non potes
how then you-say myself shall-I-free to-escape not you-can
 necessitates, potes vincere. 'fit via vi.' et hanc tibi
necessities you-can overcome is-made a-way by-force and this to-you
 viam dabit philosophia. ad hanc te confer, si vis
way will-give philosophy to her yourself betake if you-wish
 salvus esse, si securus, si beatus, denique si vis esse,
safe to-be if carefree if happy finally if you-wish to-be
 quod est maximum, liber. hoc contingere aliter non potest.
what is greatest free this to-befall otherwise not can

Humilis res est stultitia, abiecta, sordida, servilis, multis 4
a-lowly thing is folly abject mean servile to-many
 affectibus et saevissimis subiecta. hos tam graves dominos,
feelings and most-cruel subject these so heavy masters
 interdum alternis imperantes, interdum pariter, dimittit a
sometimes by-turns commanding sometimes together dismisses from
 te sapientia, quae sola libertas est. una ad hanc fert via,
you wisdom which alone freedom is one to this leads way
 et quidem recta: non aberrabis. vade certo gradu. si vis
and indeed straight not you-will-stray go with-sure step if you-wish
 omnia tibi subicere, te subice rationi; multos reges,
all-things to-yourself to-subject yourself subject to-reason many you-will-rule
 si ratio te rexerit. ab illa disces, quid et quemadmodum
if reason you has-ruled from her you-will-learn what and how
 adgredi debeas; non incides rebus.
to-undertake you-ought not you-will-stumble-upon things
 Neminem mihi dabis, qui sciat, quomodo quod vult, 5
no-one to-me you-will-give who knows how what he-wants
 coeperit velle: non consilio adductus illo, sed inpetu
he-began to-want not by-counsel led thither but by-impulse
 inpactus est. non minus saepe fortuna in nos incurrit
driven he-has-been not less often fortune into us runs
 quam nos in illam. turpe est non ire, sed ferri et
than we into her shameful it-is not to-go but to-be-carried and
 subito in medio turbine rerum stupentem quaerere: 'huc
suddenly in the-midst-of the-whirl of-affairs dazed to-ask hither
 ego quemadmodum veni?' Vale.
I how came farewell

Seneca agrees that they should write more often, since conversation helps most, creeping into the mind little by little. Prepared lectures before a crowd have more noise and less intimacy; they may rouse the hesitant, but teaching needs quieter words, few and effective. Precepts should be sown like seed, which, though tiny, unfolds its power in a suitable place; so reason grows in the work, and a suitable mind that receives a few words will return more than it received.

- 1 Merito exigit, ut hoc inter nos epistularum commercium
rightly you-demand that this between us of-letters exchange
 frequentemus. plurimum proficit sermo, quia minutatim inrepat
we-make-frequent very-much benefits conversation because bit-by-bit it-creeps
 animo. disputationes praepratae et effusae audiente populo
into-the-mind discourses prepared and poured-out with-listening the-people
 plus habent strepitus, minus familiaritatis. philosophia bonum
more have of-noise less of-intimacy philosophy good
 consilium est: consilium nemo clare dat. aliquando utendum est
counsel is counsel no-one loudly gives sometimes to-be-used is
 et illis, ut ita dicam, contionibus, ubi qui dubitat, impellendus
also those as so I-may-say harangues where who hesitates to-be-pushed
 est: ubi vero non hoc agendum est, ut velit discere, sed
is where indeed not this to-be-done is that he-wish to-learn but
 ut discat, ad haec submissiora verba veniendum est. facilius
that he-learn to these quieter words to-be-come is more-easily
 intrant et haerent: nec enim multis opus est, sed efficacibus.
they-enter and stick nor for of-many need is but of-effective-(ones)
- 2 Seminis modo spargenda sunt, quod quamvis sit exiguum,
of-seed in-the-manner to-be-scattered they-are which although it-be tiny
 cum occupavit idoneum locum, vires suas explicat et ex
when it-has-taken a-suitable place powers its-own it-unfolds and from
 minimo in maximos auctus diffunditur. idem facit ratio: non
the-smallest into the-greatest growths spreads the-same does reason not

late patet, si aspicias; in opere crescit. pauca sunt, quae
widely extends if you-look in the-work it-grows few are the-things-which
 dicuntur, sed si illa animus bene excepit, convalescunt et
are-said but if them the-mind well has-received they-grow-strong and
 exurgunt. eadem est, inquam, praeceptorum condicio quae
rise-up the-same is I-say of-precepts the-condition as
 seminum: multum efficiunt, et angusta sunt. tantum, ut dixi,
of-seeds much they-effect and narrow are only as I-said
 idonea mens capiat illa et in se trahat. multa invicem
a-suitable mind let-take them and into itself draw many-things in-turn
 et ipsa generabit et plus reddet quam acceperit. Vale.
also itself will-produce and more will-return than it-has-received farewell

XXXIX • THE FLAME THAT RISES

Seneca will compose the notes Lucilius asks for, though a regular course teaches while a summary only reminds. Meanwhile, look at the list of philosophers, who toiled for you, and long to be one of them: a noble mind is roused by the honorable, as a flame rises. It is the mark of a great mind to prefer the moderate to the excessive, since abundance flattens the crop and breaks the branch. Their own pleasures insult some men worse than any enemy, and when vices have become customs, the case is past remedy.

Commentarios, quos desideras, diligenter ordinatos et in 1
the-notes which you-desire carefully arranged and into
 angustum coactos ego vero conponam. sed vide, ne plus
a-narrow-compass compressed I indeed will-compose but see lest more
 profutura sit ratio ordinaria quam haec, quae nunc vulgo
about-to-help be the-method regular than this which now commonly
 breviarium dicitur, olim cum latine loqueremur, summarium
a-breviary is-called once when in-Latin we-spoke a-summary

vocabatur. illa res discenti magis necessaria est, haec
it-was-called that thing to-the-learner more necessary is this
 scienti. illa enim docet, haec admonet. sed utriusque rei
to-the-knower that for teaches this reminds but of-both thing
 tibi copiam faciam. tu a me non est quod illum
to-you a-supply I-will-make you from me not there-is-(reason) that this-one
 aut illum exigas: qui notorem dat, ignotus est.

or that-one you-demand who a-voucher gives unknown is

- 2 Scribam ergo quod vis, sed meo more: interim multos
I-will-write therefore what you-wish but in-my way meanwhile many
 habes, quorum scripta nescio an satis ordinent. sume in
you-have whose writings I-know-not whether enough arrange take into
 manus indicem philosophorum: haec ipsa res expergisci te
(your)-hands the-list of-philosophers this very thing to-wake-up you
 coget, si videris, quam multi tibi laboraverint. concupisces
will-force if you-see how many for-you have-toiled you-will-long
 et ipse ex illis unus esse. habet enim hoc optimum
also yourself of them one to-be has for this best
 in se generosus animus, quod concitatur ad honesta.
in itself a-noble mind that it-is-roused to the-honorable
 neminem excelsi ingenii virum humilia delectant et sordida:
no of-lofty talent man low-things delight and mean
 magnarum rerum species ad se vocat et extollit.

of-great things the-appearance to itself calls and lifts-up

- 3 Quemadmodum flamma surgit in rectum, iacere ac
just-as a-flame rises into the-upright to-lie and
 deprimi non potest, non magis quam quiescere: ita noster
to-be-pressed-down not can not more than to-rest so our
 animus in motu est, eo mobilior et actuosior, quo
mind in motion is by-so-much more-mobile and more-active by-as-much-as
 vehementior fuerit. sed felix, qui ad meliora hunc inpetum
more-vigorous it-is but happy who to better-things this impulse

dedit: ponet se extra ius dicionemque fortunae. secunda

has-given he-will-place himself outside the-right and-sway of-fortune prosperity

temperabit, adversa comminuet et aliis admiranda despiciet.

he-will-temper adversity he-will-crush and by-others to-be-admired he-will-despise

Magni animi est magna contemnere ac mediocria malle 4

of-a-great mind it-is great-things to-despise and moderate-things to-prefer

quam nimia. illa enim utilia vitaliaque sunt. at haec eo,

than excessive those for useful and-vital are but these for-this

quod superfluunt, nocent: sic segetem nimia sternit ubertas,

that they-overflow harm so the-crop excessive lays-flat richness

sic rami nimio onere franguntur, sic ad maturitatem non

so branches by-excessive load are-broken so to ripeness not

pervenit nimia fecunditas. idem animis quoque evenit, quos

comes excessive fruitfulness the-same to-minds also happens which

inmoderata felicitas rumpit, qua non tantum in aliorum

immoderate prosperity bursts which not only for of-others

iniuriam, sed etiam in suam utuntur.

injury but also for their-own they-use

Qui hostis in quemquam tam contumeliosus fuit quam 5

what enemy toward anyone so insulting has-been as

in quosdam voluptates suae sunt? quorum inpotentiae

toward some pleasures their-own are whose lack-of-self-control

atque insanae libidini ob hoc unum possis ignoscere,

and insane lust on-account-of this alone you-could forgive

quod quae fecere patiuntur. nec inmerito hic illos furor

that what they-did they-suffer nor undeservedly this them frenzy

vexat. necesse est enim in inmensum exeat cupiditas, quae

barries necessary it-is for into the-boundless goes-out desire which

naturalem modum transilit. ille enim habet suum finem,

the-natural measure leaps-across that for has its-own end

inania et ex libidine orta sine termino sunt.

empty-things and from lust arisen without limit are

- 6 *Necessaria metitur utilitas: supervacua quo redigis?*
necessities measures usefulness superfluous-things to-what do-you-reduce
voluptatibus itaque se mergunt, quibus in consuetudinem
in-pleasures and-so themselves they-drown which into habit
adductis carere non possunt, et ob hoc miserrimi
brought to-do-without not they-can and on-account-of this most-wretched
sunt, quod eo pervenerunt, ut illis quae supervacua
are that to-that-point they-have-come that to-them what superfluous
fuerant, facta sint necessaria. serviunt itaque voluptatibus,
had-been become have necessary they-serve and-so pleasures
non fruuntur, et mala sua, quod malorum ultimum
not they-enjoy and evils their-own what of-evils the-last
est, et amant. tunc autem est consummata infelicitas, ubi
is even they-love then moreover is complete unhappiness when
turpia non solum delectant, sed etiam placent, et desinit
base-things not only delight but also please and ceases
esse remedio locus, ubi quae fuerant vitia, mores sunt. Vale.
to-be for-remedy room when what had-been vices customs are farewell

XL · SERAPIO'S TORRENT OF WORDS

A friend's letter brings true traces of him. Lucilius heard Serapio pour out words in a rush; Seneca disapproves, since a philosopher's delivery, like his life, should be orderly. Headlong speech suits a street performer: it cannot be ruled, it gives no pleasure, and remedies help only if they linger. Let speech be strong but measured, a stream, not a torrent; Vinicius dragged his words, Haterius never stopped, and Cicero moved at a walk, as Roman speech weighs itself. Fabianus spoke with ease, not speed. Be slow of speech.

Quod frequenter mihi scribis, gratias ago. nam quo uno 1
that often to-me you-write thanks I-give for in-which one
 modo potes, te mihi ostendis. numquam epistulam tuam
way you-can yourself to-me you-show never letter your
 accipio, ut non protinus una simus. si imagines nobis
I-receive that not at-once together we-are if pictures to-us
 amicorum absentium iucundae sunt, quae memoriam renovant
of-friends absent pleasant are which memory renew
 et desiderium falsa atque inani solacio levant: quanto
and longing by-false and empty comfort relieve how-much
 iucundiores sunt litterae, quae vera amici absentis vestigia,
more-pleasant are letters which true of-a-friend absent traces
 veras notas adferunt? nam quod in conspectu dulcissimum
true marks bring for what in the-sight sweetest
 est, id amici manus epistolae inpressa praestat, agnoscere.
is that of-a-friend the-hand on-a-letter pressed provides to-recognize
 Audisse te scribis Serapionem philosophum, cum istuc 2
to-have-heard you you-write Serapio the-philosopher when there
 adplicuisset: 'solet magno cursu verba convellere, quae
he-had-landed he-is-wont with-great speed words to-tear-out which
 non effundit una, sed premit et urguet. plura enim
not he-pours-out together but he-crowds and pushes more for
 veniunt quam quibus vox una sufficiat.' hoc non probro in
come than for-which voice one would-suffice this not I-approve in
 philosopho, cuius pronuntiatio quoque, sicut vita, debet esse
a-philosopher whose delivery also like life ought to-be
 conposita: nihil autem ordinatum est, quod praecipitatur
composed nothing moreover orderly is which is-burried
 et properat. itaque oratio illa apud Homerum concitata et
and hastens and-so speech that in Homer rapid and

sine intermissione in morem nivis superveniens iuveniori
without pause in the-manner of-snow coming-on to-a-younger

oratori data est, lenis et melle dulcior seni profluit.

orator given is gentle and than-boney sweeter for-the-old-man flows

3 Sic itaque habe, istam vim dicendi rapidam atque abundantem

so and-so hold that force of-speaking rapid and copious

aptiorem esse circulantem quam agenti rem magnam

more-suited to-be for-a-street-performer than for-one-treating a-matter great

ac seriam docentique. aequè stillare illum nolo quam

and serious and-teaching equally to-drip him I-do-not-want than

currere: nec extendat aures nec obruat. nam illa quoque

to-run nor let-him-stretch the-ears nor overwhelm for that also

inopia et exilitas minus intentum auditorem habet taedium

poverty and thinness less attentive the-hearer has from-weariness

interruptae tarditatis, facilius tamen insidit, quod exspectatur,

of-interrupted slowness more-easily yet settles what is-awaited

quam quod praetervolat. denique tradere homines discipulis

than what flies-past finally to-hand-down men to-pupils

praecepta dicuntur: non traditur quod fugit.

precepts are-said not is-handed-down what flees

4 Adice nunc, quod quae veritati operam dat oratio, inconposita

add now that which to-truth attention gives speech unadorned

esse debet et simplex: haec popularis nihil habet veri.

to-be ought and simple this popular-(style) nothing has of-truth

movere vult turbam et inconsultas aures inpetu rapere,

to-move it-wishes the-crowd and unreflecting ears by-rush to-carry-away

tractandam se non praebet, aufertur: quomodo autem

to-be-handled itself not offers it-is-carried-off how moreover

regere potest, quae regi non potest? quid, quod haec

to-rule can which to-be-ruled not can what that this

oratio, quae sanandis mentibus adhibetur, descendere in nos
speech which for-healing minds is-applied to-descend into us
 debet? remedia non prosunt, nisi inmorantur.

ought remedies not help unless they-linger

Multum praeterea habet inanitatis et vani, plus sonat quam 5

much besides it-has of-emptiness and of-the-vain more it-sounds than

valet. lenienda sunt, quae me exterrent, conpescenda, quae

it-avails to-be-soothed are what me terrify to-be-checked what

iniritant, discutienda, quae fallunt, inhibenda luxuria, corripienda

provoke to-be-dispelled what deceive to-be-restrained luxury to-be-rebuked

avaritia: quid horum raptim potest fieri? quis medicus

avarice what of-these hastily can to-be-done what doctor

aegros in transitu curat? quid, quod ne voluptatem quidem

the-sick in passing cures what that not pleasure even

ullam habet talis verborum sine dilectu ruentium strepitus?

any has such of-words without choice rushing a-din

Sed ut pleraque, quae fieri posse non crederes, 6

but as most-things which to-be-done to-be-able not you-would-believe

cognovisse satis est, ita istos, qui verba exercuerunt, abunde

to-have-known enough is so those who words have-exercised amply

est semel audisse. quid enim quis discere, quid imitari

it-is once to-have-beard what for anyone to-learn what to-imitate

velit? quid de eorum animo iudicet, quorum oratio

would-wish what about their mind would-judge whose speech

perturbata et inmissa est nec potest reprimi?

disordered and let-loose is nor can to-be-checked

Quemadmodum per proclive currentium non ubi visum est, 7

just-as down a-slope of-those-running not when seemed has

gradus sistitur, sed incitato corporis pondere se rapit ac

the-step is-halted but by-the-bastened of-the-body weight itself hurries-on and

longius quam voluit effertur: sic ista dicendi celeritas nec

further than it-wished is-carried so that of-speaking speed neither

in sua potestate est nec satis decora philosophiae, quae
in its-own power is nor enough becoming to-philosophy which
 ponere debet verba, non proicere, et pedetemptim procedere.

to-place ought words not to-throw and step-by-step to-advance

8 'Quid ergo? non aliquando et insurget?' quidni? sed

what then not sometimes also will-it-rise why-not but

salva dignitate morum, quam violenta ista et nimia vis

(with)-safe the-dignity of-character which violent that and excessive force

exuit. habeat vires magnas, moderatas tamen: perennis

strips-off let-it-have strength great moderate yet perennial

sit unda, non torrens. vix oratori permiserim talem

let-be the-stream not a-torrent scarcely to-an-orator would-I-allow such

dicendi velocitatem inrevocabilem ac sine lege vadentem.

of-speaking speed irrevocable and without law going

quemadmodum enim iudex subsequi poterit aliquando etiam

how for a-judge to-follow will-be-able sometimes even

inperitus et rudis? tum quoque, cum illum aut ostentatio

inexperienced and raw then also when him either display

abstulerit aut affectus inpotens sui, tantum festinet

has-carried-away or feeling lacking-control of-itself only-so-much let-him-hurry

atque ingerat, quantum aures pati possunt.

and pour-in as-much-as ears to-bear can

9 Recte ergo facies, si non videris istos, qui quantum dicant,

rightly therefore you-will-do if not you-see those who how-much they-say

non quemadmodum quaerunt, et ipse malueris, si necesse

not how they-seek and yourself you-prefer if necessary

est, ut P. Vinicius dicere. 'qui itaque?' cum quaereretur,

it-is as Publius Vinicius to-speak how then when it-was-asked

quomodo P. Vinicius diceret, Asellius ait: 'tractim'. nam

how Publius Vinicius spoke Asellius said draggingly for

Geminus Varius ait: 'quomodo istum disertum dicatis nescio:

Geminus Varius said how this-man eloquent you-call I-know-not

tria verba non potest iungere.' quidni malis tu sic
three words not be-can join why-not should-you-prefer you so
 dicere, quomodo Vinicius?

to-speak as Vinicius

Aliquis tam insulsus intervenerit quam qui illi singula 10
someone as dull may-interrupt as (he)-who to-him single
 verba vellenti, tamquam dictaret, non diceret, ait: 'dic,
words plucking as-if be-were-dictating not speaking said say
 numquid dicas'. nam Q. Hateri cursum, suis
whether-anything you-are-saying for of-Quintus Haterius the-speed in-his-own
 temporibus oratoris celeberrimi, longe abesse ab homine
times of-an-orator most-famous far to-be-distant from a-man
 sano volo: numquam dubitavit, numquam intermisit; semel
sane I-wish never he-hesitated never paused once
 incipiebat, semel desinebat.

he-began once he-stopped

Quaedam tamen et nationibus puto magis aut minus 11
some-things yet also to-nations I-think more or less
 convenire: in Graecis hanc licentiam tuleris; nos etiam cum
to-suit in Greeks this license you-may-tolerate we even when
 scribimus, interpungere adsuevimus. Cicero quoque noster, a
we-write to-punctuate are-accustomed Cicero also our from
 quo Romana eloquentia exiluit, gradarius fuit. Romanus sermo
whom Roman eloquence leapt-forth a-slow-pacer was Roman speech
 magis se circumspicit et aestimat praebetque aestimandum.
more itself looks-around and weighs and-offers to-be-weighed

Fabianus, vir egregius et vita et scientia et, quod 12
Fabianus a-man excellent both in-life and in-knowledge and what
 post ista est, eloquentia quoque, disputabat expedite magis
after these is in-eloquence also used-to-discourse readily rather
 quam concitate, ut posses dicere facilitatem esse illam, non
than excitedly that you-could say ease to-be it not

celeritatem. hanc ego in viro sapiente recipio, non exigo;
speed this I in a-man wise I-accept not I-demand
 ut oratio eius sine impedimento exeat, proferatur tamen
that speech his without hindrance come-out be-brought-forth yet
 malo quam profluat.
I-prefer than flow-forth

- 13 Eo autem magis te deterreo ab isto morbo, quod non
by-so-much moreover more you I-deter from that disease because not
 potest tibi ista res contingere aliter quam si te pudere
can to-you that thing befall otherwise than if you to-shame
 desierit: perfrices frontem oportet et te ipse non
has-ceased you-rub-hard the-brow it-is-needful and yourself you-yourself not
 audias. multa enim inobservatus ille cursus feret, quae
you-hear many-things for unwatched that speed will-bring which
 reprehendere velis.
to-censure you-would-wish

- 14 Non potest, inquam, tibi contingere res ista salva verecundia.
not can I-say to-you befall thing that (with)-safe modesty
 praeterea exercitatione opus est cotidiana et a rebus studium
besides of-practice need is daily and from things study
 transferendum est ad verba. haec autem etiam si aderunt
to-be-transferred is to words these moreover even if they-will-be-at-hand
 et poterunt sine ullo tuo labore decurrere, tamen temperanda
and will-be-able without any your labor to-run-down yet to-be-tempered
 sunt. nam quemadmodum sapienti viro incessus modestior
they-are for just-as to-a-wise man a-gait more-modest
 convenit, ita oratio pressa, non audax. summa ergo
suits so speech restrained not bold the-sum therefore
 summarum haec erit: tardilocum esse te iubeo. Vale.
of-sums this will-be slow-of-speech to-be you I-bid farewell

There is no need to lift hands to heaven: God is near you, with you, within you, a sacred spirit that watches our good and evil deeds and treats us as we treat it. A deep grove or a vast cave makes us feel a deity is present, and so does a man unshaken by danger and untouched by desire, whose mind comes from heaven and clings to its source. Praise in a man only what is his own, as we praise a vine for its fruit, not for golden leaves; a man's own good is reason perfected, living according to his nature.

Facis rem optimam et tibi salutarem, si, ut scribis, 1
 you-do a-thing best and for-you wholesome if as you-write
 perseveras ire ad bonam mentem, quam stultum est optare,
 you-persist to-go to a-good mind how foolish it-is to-wish
 cum possis a te impetrare. non sunt ad caelum
 when you-can from yourself to-obtain not are to heaven
 elevandae manus nec exorandus aedituus, ut nos ad
 to-be-lifted hands nor to-be-begged the-temple-keeper that us to
 aurem simulacri, quasi magis exaudiri possimus, admittat:
 the-ear of-the-image as-if more to-be-heard we-may-be-able he-may-admit
 prope est a te deus, tecum est, intus est.
 near is from you god with-you he-is within he-is

Ita dico, Lucili: sacer intra nos spiritus sedet, malorum 2
 so I-say Lucilius a-holy within us spirit sits of-evils
 bonorumque nostrorum observator et custos. hic prout a
 and-of-goods our observer and guardian this as by
 nobis tractatus est, ita nos ipse tractat. bonus vero
 us treated he-has-been so us he-himself treats good indeed
 vir sine deo nemo est: an potest aliquis supra fortunam
 man without god no-one is or can anyone above fortune
 nisi ab illo adiutus exurgere? ille dat consilia magnifica et
 unless by him helped to-rise he gives counsels magnificent and

erecta. in unoquoque virorum bonorum 'quis deus incertum
upright in each of-men good what god uncertain
 est, habitat deus'.

it-is dwells a-god

- 3 Si tibi occurrerit vetustis arboribus et solitam altitudinem
if you has-met with-ancient trees and the-usual height
 egressis frequens lucus et conspectum caeli ramorum aliorum
exceeding thick a-grove and the-sight of-sky of-branches some
 alios protegentium summovens obtentu, illa proceritas silvae
others covering shutting-out by-the-screen that loftiness of-the-forest
 et secretum loci et admiratio umbrae in aperto tam densae
and the-seclusion of-the-place and the-wonder of-shade in the-open so dense
 atque continuae fidem tibi numinis faciet. si quis specus
and unbroken belief to-you of-a-deity will-make if some cave
 saxis penitus exesis montem suspenderit, non manu factus,
with-rocks deeply eaten-out a-mountain has-held-up not by-hand made
 sed naturalibus causis in tantam laxitatem excavatus, animum
but by-natural causes into such spaciousness hollowed mind
 tuum quadam religionis suspicione percutiet. magnorum
your with-some of-religion intimation will-strike of-great
 fluminum capita veneramur. subita ex abdito vasti amnis
rivers the-sources we-revere the-sudden from hiding of-a-vast river
 eruptio aras habet; coluntur aquarum calentium fontes, et
outburst altars has are-worshipped of-waters hot springs and
 stagna quaedam vel opacitas vel immensa altitudo sacravit:
pools some either darkness or immense depth has-hollowed
- 4 Si hominem videris interritum periculis, intactum cupiditatibus,
if a-man you-see unterrified by-dangers untouched by-desires
 inter adversa felicem, in mediis tempestatibus placidum,
amid adversities happy in the-midst-of storms calm
 ex superiore loco homines videntem, ex aequo deos:
from a-higher place men seeing from equal-(ground) the-gods

non subibit te veneratio eius? non dices: 'ista res
not will-steal-upon you reverence for-him not will-you-say that thing
 maior est altiorque quam ut credi similis huic, in quo
greater is and-loftier than that to-be-believed like to-this in which
 est, corpusculo possit? vis isto divina descendit.

it-is little-body it-could a-power into-it divine has-descended

Animum excellentem, moderatum, omnia tamquam minora 5

a-mind excellent moderate all-things as-if lesser

transeuntem, quicquid timemus optamusque ridentem, caelestis

passing-by whatever we-fear and-desire laughing-at a-heavenly

potentia agitat. non potest res tanta sine adminiculo numinis

power moves not can a-thing so-great without the-support of-a-deity

stare. itaque maiore sui parte illic est, unde descendit.

stand and-so with-the-greater of-itself part there it-is whence it-came-down

quemadmodum radii solis contingunt quidem terram, sed

just-as the-rays of-the-sun touch indeed the-earth but

ibi sunt, unde mittuntur: sic animus magnus ac sacer et

there are whence they-are-sent so a-mind great and holy and

in hoc demissus, ut propius divina nossemus, conversatur

for this sent-down that more-closely divine-things we-might-know associates

quidem nobiscum, sed haeret origini suae: illinc pendet,

indeed with-us but clings to-origin its-own thence it-hangs

illuc spectat ac nititur, nostris tamquam melior interest.

thither it-looks and strives in-our-affairs as a-better takes-part

Quis est ergo hic animus? qui nullo bono nisi suo 6

what is then this mind which by-no good except its-own

nitet. quid enim est stultius quam in homine aliena

shines what for is more-foolish than in a-man another's-things

laudare? quid eo dementius, qui ea miratur, quae

to-praise what than-him madder who those-things admires which

ad alium transferri protinus possunt? non faciunt meliorem

to another to-be-transferred at-once can not make better

equum aurei freni. aliter leo aurata iuba mittitur, dum
a-horse golden bridles differently a-lion with-gilded mane is-sent-in while
 contractatur et ad patientiam recipiendi ornamenti cogitur
be-is-handled and to endurance of-receiving adornment is-forced
 fatigatus, aliter incultus, integri spiritus: hic scilicet inpetu
wearied differently unadorned of-unbroken spirit this namely in-attack
 acer, qualem illum natura esse voluit, speciosus ex horrido,
fierce such-as him nature to-be wished handsome from rough
 cuius hic decor est, non sine timore aspici, praeferitur
of-whom this beauty is not without fear to-be-looked-at is-preferred
 illi languido et bratteato.
to-that languid and gold-leafed-(one)

- 7 Nemo gloriari nisi suo debet. vitem laudamus, si fructu
no-one to-boast except in-his-own ought the-vine we-praise if with-fruit
 palmites onerat, si ipsa pondere ad terram eorum,
the-shoots it-loads if itself by-the-weight to the-ground of-those-things
 quae tulit, adminicula deducit: num quis huic illam
which it-bore the-props it-brings-down surely-not anyone to-this that
 praeferret vitem, cui aureae uvae, aurea folia dependent?
would-prefer vine from-which golden grapes golden leaves hang-down
 propria virtus est in vite fertilitas: in homine quoque id
the-proper virtue is in a-vine fertility in a-man also that
 laudandum est, quod ipsius est. familiam formonsam habet
to-be-praised is which his-own is a-household handsome he-has
 et domum pulchram, multum serit, multum fenerat:
and a-house beautiful much he-sows much he-lends-at-interest
 nihil horum in ipso est, sed circa ipsum.
nothing of-these in himself is but around himself

- 8 Lauda in illo, quod nec eripi potest nec dari, quod
praise in him what neither to-be-snatched can nor to-be-given what
 proprium hominis est. quaeris quid sit? animus et ratio in
proper of-man is you-ask what it-is the-mind and reason in

animo perfecta. rationale enim animal est homo. consummatur

the-mind perfected a-rational for animal is man is-completed

itaque bonum eius, si id inplevit, cui nascitur.

and-so the-good of-him if that he-has-fulfilled for-which he-is-born

Quid est autem, quod ab illo ratio haec exigat? rem 9

what is moreover which from him reason this demands a-thing

facillimam, secundum naturam suam vivere. sed hanc

most-easy according-to nature his-own to-live but this

difficilem facit communis insania: in vitia alter alterum

difficult makes the-common madness into vices the-one the-other

trudimus. quomodo autem revocari ad salutem possunt,

we-push how moreover to-be-recalled to health can

quos nemo retinet, populus inpellit? Vale.

whom no-one holds-back the-people drives-on farewell

BOOK V

XLII • THE RARE GOOD MAN

Lucilius's friend has persuaded him that the friend is a good man, but a good man is neither made nor recognized so quickly: the perfect one is born like the phoenix, once in five hundred years. Lucilius pleads that the friend hates those who misuse power; he would do the same if he could, as a snake stiff with cold is harmless. We call costless what we pay for with ourselves and our time. He who has himself has lost nothing.

Iam tibi iste persuasit virum se bonum esse? atqui vir 1
already you he has-persuaded a-man himself good to-be and-yet a-man
 bonus tam cito nec fieri potest nec intellegi. scis
good so quickly neither to-be-made can nor to-be-recognized you-know
 quem nunc virum bonum dicam? huius secundae notae.
whom now a-man good I-call of-this second stamp
 nam ille alter fortasse tamquam phoenix semel anno
for that other perhaps like the-phoenix once in-the-year
 quingentesimo nascitur. nec est mirum ex intervallo magna
five-hundredth is-born nor is-it strange at intervals great-things
 generari: mediocria et in turbam nascentia saepe fortuna
to-be-produced the-mediocre and into a-crowd born often fortune
 producit, eximia vero ipsa raritate commendat.
brings-forth the-exceptional indeed by-the-very rarity she-commends
 Sed iste multum adhuc abest ab eo, quod profitetur. et si 2
but he much still is-distant from that which he-professes and if
 sciret, quid esset vir bonus, nondum esse se crederet,
he-knew what was a-man good not-yet to-be himself he-would-believe
 fortasse etiam fieri posse desperaret. 'at male existimat
perhaps even to-become to-be-able he-would-despair but badly he-thinks

de malis.' hoc etiam mali faciunt, nec ulla maior poena
of the-bad this also the-bad do nor any greater punishment
 nequitiae est quam quod sibi ac suis displicet.
of-wickedness is than that to-itself and to-its-own it-is-displeasing

- 3 'At odit eos, qui subita et magna potentia inpotenter
but he-hates those who sudden and great power uncontrollably
 utuntur.' idem faciet, cum idem potuerit. multorum, quia
use the-same he-will-do when the-same he-can of-many because
 inbecilla sunt, latent vitia, non minus ausura, cum illis
weak they-are lie-hidden the-vices not less about-to-dare when to-them
 vires suae placuerint, quam illa, quae iam felicitas aperuit.
strength their-own has-pleased than those which already prosperity has-opened

- 4 Instrumenta illis explicandae nequitiae desunt. sic tuto
the-instruments for-them of-unfolding wickedness are-lacking so safely
 serpens etiam pestifera tractatur, dum riget frigore: non
a-serpent even deadly is-handled while it-is-stiff with-cold not
 desunt tunc illi venena, sed torpent. multorum crudelitas
are-lacking then to-it poisons but they-are-numb of-many the-cruelty
 et ambitio et luxuria, ut paria pessimis audeat, fortunae
and ambition and luxury that equal-things to-the-worst it-dare of-fortune
 favore deficitur. eadem velle, si †subaudis, cognoscas: da
by-favor is-failed the-same to-want if you-understand [?] you-will-know give
 posse, quantum volunt.
to-be-able as-much-as they-wish

- 5 Meministi, cum quendam adfirmares esse in tua potestate,
you-remember when a-certain-(man) you-asserted to-be in your power
 dixisse me volaticum esse ac levem et te non pedem eius
to-have-said me flighty to-be and light and you not the-foot of-him
 tenere, sed pennam. mentitus sum? pluma tenebatur, quam
to-hold but a-feather lied I-have by-a-plume he-was-held which
 remisit et fugit. scis, quos postea tibi exhibuerit ludos, quam
he-let-go and fled you-know what afterward to-you he-presented games how

multa in caput suum casura temptaverit. non videbat se
many-things onto head his-own about-to-fall he-attempted not he-saw himself
 per aliorum pericula in suum ruere. non cogitabat, quam
through of-others the-dangers into his-own to-rush not he-thought how
 onerosa essent, quae petebat, etiam si supervacua non essent.
burdensome were what he-sought even if superfluous not they-were
 Hoc itaque in his, quae adfectamus, ad quae labore 6
this and-so in these-things which we-aim-at to which with-toil
 magno contendimus, inspicere debemus, aut nihil in illis
great we-strive to-look-into we-ought either nothing in them
 commodi esse aut plus incommodi. quaedam supervacua sunt,
of-advantage to-be or more of-disadvantage some superfluous are
 quaedam tanti non sunt. sed hoc non pervidemus,
some of-so-much-worth not are but this not we-see-through
 et gratuita nobis videntur, quae carissime constant.
and free to-us seem which most-dearly cost
 Ex eo licet stupor noster appareat, quod ea sola 7
from this may stupidity our appear that those-things alone
 putamus emi, pro quibus pecuniam solvimus, ea
we-think to-be-bought for which money we-pay those-things
 gratuita vocamus, pro quibus nos ipsos impendimus. quae
free we-call for which us ourselves we-spend which
 emere nollemus, si domus nobis nostra pro illis esset
to-buy we-would-refuse if house by-us our for them were
 danda, si amoenum aliquod fructuosumve praedium, ad ea
to-be-given if pleasant some or-profitable estate to them
 paratissimi sumus pervenire cum sollicitudine, cum periculo,
most-ready we-are to-arrive with anxiety with danger
 cum iactura pudoris et libertatis et temporis: adeo nihil
with loss of-honor and of-freedom and of-time so-far nothing
 est cuique se vilius.
is to-each than-himself cheaper

- 8 Idem itaque in omnibus consiliis rebusque faciamus, quod
the-same and-so in all plans and-affairs let-us-do what
solemus facere, quotiens ad institorem alicuius mercis
we-are-wont to-do whenever to a-peddler of-some ware
accessimus: videamus, hoc quod concupiscimus, quanti
we-have-gone let-us-see this which we-covet at-how-much
deferatur. saepe maximum pretium est, pro quo nullum
it-is-offered often the-greatest price is for which none
datur. multa possum tibi ostendere, quae adquisita
is-given many-things I-can to-you show which acquired
acceptaque libertatem nobis extorserint; nostri essemus, si
and-accepted freedom from-us have-wrested ours we-would-be if
ista nostra non essent.
these-things ours not were
- 9 Haec ergo tecum ipse versa, non solum ubi de
these-things therefore with-yourself yourself turn-over not only when about
incremento agetur, sed etiam ubi de iactura. 'hoc
increase it-will-be-dealt but also when about loss this
perituum est.' nempe adventicium fuit: tam facile sine
about-to-perish is surely acquired it-was as easily without
isto vives quam vixisti. si diu illud habuisti, perdis
it you-will-live as you-have-lived if long it you-have-had you-lose
postquam satiatus es: si non diu, perdis antequam
after sated you-are if not long you-lose before
adsuescas. 'pecuniam minorem habebis.' nempe et molestiam.
you-grow-used money less you-will-have surely also trouble
- 10 'Gratiam minorem.' nempe et invidiam. circumspecte ista,
influence less surely also envy look-around-at those-things
quae nos agunt in insaniam, quae cum plurimis lacrimis
which us drive into madness which with very-many tears
amittimus: scies non damnum in is molestum esse,
we-lose you-will-know not the-loss in them troublesome to-be

sed opinionem damni. nemo illa perisse sentit, sed
 but the-opinion of-loss no-one them to-have-perished feels but
 cogitat. qui se habet, nihil perdidit. sed quoto cuique
 thinks who himself has nothing has-lost but to-how-few each
 habere se contigit? Vale.
 to-have himself has-it-befallen farewell

XLIII • LIVING WITH THE DOOR OPEN

Rumor told Seneca what Lucilius had told no one. Is he great enough to stir rumor, Lucilius asks? In his province he is, since greatness depends on comparison, as a ship large on a river is small at sea. Everything he does is known, so he must live as if in public. We keep doorkeepers from conscience, not pride. A good conscience welcomes the crowd, and if what you do is shameful, what matters that no one knows, when you know?

Quomodo hoc ad me pervenerit quaeris, quis mihi id te 1
 how this to me has-come you-ask who to-me that you
 cogitare narraverit, quod tu nulli narraveras? is qui scit
 to-think has-told which you to-no-one had-told he who knows
 plurimum, rumor. 'quid ergo?' inquis 'tantus sum, ut possim
 most rumor what then you-say so-great am-I that I-can
 excitare rumorem?' non est quod te ad hunc locum
 to-rouse rumor not there-is-(reason) that yourself by this place
 respiciens metiaris: ad istum respice, in quo moraris.
 looking-back you-should-measure to that look in which you-are-staying
 Quicquid inter vicina eminet, magnum est illic, 2
 whatever among neighboring-things stands-out great is there
 ubi eminet. nam magnitudo non habet modum certum:
 where it-stands-out for greatness not has measure fixed
 comparatio illam aut tollit aut deprimit. navis, quae in
 comparison it either raises or lowers a-ship which on

flumine magna est, in mari parvula est. gubernaculum, quod
a-river great is on the-sea tiny is a-rudder which
 alteri navi magnum, alteri exiguum est.

for-one ship great for-another small is

- 3 Tu nunc in provincia, licet contempnas ipse te, magnus
you now in the-province though you-despise you-yourself yourself great
 es. quid agas, quemadmodum cenes, quemadmodum dormias,
are what you-do how you-dine how you-sleep
 quaeritur, scitur: eo tibi diligentius vivendum est. tunc
is-asked is-known by-so-much by-you more-carefully to-be-lived is then
 autem felicem esse te iudica, cum poteris in publico
moreover happy to-be yourself judge when you-will-be-able in public
 vivere, cum te parietes tui tegent, non abscondent, quos
to-live when you walls your will-cover not will-hide which
 plerumque circumdatos nobis iudicamus non ut tutius
mostly placed around-us we-judge not that more-safely
 vivamus, sed ut peccemus occultius.

we-may-live but that we-may-sin more-secretly

- 4 Rem dicam, ex qua mores aestimes nostros: vix
a-thing I-will-tell from which the-character you-may-judge our scarcely
 quemquam invenies, qui possit aperto ostio vivere. ianitores
anyone you-will-find who can with-open door live door-keepers
 conscientia nostra, non superbia opposuit: sic vivimus, ut
conscience our not pride has-set-up so we-live that
 deprendi sit subito adspici. quid autem prodest recondere
to-be-caught it-is suddenly to-be-seen what moreover does-it-help to-hide
 se et oculos hominum auresque vitare?

oneself and the-eyes of-men and-ears to-avoid

- 5 Bona conscientia turbam advocat, mala etiam in solitudine
a-good conscience the-crowd summons a-bad even in solitude
 anxia atque sollicita est. si honesta sunt quae facis, omnes
anxious and troubled is if honorable are what you-do all

sciant, si turpia, quid refert neminem scire, cum tu
 may-know if base what does-it-matter no-one to-know when you
 scias? o te miserum, si contemnis hunc testem! Vale.
 know O you wretched if you-despise this witness farewell

XLIV · THE MIND MAKES ONE NOBLE

Lucilius belittles himself as ill-served by nature and fortune, but philosophy does not look at pedigrees: traced far enough, all descend from the gods. The senate is closed to many, but a sound mind is open to all. Socrates was no patrician, Cleanthes watered a garden for hire, and philosophy made Plato noble. Every king has slaves among his ancestors and every slave kings; the mind makes one noble. Men mistake the tools of the happy life for it, dragging baggage along life's road, entangled by their own haste.

Iterum tu mihi te pusillum facis et dicis malignius 1
 again you to-me yourself tiny make and say more-stingily
 tecum egisse naturam prius, deinde fortunam, cum
 with-you to-have-dealt nature first then fortune although
 possis eximere te vulgo et ad felicitatem hominum
 you-can to-remove yourself from-the-crowd and to the-happiness of-men
 maximam emergere. si quid est aliud in philosophia boni,
 greatest to-emerge if anything is else in philosophy of-good
 hoc est, quod stemma non inspicit. omnes, si ad originem
 this is that the-pedigree not it-examines all if to origin
 primam revocantur, a dis sunt.
 first are-traced-back from the-gods are

Eques Romanus es, et ad hunc ordinem tua te perduxit 2
 a-knight Roman you-are and to this order your you has-brought
 industria: at mehercules multis quattuordecim clausa sunt;
 industry but by-Hercules to-many the-fourteen closed are

non omnes curia admittit; castra quoque, quos ad
not all the-senate-house admits the-camp also whom for
 laborem et periculum recipiant, fastidiose legunt: bona
toil and danger they-may-take fastidiously choose a-good
 mens omnibus patet, omnes ad hoc sumus nobiles. nec
mind to-all lies-open all for this we-are noble nor
 reicit quemquam philosophia nec eligit: omnibus lucet.
rejects anyone philosophy nor chooses for-all shines

- 3 Patricius Socrates non fuit. Cleanthes aquam traxit et
a-patrician Socrates not was Cleanthes water drew and
 rigando horto locavit manus. Platonem non accepit nobilem
for-watering a-garden hired-out (his)-hands Plato not received noble
 philosophia, sed fecit. quid est quare desperes his te
philosophy but made what is-(there) why you-should-despair to-these you
 posse fieri parem? omnes hi maiores tui sunt, si te
to-be-able to-become equal all these ancestors your are if yourself
 illis geris dignum: geres autem, si hoc protinus
of-them you-conduct worthy you-will-conduct moreover if this at-once
 tibi ipse persuaseris, a nullo te nobilitate superari.
yourself you-yourself you-persuade by no-one you in-nobility to-be-surpassed

- 4 Omnibus nobis totidem ante nos sunt: nullius non origo ultra
to-all us as-many before us are of-no-one not the-origin beyond
 memoriam iacet. Platon ait neminem regem non ex servis esse
memory lies Plato says no king not from slaves to-be
 oriundum, neminem servum non ex regibus. omnia ista
descended no slave not from kings all these-things
 longa varietas miscuit et sursum deorsum fortuna versavit.
long change has-mixed and up down fortune has-turned
 5 Quis est generosus? ad virtutem bene a natura compositus.
who is noble for virtue well by nature framed
 hoc unum intuendum est: alioquin si ad vetera revocas,
this one-thing to-be-looked-at is otherwise if to old-times you-call-back

nemo non inde est, ante quod nihil est. a primo mundi
no-one not thence is before which nothing is from the-first of-the-world
 ortu usque in hoc tempus perduxit nos ex splendidis
rising right to this time has-brought us from splendid
 sordidisque alternata series. non facit nobilem atrium plenum
and-sordid alternating a-line not makes noble a-hall full
 fumosis imaginibus. nemo in nostram gloriam vixit nec
of-smoky portraits no-one for our glory has-lived nor
 quod ante nos fuit, nostrum est: animus facit nobilem, cui
what before us was ours is the-mind makes noble for-which
 ex quacumque condicione supra fortunam licet surgere.
from any condition above fortune it-is-possible to-rise

Putas itaque te non equitem Romanum esse, sed libertinum: 6
suppose and-so you not a-knight Roman to-be but a-freedman
 potes hoc consequi, ut solus sis liber inter ingenuos.
you-can this attain that alone you-be free among the-freeborn
 ‘quomodo?’ inquis. si mala bonaque non populo auctore
how you-say if evils and-goods not the-people as-authority
 distinxeris. intuendum est non unde veniant, sed quo
you-have-distinguished to-be-looked-at is not whence they-come but whither
 eant. si quid est, quod vitam beatam potest facere, id bonum
they-go if anything is which life happy can make that good
 est suo iure. depravari enim in malum non potest.
is by-its-own right to-be-corrupted for into evil not can

Quid est ergo, in quo erratur, cum omnes beatam vitam 7
what is then in which there-is-error when all happy life
 optent? quod instrumenta eius pro ipsa habent et illam,
desire that the-instruments of-it for (it)-itself they-hold and it
 dum petunt, fugiunt. nam cum summa vitae beatae sit solida
while they-seek they-flee for since the-sum of-life happy is solid
 securitas et eius inconcussa fiducia, sollicitudinis colligunt
freedom-from-care and of-it unshaken confidence of-anxiety they-gather

causas et per insidiosum iter vitae non tantum ferunt
causes and through treacherous the-road of-life not only they-carry
 sarcinas, sed trahunt: ita longius ab effectu eius, quod
baggage but they-drag-(it) so further from the-attainment of-that which
 petunt, semper abscedunt et quo plus operae inpenderunt,
they-seek always they-withdraw and by-as-much-as more of-effort they-have-spent
 hoc se magis impediunt et feruntur retro. quod evenit
by-so-much themselves more they-binder and are-carried back which happens
 in labyrintho properantibus: ipsa illos velocitas implicat. Vale.
in a-labyrinth to-those-hurrying the-very them speed entangles farewell

XLV · KNOTS TIED IN WORDS

Lucilius complains of few books, but what matters is how good, not how many. Seneca would send himself if he could, and asks to be read as one still seeking the truth, bound to no master. The philosophers wasted time on quibbles, tying knots in words; it is things that deceive, and flattery disguised as friendship. Teach instead that the happy man is he whose whole good lies in his mind, from whom no force can shake it. The necessary is not therefore good, and many waste their lives gathering the instruments of living.

- 1 Librorum istic inopiam esse quereris. non refert, quam multos,
of-books there scarcity to-be you-complain not it-matters how many
 sed quam bonos habeas: lectio certa prodest, varia delectat.
but how good you-have reading fixed helps varied delights
 qui, quo destinavit, pervenire vult, unam sequatur viam,
who whither he-has-intended to-arrive wishes one let-him-follow road
 non per multas vagetur: non ire istuc, sed errare est.
not through many let-him-wander not to-go that but to-wander is

‘Vellem’ inquis ‘magis consilium mihi quam libros dares.’ ego 2

I-would-wish you-say rather advice to-me than books you-gave I
 vero quoscumque habeo, mittere paratus sum et totum horreum
indeed whatever I-have to-send ready am and the-whole storehouse
 excutere. me quoque isto, si possem, transferrem, et nisi
to-shake-out myself also thither if I-could I-would-transfer and unless
 mature te finem officii sperarem inpetraturum, hanc senilem
soon you an-end of-office I-hoped about-to-obtain this old-man's
 expeditionem indixissem mihi nec me Charybdis et Scylla
expedition I-would-have-imposed on-myself nor me Charybdis and Scylla
 et fabulosum istud fretum detertere potuissent. tranassem
and storied that strait to-deter could-have I-would-have-swum
 ista, non solum traecissem, dummodo te conplecti
these-things not only I-would-have-crossed provided-that you to-embrace
 possem et praesens aestimare, quantum animo crevissem.

I-could and present to-judge how-much in-mind you-had-grown
 Ceterum quod libros meos tibi mitti desideras, non magis 3

but that books my to-you to-be-sent you-desire not more
 ideo me disertum puto quam formosum putarem, si
for-that myself eloquent I-think than handsome I-would-think if
 imaginem meam peteres. indulgentiae scio istud esse, non
portrait my you-sought of-indulgence I-know that to-be not
 iudicii. et si modo iudicii est, indulgentia tibi inposuit.

of-judgment and if at-all of-judgment it-is indulgence on-you has-imposed
 Sed qualescumque sunt, tu illos sic lege, tamquam verum 4

but of-whatever-sort they-are you them so read as-if the-truth
 quaeram adhuc, non sciam, et contumaciter quaeram. non
I-seek still not I-know and stubbornly I-seek not
 enim me cuiquam emancipavi, nullius nomen fero. multum
for myself to-anyone I-have-made-over of-no-one the-name I-bear much
 magnorum virorum iudicio credo, aliquid et meo
of-great men to-the-judgment I-trust something also for-my-own

vindico. nam illi quoque non inventa, sed quaerenda
I-claim for they also not found-things but things-to-be-sought
 nobis reliquerunt, et invenissent forsitan necessaria, nisi
to-us have-left and they-would-have-found perhaps the-necessary unless
 et supervacua quaesissent.

also the-superfluous they-had-sought

- 5 Multum illis temporis verborum cavillatio eripuit,
much from-them of-time of-words the-quibbling has-snatched
 captiosae disputationes, quae acumen irritum exercent.
captious disputations which sharpness vain exercise
 nectimus nodos et ambiguum significationem verbis inligamus
we-tie knots and ambiguous meaning to-words we-bind
 ac deinde dissolvimus: tantum nobis vacat? iam vivere,
and then untie so-much to-us is-there-leisure already to-live
 iam mori scimus? tota illo mente pergendum est, ubi
already to-die do-we-know with-whole thither mind to-be-gone is where
 provideri debet, ne res nos, non verba, decipiant.

to-be-provided ought lest things us not words deceive

- 6 Quid mihi vocum similitudines distinguis, quibus nemo
why to-me of-words the-likenesses do-you-distinguish by-which no-one
 umquam nisi dum disputat captus est? res fallunt: illas
ever except while he-disputes caught has-been things deceive those
 discerne. pro bonis mala amplectimur; optamus contra id, quod
distinguish for goods evils we-embrace we-wish against that which
 optavimus. pugnant vota nostra cum votis, consilia cum consiliis.

we-have-wished fight wishes our with vows plans with plans

- 7 Adulatio quam similis est amicitiae! non imitatur tantum illam,
flattery how like is to-friendship not imitates only it
 sed vincit et praeterit; apertis ac propitiis auribus recipitur et
but surpasses and outstrips by-open and favorable ears it-is-received and
 in praecordia ima descendit, eo ipso gratiosa, quo laedit:
into the-heart deepest descends by-that itself welcome by-which it-harms

doce quemadmodum hanc similitudinem possim dinoscere.

teach how this likeness I-may distinguish

venit ad me pro amico blandus inimicus. vitia nobis sub

comes to me instead-of a-friend a-flattering enemy vices on-us under

virtutum nomine obrepunt. temeritas sub titulo fortitudinis

of-virtues the-name creep-up rashness under the-title of-courage

latet, moderatio vocatur ignavia, pro cauto timidus accipitur:

hides moderation is-called cowardice for the-cautious the-timid is-taken

in his magno periculo erramus. his certas notas inprime.

in these at-great danger we-err on-these sure marks stamp

Ceterum qui interrogatur, an cornua habeat, non est tam 8

but who is-asked whether horns he-has not is so

stultus, ut frontem suam temptet, nec rursus tam ineptus

foolish that forehead his-own he-feels nor again so silly

aut hebes, ut ne sciat tu illi subtilissima collectione

or dull that not he-knows-(it) you him by-the-subtlest syllogism

persuaseris. sic ista sine noxa decipiunt, quomodo

you-have-persuaded so these-things without harm deceive as

praestigiatorum acetabula et calculi, in quibus me fallacia

of-jugglers the-cups and pebbles in which me the-trickery

ipsa delectat. effice, ut quomodo fiat intellegam:

itself delights bring-about that how it-is-done I-understand

perdidi usum. idem de istis captionibus dico: quo enim

I-have-lost the-use the-same about these quibbles I-say by-what for

nomine potius sophismata appellem? nec ignoranti nocent

name rather sophisms should-I-call nor the-ignorant they-harm

nec scientem iuvant.

nor the-knowing do-they-help

Si utique vis verborum ambiguitates diducere, hoc nos 9

if assuredly you-wish of-words the-ambiguities to-separate this us

doce, beatum non eum esse, quem vulgus appellat, ad

teach happy not him to-be whom the-crowd calls to

quem pecunia magna confluxit, sed illum, cui bonum
whom money great has-flowed but him whose good
 omne in animo est, erectum et excelsum et mutabilia
all in the-mind is upright and lofty and changeable-things
 calcantem, qui neminem videt, cum quo se conmutatum
trampling who no-one sees with whom himself exchanged
 velit, qui hominem ea sola parte aestimat, qua
he-would-wish who a-man by-that alone part values by-which
 homo est, qui natura magistra utitur, ad illius leges
man he-is who nature as-teacher uses according-to her laws
 conponitur, sic vivit, quomodo illa praescipit, cui bona
is-ordered so lives as she has-prescribed from-whom goods
 sua nulla vis excutit, qui mala in bonum vertit, certus
bis-own no force shakes-out who evils into good turns sure
 iudicii, inconcussus, intrepidus, quem aliqua vis movet,
of-judgment unshaken fearless whom some force moves
 nulla perturbat, quem fortuna, cum quod habuit telum
none disturbs whom fortune when what she-had weapon
 nocentissimum vi maxima intorsit, punit, non vulnerat,
most-harmful with-force greatest has-burled pricks not wounds
 et hoc raro: nam cetera eius tela, quibus genus humanum
and this rarely for the-other her weapons by-which the-race human
 debellatur, grandinis more dissultant, quae incussa tectis
is-subdued of-hail in-the-manner bounce-off which dashed on-roofs
 sine ullo habitatoris incommodo crepitat ac solvitur.
without any of-the-dweller harm rattles and melts
 10 Quid me detines in eo, quem tu ipse pseudomenon
why me do-you-detain on that which you yourself the-Liar
 appellas, de quo tantum librorum compositum est? ecce
call about which so-much of-books composed has-been behold
 tota mihi vita mentitur: hanc coargue, hanc ad verum, si
whole to-me life lies this refute this to the-truth if

acutus es, redige. necessaria iudicat, quorum magna pars
sharp you-are bring-back necessary it-judges of-which a-great part
 supervacua est. etiam quae non est supervacua, nihil in
superfluous is even what not is superfluous nothing in
 se momenti habet in hoc, ut possit fortunatum beatumque
itself of-weight has for this that it-could fortunate and-happy
 praestare. non enim statim bonum est, si quid necessarium
to-render not for at-once good it-is if anything necessary
 est: aut proicimus bonum, si hoc nomen pani et polentae
is or we-throw-away the-good if this name to-bread and barley-meal
 damus et ceteris, sine quibus vita non ducitur.

we-give and to-the-other-things without which life not is-led

Quod bonum est, utique necessarium est. quod necessarium 11

what good is assuredly necessary is what necessary

est, non utique bonum est, quoniam quidem necessaria sunt
is not assuredly good is since indeed necessary are

quaedam eadem vilissima. nemo usque eo dignitatem

some-things the-same cheapest no-one all-the-way to-that-point the-dignity

boni ignorat, ut illud ad haec in diem utilia demittat.

of-the-good is-ignorant that it to these for the-day useful-things be-lowers

Quid ergo? non eo potius curam transferes, ut ostendas 12

what then not thither rather (your)-care will-you-transfer that you-may-show

omnibus magno temporis impendio quaeri supervacua et

to-all at-great of-time cost to-be-sought superfluous-things and

multos transisse vitam, dum vitae instrumenta conquirunt?

many to-have-passed life while of-life the-instruments they-hunt-up

recognosce singulos, considera universos: nullius non vita

review individuals consider all of-no-one not the-life

spectat in crastinum.

looks to tomorrow

- 13 Quid in hoc sit mali, quaeris? infinitum. non enim vivunt,
what in this there-is of-evil you-ask boundless not for they-live
 sed victuri sunt. omnia differunt. etiamsi adtenderemus,
but about-to-live they-are all-things they-put-off even-if we-paid-attention
 tamen nos vita praecurreret: nunc vero cunctantes quasi aliena
yet us life would-outrun now indeed delaying as-if another's
 transcurrit et ultimo die finitur, omni perit. sed ne epistulae
it-runs-past and on-the-last day is-ended on-every it-perishes but lest of-the-letter
 modum excedam, quae non debet sinistram manum legentis
the-limit I-exceed which not ought the-left hand of-the-reader
 inplere, in alium diem hanc litem cum dialecticis differam
to-fill to another day this dispute with the-dialecticians I-will-put-off
 nimium subtilibus et hoc solum curantibus, non et hoc. Vale.
too subtle and this only caring-for not also this farewell

XLVI • LUCILIUS'S BOOK, READ AT A SITTING

Seneca opened Lucilius's book meaning only to taste it, but read it through at one sitting, though the sun invited him out and hunger warned him. It seemed light, though it might have passed for a volume of Livy or Epicurus. It has talent, spirit, and a steady manly style, lofty and upright; the subject helped too, and a fertile one should be chosen. He will write more when he has reread it, and no one has cause to lie to Lucilius, except from habit.

- 1 Librum tuum, quem mihi promiseras, accepi et tamquam
book your which to-me you-had-promised I-have-received and as-if
 lecturus ex commodo adaperui ac tantum degustare volui.
about-to-read at leisure I-opened and only to-taste I-wished
 deinde blanditus est ipse, ut procederem longius. qui quam
then coaxed has itself that I-should-go further which how
 disertus fuerit, ex hoc intellegas licet: levis mihi visus
eloquent it-was from this you-understand it-is-allowed light to-me seemed

est, cum esset nec mei nec tui corporis, sed qui primo
has although it-was neither of-my nor of-your size but which at-first
 aspectu aut Titi Livii aut Epicuri posset videri. tanta
sight either of-Titus Livy or of-Epicurus could seem with-such
 autem dulcedine me tenuit et traxit, ut illum sine ulla
moreover sweetness me it-held and drew that it without any
 dilatione perlegerim. sol me invitabat, fames admonebat,
delay I-read-through the-sun me was-inviting hunger was-warning
 nubes minabantur: tamen exhausti totum.

clouds were-threatening yet I-drained-(it) whole

Non tantum delectatus, sed gavisus sum. quid ingenii iste 2
not only delighted but rejoiced I-have what of-talent it
 habuit, quid animi! dicerem, quid inpetus, si interquievisset,
had what of-spirit I-would-say what of-drive if it-had-paused
 si ex intervallo surrexisset: nunc non fuit inpetus,
if after an-interval it-had-risen now not it-was drive

sed tenor, conpositio virilis et sancta; nihilominus
but a-steady-course the-style manly and chaste nonetheless

interveniebat dulce illud et loco lene. grandis, erectus es:
there-came-in sweet that and in-place gentle lofty upright you-are
 hoc te volo tenere, sic ire. fecit aliquid et materia: ideo
this you I-wish to-hold so to-go has-made something also the-subject therefore
 eligenda est fertilis, quae capiat ingenium, quae incitet.
to-be-chosen is fertile which may-hold talent which may-rouse

De libro plura scribam cum illum retractavero: nunc parum 3
about the-book more I-will-write when it I-have-handled-again now too-little
 mihi sedet iudicium, tamquam audierim illa, non legerim.
for-me sits judgment as-if I-had-heard those-things not read
 sine me et inquirere. non est quod verearis: verum
allow me also to-inquire not there-is-(reason) that you-should-fear the-truth
 audies. o te hominem felicem, quod nihil habes, propter
you-will-hear O you a-man happy that nothing you-have because-of

quod quisquam tibi tam longe mentiatur! nisi quod iam etiam

which anyone to-you so far would-lie except that now even

ubi causa sublata est, mentimur consuetudinis causa. Vale.

where the-cause removed has-been we-lie of-custom for-the-sake farewell

XLVII • SLAVES ARE MEN

Seneca is glad that Lucilius lives on friendly terms with his slaves: they are men, humble friends, and fellow slaves, since fortune rules both alike. Masters gorge while slaves stand mute all night, beaten for a cough; we make them enemies. Callistus's former master was shut out by the slave he once sold. The slave shares our seed and sky, and fortune can make anyone a slave. Treat an inferior as you would be treated by a superior, and let your slaves respect you rather than fear you.

1 Libenter ex his, qui a te veniunt, cognovi familiariter

gladly from those who from you come I-have-learned on-familiar-terms

te cum servis tuis vivere. hoc prudentiam tuam, hoc

you with slaves your to-live this prudence your this

eruditionem decet. 'servi sunt.' immo homines. 'servi sunt.'

learning befits slaves they-are nay men slaves they-are

immo contubernales. 'servi sunt.' immo humiles amici. 'servi

nay housemates slaves they-are nay humble friends slaves

sunt.' immo conservi, si cogitaveris tantundem in utrosque

they-are nay fellow-slaves if you-consider just-as-much over both

licere fortunae.

to-be-allowed to-fortune

2 Itaque rideo istos, qui turpe existimant cum servo suo

and-so I-laugh-at those who shameful think with slave one's-own

cenare: quare, nisi quia superbissima consuetudo cenanti

to-dine why except because a-most-arrogant custom around-the-dining

domino stantium servorum turbam circumdedit? est ille plus

master of-standing slaves a-crowd has-set eats he more

quam capit, et ingenti aviditate onerat distentum ventrem
than he-holds and with-huge greed loads the-distended belly
 ac desuetum iam ventris officio, ut maiore opera omnia
and unused now of-a-belly to-the-function that with-greater labor all
 egerat quam ingessit:

he-discharges than he-stuffed-in

At infelicibus servis movere labra ne in hoc quidem, ut 3
but for-the-unhappy slaves to-move the-lips not for this even that
 loquantur, licet. virga murmur omne conpescitur, et ne
they-may-speak is-allowed by-the-rod murmur every is-checked and not
 fortuita quidem verberibus excepta sunt, tussis, sternumenta,
chance-things even from-blows exempted are a-cough sneezes
 singultus. magno malo ulla voce interpellatum silentium
hiccup with-great harm by-any voice interrupted silence
 luitur. nocte tota ieiuni mutique perstant.

is-paid-for through-the-night whole hungry and-mute they-keep-standing

Sic fit, ut isti de domino loquantur, quibus coram 4
so it-happens that these about the-master talk to-whom before
 domino loqui non licet. at illi, quibus non tantum coram
the-master to-speak not is-allowed but those to-whom not only before
 dominis, sed cum ipsis erat sermo, quorum os non
the-masters but with themselves was talk whose mouth not
 consuebatur, parati erant pro domino porrigere cervicem,
was-sewn-up ready were for the-master to-stretch-out the-neck
 periculum imminens in caput suum avertere: in conviviis
danger impending onto head their-own to-turn-aside at banquets
 loquebantur, sed in tormentis tacebant.

they-talked but under tortures they-were-silent

Deinde eiusdem arrogantiae proverbium iactatur, totidem 5
then of-the-same arrogance a-proverb is-banded as-many
 hostes esse quot servos. non habemus illos hostes, sed
enemies to-be as slaves not we-have them as-enemies but

facimus. alia interim crudelia, inhumana praetereo, quod

we-make other-things meanwhile cruel inhuman I-pass-over that

ne tamquam hominibus quidem, sed tamquam iumentis

not as men even but as beasts-of-burden

abutimur. cum ad cenandum discubuimus, alius sputa detergit,

we-misuse-(them) when for dining we-have-reclined one spittle wipes-up

alius reliquias temulentorum toro subditus colligit.

another the-leavings of-the-drunk under-the-couch crouched collects

6 Alius pretiosas aves scindit: per pectus et clunes certis

another costly birds carves through breast and rump with-sure

ductibus circumferens eruditam manum frustra excutit,

strokes guiding a-trained hand morsels he-shakes-out

infelix, qui huic uni rei vivit, ut altitia decenter

unhappy-(man) who for-this one thing lives that fattened-birds properly

secet, nisi quod miserior est, qui hoc voluptatis causa

he-may-carve except that more-wretched is who this of-pleasure for-the-sake

docet quam qui necessitatis discit.

teaches than who of-necessity learns

7 Alius vini minister in muliebrem modum ornatus cum aetate

another of-wine the-server in a-woman's manner adorned with age

luctatur: non potest effugere pueritiam, retrahitur, iamque

wrestles not he-can escape boyhood he-is-dragged-back and-now

militari habitu glaber retritit pilis aut penitus evulsis

with-soldierly bearing smooth with-rubbed-off hairs or utterly plucked

tota nocte pervigilat, quam inter ebrietatem domini ac

the-whole night he-stays-awake which between the-drunkenness of-the-master and

libidinem dividit et in cubiculo vir, in convivio puer est.

lust he-divides and in the-bedroom a-man at the-banquet a-boy he-is

8 Alius, cui convivarum censura permissa est, perstat

another to-whom of-the-guests the-assessment entrusted is keeps-standing

infelix et exspectat, quos adulatio et intemperantia aut

unhappy and waits-to-see whom flattery and intemperance either

gulae aut linguae revocet in crastinum. adice obsonatores,
of-gullet or of-tongue may-invite-back for tomorrow add the-caterers
 quibus dominici palati notitia subtilis est, qui sciunt, cuius
to-whom of-the-master's palate knowledge subtle is who know of-what
 illum rei sapor excitet, cuius delectet aspectus, cuius
him thing the-flavor may-rouse of-what may-delight the-look of-what
 novitate nauseabundus erigi possit, quid iam ipsa
by-the-novelty nauseated to-be-roused he-can what now by-the-very
 satietate fastidiat, quid illo die esuriat. cum his
surfeit he-may-loathe what on-that day he-may-hunger-for with these
 cenare non sustinet et maiestatis suae deminutionem putat
to-dine not he-can-bear and of-majesty his-own a-diminishing he-thinks
 ad eandem mensam cum servo suo accedere. di melius!
to the-same table with slave his-own to-come gods better-(things)
 Quot ex istis dominos habet! stare ante limen Callisti 9
how-many of those masters has to-stand before the-threshold of-Callistus
 dominum suum vidi et eum, qui illi inpegerat titulum,
master his I-saw and him who on-him had-fastened the-sale-tag
 qui inter reicula mancipia produserat, aliis intrantibus
who among the-rejected slaves had-put-up others entering
 excludi: rettulit illi gratiam servus ille in primam
to-be-shut-out has-repaid to-him the-favor slave that into the-first
 decuriam coniectus, in qua vocem praeco experitur: et
batch thrown in which voice the-auctioneer tests and
 ipse illum invicem apologavit, et ipse non iudicavit
he-himself him in-turn has-rejected and he-himself not judged
 domo sua dignum. dominus Callistum vendidit: sed
of-house his-own worthy the-master Callistus sold but
 domino quam multa Callistus!
to-the-master how many-things Callistus

- 10 Vis tu cogitare istum, quem servum tuum vocas, ex isdem
will you consider that-man whom slave your you-call from the-same
 seminibus ortum eodem frui caelo, aequae spirare, aequae vivere,
seeds sprung the-same to-enjoy sky equally to-breathe equally to-live
 aequae mori! tam tu illum videre ingenuum potes quam ille te
equally to-die as you him to-see freeborn can as he you
 servum. Mariana clade multos splendidissime natos, senatorium
a-slave in-the-Marian disaster many most-splendidly born senatorial
 per militiam auspicantes gradum, fortuna depressit, alium ex
through military-service entering-on rank fortune has-cast-down one of
 illis pastorem, alium custodem casae fecit: contemne nunc eius
them a-shepherd another keeper of-a-but she-made despise now of-that
 fortunae hominem, in quam transire, dum contemnis, potes.
fortune a-man into which to-pass while you-despise you-can
- 11 Nolo in ingentem me locum inmittere et de usu
I-do-not-wish into a-huge myself topic to-launch and about the-treatment
 servorum disputare, in quos superbissimi, crudelissimi,
of-slaves to-discuss toward whom most-arrogant most-cruel
 contumeliosissimi sumus. haec tamen praecepti mei summa
most-insulting we-are this yet of-precept my the-sum
 est: sic cum inferiore vivas, quemadmodum tecum
is so with an-inferior you-should-live as with-you
 superiorem velis vivere. quotiens in mentem venerit,
a-superior you-would-wish to-live as-often-as into mind it-comes
 quantum tibi in servum tuum liceat, veniat in mentem
how-much to-you over slave your is-allowed let-it-come into mind
 tantundem in te domino tuo licere.
just-as-much over you to-master your to-be-allowed

‘At ego’ inquis ‘nullum habeo dominum.’ bona aetas est: forsitan 12

but I you-say no I-have master good age it-is perhaps
 habebis. nescis, qua aetate Hecuba servire coeperit, qua
you-will-have you-know-not at-what age Hecuba to-serve began at-what
 Croesus, qua Darei mater, qua Platon, qua Diogenes?
Croesus at-what of-Darius the-mother at-what Plato at-what Diogenes

Vive cum servo clementer, comiter quoque, et in sermonem 13

live with a-slave mercifully affably also and into conversation
 illum admitte et in consilium et in convictum. hoc
him admit and into counsel and into company at-this
 loco adclamabit mihi tota manus delicorum: ‘nihil hac
point will-shout at-me the-whole band of-the-dainty nothing than-this
 re humilior, nihil turpius.’ hos ego eosdem deprehendam
thing lower nothing more-shameful these I same-men will-catch
 alienorum servorum osculantes manum.

of-other-men's slaves kissing the-hand

Ne illud quidem videtis, quam omnem invidiam maiores nostri 14

not that even do-you-see how all odium ancestors our
 dominis, omnem contumeliam servis detraxerint? dominum
from-masters all insult from-slaves removed the-master
 patrem familiae appellaverunt, servos, quod etiam in mimis
father of-the-household they-called the-slaves which even in mimes
 adhuc durat, familiares. instituerunt diem festum, non
still lasts household-members they-appointed a-day festal not
 quo solo cum servis domini vescerentur, sed quo utique;
on-which alone with slaves masters should-eat but on-which assuredly
 honores illis in domo gerere, ius dicere permiserunt et
honors to-them in the-house to-hold justice to-dispense they-allowed and
 domum pusillam rem publicam esse iudicaverunt.
the-house a-tiny thing public to-be judged

- 15 'Quid ergo? omnes servos admovebo mensae meae?' non
what then all slaves shall-I-bring to-table my not
 magis quam omnes liberos. erras, si existimas me quosdam
more than all free-men you-err if you-think me some
 quasi sordidioris operae reiecturum, ut puta illum mulionem
as-if of-baser work about-to-reject as suppose that muleteer
 et illum bubulcum: non ministeriis illos aestimabo, sed
and that herdsman not by-duties them I-will-value but
 moribus. sibi quisque dat mores, ministeria casus adsignat.
by-character to-himself each gives character duties chance assigns
 quidam cenent tecum, quia digni sunt, quidam, ut sint.
some let-dine with-you because worthy they-are some that they-may-be
 si quid enim in illis ex sordida conversatione servile est,
if anything for in them from base company slavish is
 honestiorum convictus excutiet.

of-more-honorable-men companionship will-shake-out

- 16 Non est, mi Lucili, quod amicum tantum in foro
not there-is-(reason) my Lucilius that a-friend only in the-forum
 et in curia quaeras: si diligenter adtenderis, et domi
and in the-senate you-should-look if carefully you-look also at-home
 invenies. saepe bona materia cessat sine artifice: tempta, et
you-will-find often good material lies-idle without a-craftsman try and
 experiere. quemadmodum stultus est, qui equum empturus
you-will-find-out just-as foolish is who a-horse about-to-buy
 non ipsum inspicit, sed stratum eius ac frenos, sic
not itself examines but the-saddle-cloth of-it and the-bridle so
 stultissimus est, qui hominem aut ex veste aut ex condicione,
most-foolish is who a-man either from clothing or from station
 quae vestis modo nobis circumdata est, aestimat.
which of-clothing in-the-manner around-us placed is values

‘Servus est.’ sed fortasse liber animo. ‘servus est.’ hoc illi nocebit? 17

a-slave he-is but perhaps free in-mind a-slave he-is this him will-harm
 ostende, quis non sit: alius libidini servit, alius avaritiae,
show who not is one to-lust is-slave another to-avarice
 alius ambitioni, omnes timori. dabo consularem aniculae
another to-ambition all to-fear I-will-give an-ex-consul to-an-old-woman
 servientem, dabo ancillulae divitem, ostendam nobilissimos
slaving I-will-give to-a-servant-girl a-rich-man I-will-show most-noble
 iuvenes mancipia pantomimorum: nulla servitus turpior est
youths the-chattels of-pantomime-actors no slavery more-shameful is
 quam voluntaria. quare non est quod fastidiosi isti te
than voluntary wherefore not there-is-(reason) that squeamish those you
 deterreant, quo minus servis tuis hilarem te praestes et
should-deter whereby less to-slaves your cheerful yourself you-show and
 non superbe superiorem: colant potius te quam timeant.
not arrogantly superior let-them-honor rather you than fear

Dicet aliquis nunc me vocare ad pilleum servos et 18

will-say someone now me to-call to the-cap-of-freedom slaves and
 dominos de fastigio suo deicere, quod dixi: colant
masters from eminence their-own to-throw-down because I-said let-them-honor
 potius dominum quam timeant. ‘ita inquit prorsus: colant
rather the-master than fear so he-says quite let-them-honor
 tamquam clientes, tamquam salutatores?’ hoc qui dixerit,
as clients as morning-callers this who has-said
 obliviscetur id dominis parum non esse, quod deo sat est.

will-forget that for-masters too-little not to-be what for-god enough is
 qui colitur, et amatur: non potest amor cum timore misceri.
who is-honored also is-loved not can love with fear to-be-mixed
 Rectissime ergo facere te iudico, quod timeri a servis 19
most-rightly therefore to-act you I-judge that to-be-feared by slaves
 tuis non vis, quod verborum castigatione uteris: verberibus
your not you-wish that of-words the-rebuke you-use by-blows

muta admonentur. non quicquid nos offendit, et laedit.

dumb-animals are-admonished not whatever us offends also hurts

sed ad rabiem nos cogunt pervenire deliciae, ut quicquid

but to rage us force to-come luxuries that whatever

non ex voluntate respondit, iram evocet.

not according-to (our)-will has-answered anger calls-forth

20 Regum nobis induimus animos. nam illi quoque obliti et

of-kings on-ourselves we-put-on the-spirits for they also forgetful both

suarum virium et inbecillitatis alienae sic excandescunt, sic

of-their-own strength and of-weakness another's so blaze-up so

saeviunt, quasi iniuriam acceperint, a cuius rei periculo

rage as-if injury they-had-received from of-which thing the-danger

illos fortunae suae magnitudo tutissimos praestat. nec

them of-fortune their-own the-greatness most-safe renders nor

hoc ignorant, sed occasionem nocendi captant querendo;

this are-they-unaware but occasion of-harming they-seize by-complaining

acceperunt iniuriam ut facerent.

they-have-received injury that they-might-do-(it)

21 Diutius te morari nolo; non est enim tibi exhortatione

longer you to-delay I-do-not-wish not is for for-you of-exhortation

opus. hoc habent inter cetera boni mores: placent sibi,

need this have among other-things good characters they-please themselves

permanent. levis est malitia, saepe mutatur, non in melius,

they-persist fickle is wickedness often it-changes not into better

sed in aliud. Vale.

but into other farewell

Seneca will answer Lucilius's long letter later, since an answer needs more thought than a question; for a friend, what helps one helps the other, and one must live for another to live for oneself. He wants to learn what he owes a friend and a man, not how many senses those words bear. Syllogisms such as 'mouse is a syllable' are childish tricks; philosophy promises counsel to the shipwrecked, the captive, and the sick.

Ad epistulam, quam mihi ex itinere misisti, tam longam 1
to the-letter which to-me from the-journey you-sent as long
quam ipsum iter fuit, postea rescribam. seducere me
as the-very journey was afterward I-will-reply to-draw-aside myself
debeo et quid suadeam circumspicere. nam tu quoque, qui
I-ought and what I-should-advise to-consider for you also who
consulis, diu an consuleres cogitasti: quanto magis hoc
consult long whether you-should-consult you-thought how-much more this
mihi faciendum est, cum longiore mora opus sit, ut solvas
by-me to-be-done is since of-longer delay need there-is that you-solve
quaestionem quam ut proponas? utique cum aliud tibi
a-question than that you-propose-(it) assuredly when one-thing to-you
expediat, aliud mihi. iterum ego tamquam Epicureus loquor?
is-expedient another to-me again I like an-Epicurean speak
Mihi vero idem expedit, quod tibi: aut non sum amicus, 2
to-me indeed the-same is-expedient which to-you or not am-I a-friend
nisi quicquid agitur ad te pertinens, meum est. consortium
unless whatever is-done to you pertaining mine is a-partnership
rerum omnium inter nos facit amicitia. nec secundi
of-things all between us makes friendship nor of-favorable
quicquam singulis est nec adversi: in commune vivitur. nec
anything for-individuals is nor of-adverse in common it-is-lived nor
potest quisquam beate degere, qui se tantum intuetur, qui
can anyone happily to-pass-life who himself only regards who

omnia ad utilitates suas convertit: alteri vivas oportet,
all-things to advantages his-own turns for-another you-live it-is-needful
 si vis tibi vivere.

if you-wish for-yourself to-live

- 3 Haec societas diligenter et sancte observata, quae nos homines
this fellowship carefully and scrupulously observed which us men
 hominibus miscet et iudicat aliquod esse commune ius generis
with-men mixes and judges some to-be common right of-the-race
 humani, plurimum ad illam quoque, de qua loquebar,
human very-much toward that also about which I-was-speaking
 interiorem societatem amicitiae colendam proficit. omnia enim
the-inner fellowship of-friendship to-be-cultivated helps all-things for
 cum amico communia habebit, qui multa cum homine.
with a-friend common will-have who many-things with a-man

- 4 Hoc, Lucili virorum optime, mihi ab istis subtilibus praecipi
this Lucilius of-men best to-me by those subtle-ones to-be-taught
 malo, quid amico praestare debeam, quid homini, quam
I-prefer what to-a-friend to-render I-ought what to-a-man than
 quot modis amicus dicatur, et homo quam multa
in-how-many ways friend is-said and man how many-things
 significet. in diversum ecce sapientia et stultitia discedunt:
it-signifies in opposite-directions behold wisdom and folly part
 cui accedo? in utram ire partem iubes? illi homo
to-which do-I-join into which to-go side do-you-bid for-the-one a-man
 pro amico est, huic amicus non est pro homine. ille
as a-friend is for-the-other a-friend not is as a-man the-one
 amicum sibi parat, hic se amico: tu mihi verba
a-friend for-himself acquires the-other himself for-a-friend you for-me words
 distorques et syllabas digeris.
twist and syllables you-sort

Scilicet nisi interrogationes vaferrimas struxero et conclusione 5

of-course unless questions most-crafty I-have-built and by-a-conclusion

falsa a vero nascens mendacium adstrinxero, non potero

false from the-true arising a-lie I-have-tied-up not I-shall-be-able

a fugiendis petenda secernere. pudet me: in

from things-to-be-shunned things-to-be-sought to-separate it-shames me in

re tam seria senes ludimus.

a-matter so serious old-men we-play

‘Mus syllaba est. mus autem caseum rodit: syllaba ergo 6

mouse a-syllable is a-mouse moreover cheese gnaws a-syllable therefore

caseum rodit.’ puta nunc me istuc non posse solvere. quod

cheese gnaws suppose now me that not to-be-able to-solve what

mihi ex ista inscientia periculum imminet? quod incommodum?

to-me from that ignorance danger threatens what disadvantage

sine dubio verendum est, ne quando in muscipulo syllabas

without doubt to-be-feared is lest ever in a-mousetrap syllables

capiam aut ne quando, si neglegentior fuero, caseum liber

I-catch or lest ever if more-careless I-am cheese a-book

comedat. nisi forte illa acutior est collectio: ‘mus syllaba est.

eat unless perhaps that sharper is the-syllogism mouse a-syllable is

syllaba autem caseum non rodit: mus ergo caseum non rodit.’

a-syllable moreover cheese not gnaws a-mouse therefore cheese not gnaws

O pueriles ineptias! in hoc supercilia subduximus? in hoc 7

O childish follies for this the-brows have-we-drawn-up for this

barbam demisimus? hoc est, quod tristes docemus et pallidi?

the-beard let-grow this is what gloomy we-teach and pale

vis scire, quid philosophia promittat generi humano?

you-wish to-know what philosophy promises to-the-race human

consilium. alium mors vocat. alium paupertas urit, alium

counsel one death summons another poverty burns another

divitiae vel alienae torquent vel suae. ille malam fortunam

riches either another’s torment or his-own that-one bad fortune

horret, hic se felicitati suae subducere cupit. hunc
dreads this-one himself from-prosperity his-own to-withdraw desires this-one
 homines male habent, illum di.

men badly treat that-one the-gods

- 8 Quid mihi lusoria ista conponis? non est iocandi locus: ad
why for-me playthings those do-you-put-together not is of-joking the-place to
 miseros advocatus es. opem laturum te naufragis,
the-wretched summoned you-are help about-to-bring yourself to-the-shipwrecked
 captis, aegris, egentibus, intentae securi subiectum
to-captives to-the-sick to-the-needy to-the-poised axe placed
 praestantibus caput pollicitus es: quo diverteris? quid
to-those-offering the-head promised you-have whither do-you-turn-aside what
 agis? hic, cum quo ludis, timet: succurre, quidquid
are-you-doing this-man with whom you-play fears help-(him) whatever
 †laqueti res pendentium penis. omnes undique ad
of-snares [?] the-thing of-the-hanging with-penalties all from-all-sides to
 te manus tendunt, perditae vitae perituraeque auxilium
you hands stretch of-a-lost life and-about-to-perish help
 aliquod inplorant, in te spes opesque sunt. rogant, ut ex
some they-implore in you hope and-resources are they-ask that from
 tanta illos volutione extrahas, ut disiectis et errantibus
such them tossing you-draw-out that to-the-scattered and wandering
 clarum veritatis lumen ostendas.

the-clear of-truth light you-show

- 9 Dic, quid natura necessarium fecerit, quid supervacuum, quam
tell what nature necessary has-made what superfluous how
 faciles leges posuerit, quam iucunda sit vita, quam expedita
easy laws she-has-laid-down how pleasant is life how unencumbered
 illas sequentibus, quam acerba et implicita eorum, qui opinioni
them for-those-following how bitter and entangled of-those who opinion
 plus quam naturae crediderunt. ad horum mala levanda
more than nature have-trusted to of-these the-evils to-be-relieved

valere lusoria ista crediderim, si prius docueris, quam
to-avail playthings those I-would-believe if first you-have-taught what
 partem eorum levatura sint. quid istorum cupiditates
part of-them about-to-relieve they-are which of-these-(things) desires
 demit? quid temperat? utinam tantum non prodessent! nocent.
removes what tempers would-that only not they-helped they-harm
 hoc tibi, cum voles, manifestissimum faciam, comminui et
this to-you when you-wish most-evident I-will-make to-be-crushed and
 debilitari generosam indolem in istas argutias coniectam.
to-be-weakened a-noble nature into those subtleties thrown

Pudet dicere, contra fortunam militaturis quae 10
it-shames to-say against fortune to-those-about-to-campaign what
 porrigant tela, quemadmodum illos subornent. hac ad
they-hand weapons how them they-equip this-way to
 summum bonum itur? per istud philosophiae 'sive nive'
the-highest good one-goes through that of-philosophy or-if or-if-not
 et turpes infamesque etiam ad album sedentibus
and shameful and-infamous even at the-praetor's-board for-those-sitting
 exceptiones? quid enim aliud agitis, cum eum, quem
pleas what for else do-you-do when him whom
 interrogatis, scientes in fraudem inducitis, quam ut
you-question knowingly into error you-lead than that
 formula cecidisse videatur? sed quemadmodum illos praetor,
by-the-formula to-have-lost he-seem but just-as those the-praetor
 sic hos philosophia in integrum restituit.

so these philosophy to wholeness restores
 Quid disceditis ab ingentibus promissis et grandia locuti, 11
why do-you-depart from huge promises and grand-things having-said
 effecturos vos, ut non magis auri fulgor quam gladii
about-to-bring-about yourselves that not more of-gold the-gleam than of-a-sword
 praestringat oculos meos, ut ingenti constantia et quod omnes
may-dazzle eyes my that with-huge constancy both what all

optant et quod omnes timent calcem, ad grammaticorum
desire and what all fear I-trample to of-grammarians
 elementa descenditis? quid dicitis? 'sic itur ad astra?' hoc
the-rudiments do-you-descend what do-you-say thus one-goes to the-stars this
 enim est, quod mihi philosophia promittit, ut parem deo
for is what to-me philosophy promises that equal to-god
 faciat. ad hoc invitatus sum, ad hoc veni: fidem praesta.
it-make to this invited I-have-been for this I-have-come the-pledge make-good
 12 Quantum potes ergo, mi Lucili, reduc te ab istis
as-much-as you-can therefore my Lucilius withdraw yourself from those
 exceptionibus et praescriptionibus philosophorum. aperta
pleas and demurrers of-philosophers open-things
 decent et simplicia bonitatem. etiam si multum superesset
befit and simple goodness even if much remained
 aetatis, parce dispensandum erat, ut sufficeret necessariis:
of-life sparingly to-be-dealt-out it-would-be that it-might-suffice for-necessities
 nunc quae dementia est supervacua discere in tanta temporis
now what madness is superfluous-things to-learn in such of-time
 egestate? Vale.
poverty farewell

XLIX • LIFE, A POINT IN TIME

The sight of Campania and Lucilius's Pompeii makes Seneca miss him as if they had just parted. Everything seems 'just now': he sat as a boy with Sotion, began pleading cases, ceased to wish to, ceased to be able. Life is a point that nature has mocked with the look of a longer span. Cicero would lack time for the lyric poets, and the dialecticians are more solemnly silly. Besieged by death, Seneca has no time for syllogisms: teach him to value life by use, not length.

Est quidem, mi Lucili, supinus et neglegens, qui in 1
he-is indeed my Lucilius sluggish and careless who into
 amici memoriam ab aliqua regione admonitus reducitur,
of-a-friend the-memory by some region reminded is-brought-back
 tamen repositum in animo nostro desiderium loca interdum
yet stored in mind our longing places sometimes
 familiaria evocant nec extinctam memoriam reddunt, sed
familiar call-forth nor extinguished memory they-restore but
 quiescentem iritant, sicut dolorem lugentium, etiam si
resting they-stir just-as the-grief of-mourners even if
 mitigatus est tempore, aut servulus familiaris amisso
softened it-is by-time either a-little-slave familiar to-the-lost-one
 aut vestis aut domus renovat: ecce Campania et maxime
or a-garment or a-house renews behold Campania and especially
 Neapolis ac Pompeiorum tuorum conspectus incredibile est
Naples and of-Pompeii your the-sight incredible it-is
 quam recens desiderium tui fecerint: totus mihi in
how fresh a-longing for-you they-have-made whole to-me in
 oculis es. cum maxime a te discedo. video lacrimas
(my)-eyes you-are just now from you I-am-departing I-see (you)-tears
 conbibentem et adfectibus tuis inter ipsam coercionem
swallowing and to-feelings your amid the-very restraint
 exeuntibus non satis resistantem. modo amisisse te videor.
going-out not enough resisting just-now to-have-lost you I-seem
 Quid enim non 'modo' est, si recorderis? modo apud Sotionem 2
what for not just-now is if you-recall just-now with Sotion
 philosophum puer sedi, modo causas agere coepi, modo
the-philosopher as-a-boy I-sat just-now cases to-plead I-began just-now
 desii velle agere, modo desii posse. infinita est velocitas
I-ceased to-wish to-plead just-now I-ceased to-be-able boundless is the-speed

temporis, quae magis apparet respicientibus. nam ad praesentia

of-time which more appears to-those-looking-back for to present-things

intentos fallit: adeo praecipitis fugae transitus lenis est.

those-intent it-deceives so-far of-headlong flight the-passing smooth is

3 Causam huius rei quaeris? quicquid temporis transit, eodem

the-cause of-this thing you-ask whatever of-time passes in-the-same

loco est: pariter aspicitur, una iacet. omnia in idem

place is equally is-seen together lies all-things into the-same

profundum cadunt. et alioqui non possunt longa intervalla

abyss fall and besides not can long intervals

esse in ea re, quae tota brevis est. punctum est quod vivimus

be in that thing which whole short is a-point is what we-live

et adhuc puncto minus. sed et hoc minimum specie

and still than-a-point less but even this least with-appearance

quadam longioris spatii natura derisit: aliud ex hoc infantiam

some of-a-longer span nature has-mocked one-part of this infancy

fecit, aliud pueritiam, aliud adulescentiam, aliud inclinationem

she-made another boyhood another youth another a-decline

quandam ab adulescentia ad senectutem, aliud ipsam

certain from youth to old-age another the-very

senectutem. in quam angusto quodam quot gradus posuit!

old-age in how narrow a-thing how-many steps she-has-placed

4 Modo te prosecutus sum: et tamen hoc 'modo' aetatis

just-now you escorted I-have and yet this just-now of-life

nostrae bona portio est, cuius brevitatem aliquando defecturam

our a-good portion is whose brevity at-some-time about-to-fail

cogitemus. non solebat mihi tam velox tempus videri: nunc

let-us-think not used to-me so swift time to-seem now

incredibilis cursus apparet, sive quia admoveri lineas sentio,

incredible the-course appears whether because to-be-brought-near the-lines I-feel

sive quia adtendere coepi et computare damnum meum.

or because to-attend I-have-begun and to-reckon loss my

Eo magis itaque indignor aliquos ex hoc tempore, 5
by-so-much more and-so I-am-indignant (that)-some of this time
 quod sufficere ne ad necessaria quidem potest, etiam si
which to-suffice not for necessities even can even if
 custoditum diligentissime fuerit, in supervacua maiorem
guarded most-carefully it-has-been on superfluous-things the-greater
 partem erogare. negat Cicero, si duplicetur sibi aetas,
part to-spend denies Cicero if be-doubled to-him life
 habiturum se tempus, quo legat lyricos: eodem
about-to-have himself time in-which be-may-read the-lyric-poets in-the-same
 loco conloco dialecticos: tristius inepti sunt. illi ex
place I-place the-dialecticians more-gloomily silly are those by
 professo lascivium, hi agere ipsos aliquid existimant.
declaration frolic these to-do themselves something think
 Nec ego nego prospicienda ista, sed prospicienda tantum 6
nor I deny to-be-looked-into these-things but to-be-looked-into only
 et a limine salutanda in hoc unum, ne verba nobis
and from the-threshold to-be-greeted for this one-thing lest words to-us
 dentur et aliquid esse in illis magni ac secreti boni
be-given and something to-be in them of-great and secret good
 iudicemus. quid te torques et maceras in ea quaestione,
we-judge why yourself do-you-torment and waste in that question
 quam subtilius est contempsisse quam solvere? securi
which more-subtle it-is to-have-despised than to-solve of-a-carefree-(man)
 est et ex commodo migrantis minuta conquirere: cum
it-is and at leisure of-(one)-moving small-things to-gather when
 hostis instat a tergo et movere se iussus est miles,
the-enemy presses at the-back and to-move himself ordered is the-soldier
 necessitas excutit quicquid pax otiosa collegerat.
necessity shakes-out whatever peace idle had-collected

- 7 Non vacat mihi verba dubie cadentia consecrari et
not there-is-leisure for-me words doubtfully falling to-chase and
 vafritiam in illis meam experiri. 'adspice qui coeant populi,
cunning on them my to-test look what gather peoples
 quae moenia clusis ferrum acuant portis.' magno mihi
what walls with-closed steel sharpen gates with-great by-me
 animo strepitus iste belli circumsonantis exaudiendus est.
spirit din that of-war sounding-around to-be-heard is
- 8 Demens omnibus merito viderer, si cum saxa in
mad to-all deservedly I-would-seem if when stones for
 munimentum murorum senes feminaeque congererent, cum
the-fortification of-the-walls old-men and-women were-heaping when
 iuventus intra portas armata signum eruptionis expectaret aut
the-youth within the-gates armed the-signal of-a-sally awaited or
 posceret, cum hostilia in portis tela vibrarent et ipsum
demanded when hostile in the-gates weapons quivered and the-very
 solum suffossionibus et cuniculis tremeret, sederem otiosus
ground with-underminings and tunnels trembled I-sat idle
 et eiusmodi quaestiunculas ponens: 'quod non perdidisti,
and of-this-kind little-questions posing what not you-have-lost
 habes. cornua autem non perdidisti: cornua ergo habes'
you-have horns moreover not you-have-lost horns therefore you-have
 aliaque ad exemplum huius acutae delirationis concinnata.
and-other-things to the-pattern of-this sharp folly arranged
- 9 Atqui aequè licet tibi demens videar, si istis nunc
and-yet equally it-is-allowed to-you mad I-seem if on-these now
 impendero operam: et nunc obsideor. tunc tamen periculum
I-spend effort also now I-am-besieged then yet danger
 mihi obsessio externum inmineret, murus me ab hoste
to-me besieged external would-threaten a-wall me from the-enemy
 secerneret: nunc mortifera mecum sunt. non vaco ad istas
would-separate now deadly-things with-me are not I-have-leisure for those

ineptias: ingens negotium in manibus est. quid agam? mors

follies a-huge business in hand is what shall-I-do death

me sequitur, fugit vita: adversus haec me doce aliquid.

me follows flees life against these-things me teach something

Effice, ut ego mortem non fugiam, vita me non effugiat. 10

bring-about that I death not flee life me not escape

exhortare adversus difficilia, adde aequanimitatem adversus

encourage-(me) against difficulties add equanimity against

inevitabilia. angustias temporis mei laxa. doce non esse

the-inevitable the-narrowness of-time my loosen teach not to-be

positum bonum vitae in spatio eius, sed in usu, posse

placed the-good of-life in the-length of-it but in the-use to-be-able

fieri, immo saepissime fieri, ut qui diu vixit, parum

to-happen nay very-often to-happen that who long has-lived too-little

vixerit. dic mihi dormituro: 'potes non expergisci'; dic

has-lived say to-me about-to-sleep you-can not wake-up say

experrecto: 'potes non dormire amplius.' dic exeunti:

to-(me)-awakened you-can not sleep any-longer say to-(me)-going-out

'potes non reverti'; dic redeunti: 'potes non exire.'

you-can not return say to-(me)-returning you-can not go-out

Erras, si in navigatione tantum existimas minimum esse, 11

you-err if in sailing only you-think very-small to-be

quo a morte vita diducitur: in omni loco aequae tenue

that-by-which from death life is-separated in every place equally thin

intervallum est. non ubique se mors tam prope ostendit:

the-interval is not everywhere itself death so near shows

ubique tam prope est. has tenebras discute: et facilius

everywhere so near it-is these darkness dispel and more-easily

ea trades, ad quae praeparatus sum. dociles natura

those-things you-will-hand-over for which prepared I-am teachable nature

nos edidit et rationem dedit imperfectam, sed quae
 us has-brought-forth and reason has-given imperfect but which
 perfici posset.

to-be-perfected could

- 12 De iustitia mihi, de pietate disputa, de frugalitate, de
 about justice to-me about piety discourse about frugality about
 pudicitia utraque, et illa, cui alieni corporis abstinencia
 chastity both-(kinds) both that for-which of-another's body abstinence
 est, et hac, cui sui cura. si me nolueris per
 is and this for-which of-one's-own care if me you-refuse through
 devia ducere, facilius ad id, quo tendo, perveniam. nam ut
 byways to-lead more-easily to that which I-aim-at I-shall-arrive for as
 ait ille tragicus, 'veritatis simplex oratio est.' ideoque illam
 says that tragedian of-truth simple the-speech is and-so it
 implicari non oportet; nec enim quicquam minus convenit
 to-be-entangled not it-is-right nor for anything less befits
 quam subdola ista calliditas animis magna conantibus. Vale.
 than crafty that cunning to-minds great-things attempting farewell

L • HARPASTE AND THE DARK HOUSE

Seneca hopes Lucilius knows that the faults he lays on places and times are his own. His wife's fool, Harpaste, has gone blind without knowing it and complains that the house is dark; we are the same, blaming Rome or youth for our ambition, extravagance, and anger. Not knowing we are ill, we do not even seek a doctor. But persistent effort straightens bent oaks, and the mind, a kind of breath, is more pliant than any matter. Philosophy is wholesome and sweet at once.

- 1 Epistulam tuam accepi post multos menses quam miseram.
 letter your I-received after many months than you-had-sent-(it)
 supervacuum itaque putavi ab eo, qui adferebat, quid
 superfluous and-so I-thought from him who was-bringing-(it) what

ageres quaerere. valde enim bonae memoriae est, si
you-were-doing to-ask very for of-good memory it-is if
 meminit: et tamen spero te sic iam vivere, ut ubicumque
he-remembers and yet I-hope you so now to-live that wherever
 eris, sciam quid agas. quid enim aliud agis quam
you-will-be I-may-know what you-are-doing what for else do-you-do than
 ut meliorem te ipse cottidie facias, ut aliquid ex
that better yourself you-yourself daily you-make that something of
 erroribus ponas, ut intellegas tua vitia esse, quae putas
errors you-lay-aside that you-understand your vices to-be which you-think
 rerum? quaedam enim locis et temporibus adscribimus. at
of-things some for to-places and times we-ascribe but
 illa, quocumque transierimus, secutura sunt.

those wherever we-have-gone about-to-follow are
 Harpasten, uxoris meae fatuam, scis hereditarium onus 2
Harpaste of-wife my the-fool you-know as-an-inherited burden
 in domo mea remansisse. ipse enim aversissimus ab istis
in house my to-have-remained I-myself for most-averse from those
 prodigiis sum: si quando fatuo delectari volo, non est
freaks am if ever in-a-fool to-be-amused I-wish not is
 mihi longe quaerendus: me rideo. haec fatua subito desiit
by-me far to-be-sought at-myself I-laugh this fool suddenly ceased
 videre. incredibilem rem tibi narro, sed veram: nescit
to-see an-incredible thing to-you I-tell but true she-knows-not
 esse se caecam. subinde paedagogum suum rogat ut
to-be herself blind repeatedly the-attendant her-own she-asks that
 migret. ait domum tenebricosam esse.

he-move-house she-says the-house dark to-be
 Hoc quod in illa ridemus, omnibus nobis accidere liqueat 3
this which in her we-laugh-at to-all us to-happen let-it-be-clear
 tibi: nemo se avarum esse intellegit, nemo cupidum. caeci
to-you no-one himself greedy to-be understands no-one covetous the-blind

tamen ducem quaerunt, nos sine duce erramus et dicimus:

yet a-guide seek we without a-guide wander and say

‘non ego ambitiosus sum, sed nemo aliter Romae potest vivere.

not I ambitious am but no-one otherwise at-Rome can live

non ego sumptuosus sum, sed urbs ipsa magnas impensas

not I extravagant am but the-city itself great expenses

exigit. non est meum vitium, quod iracundus sum, quod

demands not is my vice that irascible I-am that

nondum constitui certum genus vitae: adulescentia haec facit.’

not-yet I-have-settled a-fixed kind of-life youth this does

4 Quid nos decipimus? non est extrinsecus malum nostrum:

why ourselves do-we-deceive not is from-outside evil our

intra nos est, in visceribus ipsis sedet, et ideo difficulter

within us it-is in the-vitals themselves it-sits and therefore with-difficulty

ad sanitatem pervenimus, quia nos aegrotare nescimus. si

to health we-come because ourselves to-be-ill we-know-not if

curari coeperimus, quando tot morborum tantas vires

to-be-cured we-have-begun when of-so-many diseases so-great strengths

discutiemus? nunc vero ne quaerimus quidem medicum,

shall-we-dispel now indeed not we-seek even the-doctor

qui minus negotii haberet, si adhiberetur ad recens vitium.

who less of-trouble would-have if he-were-called to a-fresh vice

sequerentur teneri et rudes animi recta monstrantem.

would-follow tender and raw minds right-things (him)-showing

5 Nemo difficulter ad naturam reducitur, nisi qui ab illa

no-one with-difficulty to nature is-brought-back except who from her

defecit. erubescimus discere bonam mentem. at mehercules,

has-fallen-away we-blush to-learn a-good mind but by-Hercules

si turpe est magistrum huius rei quaerere, illud desperandum

if shameful it-is a-teacher of-this thing to-seek that to-be-despaired-of

est, posse nobis casu tantum bonum influere. laborandum

is to-be-able to-us by-chance so-great a-good to-flow-in to-be-toiled

est, et ut verum dicam, ne labor quidem magnus est, si modo,
is and that the-truth I-may-say not the-toil even great is if only
 ut dixi, ante animum nostrum formare incipimus et corrigere,
as I-said before mind our to-form we-begin and to-correct
 quam indurescat pravitas eius. sed nec indurata despero.
than may-harden the-crookedness of-it but not-even hardened do-I-despair
 Nihil est, quod non expugnet pertinax opera et intenta ac 6
nothing is which not may-storm persistent effort and intent and
 diligens cura. robora in rectum quamvis flexa revocabis;
careful attention oaks to the-straight however bent you-will-bring-back
 curvatas trabes calor explicat et aliter natae in id
curved beams heat straightens and otherwise grown into that
 finguntur, quod usus noster exigit: quanto facilius animus
are-shaped which use our demands how-much more-easily the-mind
 accipit formam, flexibilis et omni umore obsequentior.
takes shape pliable and than-every liquid more-yielding
 quid enim est aliud animus quam quodam modo se habens
what for is else the-mind than in-a-certain way itself holding
 spiritus? vides autem tanto spiritum esse faciliorem omni
breath you-see moreover by-so-much breath to-be more-tractable than-every
 alia materia, quanto tenuior est.
other matter by-as-much-as finer it-is
 Illud, mi Lucili, non est quod te inpediat, quo 7
that my Lucilius not there-is-(reason) that you should-binder whereby
 minus de nobis bene speres, quod malitia nos iam tenet,
less about us well you-hope that wickedness us already holds
 quod diu in possessione nostri est: ad neminem ante bona
that long in possession of-us it-is to no-one before a-good
 mens venit quam mala. omnes praeoccupati sumus. virtutes
mind comes than a-bad all occupied-beforehand are virtues
 discere vitia dediscere est.
to-learn vices to-unlearn is

8 Eo maiore animo ad emendationem nostri debemus
with-so-much greater spirit to the-amendment of-ourselves we-ought
 accedere, quod semel traditi nobis boni perpetua possessio
to-approach because once handed-over to-us of-good a-perpetual possession
 est: non dediscitur virtus. contraria enim male in alieno
is not is-unlearned virtue contraries for badly in another's
 haerent, ideo depelli et exturbari possunt; fideliter
cling therefore to-be-driven-out and to-be-thrust-out they-can faithfully
 sedent, quae in locum suum veniunt. virtus secundum
sit which into place their-own come virtue according-to
 naturam est, vitia inimica et infesta sunt.

nature is vices hostile and dangerous are

9 Sed quemadmodum virtutes receptae exire non possunt
but just-as virtues received to-go-out not can
 facilisque earum tutela est, ita initium ad illas eundi
and-easy their guardianship is so the-beginning to them of-going
 arduum, quia hoc proprium inbecillae mentis atque aegrae
steep because this proper of-a-weak mind and sick
 est, formidare inexperta. itaque cogenda est, ut incipiat:
is to-dread the-untried and-so to-be-forced it-is that it-begin
 deinde non est acerba medicina. protinus enim delectat,
then not is bitter the-medicine at-once for it-delights
 dum sanat. aliorum remediorum post sanitatem voluptas est,
while it-heals of-other remedies after health the-pleasure is
 philosophia pariter et salutaris et dulcis est. Vale.
philosophy equally both wholesome and sweet is farewell

Lucilius has Etna; Seneca left Baiæ the day after he came, since luxury has made it a resort of vice. A wise man hates no place, but avoids one hostile to good morals, with its drunks on the shore and music on the lakes. Campania's comforts undid Hannibal, whom the Alps could not. We too are at war with pleasures, and freedom is the prize: to be slave to nothing. Marius, Pompey, and Caesar built their villas like camps.

Quomodo quisque potest, mi Lucili: tu istic habes Aetnam, 1
as each can my Lucilius you there have Etna
editum illum ac nobilissimum Siciliae montem, quem quare
lofty that and most-famous of-Sicily mountain which why
dixerit Messala unicum, sive Valgius, apud utrumque enim
called Messala unique or Valgius in both for
legi, non reperio, cum plurima loca evomant ignem, non
I-have-read not I-find since very-many places vomit fire not
tantum edita, quod crebrius evenit, videlicet quia ignis in
only lofty-ones which more-often happens evidently because fire into
altissimum effertur, sed etiam iacentia: nos utcumque possumus,
the-highest is-carried but also low-lying we however we-can
contenti sumus Bais, quas postero die quam adtigeram reliqui,
content are with-Baiæ which on-the-next day after I-had-reached I-left
locum ob hoc devitandum, cum habeat quasdam naturales
a-place on-account-of this to-be-avoided though it-has certain natural
dotes, quia illum sibi celebrandum luxuria desumpsit.
endowments because it for-itself to-be-thronged luxury has-chosen
'Quid ergo? ulli loco indicendum est odium?' minime. sed 2
what then on-any place to-be-declared is hatred not-at-all but
quemadmodum aliqua vestis sapienti ac probo viro magis
just-as some garment for-a-wise and upright man more
convenit quam aliqua, nec ullum colorem ille odit, sed
suits than another nor any color he hates but

aliquem parum putat aptum esse frugalitatem professo:
some too-little he-thinks fitting to-be frugality for-one-professing
 sic regio quoque est, quam sapiens vir aut ad sapientiam
so a-region also there-is which a-wise man or toward wisdom
 tendens declinet tamquam alienam bonis moribus.
tending should-avoid as foreign to-good morals

- 3 Itaque de secessu cogitans numquam Canopus eligit,
and-so about retirement thinking never Canopus he-will-choose
 quamvis neminem Canopus esse frugi vetet, ne Baiae
although no-one Canopus to-be thrifty forbids not Baiae
 quidem: deversorium vitiorum esse coeperunt. illic sibi
even an-inn of-vices to-be they-have-begun there for-itself
 plurimum luxuria permittit, illic, tamquam aliqua licentia
very-much luxury allows there as-if some license
 debeatur loco, magis solvitur.
were-owed to-the-place more it-is-loosed

- 4 Non tantum corpori, sed etiam moribus salubrem locum eligere
not only for-the-body but also for-character a-healthy place to-choose
 debemus. quemadmodum inter tortores habitare nolim,
we-ought just-as among torturers to-live I-would-not-wish
 sic ne inter popinas quidem. videre ebrios per litora
so not among taverns even to-see drunkards along the-shores
 errantes et comessationes navigantium et symphoniarum
wandering and the-revels of-boaters and of-bands
 cantibus strepentes lacus et alia, quae velut soluta legibus
with-songs resounding lakes and other-things which as-if loosed from-laws
 luxuria non tantum peccat, sed publicat, quid necesse est?
luxury not only sins but publishes what necessary is-it
- 5 Id agere debemus, ut irritamenta vitiorum quam longissime
this to-do we-ought that the-incitements of-vices as farthest
 profugiamus. indurandus est animus et a blandimentis
we-may-flee to-be-hardened is the-mind and from the-allurements

voluptatum procul abstrahendus. una Hannibalem hiberna
of-pleasures far to-be-drawn-away one Hannibal winter-quarters
 solverunt et indomitum illum nivibus atque Alpibus virum
unstrung and untamed that by-snows and by-the-Alps man
 enervaverunt fomenta Campaniae. armis vicit, vitiis
enervated the-poultices of-Campania by-arms he-conquered by-vices
 victus est.

conquered he-was

Nobis quoque militandum est, et quidem genere militiae, 6
by-us also to-be-campaigned is and indeed by-a-kind of-service
 quo numquam quies, numquam otium datur. debellandae
in-which never rest never leisure is-given to-be-subdued
 sunt in primis voluptates, quae, ut vides, saeva quoque
are among the-first pleasures which as you-see fierce also
 ad se ingenia rapuerunt. si quis sibi proposuerit,
to themselves natures have-snatched if anyone to-himself has-set-before
 quantum operis adgressus sit, sciet nihil delicate, nihil
how-much of-work undertaken he-has he-will-know nothing daintily nothing
 molliter esse faciendum. quid mihi cum istis calentibus
softly to-be to-be-done what to-me with those hot
 stagnis? quid cum sudatoriis, in quae siccus vapor corpora
pools what with sweat-rooms into which dry vapor bodies
 exhausurus includitur? omnis sudor per laborem exeat.

about-to-drain is-shut-in all sweat through toil let-come-out

Si faceremus, quod fecit Hannibal, ut interrupto cursu 7
if we-did what did Hannibal that interrupted the-course
 rerum omissoque bello fovendis corporibus operam darem,us,
of-affairs and-dropped the-war to-coddling bodies effort we-gave
 nemo non intempestivam desidiam victori quoque, nedum
no-one not untimely idleness to-the-victor even much-less
 vincenti, periculosam merito reprehenderet: minus nobis
to-one-conquering dangerous deservedly would-censure less for-us

quam illis Punica signa sequentibus licet, plus periculi
than for-those Punic standards following is-allowed more of-danger
 restat cedentibus, plus operis etiam perseverantibus.

remains for-those-yielding more of-work even for-those-persevering

- 8 Fortuna mecum bellum gerit: non sum imperata facturus.
fortune with-me war wages not am-I the-commands about-to-do
 iugum non recipio, immo, quod maiore virtute faciendum
the-yoke not I-accept nay what with-greater virtue to-be-done
 est, excutio. non est emolliendus animus: si voluptati cessero,
is I-shake-off not is to-be-softened the-mind if to-pleasure I-yield
 cedendum est dolori, cedendum est labori, cedendum est
to-be-yielded is to-pain to-be-yielded is to-toil to-be-yielded is
 paupertati; idem sibi in me iuris esse volet et ambitio et
to-poverty the-same for-itself over me of-right to-be will-want both ambition and
 ira: inter tot adfectus distrahar, immo discerpar.

anger among so-many feelings I-shall-be-pulled-apart nay I-shall-be-torn-to-pieces

- 9 Libertas proposita est; ad hoc praemium laboratur. quae
freedom set-before-(us) is for this reward one-toils what
 sit libertas, quaeris? nulli rei servire, nulli necessitati, nullis
is freedom you-ask to-no thing to-be-slave to-no necessity to-no
 casibus, fortunam in aequum deducere. quo die illa me
chances fortune to the-level to-bring-down on-which day than-she me
 intellexero plus posse, nil poterit. ego illam feram,
I-have-understood more to-be-able nothing she-will-be-able I her shall-bear
 cum in manu mors sit?

when in hand death is

- 10 His cogitationibus intentum loca seria sanctaque eligere
on-these thoughts intent places serious and-pure to-choose
 oportet. effeminat animos amoenitas nimia nec dubie aliquid
it-is-needful unmans minds charm excessive nor doubtfully something
 ad corrumpendum vigorem potest regio. quamlibet viam
toward corrupting vigor can a-region any road

iumenta patiuntur, quorum durata in aspero ungula
beasts-of-burden endure whose hardened on rough-ground the-hoof
 est: in molli palustrique pascuo saginata cito subteruntur.
is on soft and-marsby pasture fattened quickly are-worn-down
 et fortior miles ex confragoso venit: segnīs est urbanus
and braver the-soldier from the-rugged comes sluggish is the-townsman
 et verna. nullum laborem recusant manus, quae ad
and the-home-born-slave no toil refuse hands which to
 arma ab aratro transferuntur: in primo deficit pulvere ille
arms from the-plow are-transferred at the-first fails dust that
 unctus et nitidus.
oiled and sleek

Severior loci disciplina firmat ingenium aptumque magnis 11
a-sterner of-place discipline strengthens the-nature and-fit for-great
 conatibus reddit. Literni honestius Scipio quam Bais
endeavors renders at-Liternum more-honorably Scipio than at-Baiae
 exulabat: ruina eius non est tam molliter conlocanda. illi
spent-exile a-fall his not is so softly to-be-placed those
 quoque, ad quos primos fortuna populi Romani publicas
also to whom first the-fortune of-the-people Roman public
 opes transtulit, C. Marius et Cn. Pompeius et C.
wealth transferred Gaius Marius and Gnaeus Pompey and Gaius
 Caesar extruxerunt quidem villas in regione Baiana, sed illas
Caesar built indeed villas in the-region of-Baiae but them
 inposuerunt summis iugis montium. videbatur hoc magis
they-placed on-the-highest ridges of-the-mountains it-seemed this more
 militare, ex edito speculari late longeque subiecta. aspice,
soldierly from a-height to-survey widely and-far the-things-below look
 quam positionem elegerint, quibus aedificia excitaverint locis
what position they-chose on-what buildings they-raised places
 et qualia: scies non villas esse, sed castra.
and of-what-sort you-will-know not villas to-be but camps

- 12 **Habitaturum tu putas umquam fuisse in mica**
about-to-dwell you think ever to-have-been in a-pleasure-house
Catonem, ut prae-navigantes adulteras dinumeraret et tot
Cato that sailing-by adulteresses he-might-count and so-many
genera cumbarum variis coloribus picta et fluvitanti-
kinds of-boats with-various colors painted and floating
toto lacu rosam, ut audiret canentium nocturna convicia?
on-the-whole lake the-rose that he-might-hear of-singers the-nightly brawls
nonne ille manere intra vallum maluisset, quod in unam
not he to-remain within a-rampart would-have-preferred which for one
noctem manu sua ipse duxisset? quidni mallet, quisquis
night by-hand his-own himself he-had-drawn why-not would-be-prefer whoever
vir est, somnum suum classico quam symphonia rumpi?
a-man is sleep his-own by-the-trumpet than by-a-band to-be-broken
- 13 **Sed satis diu cum Bais litigavimus, numquam satis cum vitiis,**
but enough long with Baiae we-have-quarreled never enough with vices
quae, oro te, Lucili, persequere sine modo, sine fine. nam
which I-pray you Lucilius pursue without measure without end for
illis quoque nec finis est nec modus. proice quaecumque cor
to-them also neither end is nor measure throw-out whatever heart
tuum laniant, quae si aliter extrahi nequirent, cor ipsum
your tear which if otherwise to-be-extracted could-not the-heart itself
cum illis revellendum erat. voluptates praecipue exturba et
with them to-be-torn-out would-be pleasures especially drive-out and
invisissimas habe: latronum more, quos φιλητάς Aegyptii
most-hateful bold of-robbers in-the-manner whom kissers the-Egyptians
vocant, in hoc nos amplectuntur, ut strangulent. Vale.
call to this us they-embrace that they-may-strangle farewell

We waver between plans and want nothing freely or always. No one rises from folly alone. Epicurus praises most those who reached the truth unaided; some, like Metrodorus, need a guide, and some, like Hermarchus, must be driven, and he admires Hermarchus more, as the builder on soft ground did the harder work. Choose a helper who teaches by his life. A philosopher who courts applause shames philosophy, and how a man praises and is praised shows his character.

Quid est hoc, Lucili, quod nos alio tendentes alio trahit 1
what is this Lucilius which us elsewhere heading elsewhere drags
 et eo, unde recedere cupimus, inpellit? quid conluctatur
and thither whence to-withdraw we-desire drives what wrestles
 cum animo nostro nec permittit nobis quicquam semel
with mind our nor allows us anything once-for-all
 velle? fluctuamur inter varia consilia. nihil libere volumus,
to-want we-waver among various plans nothing freely we-want
 nihil absolute, nihil semper.
nothing absolutely nothing always

‘Stultitia’ inquis ‘est, cui nihil constat, nihil diu placet.’ 2
folly you-say it-is to-which nothing is-fixed nothing long pleases
 sed quomodo nos aut quando ab illa revellemus? nemo
but how ourselves or when from it shall-we-tear-away no-one
 per se satis valet ut emergat: oportet manum aliquis
by himself enough is-strong that he-emerge it-is-needful a-hand someone
 porrigat, aliquis educat.
hold-out someone lead-out

Quosdam ait Epicurus ad veritatem sine ullius adiutorio 3
some says Epicurus to truth without anyone’s help
 exisse, fecisse sibi ipsos viam. hos maxime
to-have-come-out to-have-made for-themselves themselves the-road these most
 laudat, quibus ex se impetus fuit, qui se ipsi
he-praises to-whom from themselves the-impulse was who themselves they-themselves

protulerunt. quosdam indigere ope aliena, non ituros, si
have-brought-forward some to-need help another's not about-to-go if
 nemo praecesserit, sed bene secuturos. ex his Metrodorum
no-one has-gone-before but well about-to-follow of these Metrodorus
 ait esse: egregium hoc quoque, sed secundae sortis
he-says to-be excellent this also but of-second rank
 ingenium. nos ex illa prima nota non sumus: bene
a-talent we of that first stamp not are well
 nobiscum agitur, si in secundam recipimur. ne hunc quidem
with-us it-is-dealt if into the-second we-are-received not him even
 contempseris hominem, qui alieno beneficio esse salvus
you-should-despise a-man who by-another's kindness to-be saved
 potest: et hoc multum est, velle servari.
can and this much is to-wish to-be-saved

- 4 Praeter haec adhuc invenies genus aliud hominum ne
besides these still you-will-find a-kind other of-men not
 ipsum quidem fastidiendum eorum, qui cogi ad rectum
itself even to-be-scorned of-those who to-be-forced to the-right
 conpelleque possunt, quibus non duce tantum opus sit,
and-to-be-driven can for-whom not of-a-leader only need there-is
 sed adiutore et, ut ita dicam, coactore. hic tertius color est.
but of-a-helper and as so I-may-say of-a-compeller this third color is
 si quaeris huius quoque exemplar, Hermarchum ait Epicurus
if you-ask of-this also a-model Hermarchus says Epicurus
 talem fuisse. itaque alteri magis gratulatur, alterum magis
such to-have-been and-so the-one more he-congratulates the-other more
 suspicit. quamvis enim ad eundem finem uterque pervenerit,
he-admires although for to the-same end each has-come
 tamen maior est laus idem effecisse in difficiliore materia.
yet greater is the-praise the-same to-have-achieved in more-difficult material

Putā enim duo aedificia excitata esse, ab imo disparia, 5

suppose for two buildings raised to-be from the-bottom unlike
aeque excelsa atque magnifica. alterum puram aream accepit:

equally lofty and magnificent the-one a-clean site received

illic protinus opus crevit. alterum fundamenta lassarunt

there at-once the-work grew the-other the-foundations have-wearied

in mollem et fluvidam humum missa multumque laboris

into soft and fluid soil sunk and-much of-labor

exhaustum est, dum pervenitur ad solidum: intuenti ambo

spent has-been while one-arrives at solid-ground to-the-beholder both

quicquid fecit alter, alterius magna pars et difficilior latet.

whatever made the-one of-the-other a-great part and more-difficult lies-hidden

Quaedam ingenia facilia, expedita, quaedam manu, quod 6

some natures easy ready some by-hand as

aiunt, facienda sunt et in fundamentis suis occupata.

they-say to-be-made are and on foundations their-own busied

itaque illum ego feliciorē dixerim, qui nihil negotiū

and-so that-one I more-fortunate would-call who nothing of-trouble

secum habuit, hunc quidem melius de se meruisse,

with-himself had this-one indeed better of himself to-have-deserved

qui malignitatem naturae suae vicit et ad sapientiam

who the-meanness of-nature his-own has-conquered and to wisdom

se non perduxit, sed extraxit.

himself not has-led but has-dragged

Hoc durum ac laboriosum ingenium nobis datum scias 7

this hard and toilsome nature to-us given you-may-know

licet. imus per obstantia. itaque pugnemus, aliquorum

it-is-allowed we-go through obstacles and-so let-us-fight of-some

invocemus auxilium. 'quem' inquis 'invocabo?' hunc aut

let-us-invoke the-help whom you-say shall-I-invoke this-one or

illum. tu vero etiam ad priores revertere, qui vacant:
that-one you indeed even to the-earlier-ones return who have-leisure

adiuvare nos possunt non tantum qui sunt, sed qui fuerunt.
to-help us can not only who are but who have-been

- 8 Ex his autem, qui sunt, eligamus non eos, qui verba
of those moreover who are let-us-choose not those who words
 magna celeritate praecipitant et communes locos volvunt
with-great speed rush-out and common places roll-out
 et in privato circulantur, sed eos, qui vita docent,
and in private perform-as-mountebanks but those who by-life teach
 qui cum dixerunt, quid faciendum sit, probant faciendo,
who when they-have-said what to-be-done is prove-(it) by-doing
 qui docent, quid vitandum sit, nec umquam in eo, quod
who teach what to-be-avoided is nor ever in that which
 fugiendum dixerunt,prehenduntur. eum elige adiutorem,
to-be-shunned they-have-said are-caught him choose as-helper
 quem magis admireris, cum videris quam cum audieris.
whom more you-admire when you-have-seen than when you-have-heard

- 9 Nec ideo te prohibuerim hos quoque audire, quibus
nor for-that you would-I-forbid these also to-hear for-whom
 admittere populum ac disserere consuetudo est, si modo
to-admit the-public and to-discourse custom is if only
 hoc proposito in turbam prodeunt, ut meliores fiant
with-this purpose into the-crowd they-come-forth that better they-become
 faciantque meliores, si non ambitionis hoc causa exercent.
and-make better if not of-ambition this for-the-sake they-practice
 quid enim turpius philosophia captante clamores? numquid
what for more-shameful than-philosophy courting applause surely-not
 aeger laudat medicum secantem?
the-sick-man praises the-doctor cutting

Tacete, favete et praebete vos curationi. etiam si 10

be-silent keep-reverent-silence and offer yourselves to-treatment even if

exclamaveritis, non aliter audiam, quam si ad tactum

you-cry-out not otherwise I-shall-hear-(it) than if at the-touch

vitiorum vestrorum ingemescatis. testari vultis adtendere

of-vices your you-groan to-attest you-wish to-attend

vos moverique magnitudine rerum? sane liceat:

yourselves and-to-be-moved by-the-greatness of-the-matters certainly let-it-be-allowed

ut quidem iudicetis et feratis de meliore suffragium,

that indeed you-judge and cast about the-better a-vote

quidni non permittam? apud Pythagoram discipulis quinque

why-not not should-I-allow with Pythagoras for-disciples for-five

annis tacendum erat: numquid ergo existimas statim illis

years to-be-silent it-was surely-not then you-think at-once to-them

et loqui et laudare licuisse?

both to-speak and to-praise to-have-been-allowed

Quanta autem dementia eius est, quem clamores inperitorum 11

how-great moreover the-madness of-him is whom the-shouts of-the-ignorant

hilarem ex auditorio dimittunt? quid laetaris, quod ab

cheerful from the-lecture-hall send-away why do-you-rejoice that by

hominibus his laudatus es, quos non potes ipse

men these praised you-have-been whom not you-can yourself

laudare? disserebat populo Fabianus, sed audiebatur modeste.

praise used-to-lecture to-the-public Fabianus but he-was-heard modestly

erumpebat interdum magnus clamor laudantium, sed quem

would-break-out sometimes a-great shout of-praisers but which

rerum magnitudo evocaverat, non sonus inoffense ac

of-the-matters the-greatness had-called-forth not the-sound smoothly and

molliter orationis elapsae.

softly of-speech slipping-out

- 12 **Intersit** aliquid inter clamorem theatri et scholae:
let-there-be-a-difference somewhat between the-shout of-the-theater and of-the-school
est aliqua et laudandi decentia. omnia rerum omnium,
there-is some also of-praising propriety all of-things all
si observentur, indicia sunt et argumentum morum ex
if they-be-observed signs are and proof of-character from
minimis quoque licet capere: inpudicum et incessus
the-smallest also it-is-possible to-take the-shameless both the-gait
ostendit et manus mota et unum interdum responsum et
shows and the-hand moved and one sometimes reply and
relatus ad caput digitus et flexus oculorum. inprobum
brought to the-head the-finger and the-turning of-the-eyes the-rogue
risus, insanum vultus habitusque demonstrat. illa enim in
a-laugh the-madman face and-bearing reveals those for into
apertum per notas exeunt: qualis quisque sit, scies, si
the-open through marks come-out of-what-sort each is you-will-know if
quemadmodum laudet, quemadmodum laudetur, aspexeris.
how he-praises how he-is-praised you-have-observed
- 13 **Hinc atque illinc philosopho manus auditor intentat et**
hence and thence at-the-philosopher hands the-bearer stretches and
super ipsum caput mirantium turba consistit: non laudatur
over the-very head of-admirers the-crowd stands not is-praised
ille nunc, si intellegis, sed conclamatur. relinquuntur istae
be now if you-understand but is-shouted-over let-be-left those
voces illis artibus, quae propositum habent populo placere:
cries to-those arts which as-aim have the-people to-please
philosophia adoretur.
philosophy let-be-worshiped
- 14 **Permittendum erit aliquando iuvenibus sequi impetum**
to-be-allowed it-will-be sometimes to-the-young to-follow the-impulse
animi, tunc autem, cum hoc ex impetu facient, cum
of-mind then moreover when this from impulse they-do when

silentium sibi imperare non poterunt. talis laudatio
silence on-themselves to-command not they-can such praise

aliquid exhortationis adfert ipsis audientibus et animos
something of-exhortation brings to-the-very listeners and the-minds

adulescentium exstimulat. ad rem commoveantur, non
of-youths spurs to the-matter let-them-be-moved not

ad verba composita: alioquin nocet illis eloquentia, si non
to words arranged otherwise harms them eloquence if not

rerum cupiditatem facit, sed sui.

of-things desire it-makes but of-itself

Differam hoc in praesentia. desiderat enim propriam et 15

I-will-put-off this for the-present it-requires for its-own and

longam exsecutionem, quemadmodum populo disserendum,

long treatment how to-the-people to-be-discoursed

quid sibi apud populum permittendum sit, quid populo

what for-oneself with the-people to-be-allowed is what to-the-people

apud se. damnum quidem fecisse philosophiam non

with oneself damage indeed to-have-suffered philosophy not

erit dubium, postquam prostituta est. sed potest in

will-be doubtful since prostituted it-is but it-can in

penetralibus suis ostendi, si modo non institorem, sed

shrine its-own to-be-displayed if only not a-peddler but

antistitem nancta est. Vale.

a-priest obtained it-has farewell

