Cicero: Beyond the Pleasure Principle

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inprimisque hominis est propria veri inquisitio atque investigatio. Itaque cum sumus necessariis negotiis curisque vacui, tum avemus aliquid videre, audire, addiscere cognitionemque rerum aut occultarum aut admirabilium ad beate vivendum necessariam ducimus. Ex quo intellegitur, quod verum, simplex sincerumque sit, id esse naturae hominis aptissimum. Huic veri videndi cupiditati adiuncta est appetitio quaedam principatus, ut nemini parere animus bene informatus a natura velit nisi praecipienti aut docenti aut utilitatis causa iuste et legitime imperanti; ex quo magnitudo animi existit humanarumque rerum contemptio. Nec vero illa parva vis naturae est rationisque, quod unum hoc animal sentit, quid sit ordo, quid sit quod deceat, in factis dictisque qui modus. (*De Officiis* 1.13-14)

2,

“ut impetu quodam animi et pertubatione magis quam iudicio aut consilio regatur”

[“as by a certain violent attack disturbance of the soul rather than be ruled by judgment and council”] (De oratore 2.178).

3.

Crasse, cum a te tractantur in causis, horrere soleo: tanta vis animi, tantus impetus, tantus dolor oculis, vultu, gestu, digito denique isto tuo significari solet; tantum est flumen gravissimorum optimorumque verborum, tam integrae sententiae, tum verae, tam novae, tam sine pigmentis fucoque puerili, ut mihi non solum tu incendere iudicem, sed ipse ardere videaris.

[Crassus, I am accustomed to shudder when these [acts] are performed by you, so great the violence of spirit, so forceful the attack, so great the pain is accustomed to be signified by your eyes, your face, gesture, and finally by that finger of yours; so great is the river of best and most weighty words, so full, then true, so new the thoughts, so that you yourself seem to me without pigments or childish rouge to be not only the judge, but also to be ablaze!] *De Oratore* 2. 188

4.

Quod si fictus aliqui dolor suscipiendus esset et si in eius modi genere orationis nihil esset nisi falsum atque imitatione simulatum, maior ars aliqua forsitan esset requirenda: nunc ego, quid tibi, Crasse, quid ceteris accidat, nescio; de me autem causa nulla est cur apud homines prudentissimos atque amicissimos mentiar: non me hercule umquam apud iudices [aut] dolorem aut misericordiam aut invidiam aut odium dicendo excitare volui quin ipse in commovendis iudicibus eis ipsis sensibus, ad quos illos adducere vellem, permoverer; [190] … ut enim nulla materies tam facilis ad exardescendum est, quae nisi admoto igni ignem concipere possit, sic nulla mens est tam ad comprehendendam vim oratoris parata, quae possit incendi, nisi ipse inflammatus ad eam et ardens accesserit.

[But if any contrived pain were suspected and if in this type of oration there were nothing but the false and that simulated by imitation, perhaps some even greater art would be required: now I do not know what happens to you and the rest, Crassus, but from my part there is no cause why I would lie in the presence of the most thoughtful and well-disposed men: by god I myself have never wished to excite in the judges pain, pity, envy, or hatred by speaking without myself being moved by those same feeling by which the judges themselves are to be moved. … For just as there is no material easily lit aflame, which would be able to catch fire unless a flame is put to it, so there is no mind so prepared to for the force it is to grasp, which would be able to be lit afire unless one who was already aflame and burning should draw near.] (*De Oratore* 2)

5.

O miserae mulieris fecunditatem calamitosam! … horum flagitiorum ista vestigiis … totam denique Italiam impressi.

[Oh disastrous fertility of a wretched woman”and finally he left a mark on the whole of Italy with traces of these burning crimes] (*Philippics* 2. 58)

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