

## THE EPISTLES OF SENECA

aptiorem esse ad bonam mentem quam quae se multis experimentis, longa ac frequenti rerum paenitentia edomuit, quae ad salutaria mitigatis adfectibus venit. Hoc est huius boni tempus; quisquis senex ad sapientiam pervenit, annis pervenit. VALE.

### LXIX.

SENECA LVCILIO SVO SALVTEM

- 1 Mutare te loca et aliunde alio<sup>1</sup> transilire nolo; primum, quia tam frequens migratio instabilis animi est. Coalescere otio non potest, nisi desit circumspicere et errare. Ut animum possis continere, 2 primum corporis tui fugam siste. Deinde plurimum remedia continuata proficiunt. Interrumpenda non est quies et vitae prioris oblivio. Sine dediscere oculos tuos, sine aures adsuescere sanioribus verbis. Quotiens processeris, in ipso transitu aliqua, quae 3 renovent cupiditates tuas, tibi occurrent. Quemadmodum ei,<sup>2</sup> qui amorem exuere conatur, evitaanda est omnis admonitio dilecti corporis, nihil enim facilius quam amor recrudescit, ita qui deponere vult desideria rerum omnium, quarum cupiditate flagravit,

<sup>1</sup> *aliunde alio* Haase; *alium de alio* pPb; *in alium de alio* V.

<sup>2</sup> *ei* later MSS.; *et* pVPb.

---

<sup>a</sup> *Cf. Ep. ii. § 3 nil aequae sanitatem impedit quam remediorum crebra mutatio.*

## EPISTLES LXVIII., LXIX.

however, that any time of life is more fitted to the attainment of a sound mind than that which has gained the victory over itself by many trials and by long and oft-repeated regret for past mistakes, and, its passions assuaged, has reached a state of health. This is indeed the time to have acquired this good; he who has attained wisdom in his old age, has attained it by his years. Farewell.

### LXIX. ON REST AND RESTLESSNESS

I do not like you to change your headquarters and scurry about from one place to another. My reasons are,—first, that such frequent flitting means an unsteady spirit. And the spirit cannot through retirement grow into unity unless it has ceased from its inquisitiveness and its wanderings. To be able to hold your spirit in check, you must first stop the runaway flight of the body. My second reason is, that the remedies which are most helpful are those which are not interrupted.<sup>a</sup> You should not allow your quiet, or the oblivion to which you have consigned your former life, to be broken into. Give your eyes time to unlearn what they have seen, and your ears to grow accustomed to more wholesome words. Whenever you stir abroad you will meet, even as you pass from one place to another, things that will bring back your old cravings. Just as he who tries to be rid of an old love must avoid every reminder of the person once held dear (for nothing grows again so easily as love), similarly, he who would lay aside his desire for all the things which he

## THE EPISTLES OF SENECA

et oculos et aures ab iis, quae reliquit, avertat. Cito  
 4 rebellat adfectus. Quocumque se verterit, pretium  
 aliquod praesens occupationis suae aspiciet. Nullum  
 sine auctoramento malum est. Avaritia pecuniam  
 promittit, luxuria multas ac varias voluptates, ambitio  
 purpuram et plausum et ex hoc potentiam et quic-  
 5 quid potest potentia.<sup>1</sup> Mercede te vitia sollicitant;  
 hic tibi gratis vivendum est. Vix effici toto saeculo  
 potest, ut vitia tam longa licentia tumida subigantur  
 et iugum accipiant, nedum, si tam breve tempus  
 intervallis caedimus.<sup>2</sup> Unam quamlibet rem vix ad  
 6 perfectum perducit adsidua vigilia et intentio. Si  
 me quidem velis audire, hoc meditare et exerce, ut  
 mortem et excipias et, si ita res suadebit, accersas.  
 Interest nihil, illa ad nos veniat an ad illam nos.  
 Illud imperitissimi cuiusque verbum falsum esse tibi  
 ipse persuade: "Bella res est mori sua morte."  
 Nemo moritur nisi sua morte. Illud praeterea tecum  
 licet cogites: nemo nisi suo die moritur. Nihil perdis  
 ex tuo tempore; nam quod relinquis, alienum est.  
 VALE.

<sup>1</sup> *potest potentia* Hense; *potentia* VPb; *potia* p; *potentia potest* later MSS

<sup>2</sup> *tempus intervallis caedimus* Madvig; *intervallum discedimus* (*discidimus*) pVPb.

---

<sup>a</sup> Perhaps the converse idea of "living one's own life." It means "dying when the proper time comes," and is the common man's argument against suicide. The thought perhaps suggests the subject matter of the next letter.

## EPISTLE LXIX.

used to crave so passionately, must turn away both eyes and ears from the objects which he has abandoned. The emotions soon return to the attack; at every turn they will notice before their eyes an object worth their attention. There is no evil that does not offer inducements. Avarice promises money; luxury, a varied assortment of pleasures; ambition, a purple robe and applause, and the influence which results from applause, and all that influence can do. Vices tempt you by the rewards which they offer; but in the life of which I speak, you must live without being paid. Scarcely will a whole life-time suffice to bring our vices into subjection and to make them accept the yoke, swollen as they are by long-continued indulgence; and still less, if we cut into our brief span by any interruptions. Even constant care and attention can scarcely bring any one undertaking to full completion. If you will give ear to my advice, ponder and practise this,—how to welcome death, or even, if circumstances commend that course, to invite it. There is no difference whether death comes to us, or whether we go to death. Make yourself believe that all ignorant men are wrong when they say: “It is a beautiful thing to die one’s own death.”<sup>a</sup> But there is no man who does not die his own death. What is more, you may reflect on this thought: No one dies except on his own day. You are throwing away none of your own time; for what you leave behind does not belong to you. Farewell.

# END OF SAMPLE TEXT



The Complete Text can be found on our CD:  
**Primary Literary Sources For Ancient Literature**  
which can be purchased on our Website :  
[www.Brainfly.net](http://www.Brainfly.net)

or

by sending **\$64.95** in check or money order to :  
**Brainfly Inc.**  
**5100 Garfield Ave. #46**  
**Sacramento CA 95841-3839**

## **TEACHER'S DISCOUNT:**

If you are a **TEACHER** you can take advantage of our teacher's discount. Click on **Teachers Discount** on our website ([www.Brainfly.net](http://www.Brainfly.net)) or **Send us \$55.95** and we will send you a full copy of *Primary Literary Sources For Ancient Literature* **AND** our *5000 Classics CD (a collection of over 5000 classic works of literature in electronic format (.txt))* plus our *Wholesale price list*.

If you have any suggestions such as books you would like to see added to the collection or if you would like our wholesale prices list please send us an email to:

[webcomments@brainfly.net](mailto:webcomments@brainfly.net)