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On Tranquillity of Mind

Lucius Annaeus Seneca

Translated by Aubrey Stewart

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Introduction

On Tranquillity of Mind is a Stoic dialogue addressed by Seneca to his friend Annaeus Serenus. The Latin title, *De Tranquillitate Animi*, refers to steadiness or calmness of mind; Aubrey Stewart's translation renders it *Of Peace of Mind*. The work is usually dated to around 60 CE and belongs to a group of dialogues in which Seneca advises Serenus about philosophical development, public responsibility and the ordering of life.

The dialogue begins with an unusually detailed self-diagnosis. Serenus does not claim to be overwhelmed by vice, yet he cannot remain settled in his convictions. Luxury dazzles him even when he rejects it, public service attracts him until difficulty drives him back to retirement, and literary ambition disrupts his wish to write simply. He compares his condition not to a storm but to seasickness close to land.

This opening gives the work its practical character. Serenus's difficulty is not ignorance of Stoic principles. He already knows what he values, but his habits and emotional responses have not fully aligned with his judgement. The problem lies between initial moral improvement and stable character, where competing possibilities continue to disturb the mind.

Seneca calls the desired condition peace of mind: a steady course in which a person remains on good terms with himself, neither inflated by success nor cast down by reversal. Tranquillity does not mean emotional blankness, idleness or escape from responsibility. It is constancy of purpose joined with enough flexibility to act under changing circumstances.

The first remedy is honest self-knowledge. A person should assess temperament, capacity, chosen occupation and available resources. Ambitions too large for one's powers create repeated defeat, while work unsuited to character produces resentment. Tranquillity requires a life that can actually be inhabited rather than an ideal performance constructed for admiration.

Public action and retirement form one of the dialogue's central tensions. Stoicism values service to others, but political circumstances may block honourable participation. Seneca resists an absolute rule. If public office is available without moral surrender, it can be pursued; if direct action becomes impossible, service may continue through teaching, friendship, writing and the cultivation of others.

The examples of Athenodorus and other public figures show that withdrawal can be either wise redirection or disguised fear. What matters is not simply where a person stands but what purpose is served there. Leisure without useful occupation becomes

restless isolation, while activity pursued for reputation creates another kind of dependence.

Choice of companions also affects mental steadiness. Chronic complaint, envy and agitation spread through close association. Seneca does not recommend abandoning everyone in difficulty; he warns against relationships organised around the continuous circulation of discontent. Good company supports candour, proportion and mutual improvement.

Property creates anxiety when possessions become extensions of identity. Seneca recommends limiting what must be guarded, displayed or feared for. He does not require identical poverty from every reader. The principle is that ownership should remain manageable and should not place the owner's emotional security under the control of fortune.

Preparation for loss is equally important. Events hurt more when the mind has treated favourable conditions as guaranteed. Remembering that health, wealth, status and loved ones are mortal does not prevent affection or responsible care. It removes the false contract by which fortune is imagined to owe permanence.

The dialogue condemns purposeless busyness. Many people travel, visit, arrange, collect and begin projects without knowing what their activity is for. Motion can conceal dissatisfaction but cannot cure it. A mind without a coherent aim carries the same unrest from place to place.

Seneca also addresses responses to society's spectacle of greed, cruelty and success without merit. Excessive attention to public corruption can become another passion. The observer must retain humour, compassion and perspective, acting where useful without expecting the world to satisfy every moral preference.

Solitude and company should alternate. Too much isolation intensifies self-absorption, while an unbroken crowd scatters attention. Each condition becomes a remedy for excess in the other. This rhythm belongs to a broader principle of balancing exertion and recovery.

The final section gives relaxation an essential place. Walks, travel, conversation, festivities and measured amusement restore a mind exhausted by continuous labour. Some ancient examples involving wine reflect their historical culture and should not be read as medical recommendations. The enduring point is that unrelieved strain weakens rather than perfects attention.

Seneca's conclusion is deliberately sober. No single technique secures tranquillity permanently. The mind is mobile and must be watched with continuing care. Peace is not a possession acquired once but a pattern repeatedly restored through self-examination, proportionate work, prepared acceptance and humane rest.

On Tranquillity of Mind remains compelling because it addresses the unease of someone who understands more than he can yet live. Instead of demanding instant perfection, Seneca helps Serenus design conditions in which conviction may become stable practice. The dialogue presents calm not as withdrawal from life, but as the strength to participate without being endlessly divided against oneself.

I.

[Serenus.] When I examine myself, Seneca, some vices appear on the surface, and so that I can lay my hands upon them, while others are less distinct and harder to reach, and some are not always present, but recur at intervals: and these I should call the most troublesome, being like a roving enemy that assails one when he sees his opportunity, and who will neither let one stand on one's guard as in war, nor yet take one's rest without fear as in peace. The position in which I find myself more especially (for why should I not tell you the truth as I would to a physician), is that of neither being thoroughly set free from the vices which I fear and hate, nor yet quite in bondage to them: my state of mind, though not the worst possible, is a particularly discontented and sulky one: I am neither ill nor well, It is of no use for you to tell me that all virtues are weakly at the outset, and that they acquire strength and solidity by time, for I am well aware that even those which do but help our outward show, such as grandeur, a reputation for eloquence, and everything that appeals to others, gain power by time.

Both those which afford us real strength and those which do but trick us out in a more attractive form, require long years before they gradually are adapted to us by time. But I fear that custom, which confirms most things, implants this vice more and more deeply in me. Long acquaintance with both good and bad people leads one to esteem them all alike. What this state of weakness really is, when the mind halts between two opinions without any strong inclination towards either good or evil, I shall be better able to show you piecemeal than all at once. I will tell you what befalls me, you must find out the name of the disease.

I have to confess the greatest possible love of thrift: I do not care for a bed with gorgeous hangings, nor for clothes brought out of a chest, or pressed under weights and made glossy by frequent manglings, but for common and cheap ones, that require no care either to keep them or to put them on. For food I do not want what needs whole troops of servants to prepare it and admire it, nor what is ordered many days before and served up by many hands, but something handy and easily come at, with nothing far-fetched or costly about it, to be had in every part of the world, burdensome neither to one's fortune nor one's body, not likely to go out of the body by the same path by which it came in.

I like a rough and unpolished homebred servant, I like my servant born in my house: I like my country-bred father's heavy silver plate stamped with no maker's name: I do not want a table that is beauteous with dappled spots, or known to all the town by the number of fashionable people to whom it has successively belonged, but one which stands merely for use, and which causes no guest's eye to dwell upon it with pleasure or to kindle at it with envy. While I am well satisfied with this, I am

reminded of the clothes of a certain schoolboy, dressed with no ordinary care and splendour, of slaves bedecked with gold and a whole regiment of glittering attendants. I think of houses too, where one treads on precious stones, and where valuables lie about in every corner, where the very roof is brilliantly painted, and a whole nation attends and accompanies an inheritance on the road to ruin.

What shall I say of waters, transparent to the very bottom, which flow round the guests, and banquets worthy of the theatre in which they take place? Coming as I do from a long course of dull thrift, I find myself surrounded by the most brilliant luxury, which echoes around me on every side: my sight becomes a little dazzled by it: I can lift up my heart against it more easily than my eyes. When I return from seeing it I am a sadder, though not a worse man, I cannot walk amid my own paltry possessions with so lofty a step as before, and silently there steals over me a feeling of vexation, and a doubt whether that way of life may not be better than mine. None of these things alter my principles, yet all of them disturb me.

At one time I would obey the maxims of our school and plunge into public life, I would obtain office and become consul, not because the purple robe and lictor's axes attract me, but in order that I may be able to be of use to my friends, my relatives, to all my countrymen, and indeed to all mankind. Ready and determined, I follow the advice of Zeno, Cleanthes, and Chrysippus, all of whom bid one take part in public affairs, though none of them ever did so himself: and then, as soon as something disturbs my mind, which is not used to receiving shocks, as soon as something occurs which is either disgraceful, such as often occurs in all men's lives, or which does not proceed quite easily, or when subjects of very little importance require me to devote a great deal of time to them, I go back to my life of leisure, and, just as even tired cattle go faster when they are going home, I wish to retire and pass my life within the walls of my house.

"No one," I say, "that will give me no compensation worth such a loss shall ever rob me of a day. Let my mind be contained within itself and improve itself: let it take no part with other men's affairs, and do nothing which depends on the approval of others: let me enjoy a tranquillity undisturbed by either public or private troubles." But whenever my spirit is roused by reading some brave words, or some noble example spurs me into action, I want to rush into the law courts, to place my voice at one man's disposal, my services at another's, and to try to help him even though I may not succeed, or to quell the pride of some lawyer who is puffed up by ill-deserved success: but I think, by Hercules, that in philosophical speculation it is better to view things as they are, and to speak of them on their own account, and as for words, to trust to things for them, and to let one's speech simply follow whither they lead.

"Why do you want to construct a fabric that will endure for ages? Do you not wish to do this in order that posterity may talk of you: yet you were born to die, and a silent

death is the least wretched. Write something therefore in a simple style, merely to pass the time, for your own use, and not for publication. Less labour is needed when one does not look beyond the present." Then again, when the mind is elevated by the greatness of its thoughts, it becomes ostentatious in its use of words, the loftier its aspirations, the more loftily it desires to express them, and its speech rises to the dignity of its subject. At such times I forget my mild and moderate determination and soar higher than is my wont, using a language that is not my own.

Not to multiply examples, I am in all things attended by this weakness of a well-meaning mind, to whose level I fear that I shall be gradually brought down, or, what is even more worrying, that I may always hang as though about to fall, and that there may be more the matter with me than I myself perceive: for we take a friendly view of our own private affairs, and partiality always obscures our judgment. I fancy that many men would have arrived at wisdom had they not believed themselves to have arrived there already, had they not purposely deceived themselves as to some parts of their character, and passed by others with their eyes shut: for you have no grounds for supposing that other people's flattery is more ruinous to us than our own. Who dares to tell himself the truth?

Who is there, by however large a troop of caressing courtiers he may be surrounded, who in spite of them is not his own greatest flatterer? I beg you, therefore, if you have any remedy by which you could stop this vacillation of mine, to deem me worthy to owe my peace of mind to you. I am well aware that these oscillations of mind are not perilous and that they threaten me with no serious disorder: to express what I complain of by an exact simile, I am not suffering from a storm, but from sea-sickness. Take from me, then, this evil, whatever it may be, and help one who is in distress within sight of land.

II.

[Seneca.] I have long been silently asking myself, my friend Serenus, to what I should liken such a condition of mind, and I find that nothing more closely resembles it than the conduct of those who, after having recovered from a long and serious illness, occasionally experience slight touches and twinges, and, although they have passed through the final stages of the disease, yet have suspicions that it has not left them, and though in perfect health yet hold out their pulse to be felt by the physician, and whenever they feel warm suspect that the fever is returning. Such men, Serenus, are not unhealthy, but they are not accustomed to being healthy; just as even a quiet sea or lake nevertheless displays a certain amount of ripple when its waters are subsiding after a storm.

What you need, therefore, is, not any of those harsher remedies to which allusion has been made, not that you should in some cases check yourself, in others be angry with yourself, in others sternly reproach yourself, but that you should adopt that which comes last in the list, have confidence in yourself, and believe that you are proceeding on the right path, without being led aside by the numerous divergent tracks of wanderers which cross it in every direction, some of them circling about the right path itself. What you desire, to be undisturbed, is a great thing, nay, the greatest thing of all, and one which raises a man almost to the level of a god.

The Greeks call this calm steadiness of mind *euthymia*, and Democritus's treatise upon it is excellently written: I call it peace of mind: for there is no necessity for translating so exactly as to copy the words of the Greek idiom: the essential point is to mark the matter under discussion by a name which ought to have the same meaning as its Greek name, though perhaps not the same form. What we are seeking, then, is how the mind may always pursue a steady, unruffled course, may be pleased with itself, and look with pleasure upon its surroundings, and experience no interruption of this joy, but abide in a peaceful condition without being ever either elated or depressed: this will be "peace of mind." Let us now consider in a general way how it may be attained: then you may apply as much as you choose of the universal remedy to your own case.

Meanwhile we must drag to light the entire disease, and then each one will recognize his own part of it: at the same time you will understand how much less you suffer by your self-depreciation than those who are bound by some showy declaration which they have made, and are oppressed by some grand title of honour, so that shame rather than their own free will forces them to keep up the pretence. The same thing applies both to those who suffer from fickleness and continual changes of purpose, who always are fondest of what they have given up, and those who merely yawn and dawdle: add to these those who, like bad sleepers, turn from

side to side, and settle themselves first in one manner and then in another, until at last they find rest through sheer weariness: in forming the habits of their lives they often end by adopting some to which they are not kept by any dislike of change, but in the practice of which old age, which is slow to alter, has caught them living: add also those who are by no means fickle, yet who must thank their dulness, not their consistency for being so, and who go on living not in the way they wish, but in the way they have begun to live.

There are other special forms of this disease without number, but it has but one effect, that of making people dissatisfied with themselves. This arises from a distemperature of mind and from desires which one is afraid to express or unable to fulfil, when men either dare not attempt as much as they wish to do, or fail in their efforts and depend entirely upon hope: such people are always fickle and changeable, which is a necessary consequence of living in a state of suspense: they take any way to arrive at their ends, and teach and force themselves to use both dishonourable and difficult means to do so, so that when their toil has been in vain they are made wretched by the disgrace of failure, and do not regret having longed for what was wrong, but having longed for it in vain.

They then begin to feel sorry for what they have done, and afraid to begin again, and their mind falls by degrees into a state of endless vacillation, because they can neither command nor obey their passions, of hesitation, because their life cannot properly develop itself, and of decay, as the mind becomes stupefied by disappointments. All these symptoms become aggravated when their dislike of a laborious misery has driven them to idleness and to secret studies, which are unendurable to a mind eager to take part in public affairs, desirous of action and naturally restless, because, of course, it finds too few resources within itself: when therefore it loses the amusement which business itself affords to busy men, it cannot endure home, loneliness, or the walls of a room, and regards itself with dislike when left to itself.

Hence arises that weariness and dissatisfaction with oneself, that tossing to and fro of a mind which can nowhere find rest, that unhappy and unwilling endurance of enforced leisure. In all cases where one feels ashamed to confess the real cause of one's suffering, and where modesty leads one to drive one's sufferings inward, the desires pent up in a little space without any vent choke one another. Hence comes melancholy and drooping of spirit, and a thousand waverings of the unsteadfast mind, which is held in suspense by unfulfilled hopes, and saddened by disappointed ones: hence comes the state of mind of those who loathe their idleness, complain that they have nothing to do, and view the progress of others with the bitterest jealousy: for an unhappy sloth favours the growth of envy, and men who cannot succeed themselves wish every one else to be ruined.

This dislike of other men's progress and despair of one's own produces a mind angered against fortune, addicted to complaining of the age in which it lives, to retiring into corners and brooding over its misery, until it becomes sick and weary of itself: for the human mind is naturally nimble and apt at movement: it delights in every opportunity of excitement and forgetfulness of itself, and the worse a man's disposition the more he delights in this, because he likes to wear himself out with busy action, just as some sores long for the hands that injure them and delight in being touched, and the foul itch enjoys anything that scratches it.

Similarly I assure you that these minds, over which desires have spread like evil ulcers, take pleasure in toils and troubles, for there are some things which please our body while at the same time they give it a certain amount of pain, such as turning oneself over and changing one's side before it is wearied, or cooling oneself in one position after another. It is like Homer's Achilles, lying first upon its face, then upon its back, placing itself in various attitudes, and, as sick people are wont, enduring none of them for long, and using changes as though they were remedies. Hence men undertake aimless wanderings, travel along distant shores, and at one time at sea, at another by land, try to soothe that fickleness of disposition which always is dissatisfied with the present.

"Now let us make for Campania: now I am sick of rich cultivation: let us see wild regions, let us thread the passes of Bruttii and Lucania: yet amid this wilderness one wants something of beauty to relieve our pampered eyes after so long dwelling on savage wastes: let us seek Tarentum with its famous harbour, its mild winter climate, and its district, rich enough to support even the great hordes of ancient times. Let us now return to town: our ears have too long missed its shouts and noise: it would be pleasant also to enjoy the sight of human bloodshed." Thus one journey succeeds another, and one sight is changed for another. As Lucretius says:— "Thus every mortal from himself doth flee;" but what does he gain by so doing if he does not escape from himself? he follows himself and weighs himself down by his own most burdensome companionship.

We must understand, therefore, that what we suffer from is not the fault of the places but of ourselves: we are weak when there is anything to be endured, and cannot support either labour or pleasure, either one's own business or any one else's for long. This has driven some men to death, because by frequently altering their purpose they were always brought back to the same point, and had left themselves no room for anything new. They had become sick of life and of the world itself, and as all indulgences palled upon them they began to ask themselves the question, "How long are we to go on doing the same thing?"

III.

You ask me what I think we had better make use of to help us to support this ennui. "The best thing," as Athenodorus says, "is to occupy oneself with business with the management of affairs of state and the duties of a citizen: for as some pass the day in exercising themselves in the sun and in taking care of their bodily health, and athletes find it most useful to spend the greater part of their time in feeding up the muscles and strength to whose cultivation they have devoted their lives; so too for you who are training your mind to take part in the struggles of political life, it is far more honourable to be thus at work than to be idle.

He whose object is to be of service to his countrymen and to all mortals, exercises himself and does good at the same time when he is engrossed in business and is working to the best of his ability both in the interests of the public and of private men. But," continues he, "because innocence is hardly safe among such furious ambitions and so many men who turn one aside from the right path, and it is always sure to meet with more hindrance than help, we ought to withdraw ourselves from the forum and from public life, and a great mind even in a private station can find room wherein to expand freely. Confinement in dens restrains the springs of lions and wild creatures, but this does not apply to human beings, who often effect the most important works in retirement.

Let a man, however, withdraw himself only in such a fashion that wherever he spends his leisure his wish may still be to benefit individual men and mankind alike, both with his intellect, his voice, and his advice. The man that does good service to the state is not only he who brings forward candidates for public office, defends accused persons, and gives his vote on questions of peace and war, but he who encourages young men in well-doing, who supplies the present dearth of good teachers by instilling into their minds the principles of virtue, who seizes and holds back those who are rushing wildly in pursuit of riches and luxury, and, if he does nothing else, at least checks their course—such a man does service to the public though in a private station.

Which does the most good, he who decides between foreigners and citizens (as praetor peregrinus), or, as praetor urbanus, pronounces sentence to the suitors in his court at his assistant's dictation, or he who shows them what is meant by justice, filial feeling, endurance, courage, contempt of death and knowledge of the gods, and how much a man is helped by a good conscience? If then you transfer to philosophy the time which you take away from the public service, you will not be a deserter or have refused to perform your proper task. A soldier is not merely one who stands in the ranks and defends the right or the left wing of the army, but he also who guards the gates—a service which, though less dangerous, is no sinecure—who keeps

watch, and takes charge of the arsenal: though all these are bloodless duties, yet they count as military service.

As soon as you have devoted yourself to philosophy, you will have overcome all disgust at life: you will not wish for darkness because you are weary of the light, nor will you be a trouble to yourself and useless to others: you will acquire many friends, and all the best men will be attracted towards you: for virtue, in however obscure a position, cannot be hidden, but gives signs of its presence: any one who is worthy will trace it out by its footsteps: but if we give up all society, turn our backs upon the whole human race, and live communing with ourselves alone, this solitude without any interesting occupation will lead to a want of something to do: we shall begin to build up and to pull down, to dam out the sea, to cause waters to flow through natural obstacles, and generally to make a bad disposal of the time which Nature has given us to spend: some of us use it grudgingly, others wastefully; some of us spend it so that we can show a profit and loss account, others so that they have no assets remaining: than which nothing can be more shameful.

Often a man who is very old in years has nothing beyond his age by which he can prove that he has lived a long time."

IV.

To me, my dearest Serenus, Athenodorus seems to have yielded too completely to the times, to have fled too soon: I will not deny that sometimes one must retire, but one ought to retire slowly, at a foot's pace, without losing one's ensigns or one's honour as a soldier: those who make terms with arms in their hands are more respected by their enemies and more safe in their hands. This is what I think ought to be done by virtue and by one who practises virtue: if Fortune get the upper hand and deprive him of the power of action, let him not straightway turn his back to the enemy, throw away his arms, and run away seeking for a hiding-place, as if there were any place whither Fortune could not pursue him, but let him be more sparing in his acceptance of public office, and after due deliberation discover some means by which he can be of use to the state.

He is not able to serve in the army: then let him become a candidate for civic honours: must he live in a private station? then let him be an advocate: is he condemned to keep silence? then let him help his countrymen with silent counsel. Is it dangerous for him even to enter the forum? then let him prove himself a good comrade, a faithful friend, a sober guest in people's houses, at public shows, and at wine-parties. Suppose that he has lost the status of a citizen; then let him exercise that of a man: our reason for magnanimously refusing to confine ourselves within the walls of one city, for having gone forth to enjoy intercourse with all lands and for professing ourselves to be citizens of the world is that we may thus obtain a wider theatre on which to display our virtue.

Is the bench of judges closed to you, are you forbidden to address the people from the hustings, or to be a candidate at elections? then turn your eyes away from Rome, and see what a wide extent of territory, what a number of nations present themselves before you. Thus, it is never possible for so many outlets to be closed against your ambition that more will not remain open to it: but see whether the whole prohibition does not arise from your own fault. You do not choose to direct the affairs of the state except as consul or prytanis or meddix or sufes: what should we say if you refused to serve in the army save as general or military tribune?

Even though others may form the first line, and your lot may have placed you among the veterans of the third, do your duty there with your voice, encouragement, example, and spirit: even though a man's hands be cut off, he may find means to help his side in a battle, if he stands his ground and cheers on his comrades. Do something of that sort yourself: if Fortune removes you from the front rank, stand your ground nevertheless and cheer on your comrades, and if somebody stops your mouth, stand nevertheless and help your side in silence. The services of a good citizen are never thrown away: he does good by being heard and seen, by his

expression, his gestures, his silent determination, and his very walk. As some remedies benefit us by their smell as well as by their taste and touch, so virtue even when concealed and at a distance sheds usefulness around.

Whether she moves at her ease and enjoys her just rights, or can only appear abroad on sufferance and is forced to shorten sail to the tempest, whether it be unemployed, silent, and pent up in a narrow lodging, or openly displayed, in whatever guise she may appear, she always does good. What? do you think that the example of one who can rest nobly has no value? It is by far the best plan, therefore, to mingle leisure with business, whenever chance impediments or the state of public affairs forbid one's leading an active life: for one is never so cut off from all pursuits as to find no room left for honourable action.

V.

Could you anywhere find a [more] miserable city than that of Athens when it was being torn to pieces by the thirty tyrants? they slew thirteen hundred citizens, all the best men, and did not leave off because they had done so, but their cruelty became stimulated by exercise. In the city which possessed that most reverend tribunal, the Court of the Areopagus, which possessed a Senate, and a popular assembly which was like a Senate, there met daily a wretched crew of butchers, and the unhappy Senate House was crowded with tyrants. A state, in which there were so many tyrants that they would have been enough to form a bodyguard for one, might surely have rested from the struggle; it seemed impossible for men's minds even to conceive hopes of recovering their liberty, nor could they see any room for a remedy for such a mass of evil: for whence could the unhappy state obtain all the Harmodiuses it would need to slay so many tyrants?

Yet Socrates was in the midst of the city, and consoled its mourning Fathers, encouraged those who despaired of the republic, by his reproaches brought rich men, who feared that their wealth would be their ruin, to a tardy repentance of their avarice, and moved about as a great example to those who wished to imitate him, because he walked a free man in the midst of thirty masters. However, Athens herself put him to death in prison, and Freedom herself could not endure the freedom of one who had treated a whole band of tyrants with scorn: you may know, therefore, that even in an oppressed state a wise man can find an opportunity for bringing himself to the front, and that in a prosperous and flourishing one wanton insolence, jealousy, and a thousand other cowardly vices bear sway.

We ought, therefore, to expand or contract ourselves according as the state presents itself to us, or as Fortune offers us opportunities: but in any case we ought to move and not to become frozen still by fear: nay, he is the best man who, though peril menaces him on every side and arms and chains beset his path, nevertheless neither impairs nor conceals his virtue: for to keep oneself safe does not mean to bury oneself. I think that Curius Dentatus spoke truly when he said that he would rather be dead than alive: the worst evil of all is to leave the ranks of the living before one dies: yet it is your duty, if you happen to live in an age when it is not easy to serve the state, to devote more time to leisure and to literature.

Thus, just as though you were making a perilous voyage, you may from time to time put into harbour, and set yourself free from public business without waiting for it to do so.

VI.

We ought, however, first to examine our own selves, next the business which we propose to transact, next those for whose sake or in whose company we transact it. It is above all things necessary to form a true estimate of oneself, because as a rule we think that we can do more than we are able: one man is led too far through confidence in his eloquence, another demands more from his estate than it can produce, another burdens a weakly body with some toilsome duty. Some men are too shamefaced for the conduct of public affairs, which require an unblushing front: some men's obstinate pride renders them unfit for courts: some cannot control their anger, and break into unguarded language on the slightest provocation: some cannot rein in their wit or resist making risky jokes: for all these men leisure is better than employment: a bold, haughty and impatient nature ought to avoid anything that may lead it to use a freedom of speech which will bring it to ruin.

Next we must form an estimate of the matter which we mean to deal with, and compare our strength with the deed we are about to attempt: for the bearer ought always to be more powerful than his load: indeed, loads which are too heavy for their bearer must of necessity crush him: some affairs also are not so important in themselves as they are prolific and lead to much more business, which employments, as they involve us in new and various forms of work, ought to be refused. Neither should you engage in anything from which you are not free to retreat: apply yourself to something which you can finish, or at any rate can hope to finish: you had better not meddle with those operations which grow in importance, while they are being transacted, and which will not stop where you intended them to stop.

VII.

In all cases one should be careful in one's choice of men, and see whether they be worthy of our bestowing a part of our life upon them, or whether we shall waste our own time and theirs also: for some even consider us to be in their debt because of our services to them. Athenodorus said that "he would not so much as dine with a man who would not be grateful to him for doing so": meaning, I imagine, that much less would he go to dinner with those who recompense the services of their friends by their table, and regard courses of dishes as donatives, as if they overate themselves to do honour to others. Take away from these men their witnesses and spectators: they will take no pleasure in solitary gluttony.

You must decide whether your disposition is better suited for vigorous action or for tranquil speculation and contemplation, and you must adopt whichever the bent of your genius inclines you for. Isocrates laid hands upon Ephorus and led him away from the forum, thinking that he would be more usefully employed in compiling chronicles; for no good is done by forcing one's mind to engage in uncongenial work: it is vain to struggle against Nature. Yet nothing delights the mind so much as faithful and pleasant friendship: what a blessing it is when there is one whose breast is ready to receive all your secrets with safety, whose knowledge of your actions you fear less than your own conscience, whose conversation removes your anxieties, whose advice assists your plans, whose cheerfulness dispels your gloom, whose very sight delights you!

We should choose for our friends men who are, as far as possible, free from strong desires: for vices are contagious, and pass from a man to his neighbour, and injure those who touch them. As, therefore, in times of pestilence we have to be careful not to sit near people who are infected and in whom the disease is raging, because by so doing, we shall run into danger and catch the plague from their very breath; so, too, in choosing our friends' dispositions, we must take care to select those who are as far as may be unspotted by the world; for the way to breed disease is to mix what is sound with what is rotten.

Yet I do not advise you to follow after or draw to yourself no one except a wise man: for where will you find him whom for so many centuries we have sought in vain? in the place of the best possible man take him who is least bad. You would hardly find any time that would have enabled you to make a happier choice than if you could have sought for a good man from among the Platos and Xenophons and the rest of the produce of the brood of Socrates, or if you had been permitted to choose one from the age of Cato: an age which bore many men worthy to be born in Cato's time (just as it also bore many men worse than were ever known before, planners of the blackest crimes: for it needed both classes in order to make Cato understood: it

wanted both good men, that he might win their approbation, and bad men, against whom he could prove his strength): but at the present day, when there is such a dearth of good men, you must be less squeamish in your choice.

Above all, however, avoid dismal men who grumble at whatever happens, and find something to complain of in everything. Though he may continue loyal and friendly towards you, still one's peace of mind is destroyed by a comrade whose mind is soured and who meets every incident with a groan.

VIII.

Let us now pass on to the consideration of property, that most fertile source of human sorrows: for if you compare all the other ills from which we suffer—deaths, sicknesses, fears, regrets, endurance of pains and labours— with those miseries which our money inflicts upon us, the latter will far outweigh all the others. Reflect, then, how much less a grief it is never to have had any money than to have lost it: we shall thus understand that the less poverty has to lose, the less torment it has with which to afflict us: for you are mistaken if you suppose that the rich bear their losses with greater spirit than the poor: a wound causes the same amount of pain to the greatest and the smallest body.

It was a neat saying of Bion's, "that it hurts bald men as much as hairy men to have their hairs pulled out": you may be assured that the same thing is true of rich and poor people, that their suffering is equal: for their money clings to both classes, and cannot be torn away without their feeling it: yet it is more endurable, as I have said, and easier not to gain property than to lose it, and therefore you will find that those upon whom Fortune has never smiled are more cheerful than those whom she has deserted. Diogenes, a man of infinite spirit, perceived this, and made it impossible that anything should be taken from him. Call this security from loss poverty, want, necessity, or any contemptuous name you please: I shall consider such a man to be happy, unless you find me another who can lose nothing.

If I am not mistaken, it is a royal attribute among so many misers, sharpers, and robbers, to be the one man who cannot be injured. If any one doubts the happiness of Diogenes, he would doubt whether the position of the immortal gods was one of sufficient happiness. because they have no farms or gardens, no valuable estates let to strange tenants, and no large loans in the money market. Are you not ashamed of yourself, you who gaze upon riches with astonished admiration? Look upon the universe: you will see the gods quite bare of property, and possessing nothing though they give everything. Do you think that this man who has stripped himself of all fortuitous accessories is a pauper, or one like to the immortal gods?

Do you call Demetrius, Pompeius's freedman, a happier man, he who was not ashamed to be richer than Pompeius, who was daily furnished with a list of the number of his slaves, as a general is with that of his army, though he had long deserved that all his riches should consist of a pair of underlings, and a roomier cell than the other slaves? But Diogenes's only slave ran away from him, and when he was pointed out to Diogenes, he did not think him worth fetching back. "It is a shame," he said, "that Manes should be able to live without Diogenes, and that Diogenes should not be able to live without Manes." He seems to me to have said, "Fortune, mind your own business: Diogenes has nothing left that belongs to you.

Did my slave run away? nay, he went away from me as a free man." A household of slaves requires food and clothing: the bellies of so many hungry creatures have to be filled: we must buy raiment for them, we must watch their most thievish hands, and we must make use of the services of people who weep and execrate us. How far happier is he who is indebted to no man for anything except for what he can deprive himself of with the greatest ease! Since we, however, have not such strength of mind as this, we ought at any rate to diminish the extent of our property, in order to be less exposed to the assaults of fortune: those men whose bodies can be within the shelter of their armour, are more fitted for war than those whose huge size everywhere extends beyond it, and exposes them to wounds: the best amount of property to have is that which is enough to keep us from poverty, and which yet is not far removed from it.

IX.

We shall be pleased with this measure of wealth if we have previously taken pleasure in thrift, without which no riches are sufficient, and with which none are insufficient, especially as the remedy is always at hand, and poverty itself by calling in the aid of thrift can convert itself into riches. Let us accustom ourselves to set aside mere outward show, and to measure things by their uses, not by their ornamental trappings: let our hunger be tamed by food, our thirst quenched by drinking, our lust confined within needful bounds; let us learn to use our limbs, and to arrange our dress and way of life according to what was approved of by our ancestors, not in imitation of new-fangled models: let us learn to increase our continence, to repress luxury, to set bounds to our pride, to assuage our anger, to look upon poverty without prejudice, to practise thrift, albeit many are ashamed to do so, to apply cheap remedies to the wants of nature, to keep all undisciplined hopes and aspirations as it were under lock and key, and to make it our business to get our riches from ourselves and not from Fortune.

We never can so thoroughly defeat the vast diversity and malignity of misfortune with which we are threatened as not to feel the weight of many gusts if we offer a large spread of canvas to the wind: we must draw our affairs into a small compass, to make the darts of Fortune of no avail. For this reason, sometimes slight mishaps have turned into remedies, and more serious disorders have been healed by slighter ones. When the mind pays no attention to good advice, and cannot be brought to its senses by milder measures, why should we not think that its interests are being served by poverty, disgrace, or financial ruin being applied to it? one evil is balanced by another. Let us then teach ourselves to be able to dine without all Rome to look on, to be the slaves of fewer slaves, to get clothes which fulfil their original purpose, and to live in a smaller house.

The inner curve is the one to take, not only in running races and in the contests of the circus, but also in the race of life; even literary pursuits, the most becoming thing for a gentleman to spend money upon, are only justifiable as long as they are kept within bounds. What is the use of possessing numberless books and libraries, whose titles their owner can hardly read through in a lifetime? A student is overwhelmed by such a mass, not instructed, and it is much better to devote yourself to a few writers than to skim through many. Forty thousand books were burned at Alexandria: some would have praised this library as a most noble memorial of royal wealth, like Titus Livius, who says that it was "a splendid result of the taste and attentive care of the kings." It had nothing to do with taste or care, but was a piece of learned luxury, nay, not even learned, since they amassed it, not for the sake of learning, but to make a show, like many men who know less about letters than a

slave is expected to know, and who uses his books not to help him in his studies but to ornament his dining-room.

Let a man, then, obtain as many books as he wants, but none for show. "It is more respectable," say you, "to spend one's money on such books than on vases of Corinthian brass and paintings." Not so: everything that is carried to excess is wrong. What excuses can you find for a man who is eager to buy bookcases of ivory and citrus wood, to collect the works of unknown or discredited authors, and who sits yawning amid so many thousands of books, whose backs and titles please him more than any other part of them? Thus in the houses of the laziest of men you will see the works of all the orators and historians stacked upon book-shelves reaching right up to the ceiling. At the present day a library has become as necessary an appendage to a house as a hot and cold bath.

I would excuse them straightway if they really were carried away by an excessive zeal for literature; but as it is, these costly works of sacred genius, with all the illustrations that adorn them, are merely bought for display and to serve as wall-furniture.

X.

Suppose, however, that your life has become full of trouble, and that without knowing what you were doing you have fallen into some snare which either public or private Fortune has set for you, and that you can neither untie it nor break it: then remember that fettered men suffer much at first from the burdens and clogs upon their legs: afterwards, when they have made up their minds not to fret themselves about them, but to endure them, necessity teaches them to bear them bravely, and habit to bear them easily. In every station of life you will find amusements, relaxations, and enjoyments; that is, provided you be willing to make light of evils rather than to hate them. Knowing to what sorrows we were born, there is nothing for which Nature more deserves our thanks than for having invented habit as an alleviation of misfortune, which soon accustoms us to the severest evils.

No one could hold out against misfortune if it permanently exercised the same force as at its first onset. We are all chained to Fortune: some men's chain is loose and made of gold, that of others is tight and of meaner metal: but what difference does this make? we are all included in the same captivity, and even those who have bound us are bound themselves, unless you think that a chain on the left side is lighter to bear: one man may be bound by public office, another by wealth: some have to bear the weight of illustrious, some of humble birth: some are subject to the commands of others, some only to their own: some are kept in one place by being banished thither, others by being elected to the priesthood. All life is slavery: let each man therefore reconcile himself to his lot, complain of it as little as possible, and lay hold of whatever good lies within his reach.

No condition can be so wretched that an impartial mind can find no compensations in it. Small sites, if ingeniously divided, may be made use of for many different purposes, and arrangement will render ever so narrow a room habitable. Call good sense to your aid against difficulties: it is possible to soften what is harsh, to widen what is too narrow, and to make heavy burdens press less severely upon one who bears them skilfully. Moreover, we ought not to allow our desires to wander far afield, but we must make them confine themselves to our immediate neighbourhood, since they will not endure to be altogether locked up.

We must leave alone things which either cannot come to pass or can only be effected with difficulty, and follow after such things as are near at hand and within reach of our hopes, always remembering that all things are equally unimportant, and that though they have a different outward appearance, they are all alike empty within. Neither let us envy those who are in high places: the heights which look lofty to us are steep and rugged. Again, those whom unkind fate has placed in critical

situations will be safer if they show as little pride in their proud position as may be, and do all they are able to bring down their fortunes to the level of other men's.

There are many who must needs cling to their high pinnacle of power, because they cannot descend from it save by falling headlong: yet they assure us that their greatest burden is being obliged to be burdensome to others, and that they are nailed to their lofty post rather than raised to it: let them then, by dispensing justice, clemency, and kindness with an open and liberal hand, provide themselves with assistance to break their fall, and looking forward to this maintain their position more hopefully. Yet nothing sets us free from these alternations of hope and fear so well as always fixing some limit to our successes, and not allowing Fortune to choose when to stop our career, but to halt of our own accord long before we apparently need do so. By acting thus certain desires will rouse up our spirits, and yet being confined within bounds, will not lead us to embark on vast and vague enterprises.

XI.

These remarks of mine apply only to imperfect, commonplace, and unsound natures, not to the wise man, who needs not to walk with timid and cautious gait: for he has such confidence in himself that he does not hesitate to go directly in the teeth of Fortune, and never will give way to her. Nor indeed has he any reason for fearing her, for he counts not only chattels, property, and high office, but even his body, his eyes, his hands, and everything whose use makes life dearer to us, nay, even his very self, to be things whose possession is uncertain; he lives as though he had borrowed them, and is ready to return them cheerfully whenever they are claimed. Yet he does not hold himself cheap, because he knows that he is not his own, but performs all his duties as carefully and prudently as a pious and scrupulous man would take care of property left in his charge as trustee.

When he is bidden to give them up, he will not complain of Fortune, but will say, "I thank you for what I have had possession of: I have managed your property so as largely to increase it, but since you order me, I give it back to you and return it willingly and thankfully. If you still wish me to own anything of yours, I will keep it for you: if you have other views, I restore into your hands and make restitution of all my wrought and coined silver, my house and my household. Should Nature recall what she previously entrusted us with, let us say to her also: 'Take back my spirit, which is better than when you gave it me: I do not shuffle or hang back.

Of my own free will I am ready to return what you gave me before I could think: take me away,'" What hardship can there be in returning to the place from whence one came? a man cannot live well if he knows not how to die well. We must, therefore, take away from this commodity its original value, and count the breath of life as a cheap matter. "We dislike gladiators," says Cicero, "if they are eager to save their lives by any means whatever: but we look favourably upon them if they are openly reckless of them," You may be sure that the same thing occurs with us: we often die because we are afraid of death.

Fortune, which regards our lives as a show in the arena for her own enjoyment, says, "Why should I spare you, base and cowardly creature that you are? you will be pierced and hacked with all the more wounds because you know not how to offer your throat to the knife: whereas you, who receive the stroke without drawing away your neck or putting up your hands to stop it, shall both live longer and die more quickly," He who fears death will never act as becomes a living man: but he who knows that this fate was laid upon him as soon as he was conceived will live according to it, and by this strength of mind will gain this further advantage, that nothing can befall him unexpectedly: for by looking forward to everything which can happen as though it would happen to him, he takes the sting out of all evils, which

can make no difference to those who expect it and are prepared to meet it: evil only comes hard upon those who have lived without giving it a thought and whose attention has been exclusively directed to happiness.

Disease, captivity, disaster, conflagration, are none of them unexpected: I always knew with what disorderly company Nature had associated me. The dead have often been wailed for in my neighbourhood: the torch and taper have often been borne past my door before the bier of one who has died before his time: the crash of falling buildings has often resounded by my side: night has snatched away many of those with whom I have become intimate in the forum, the Senate-house, and in society, and has sundered the hands which were joined in friendship: ought I to be surprised if the dangers which have always been circling around me at last assail me? How large a part of mankind never think of storms when about to set sail? I shall never be ashamed to quote a good saying because it comes from a bad author.

Publilius, who was a more powerful writer than any of our other playwrights, whether comic or tragic, whenever he chose to rise above farcical absurdities and speeches addressed to the gallery, among many other verses too noble even for tragedy, let alone for comedy, has this one:— “What one hath suffered may befall us all.” If a man takes this into his inmost heart and looks upon all the misfortunes of other men, of which there is always a great plenty, in this spirit, remembering that there is nothing to prevent their coming upon him also, he will arm himself against them long before they attack him. It is too late to school the mind to endurance of peril after peril has come. “I did not think this would happen,” and “Would you ever have believed that this would have happened?” say you.

But why should it not? Where are the riches after which want, hunger, and beggary do not follow? what office is there whose purple robe, augur’s staff, and patrician reins have not as their accompaniment rags and banishment, the brand of infamy, a thousand disgraces, and utter reprobation? what kingdom is there for which ruin, trampling under foot, a tyrant and a butcher are not ready at hand? nor are these matters divided by long periods of time, but there is but the space of an hour between sitting on the throne ourselves and clasping the knees of some one else as suppliants. Know then that every station of life is transitory, and that what has ever happened to anybody may happen to you also. You are wealthy: are you wealthier than Pompeius?

Yet when Gaius, his old relative and new host, opened Caesar’s house to him in order that he might close his own, he lacked both bread and water: though he owned so many rivers which both rose and discharged themselves within his dominions, yet he had to beg for drops of water: he perished of hunger and thirst in the palace of his relative, while his heir was contracting for a public funeral for one who was in want of food. You have filled public offices: were they either as important, as unlooked for, or as all-embracing as those of Sejanus? Yet on the day on which the

Senate disgraced him, the people tore him to pieces: the executioner could find no part left large enough to drag to the Tiber, of one upon whom gods and men had showered all that could be given to man.

You are a king: I will not bid you go to Croesus for an example, he who while yet alive saw his funeral pile both lighted and extinguished, being made to outlive not only his kingdom but even his own death, nor to Jugurtha, whom the people of Rome beheld as a captive within the year in which they had feared him. We have seen Ptolemaeus King of Africa, and Mithridates King of Armenia, under the charge of Gaius's guards: the former was sent into exile, the latter chose it in order to make his exile more honourable. Among such continual topsy-turvy changes, unless you expect that whatever can happen will happen to you, you give adversity power against you, a power which can be destroyed by any one who looks at it beforehand.

XII.

The next point to these will be to take care that we do not labour for what is vain, or labour in vain: that is to say, neither to desire what we are not able to obtain, nor yet, having obtained our desire too late, and after much toil to discover the folly of our wishes: in other words, that our labour may not be without result, and that the result may not be unworthy of our labour: for as a rule sadness arises from one of these two things, either from want of success or from being ashamed of having succeeded. We must limit the running to and from which most men practise, rambling about houses, theatres, and market-places. They mind other men's business, and always seem as though they themselves had something to do.

If you ask one of them as he comes out of his own door, "Whither are you going?" he will answer, "By Hercules, I do not know: but I shall see some people and do something." They wander purposelessly seeking for something to do, and do, not what they have made up their minds to do, but what has casually fallen in their way. They move uselessly and without any plan, just like ants crawling over bushes, which creep up to the top and then down to the bottom again without gaining anything. Many men spend their lives in exactly the same fashion, which one may call a state of restless indolence.

You would pity some of them when you see them running as if their house was on fire: they actually jostle all whom they meet, and hurry along themselves and others with them, though all the while they are going to salute some one who will not return their greeting, or to attend the funeral of some one whom they did not know: they are going to hear the verdict on one who often goes to law, or to see the wedding of one who often gets married: they will follow a man's litter, and in some places will even carry it: afterwards returning home weary with idleness, they swear that they themselves do not know why they went out, or where they have been, and on the following day they will wander through the same round again.

Let all your work, therefore, have some purpose, and keep some object in view: these restless people are not made restless by labour, but are driven out of their minds by mistaken ideas: for even they do not put themselves in motion without any hope: they are excited by the outward appearance of something, and their crazy mind cannot see its futility. In the same way every one of those who walk out to swell the crowd in the streets, is led round the city by worthless and empty reasons; the dawn drives him forth, although he has nothing to do, and after he has pushed his way into many men's doors, and saluted their nomenclators one after the other, and been turned away from many others, he finds that the most difficult person of all to find at home is himself.

From this evil habit comes that worst of all vices, talebearing and prying into public and private secrets, and the knowledge of many things which it is neither safe to tell nor safe to listen to.

XIII.

It was, I imagine, following out this principle that Democritus taught that “he who would live at peace must not do much business either public or private,” referring of course to unnecessary business: for if there be any necessity for it we ought to transact not only much but endless business, both public and private; in cases, however, where no solemn duty invites us to act, we had better keep ourselves quiet: for he who does many things often puts himself in Fortune’s power, and it is safest not to tempt her often, but always to remember her existence, and never to promise oneself anything on her security. I will set sail unless anything happens to prevent me, I shall be praetor, if nothing hinders me, my financial operations will succeed, unless anything goes wrong with them.

This is why we say that nothing befalls the wise man which he did not expect—we do not make him exempt from the chances of human life, but from its mistakes, nor does everything happen to him as he wished it would, but as he thought it would: now his first thought was that his purpose might meet with some resistance, and the pain of disappointed wishes must affect a man’s mind less severely if he has not been at all events confident of success.

XIV.

Moreover, we ought to cultivate an easy temper, and not become over fond of the lot which fate has assigned to us, but transfer ourselves to whatever other condition chance may lead us to, and fear no alteration, either in our purposes or our position in life, provided that we do not become subject to caprice, which of all vices is the most hostile to repose: for obstinacy, from which Fortune often wrings some concession, must needs be anxious and unhappy, but caprice, which can never restrain itself, must be more so. Both of these qualities, both that of altering nothing, and that of being dissatisfied with everything, are energies to repose.

The mind ought in all cases to be called away from the contemplation of external things to that of itself: let it confide in itself, rejoice in itself, admire its own works; avoid as far as may be those of others, and devote itself to itself; let it not feel losses, and put a good construction even upon misfortunes. Zeno, the chief of our school, when he heard the news of a shipwreck, in which all his property had been lost, remarked, "Fortune bids me follow philosophy in lighter marching order." A tyrant threatened Theodorus with death, and even with want of burial. "You are able to please yourself," he answered, "my half pint of blood is in your power: for, as for burial, what a fool you must be if you suppose that I care whether I rot above ground or under it." Julius Kanus, a man of peculiar greatness, whom even the fact of his having been born in this century does not prevent our admiring, had a long dispute with Gaius, and when as he was going away that Phalaris of a man said to him, "That you may not delude yourself with any foolish hopes, I have ordered you to be executed," he answered, "I thank you, most excellent prince." I am not sure what he meant: for many ways of explaining his conduct occur to me.

Did he wish to be reproachful, and to show him how great his cruelty must be if death became a kindness? or did he upbraid him with his accustomed insanity? for even those whose children were put to death, and whose goods were confiscated, used to thank him: or was it that he willingly received death, regarding it as freedom? Whatever he meant, it was a magnanimous answer. Some one may say, "After this Gaius might have let him live." Kanus had no fear of this: the good faith with which Gaius carried out such orders as these was well known. Will you believe that he passed the ten intervening days before his execution without the slightest despondency? it is marvellous how that man spoke and acted, and how peaceful he was.

He was playing at draughts when the centurion in charge of a number of those who were going to be executed bade him join them: on the summons he counted his men and said to his companion, "Mind you do not tell a lie after my death, and say that you won;" then, turning to the centurion, he said "You will bear me witness that

I am one man ahead of him." Do you think that Kanus played upon that draught-board? nay, he played with it. His friends were sad at being about to lose so great a man: "Why," asked he, "are you sorrowful? you are enquiring whether our souls are immortal, but I shall presently know." Nor did he up to the very end cease his search after truth, and raised arguments upon the subject of his own death.

His own teacher of philosophy accompanied him, and they were not far from the hill on which the daily sacrifice to Caesar our god was offered, when he said, "What are you thinking of now, Kanus? or what are your ideas?" "I have decided," answered Kanus, "at that most swiftly-passing moment of all to watch whether the spirit will be conscious of the act of leaving the body." He promised, too, that if he made any discoveries, he would come round to his friends and tell them what the condition of the souls of the departed might be. Here was peace in the very midst of the storm: here was a soul worthy of eternal life, which used its own fate as a proof of truth, which when at the last step of life experimented upon his fleeting breath, and did not merely continue to learn until he died, but learned something even from death itself.

No man has carried the life of a philosopher further. I will not hastily leave the subject of a great man, and one who deserves to be spoken of with respect: I will hand thee down to all posterity, thou most noble heart, chief among the many victims of Gaius.

XV.

Yet we gain nothing by getting rid of all personal causes of sadness, for sometimes we are possessed by hatred of the human race. When you reflect how rare simplicity is, how unknown innocence, how seldom faith is kept, unless it be to our advantage, when you remember such numbers of successful crimes, so many equally hateful losses and gains of lust, and ambition so impatient even of its own natural limits that it is willing to purchase distinction by baseness, the mind seems as it were cast into darkness, and shadows rise before it as though the virtues were all overthrown and we were no longer allowed to hope to possess them or benefited by their possession. We ought therefore to bring ourselves into such a state of mind that all the vices of the vulgar may not appear hateful to us, but merely ridiculous, and we should imitate Democritus rather than Heraclitus.

The latter of these, whenever he appeared in public, used to weep, the former to laugh: the one thought all human doings to be follies, the other thought them to be miseries. We must take a higher view of all things, and bear with them more easily: it better becomes a man to scoff at life than to lament over it. Add to this that he who laughs at the human race deserves better of it than he who mourns for it, for the former leaves it some good hopes of improvement, while the latter stupidly weeps over what he has given up all hopes of mending. He who after surveying the universe cannot control his laughter shows, too, a greater mind than he who cannot restrain his tears, because his mind is only affected in the slightest possible degree, and he does not think that any part of all this apparatus is either important, or serious, or unhappy.

As for the several causes which render us happy or sorrowful, let every one describe them for himself, and learn the truth of Bion's saying, "That all the doings of men were very like what he began with, and that there is nothing in their lives which is more holy or decent than their conception." Yet it is better to accept public morals and human vices calmly without bursting into either laughter or tears; for to be hurt by the sufferings of others is to be for ever miserable, while to enjoy the sufferings of others is an inhuman pleasure, just as it is a useless piece of humanity to weep and pull a long face because some one is burying his son.

In one's own misfortunes, also, one ought so to conduct oneself as to bestow upon them just as much sorrow as reason, not as much as custom requires: for many shed tears in order to show them, and whenever no one is looking at them their eyes are dry, but they think it disgraceful not to weep when every one does so. So deeply has this evil of being guided by the opinion of others taken root in us, that even grief, the simplest of all emotions, begins to be counterfeited.

XVI.

There comes now a part of our subject which is wont with good cause to make one sad and anxious: I mean when good men come to bad ends; when Socrates is forced to die in prison, Rutilius to live in exile, Pompeius and Cicero to offer their necks to the swords of their own followers, when the great Cato, that living image of virtue, falls upon his sword and rips up both himself and the republic, one cannot help being grieved that Fortune should bestow her gifts so unjustly: what, too, can a good man hope to obtain when he sees the best of men meeting with the worst fates.

Well, but see how each of them endured his fate, and if they endured it bravely, long in your heart for courage as great as theirs; if they died in a womanish and cowardly manner, nothing was lost: either they deserved that you should admire their courage, or else they did not deserve that you should wish to imitate their cowardice: for what can be more shameful than that the greatest men should die so bravely as to make people cowards. Let us praise one who deserves such constant praises, and say, "The braver you are the happier you are! You have escaped from all accidents, jealousies, diseases: you have escaped from prison: the gods have not thought you worthy of ill-fortune, but have thought that fortune no longer deserved to have any power over you": but when any one shrinks back in the hour of death and looks longingly at life, we must lay hands upon him.

I will never weep for a man who dies cheerfully, nor for one who dies weeping: the former wipes away my tears, the latter by his tears makes himself unworthy that any should be shed for him. Shall I weep for Hercules because he was burned alive, or for Regulus because he was pierced by so many nails, or for Cato because he tore open his wounds a second time? All these men discovered how at the cost of a small portion of time they might obtain immortality, and by their deaths gained eternal life.

XVII.

It also proves a fertile source of troubles if you take pains to conceal your feelings and never show yourself to any one undisguised, but, as many men do, live an artificial life, in order to impose upon others: for the constant watching of himself becomes a torment to a man, and he dreads being caught doing something at variance with his usual habits, and, indeed, we never can be at our ease if we imagine that every one who looks at us is weighing our real value: for many things occur which strip people of their disguise, however reluctantly they may part with it, and even if all this trouble about oneself is successful, still life is neither happy nor safe when one always has to wear a mask. But what pleasure there is in that honest straight-forwardness which is its own ornament, and which conceals no part of its character?

Yet even this life, which hides nothing from any one runs some risk of being despised; for there are people who disdain whatever they come close to: but there is no danger of virtue's becoming contemptible when she is brought near our eyes, and it is better to be scorned for one's simplicity than to bear the burden of unceasing hypocrisy. Still, we must observe moderation in this matter, for there is a great difference between living simply and living slovenly. Moreover, we ought to retire a great deal into ourselves: for association with persons unlike ourselves upsets all that we had arranged, rouses the passions which were at rest, and rubs into a sore any weak or imperfectly healed place in our minds.

Nevertheless we ought to mix up these two things, and to pass our lives alternately in solitude and among throngs of people; for the former will make us long for the society of mankind, the latter for that of ourselves, and the one will counteract the other: solitude will cure us when we are sick of crowds, and crowds will cure us when we are sick of solitude. Neither ought we always to keep the mind strained to the same pitch, but it ought sometimes to be relaxed by amusement. Socrates did not blush to play with little boys, Cato used to refresh his mind with wine after he had wearied it with application to affairs of state, and Scipio would move his triumphal and soldierly limbs to the sound of music, not with a feeble and halting gait, as is the fashion now-a-days, when we sway in our very walk with more than womanly weakness, but dancing as men were wont in the days of old on sportive and festal occasions, with manly bounds, thinking it no harm to be seen so doing even by their enemies.

Men's minds ought to have relaxation: they rise up better and more vigorous after rest. We must not force crops from rich fields, for an unbroken course of heavy crops will soon exhaust their fertility, and so also the liveliness of our minds will be destroyed by unceasing labour, but they will recover their strength after a short

period of rest and relief: for continuous toil produces a sort of numbness and sluggishness. Men would not be so eager for this, if play and amusement did not possess natural attractions for them, although constant indulgence in them takes away all gravity and all strength from the mind: for sleep, also, is necessary for our refreshment, yet if you prolong it for days and nights together it will become death. There is a great difference between slackening your hold of a thing and letting it go.

The founders of our laws appointed festivals, in order that men might be publicly encouraged to be cheerful, and they thought it necessary to vary our labours with amusements, and, as I said before, some great men have been wont to give themselves a certain number of holidays in every month, and some divided every day into play-time and work-time. Thus, I remember that great orator Asinius Pollio would not attend to any business after the tenth hour: he would not even read letters after that time for fear some new trouble should arise, but in those two hours used to get rid of the weariness which he had contracted during the whole day. Some rest in the middle of the day, and reserve some light occupation for the afternoon. Our ancestors, too, forbade any new motion to be made in the Senate after the tenth hour.

Soldiers divide their watches, and those who have just returned from active service are allowed to sleep the whole night undisturbed. We must humour our minds and grant them rest from time to time, which acts upon them like food, and restores their strength. It does good also to take walks out of doors, that our spirits may be raised and refreshed by the open air and fresh breeze: sometimes we gain strength by driving in a carriage, by travel, by change of air, or by social meals and a more generous allowance of wine: at times we ought to drink even to intoxication, not so as to drown, but merely to dip ourselves in wine: for wine washes away troubles and dislodges them from the depths of the mind, and acts as a remedy to sorrow as it does to some diseases.

The inventor of wine is called Liber, not from the licence which he gives to our tongues, but because he liberates the mind from the bondage of cares, and emancipates it, animates it, and renders it more daring in all that it attempts. Yet moderation is wholesome both in freedom and in wine. It is believed that Solon and Arcesilaus used to drink deep. Cato is reproached with drunkenness: but whoever casts this in his teeth will find it easier to turn his reproach into a commendation than to prove that Cato did anything wrong: however, we ought not to do it often, for fear the mind should contract evil habits, though it ought sometimes to be forced into frolic and frankness, and to cast off dull sobriety for a while.

If we believe the Greek poet, "it is sometimes pleasant to be mad"; again, Plato always knocked in vain at the door of poetry when he was sober; or, if we trust Aristotle, no great genius has ever been without a touch of insanity. The mind cannot use lofty language, above that of the common herd, unless it be excited.

When it has spurned aside the commonplace environments of custom, and rises sublime, instinct with sacred fire, then alone can it chant a song too grand for mortal lips: as long as it continues to dwell within itself it cannot rise to any pitch of splendour: it must break away from the beaten track, and lash itself to frenzy, till it gnaws the curb and rushes away bearing up its rider to heights whither it would fear to climb when alone.

I have now, my beloved Serenus, given you an account of what things can preserve peace of mind, what things can restore it to us, what can arrest the vices which secretly undermine it: yet be assured, that none of these is strong enough to enable us to retain so fleeting a blessing, unless we watch over our vacillating mind with intense and unremitting care.

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