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rerum omnium sapiens, non exitum spectat. Initia
in potestate nostra sunt; de eventu fortuna iudicat,
cui de me sententiam non do. “At aliquid vexationis
adferet, aliquid adversi.” Non damnat latro, cum
occidit.

17 Nunc ad cotidianam stipem manum porrigis. 
Aurea te stipe implebo, et quia facta est auri mentio, 
accipe quemadmodum usus fructusque eius tibi esse 
gratior possit. “Is maxime divitiis fruitur, qui 
minime divitiis indiget.” “Ede,” inquis, “auctorem.” 
Ut scias quam benigni simus, propositum est aliena 
laudare; Epicuri est aut Metrodori aut alicuius ex

18 illa officina. Et quid interest quis dixerit? Omnibus 
dixit. Qui eget divitiis, timet pro illis. Nemo autem 
solicitio bono fruitur; adiere illis aliquid studet. 
Dum de incremento cogitat, obitus est usus. Rationes 
accipit, forum conterit, kalendarium versat; fit ex 
domino procurator.

Vale.

XV

SENEXA LVCLIO SVO SALVEM

1 Mos antiquis fuit usque ad meam servatus aetatem,
primis epistulae verbis adicere: “Si vales bene est,
ego valeo.” Recte nos dicimus: “Si philosopharis,

1 damnat Gronovius; damnatur MSS.; dominatur
Schweighäuser. Haase, followed by Hense, indicates a
lacuna after occidit.

a Epicurus, Ep. iii. p. 68. 19 Usener.
5 Named kalendarium because interest was reckoned
according to the Kalends of each month.

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regards the reason for all his actions, but not the results. The beginning is in our own power; fortune decides the issue, but I do not allow her to pass sentence upon myself. You may say: "But she can inflict a measure of suffering and of trouble." The highwayman does not pass sentence when he says.

Now you are stretching forth your hand for the daily gift. Golden indeed will be the gift with which I shall load you; and, inasmuch as we have mentioned gold, let me tell you how its use and enjoyment may bring you greater pleasure. "He who needs riches least, enjoys riches most." "Author's name, please!" you say. Now, to show you how generous I am, it is my intent to praise the dicta of other schools. The phrase belongs to Epicurus, or Metrodorus, or some one of that particular thinking-shop. But what difference does it make who spoke the words? They were uttered for the world. He who craves riches feels fear on their account. No man, however, enjoys a blessing that brings anxiety; he is always trying to add a little more. While he puzzles over increasing his wealth, he forgets how to use it. He collects his accounts, he wears out the pavement in the forum, he turns over his ledger,\textsuperscript{b}--in short, he ceases to be master and becomes a steward. Farewell.

XV. ON BRAWN AND BRAINS

The old Romans had a custom which survived even into my lifetime. They would add to the opening words of a letter: "If you are well, it is well; I also am well." Persons like ourselves would do
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3 Multa secundur incommoda huic deditos curae; primum exercitationes, quarum labor spiritum exhausit et inhabilem intentioni ac studiis aerioribus reddit. Deinde copia ciborum subtilitas impeditur. Accedunt pessimae notae mancipia in magisterium recepta, homines inter oleum et vinum occupati, quibus ad votum dies actus est, si bene desudaverunt, si in locum eius, quod effluxit, multum potionis altius ieiunio \(^1\) iturae regesserunt. Bibere et sudare vita cardiae est.

4 Sunt exercitationes et faciles et breves, quae corpus et sine mora lassent et tempore parcant, cuius praecipua ratio habenda est: cursus et cum aliquo

\(^1\) Ieiunio Madvig; in ieiuno pPb; in ieiunio L.

\(^a\) i.e., the prize-ring; the contestants were rubbed with oil before the fight began.

\(^b\) Cardiacaus meant, according to Pliny, *N.H.* xxiii. 1. 24, a sort of dyspepsia accompanied by fever and perspiration. Compare the man in Juvenal v. 32, who will not send a spoonful of wine to a friend ill of this complaint.
well to say: "If you are studying philosophy, it is well." For this is just what "being well" means. Without philosophy the mind is sickly, and the body, too, though it may be very powerful, is strong only as that of a madman or a lunatic is strong. This, then, is the sort of health you should primarily cultivate; the other kind of health comes second, and will involve little effort, if you wish to be well physically. It is indeed foolish, my dear Lucilius, and very unsuitable for a cultivated man, to work hard over developing the muscles and broadening the shoulders and strengthening the lungs. For although your heavy feeding produce good results and your sinews grow solid, you can never be a match, either in strength or in weight, for a first-class bull. Besides, by overloading the body with food you strangle the soul and render it less active. Accordingly, limit the flesh as much as possible, and allow free play to the spirit. Many inconveniences beset those who devote themselves to such pursuits. In the first place, they have their exercises, at which they must work and waste their life-force and render it less fit to bear a strain or the severer studies. Second, their keen edge is dulled by heavy eating. Besides, they must take orders from slaves of the vilest stamp,—men who alternate between the oil-flask and the flagon, whose day passes satisfactorily if they have got up a good perspiration and quaffed, to make good what they have lost in sweat, huge draughts of liquor which will sink deeper because of their fasting. Drinking and sweating,—it's the life of a dyspeptic! Now there are short and simple exercises which tire the body rapidly, and so save our time; and time is something of which we ought to keep strict account.
pondere manus motae et saltus vel ille, qui corpus in
altum levat, vel ille, qui in longum mittit, vel ille,
ut ita dicam, saliaris aut, ut contumeliosius dicam,
fullonus; quouis libet ex his eligite usum rudem,
facilem. Quicquid facies, cito redi a corpore ad
animum. Illum noctibus ac diebus exerce; labore
modico alitur ille. Hanc exercitacionem non frigus,
non aestus impediet, ne senectus quidem. Id bonum
cura, quod vetustate fit melius. Neque ego te iubeo
semper iminere libro aut pugillaribus; dandum est
aliquod intervallum animo, ita tamen ut non resolvatur, sed remittatur. Gestatio et corpus concutit
et studio non officit; possis legere, possis dictare,
possis loqui, possis audire, quorum nihil ne ambulatio
quidem vetat fieri.

7 Nee tu intentionem vocis contempsersis, quam veto
te per gradus et certos modos extollere, deinde de-
primere. Quid si velis deinde quemadmodum am-
bules discere? Admitte istos, quos nova artificia
decuit fames; erit qui gradus tuos temperet et buccas
edentis observet et in tantum procedat, in quantum
audaciam eius patientia et credulitate produxeris.
Quid ergo? A clamore protinus et a summa con-
tentione vox tua incipiet? Usque eo naturale est
paulatim incitari, ut litigantes quoque a sermoone
incipiant, ad vociferationem transeunt. Nemo statim

1 saliaris Madvig; salutaris pLb; saltaris P.
2 quois Buecheler; quos (quod) libet MSS.
3 patientia et credulitate Lipsius; patientiae credulitate
(cruelitate) MSS.
4 incipient Capps; incipient MSS.
5 transeunt L1; transeunt other MSS., Hense.

* Named from the Salii, or leaping priests of Mars.
* The fuller, or washerman, cleansed the clothes by
leaping and stamping upon them in the tub.
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These exercises are running, brandishing weights, and jumping,—high-jumping or broad-jumping; or the kind which I may call "the Priest's dance," or, in slighting terms, "the clothes-cleaner's jump." Select for practice any one of these, and you will find it plain and easy. But whatever you do, come back soon from body to mind. The mind must be exercised both day and night, for it is nourished by moderate labour; and this form of exercise need not be hampered by cold or hot weather, or even by old age. Cultivate that good which improves with the years. Of course I do not command you to be always bending over your books and your writing materials; the mind must have a change,—but a change of such a kind that it is not unnerved, but merely unbent. Riding in a litter shakes up the body, and does not interfere with study; one may read, dictate, converse, or listen to another; nor does walking prevent any of these things.

You need not scorn voice-culture; but I forbid you to practise raising and lowering your voice by scales and specific intonations. What if you should next propose to take lessons in walking! If you consult the sort of person whom starvation has taught new tricks, you will have someone to regulate your steps, watch every mouthful as you eat, and go to such lengths as you yourself, by enduring him and believing in him, have encouraged his effrontery to go. "What, then?" you will ask; "is my voice to begin at the outset with shouting and straining the lungs to the utmost?" No; the natural thing is that it be aroused to such a pitch by easy stages, just as persons who are wrangling begin with ordinary conversational tones and then pass to shouting at the top of their lungs. No speaker cries "Help me,
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8 Quiritium fidem inplorat. Ergo utcumque tibi impetus animi suaserit, modo vehementius fac con-
vicium, modo lentius, prout vox quoque te hortabitur, in id latus. Modesta, cum recipies illam revocaris-
que, descendat, non decidat; media oris via abeat nec indocto et rustico more desaeviat. Non enim
id agimus, ut exerceatur vox, sed ut exerceat.

9 Detraxi tibi non pusillum negotii; una mercedula
et unum Graecum ad haec beneficia accedet. Ece
insigne praeceptum: "Stulta vita ingrata est et tre-
pida; tota in futurum furtur." "Quis hoc," inquis,
"dicit?" Idem qui supra. Quam tu nunc vitam
dici existimas stultam? Babae et Isionis? Non ita
est; nostra dicitur, quos caeca cupiditas in noctura,
certe numquam satiatura praepitit, quibus si quid
satis esse posset, fuisset, qui non cogitamus, quam
incundum sit nihil poscere, quam magnificentum sit

10 plenum esse nec ex fortuna pendere. Subinde itaque,
Lucili, quam multa sis consecutus recordare. Cum
aspekeris, quot te antecedant, cogita, quot sequantur.
Si vis gratus esse adversus deos et adversus vitam
tuam, cogita, quam multos antecesseris. Quid tibi
cum ceteris? Te ipse antecessisti.

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1 vicinis MSS.; Hense condemnis vicinis.
2 media oris via abeat Madvig and Buecheler; mediatoris
sui habeat L'P.

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a i.e., Epicurus, Frag. 491 Usener.
b Court fools of the period.

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