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

LXIX.

Seneca Lucilio suo salvem

1 Mutare te loca et aliunde alio\(^1\) transilire nolo; primum, quia tam frequens migratio instabilis animi est. Coalescere otio non potest, nisi desit cutum-spicere 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,\(^2\) qui amorem exuere conatur, evitanda est omnis admonitio dilecti corporis, nihil enim facilius quam amor recrudescit, ita qui deponere vult desideria rerum omnium, quorum cupiditate flagravit,

\(^1\) aliunde alio Haase; alium de alio pPb; in alium de alio V.

\(^2\) ei later MSS.; et PVPb.

* Cf. Ep. ii. § 3 nil aequos sanitatem impedit quam remediorum elobra mutatio.
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 
secury about from one place to another. My reasons 
are,—first, that such frequent fitting 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 run-
away flight of the body. My second reason is, that the 
remedies which are most helpful are those which are 
not interrupted. 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. When-
ever 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 

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et oculos et aures ab iis, quae reliquit, avertat. Cito rebellat affectus. Quocumque se vererit, pretium alicquid praesens occupationis suae aspiciet. Nullum sine auctoramento malum est. Avaritia pecuniam promittit, luxuria multas aeternas voluptates, ambitio purpuram et plausum et ex hoc potentiam et quic- quid potest potentia.\(^1\) Mercede te vitia sollicitant; hic tibi gratis vivendum est. Vix effici toto saeculo potest, ut vitia tam longa licentia tumida subigantur et iugum accipiant, sedum, si tam breve tempus intervallis caedimus.\(^2\) Unam quamlibet rem vix ad perfectum perducit adsidua vigilia et intentio. Si me quidem velis audire, hoc meditare et exercere, ut mortem et excipias et, si ita res suadebit, accersas. Interessent 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.

\(^1\) potentia Hense; potentia VPb; potia p.; potentia potest later MSS.

\(^2\) tempus intervallis caedimus Madvig; intervallum discidimus (discidimus) pVPb.

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\(^{a}\) 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.
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." a 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.
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