

Methymna; or those horses sent by Neptune to Pelops (who are said to have carried chariots so rapidly as to be borne up by the waves) will receive you, and convey you wherever you please. Cast away all fear." So, though your pains be ever so sharp and disagreeable, if the case is not such that it is worth your while to endure them, you see whither you may betake yourself. I think this will do for the present. But perhaps you still abide by your opinion.

A. Not in the least, indeed; and I hope I am freed by these two days' discourses from the fear of two things that I greatly dreaded.

M. To-morrow, then, for rhetoric, as we were saying. But I see we must not drop our philosophy.

A. No, indeed; we will have the one in the forenoon, and this at the usual time.

M. It shall be so, and I will comply with your very laudable inclinations.

BOOK III.

ON GRIEF OF MIND.

I. WHAT reason shall I assign, O Brutus, why, as we consist of mind and body, the art of curing and preserving the body should be so much sought after, and the invention of it, as being so useful, should be ascribed to the immortal Gods; but the medicine of the mind should not have been so much the object of inquiry while it was unknown, nor so much attended to and cultivated after its discovery, nor so well received or approved of by some, and accounted actually disagreeable, and looked upon with an envious eye by many? Is it because we, by means of the mind, judge of the pains and disorders of the body, but do not, by means of the body, arrive at any perception of the disorders of the mind? Hence it comes that the mind only judges of itself when that very faculty by which it is judged is in a bad state. Had nature given us faculties for discerning and viewing herself, and could we go through life by keeping our eye on her—our best guide—

there would be no reason certainly why any one should be in want of philosophy or learning; but, as it is, she has furnished us only with some feeble rays of light, which we immediately extinguish so completely by evil habits and erroneous opinions that the light of nature is nowhere visible. The seeds of virtues are natural to our constitutions, and, were they suffered to come to maturity, would naturally conduct us to a happy life; but now, as soon as we are born and received into the world, we are instantly familiarized with all kinds of depravity and perversity of opinions; so that we may be said almost to suck in error with our nurse's milk. When we return to our parents, and are put into the hands of tutors and governors, we are imbued with so many errors that truth gives place to falsehood, and nature herself to established opinion.

II. To these we may add the poets; who, on account of the appearance they exhibit of learning and wisdom, are heard, read, and got by heart, and make a deep impression on our minds. But when to these are added the people, who are, as it were, one great body of instructors, and the multitude, who declare unanimately for what is wrong, then are we altogether overwhelmed with bad opinions, and revolt entirely from nature; so that they seem to deprive us of our best guide who have decided that there is nothing better for man, nothing more worthy of being desired by him, nothing more excellent, than honors and commands, and a high reputation with the people; which indeed every excellent man aims at; but while he pursues that only true honor which nature has in view above all other objects, he finds himself busied in arrant trifles, and in pursuit of no conspicuous form of virtue, but only some shadowy representation of glory. For glory is a real and express substance, not a mere shadow. It consists in the united praise of good men, the free voice of those who form a true judgment of pre-eminent virtue; it is, as it were, the very echo of virtue; and being generally the attendant on laudable actions, should not be slighted by good men. But popular fame, which would pretend to imitate it, is hasty and inconsiderate, and generally commends wicked and immoral actions, and throws discredit upon the appearance and beauty of honesty by assuming

a resemblance of it. And it is owing to their not being able to discover the difference between them that some men, ignorant of real excellence, and in what it consists, have been the destruction of their country and of themselves. And thus the best men have erred, not so much in their intentions as by a mistaken conduct. What? is no cure to be attempted to be applied to those who are carried away by the love of money, or the lust of pleasures, by which they are rendered little short of madmen, which is the case of all weak people? or is it because the disorders of the mind are less dangerous than those of the body? or because the body will admit of a cure, while there is no medicine whatever for the mind?

III. But there are more disorders of the mind than of the body, and they are of a more dangerous nature; for these very disorders are the more offensive because they belong to the mind and disturb it; and the mind, when disordered, is, as Ennius says, in a constant error: it can neither bear nor endure anything, and is under the perpetual influence of desires. Now, what disorders can be worse to the body than these two distempers of the mind (for I overlook others), weakness and desire? But how, indeed, can it be maintained that the mind cannot prescribe for itself, when she it is who has invented the medicines for the body, when, with regard to bodily cures, constitution and nature have a great share, nor do all who suffer themselves to be cured find that effect instantly; but those minds which are disposed to be cured, and submit to the precepts of the wise, may undoubtedly recover a healthy state? Philosophy is certainly the medicine of the soul, whose assistance we do not seek from abroad, as in bodily disorders, but we ourselves are bound to exert our utmost energy and power in order to effect our cure. But as to philosophy in general, I have, I think, in my Hortensius, sufficiently spoken of the credit and attention which it deserves: since that, indeed, I have been continually either disputing or writing on its most material branches; and I have laid down in these books all the discussions which took place between myself and my particular friends at my Tusculan villa. But as I have spoken in the two former of *pain and death, this book shall be*

devoted to the account of the third day of our disputations.

We came down into the Academy when the day was already declining towards afternoon, and I asked one of those who were present to propose a subject for us to discourse on; and then the business was carried on in this manner:

IV. *A.* My opinion is, that a wise man is subject to grief.

M. What, and to the other perturbations of mind, as fears, lusts, anger? For these are pretty much like what the Greeks call *πάθη*. I might call them diseases, and that would be a literal translation, but it is not agreeable to our way of speaking. For envy, delight, and pleasure are all called by the Greeks diseases, being affections of the mind not in subordination to reason; but we, I think, are right in calling the same motions of a disturbed soul perturbations, and in very seldom using the term diseases; though, perhaps, it appears otherwise to you.

A. I am of your opinion.

M. And do you think a wise man subject to these?

A. Entirely, I think.

M. Then that boasted wisdom is but of small account, if it differs so little from madness?

A. What? does every commotion of the mind seem to you to be madness?

M. Not to me only; but I apprehend, though I have often been surprised at it, that it appeared so to our ancestors many ages before Socrates; from whom is derived all that philosophy which relates to life and morals.

A. How so?

M. Because the name madness¹ implies a sickness of the mind and disease; that is to say, an unsoundness and an unhealthiness of mind, which they call madness. But the philosophers call all perturbations of the soul diseases, and their opinion is that no fool is ever free from these; but all that are diseased are unsound; and the minds of all fools are diseased; therefore all fools are mad. For they held that soundness of the mind depends on a cer-

¹ *Insania*—from *in*, a particle of negative force in composition, and *sanus*, healthy, sound.

tain tranquillity and steadiness; and a mind which was destitute of these qualities they called insane, because soundness was inconsistent with a perturbed mind just as much as with a disordered body.

V. Nor were they less ingenious in calling the state of the soul devoid of the light of the mind, "a being out of one's mind," "a being beside one's self." From whence we may understand that they who gave these names to things were of the same opinion with Socrates, that all silly people were unsound, which the Stoics have carefully preserved as being derived from him; for whatever mind is distempered (and, as I just now said, the philosophers call all perturbed motions of the mind distempers) is no more sound than a body is when in a fit of sickness. Hence it is that wisdom is the soundness of the mind, folly a sort of unsoundness, which is insanity, or a being out of one's mind: and these are much better expressed by the Latin words than the Greek, which you will find the case also in many other topics. But we will discuss that point elsewhere: let us now attend to our present subject. The very meaning of the word describes the whole thing about which we are inquiring, both as to its substance and character. For we must necessarily understand by "sound" those whose minds are under no perturbation from any motion as if it were a disease. They who are differently affected we must necessarily call "unsound." So that nothing is better than what is usual in Latin, to say that they who are run away with by their lust or anger have quitted the command over themselves; though anger includes lust, for anger is defined to be the lust of revenge. They, then, who are said not to be masters of themselves, are said to be so because they are not under the government of reason, to which is assigned by nature the power over the whole soul. Why the Greeks should call this *μανία*, I do not easily apprehend; but we define it much better than they, for we distinguish this madness (*insania*), which, being allied to folly, is more extensive, from what we call *furor*, or raving. The Greeks, indeed, would do so too, but they have no one word that will express it: what we call *furor*, they call *μελαγχολία*, as if the reason

were affected only by a black bile, and not disturbed as often by a violent rage, or fear, or grief. Thus we say Athamas, Alcmaeon, Ajax, and Orestes were raving (*furere*); because a person affected in this manner was not allowed by the Twelve Tables to have the management of his own affairs; therefore the words are not, if he is mad (*insanus*), but if he begins to be raving (*furiosus*). For they looked upon madness to be an unsettled humor that proceeded from not being of sound mind; yet such a person might perform his ordinary duties, and discharge the usual and customary requirements of life: but they considered one that was raving as afflicted with a total blindness of the mind, which, notwithstanding it is allowed to be greater than madness, is nevertheless of such a nature that a wise man may be subject to raving (*furor*), but cannot possibly be afflicted by insanity (*insania*). But this is another question: let us now return to our original subject.

VI. I think you said that it was your opinion that a wise man was liable to grief.

A. And so, indeed, I think.

M. It is natural enough to think so, for we are not the offspring of flints; but we have by nature something soft and tender in our souls, which may be put into a violent motion by grief, as by a storm; nor did that Crantor, who was one of the most distinguished men that our Academy has ever produced, say this amiss: "I am by no means of their opinion who talk so much in praise of I know not what insensibility, which neither can exist, nor ought to exist. "I would choose," says he, "never to be ill; but should I be so, still I should choose to retain my sensation, whether there was to be an amputation or any other separation of anything from my body. For that insensibility cannot be but at the expense of some unnatural ferocity of mind, or stupor of body." But let us consider whether to talk in this manner be not allowing that we are weak, and yielding to our softness. Notwithstanding, let us be hardy enough, not only to lop off every arm of our miseries, but even to pluck up every fibre of their roots. Yet still something, perhaps, may be left behind, so deep does folly strike its roots: but whatever may be

left, it will be no more than is necessary. But let us be persuaded of this, that unless the mind be in a sound state, which philosophy alone can effect, there can be no end of our miseries. Wherefore, as we began, let us submit ourselves to it for a cure; we shall be cured if we choose to be. I shall advance something further. I shall not treat of grief alone, though that indeed is the principal thing; but, as I originally proposed, of every perturbation of the mind, as I termed it; disorder, as the Greeks call it: and first, with your leave, I shall treat it in the manner of the Stoics, whose method is to reduce their arguments into a very small space; afterward I shall enlarge more in my own way.

VII. A man of courage is also full of faith. I do not use the word confident, because, owing to an erroneous custom of speaking, that word has come to be used in a bad sense, though it is derived from confiding, which is commendable. But he who is full of faith is certainly under no fear; for there is an inconsistency between faith and fear. Now, whoever is subject to grief is subject to fear; for whatever things we grieve at when present we dread when hanging over us and approaching. Thus it comes about that grief is inconsistent with courage: it is very probable, therefore, that whoever is subject to grief is also liable to fear, and to a broken kind of spirits and sinking. Now, whenever these befall a man, he is in a servile state, and must own that he is overpowered; for whoever admits these feelings, must admit timidity and cowardice. But these cannot enter into the mind of a man of courage; neither, therefore, can grief: but the man of courage is the only wise man; therefore grief cannot befall the wise man. It is, besides, necessary that whoever is brave should be a man of great soul; that whoever is a man of a great soul should be invincible; whoever is invincible looks down with contempt on all things here, and considers them beneath him. But no one can despise those things on account of which he may be affected with grief; from whence it follows that a wise man is never affected with grief: for all wise men are brave; therefore a wise man is not subject to grief. And as the eye, when disordered, is not in a good condition for performing its

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