THE EPISTLES OF SENEC

fecisse: aliquos dies interponere, quibus nos imaginaria
paupertate exercemus ad veram. Quod eo magis
faciendum est, quod deliciis permaduimus et omnia
dura ac difficilia iudicamus. Potius excitandus e
sonno et vellicandus est animus admonendusque
naturam nobis minimum constituisse. Nemo nascitur
dives. Quisquis exit in lucem, iussus est lacte et
panno esse contentus; ab his initiis nos regna non
capiunt. Vale.

XXI.

SENECA LUCILIO SVO SAVTEM

1 Cum istis tibi esse negotium iudicas, de quibus
scripseras? Maximum negotium tecum habes; tu
tibi molestus es. Quid velis nescis; melius probas
honesta quam sequeris; vides, ubi sit posita felicitas,
sed ad illam pervenire non audes. Quid sit autem,
quod te inpediat, quia parum ipse dispicis, dicam.

Magna esse haec existimas, quae relicturus es,
et cum proposuisti tibi illam securitatem, ad quam
transiturus es, retinet te huius vitae, a qua recessurus
es, fulgor tamquam in sordida et obscura casurum.

2 Erras, Lucili; ex hae vita ad illam ascenditur.
Quod interest inter splendorem et lucem, cum haec

a Adapted from the epigram on Alexander the Great,
“hic est quem non capit orbis.” See Plutarch, Alexander,
§ 6 ο ξαν, ὥρει σεαυτῷ βασιλέαν ἱππ. Μακεδονία γάρ σε οὐ

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few days in which we may prepare ourselves for real poverty by means of fancied poverty. There is all the more reason for doing this, because we have been steeped in luxury and regard all duties as hard and onerous. Rather let the soul be roused from its sleep and be prodded, and let it be reminded that nature has prescribed very little for us. No man is born rich. Every man, when he first sees light, is commanded to be content with milk and rags. Such is our beginning, and yet kingdoms are all too small for us! farewell.

XXI. ON THE RENOWN WHICH MY WRITINGS WILL BRING YOU

Do you conclude that you are having difficulties with those men about whom you wrote to me? Your greatest difficulty is with yourself; for you are your own stumbling-block. You do not know what you want. You are better at approving the right course than at following it out. You see where the true happiness lies, but you have not the courage to attain it. Let me tell you what it is that hinders you, inasmuch as you do not of yourself discern it.

You think that this condition, which you are to abandon, is one of importance, and after resolving upon that ideal state of calm into which you hope to pass, you are held back by the lustre of your present life, from which it is your intention to depart, just as if you were about to fall into a state of filth and darkness. This is a mistake, Lucilius; to go from your present life into the other is a promotion. There is the same difference between
certam originem habeat ac suam ille niteat alieno, hoc inter hanc vitam et illam; haec fulgore extrinsecus veniente percussa est, crassam illi statim umbram faciet quisquis obstiterit; illa suo lumine indistri est.


1 For *rigidae* Lipsius proposed *regiae*, "like that of a king." This may be the correct reading.
2 *sibi* inserted by Gertz.

a Epicurus, Frag. 133 Usener.
i. e., Cicero's letters did more to preserve the name of Atticus than such a connexion with the imperial house would have done.
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these two lives as there is between mere brightness and real light; the latter has a definite source within itself, the other borrows its radiance; the one is called forth by an illumination coming from the outside, and anyone who stands between the source and the object immediately turns the latter into a dense shadow; but the other has a glow that comes from within.

It is your own studies that will make you shine and will render you eminent. Allow me to mention the case of Epicurus. He was writing to Idomeneus and trying to recall him from a showy existence to sure and steadfast renown. Idomeneus was at that time a minister of state who exercised a rigorous authority and had important affairs in hand. "If," said Epicurus, "you are attracted by fame, my letters will make you more renowned than all the things which you cherish and which make you cherished." Did Epicurus speak falsely? Who would have known of Idomeneus, had not the philosopher thus engraved his name in those letters of his? All the grandees and satraps, even the king himself, who was petitioned for the title which Idomeneus sought, are sunk in deep oblivion. Cicero’s letters keep the name of Atticus from perishing. It would have profited Atticus nothing to have an Agrippa for a son-in-law, a Tiberius for the husband of his grand-daughter, and a Drusus Caesar for a great-grandson; amid these mighty names his name would never be spoken, had not Cicero bound him to himself. The deep flood of time will roll over us; some few great men will raise their heads above it, and, though destined at the last to depart into the same realms of silence, will battle against oblivion and maintain their ground for long.
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Quod Epicurus amico suo potuit promittere, hoc tibi promitto, Lucili. Habebo apud posteros gratiam, possum mecum duratura nomina educere. Vergilius noster duobus memoriam aeternam promisit et praestat:

Fortunati ambo! Si quid mea carmina possunt,
Nulla dies unquam memori vos eximet aevum,
Dum domus Aeneae Capitoli immobile saxum
Accolet imperiumque pater Romanus habebit.

6 Quoscumque in medium fortuna protulit, quicumque membra ac partes alienae potentiae fuerunt, horum gratia viguit, domus frequentata est, dum ipsi steterunt; post ipso cito memoria defecit. Ingeniorum crescit dignatio nec ipsis tantum honor habetur, sed quicquid illorum memoriae adhaesit, excipitur.

7 Ne gratis Idomeneus in epistulam meam venerit, ipse eam de suo redimet. Ad hunc Epicurus illam nobilem sententiam scripsit, qua hortatur, ut Pytho-
clea locupletem non publica nec ancipiti via faciat. "Si vis," inquit, "Pythoele divitem facere, non pecuniae adiciendum, sed cupiditati detrahendum est." Et apertior ista sententia est quam ut interpretanda sit, et disertior quam ut adiuanda. Hoc unum te admono, ne istud tantum existimes de divitis dictum; quocumque transluteris, idem poterit.

\[a\] Aenid, ix. 446 ff.
\[b\] As in the case of Epicurus and Idomeneus, Cicero and Atticus, Vergil and Euryalus and Nisus, and Seneca and Lucilius!
\[c\] Frag. 135 Usener.
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That which Epicurus could promise his friend, this I promise you, Lucilius. I shall find favour among later generations; I can take with me names that will endure as long as mine. Our poet Vergil promised an eternal name to two heroes, and is keeping his promise:

Blest heroes twain! If power my song possess,
The record of your names shall never be
Erased from out the book of Time, while yet
Aeneas’ tribe shall keep the Capitol,
That rock immovable, and Roman sire
Shall empire hold.

Whenever men have been thrust forward by fortune, whenever they have become part and parcel of another’s influence, they have found abundant favour, their houses have been thronged, only so long as they themselves have kept their position; when they themselves have left it, they have slipped at once from the memory of men. But in the case of innate ability, the respect in which it is held increases, and not only does honour accrue to the man himself, but whatever has attached itself to his memory is passed on from one to another.

In order that Idomeneus may not be introduced free of charge into my letter, he shall make up the indebtedness from his own account. It was to him that Epicurus addressed the well-known saying, urging him to make Pythocles rich, but not rich in the vulgar and equivocal way. “If you wish,” said he, “to make Pythocles rich, do not add to his store of money, but subtract from his desires.” This idea is too clear to need explanation, and too clever to need reinforcement. There is, however, one point on which I would warn you,—not to consider that this statement applies only to riches; its value will

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Si vis Pythoclea honestum facere, non honoribus adiciendum est, sed cupiditatibus detrahendum. Si vis Pythoclea esse in perpetua voluptate, non voluptatibus adiciendum est, sed cupiditatibus detrahendum; si vis Pythoclea senem facere et inplere vitam, non annis adiciendum est, sed cupiditatibus detrahendum.

9 Has voces non est quod Epicuri esse iudices; publicae sunt. Quod fieri in senatu solet, faciendo ego in philosophia quoque existimo: cum censuit alius, quod ex parte mihi placeat, iubeo illum dividere sententiam et sequor, quod proba. Eo libentius Epicuri egregia dicta commemo, ut istis, qui ad illum confugiunt spe mala inducti, qui velamentum ipsos vitium suorum habituros existiminant, probem quocumque ierint honeste esse vivendum.

10 Cum adieris eius hortulos et inscriptum hortulis legeris

Hospes, hic bene manebris, hic summum bonum voluptas est,
paratus erit istius domiciliii custos hospitalis, humanus,
et te polenta excipiet et aquam quoque large ministrabit et dicet: "Equid bene acceptus es?" "Non iniriant," inquit, "hi hortuli fanem, sed extinguunt. Nee maiorem ipsis potionibus sitim faciunt, sed naturali et gratuito remedio sedant. In hae voluptate consensui."

11 De his tecum desiderii loquor, quae consolationem non recipiunt, quibus dandum est aliquid, ut desinant.

1 quad probo eo Haupt and Madvig; pro eo or probam MSS.
2 istis Muretus; isti MSS.
3 illum Haupt; illam or illa MSS.
4 probem Muretus; probent MSS.
5 adieris Schweghauser; aud (ad) ierithis p; audierit his L.
adieritis added by Buccheri; inscriptum hortulis PL.
6 legeris added by Buccheri; inscriptum portae videris Wilamowitz.

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