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ad hanc partem, quae modo fuit in manibus, referam, quo negat fortuita in nostro habenda:

Alienum est omne, quicquid optando evenit.

10 Hunc sensum praeterea dicis non paulo melius et adstrictius memini:

Non est tuum, fortuna quod fecit tuum.

Illud etiam nunc melius dictum a te non praeteribo:

Dari bonum quod potuit, auferri potest.

Hoc non inputo in solutum; dedi de tuo tibi.

IX.

SENECA LVCilio SVO SALVETEM

1 An merito reprehendat in quadam epistula Epicurus eos, qui dicunt sapientem se ipso esse contentum et propter hoc amico non indigere, desideras seire. Hoc obiecitur Stilboni ab Epicuro et ii quibus sumnum bonum visum est animus inpatientis.

2 In ambiguatem incidendum est, si exprimere παθομεν uno verbo cito voluerimus et inpatientiam dicere. Poterit enim contrarium ei, quod significare volumus, intellegi. Nos eum volumus dicere, qui resputat omnis mali sensum; accipietur is, qui nullum

1 sensum Buecheler; versum MSS.
2 et Muretus; sed MSS.
3 dedi inserted by Hense.

a Syri Sententiae, p. 309 Ribbeck.
c ibidem.
d Frag. 174 Usener.
e i.e., the Cynics.
of it which we were discussing a moment ago, wherein he says that the gifts of Chance are not to be regarded as part of our possessions:

Still alien is whatever you have gained
By coveting.¹

I recall that you yourself expressed this idea much more happily and concisely:

What Chance has made yours is not really yours.²

And a third, spoken by you still more happily, shall not be omitted:

The good that could be given, can be removed.³

I shall not charge this up to the expense account, because I have given it to you from your own stock. Farewell.

IX. ON PHILOSOPHY AND FRIENDSHIP

You desire to know whether Epicurus is right when, in one of his letters,⁴ he rebukes those who hold that the wise man is self-sufficient and for that reason does not stand in need of friendships. This is the objection raised by Epicurus against Stilbo and those who believe⁵ that the Supreme Good is a soul which is insensible to feeling.

We are bound to meet with a double meaning if we try to express the Greek term "lack of feeling" summarily, in a single word, rendering it by the Latin word *impatientia*. For it may be understood in the meaning the opposite to that which we wish it to have. What we mean to express is, a soul which rejects any sensation of evil; but people will interpret the idea
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ferre possit malum. Vide ergo, num satius sit aut invulnerabilem animum dicere aut animum extra
ommem patientiam postum. Hoc inter nos et illos
interest: noster sapiens vincit quidem incommodum
omne, sed sentit; illorum ne sentit quidem. Illud
nobis et illis commune est: sapientem se ipso esse
contentum. Sed tamen et amicum habere vult et
vicinum et contubernalem, quamvis sibi ipse sufficiat.

Vide quam sit se contentus; aliquando sui parte
contentus est. Si illi manum aut morbus aut hostis
exciderit, si quis oculum vel oculos casus excuserit,
reliquiae illi suae satisfacient, et erit inminuto cor-
pore et amputato tam laetus, quam integro\(^1\) fuit. Sed
quae si\(^2\) desunt, non desiderat, non deesse mavult. Ita
sapiens se contentus est, non ut velit esse sine amico,
sed ut possit. Et hoc, quod dico "possit," tale est:
amissum aequo animo fert.

Sine amico quidem numquam erit. In sua potestate
habet, quam cito reparet. Quomodo si perdiderit
Phidias statuam, protinus alteram faciet; sic hic
faciendarum amicitiarum artifex substituet alium
in locum amissi. Quaeris, quomodo amicum cito
facturus sit; dicam, si illud nihili tectum convenerit,
ut statim tibi solvam, quod debo, et quantum ad
hanc epistulam, paria faciamus. Heaton ait: "Ego
tibi monstrabo aënamortium sine medicamento, sine
herba, sine uillus veneficae carmine: si vis amari,
am." Habet autem non tantum usus amicitiae

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\(^1\) integro b\(^1\); in integro the other MSS.
\(^2\) si Bucheler and Watzinger; sibi MSS.

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\(^a\) i.e., the Cynics. \(^b\) i.e., the diurna mercedula; see Ep. vii. 7.
\(^c\) Frag. 27 Fowler.
as that of a soul which can endure no evil. Consider, therefore, whether it is not better to say "a soul that cannot be harmed," or "a soul entirely beyond the realm of suffering." There is this difference between ourselves and the other school: our ideal wise man feels his troubles, but overcomes them; their wise man does not even feel them. But we and they alike hold this idea,—that the wise man is self-sufficient. Nevertheless, he desires friends, neighbours, and associates, no matter how much he is sufficient unto himself. And mark how self-sufficient he is; for on occasion he can be content with a part of himself. If he lose a hand through disease or war, or if some accident puts out one or both of his eyes, he will be satisfied with what is left, taking as much pleasure in his impaired and maimed body as he took when it was sound. But while he does not pine for these parts if they are missing, he prefers not to lose them. In this sense the wise man is self-sufficient, that he can do without friends, not that he desires to do without them. When I say "can," I mean this: he endures the loss of a friend with equanimity.

But he need never lack friends, for it lies in his own control how soon he shall make good a loss. Just as Phidias, if he lose a statue, can straightway carve another, even so our master in the art of making friendships can fill the place of a friend he has lost. If you ask how one can make oneself a friend quickly, I will tell you, provided we are agreed that I may pay my debt at once and square the account, so far as this letter is concerned. Hecato says: "I can show you a philtre, compounded without drugs, herbs, or any witch’s incantation: ‘If you would be loved, love.’" Now there is great
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veteris et certae magnam voluptatem, sed etiam
7 initium et comparatio novae. Quod interest inter
metentem agricolam et serentem, hoc inter eum, qui
amicum paravit et qui parat. Attalus philosophus
dicere solebat iucundius esse amicum facere quam
habere, quomodo artifici iucundius pingere est quam
pinxisse. Illa in opere suo occupata sollicitudo in-
gens oblectamentum habet in ipsa occupatione. Non
aeque delectatur, qui ab opere perfecto removit
manum. Iam fructu artis suae fruitur; ipsa frue-
batur arte, cum pingeret. Fructuosior est adule-
scentia liberorum, sed infantia dulcior.

8 Nunc ad propositum revertamur. Sapiens, etiam
si contentus est se, tamen habere amicum vult, si
nihil alius, ut exerceat amicitiam, ne tam magna
virtus iacet, non ad hoc, quod dicebat Epicurus in
hae ipsa epistula, "ut habeat, qui sibi aegro adsideat,
succurrat in vincula coniecto vel inopi," sed ut habeat
aliquam, cui ipse aegro adsideat, quem ipse circum-
ventum hostili custodia liberet. Qui se spectat et
propter hoc ad amicitiam venit, male cogitat. Quem-
admodum coepit, sic desinet: paravit amicum ad-
versum vincla laturum operem; cum primum crepuerit
9 catena, discedet. Hae sunt amicitiae, quas tem-
porarias populus appellat; qui utilitatis causa ad-
sumptus est, tamen placebit, quamdiu utilis fuerit.

* Frag. 115 Usener.
pleasure, not only in maintaining old and established friendships, but also in beginning and acquiring new ones. There is the same difference between winning a new friend and having already won him, as there is between the farmer who sows and the farmer who reaps. The philosopher Attalus used to say: "It is more pleasant to make than to keep a friend, as it is more pleasant to the artist to paint than to have finished painting." When one is busy and absorbed in one's work, the very absorption affords great delight; but when one has withdrawn one's hand from the completed masterpiece, the pleasure is not so keen. Henceforth it is the fruits of his art that he enjoys; it was the art itself that he enjoyed while he was painting. In the case of our children, their young manhood yields the more abundant fruits, but their infancy was sweeter.

Let us now return to the question. The wise man, I say, self-sufficient though he be, nevertheless desires friends if only for the purpose of practising friendship, in order that his noble qualities may not lie dormant. Not, however, for the purpose mentioned by Epicurus in the letter quoted above: "That there may be someone to sit by him when he is ill, to help him when he is in prison or in want;" but that he may have someone by whose sick-bed he himself may sit, someone a prisoner in hostile hands whom he himself may set free. He who regards himself only, and enters upon friendships for this reason, reckons wrongly. The end will be like the beginning: he has made friends with one who might assist him out of bondage; at the first rattle of the chain such a friend will desert him. These are the so-called "fair-weather" friendships; one who is chosen for the sake of utility will be satisfactory only so long as

10 In quid amicum paro? Ut habeam pro quo mori possim, ut habeam quem in exilium sequar, cujus me morti opponam et inpendam. Ista, quam tu describis, negotiatio est, non amicitia, quae ad commodum accedit, quae quid consecutura sit spectat. Non dubie habet aliquid simile amicitiae affectus amantium; possis dicere illum esse insanam amicitiam. Numquid ergo quisquam amat luci causa? Numquid ambitionis aut gloriae? Ipse per se amor omnium aliarum rerum negligens animos in cupiditatem formae non sine spe mutuae caritatis accenderit. Quid ergo? Ex honestiore causa coit turpis affectus? "Non agitur," inquis, "nunc de hoc, an amicitia propter se ipsum adpetenda sit." Immo vero nihil magis probandum est. Nam si propter se ipsum expetenda est, potest ad illum accedere qui se ipso contentus est. "Quomodo ergo ad illum accedit?" Quomodo ad rem pulcherrimam, non

1 quia expedit, et desinet, added by Haase.
2 et before opponam omitted by many editors, but retained by Hense. opponam is used in the double meaning of "set against" and "mortgage," cf. Catullus xxvi. 2.
3 quae quid later MSS. ; quae quicquid MSS. ; quaeque quid Buecheler.

a "Pure love," i.e., love in its essence, unalloyed with other emotions.
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