et quemadmodum adgredi debeas; non incides
5 rebus. Neminem mihi dabis, qui sciat, quomodo
quod vult, coeperit velle; non consilio adductus illo,
se inpetu inactus est. Non minus saepe fortuna
in nos incurrir quam nos in illam. Turpe est non
ire, sed ferri et subito in medio turbine rerum
stupentem quaerere: "Huc ego quemadmodum
veni?" Vale.

XXXVIII.

SENECA LVCILIO SVO SALVTEM

1 Merito exigis, ut hoc inter nos epistolarem com-
mercium frequentemus. Plurimum proficit sermo,
quia minutatim inrept animo. Disputationes prae-
paratae et effusae audiente populo plus habent
streptus, minus familiaritatis. Philosophia bonum
consilium est; consilium nemo clare dat.1 Aliquando
utendum est et illis, ut ita dicam, contionibus, ubi
qui dubitat, impellendus est; ubi vero non hoc
agendum est, ut velit discere, sed ut discat, ad haece
submissoria verba veniendum est. Facilius intrant
et haerent; nec enim multis opus est, sed efficacibus.

2 Seminis modo spargenda sunt, quod quamvis sit
exiguum, cum occupavit idoneum locum, vires suas
explicat et ex minimo in maximos auctus diffunditur.

1 Georges conjectures clamitât for clare dat, perhaps
rightly.
EPISTLES XXXVII., XXXVIII.

You will learn from her what you should undertake, and how it should be done; you will not blunder into things. You can show me no man who knows how he began to crave that which he craves. He has not been led to that pass by forethought; he has been driven to it by impulse. Fortune attacks us as often as we attack Fortune. It is disgraceful, instead of proceeding ahead, to be carried along, and then suddenly, amid the whirlpool of events, to ask in a dazed way: "How did I get into this condition?" Farewell.

XXXVIII. ON QUIET CONVERSATION

You are right when you urge that we increase our mutual traffic in letters. But the greatest benefit is to be derived from conversation, because it creeps by degrees into the soul. Lectures prepared beforehand and spouted in the presence of a throng have in them more noise but less intimacy. Philosophy is good advice; and no one can give advice at the top of his lungs. Of course we must sometimes also make use of these harangues, if I may so call them, when a doubting member needs to be spurred on; but when the aim is to make a man learn, and not merely to make him wish to learn, we must have recourse to the low-toned words of conversation. They enter more easily, and stick in the memory; for we do not need many words, but, rather, effective words.

Words should be scattered like seed; no matter how small the seed may be, if it has once found favourable ground, it unfolds its strength and from an insignificant thing spreads to its greatest growth.

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Idem facit ratio; non late patet, si aspicias; in opere crescit. Pauc a sunt, quae dicuntur, sed si illa animus bene excepit, convalescunt et exurgunt. Eadem est, inquam, praeceptorum condicio quae seminum; multum efficiunt, et angusta sunt. Tantum, ut dixi, idonea mens capiat \footnote{capiat later MSS.; rapiat pLPb.} illa et in se trahat. Multa invicem et ipsa generabit et plus reddet quam acceperit. Vale.

XXXIX.

SENECA Lucilio suo salutem

1 Commentarios, quos desideras, diligenter ordinatos et in angustum coactus ego vero conponam. Sed vide, ne plus profutura sit ratio ordinaria quam haec, quae nunc vulgo breviarium dicitur, olim cum latine loqueremur, summariurn vocabatur. Illa res discenti magis necessaria est, haec scienti. Illa enim doctet, haec admonet. Sed utriusque rei tibi copiam faciam. Tu a me non est quod illum aut illum exigas; qui 2 notorem dat, ignotus est. Scribam ergo quod vis,
EPISTLES XXXVIII., XXXIX.

Reason grows in the same way; it is not large to the outward view, but increases as it does its work. Few words are spoken; but if the mind has truly caught them, they come into their strength and spring up. Yes, precepts and seeds have the same quality; they produce much, and yet they are slight things. Only, as I said, let a favourable mind receive and assimilate them. Then of itself the mind also will produce bounteously in its turn, giving back more than it has received. Farewell.

XXXIX. ON NOBLE ASPIRATIONS

I shall indeed arrange for you, in careful order and narrow compass, the notes which you request. But consider whether you may not get more help from the customary method $^a$ than from that which is now commonly called a "breviary," though in the good old days, when real Latin was spoken, it was called a "summary." $^b$ The former is more necessary to one who is learning a subject, the latter to one who knows it. For the one teaches, the other stirs the memory. But I shall give you abundant opportunity for both. $^e$ A man like you should not ask me for this authority or that; he who furnishes a voucher for his statements argues himself unknown. I shall therefore write exactly what you wish, but I shall

$^a$ i.e., the word breviarium, "abridgment," "abstract," has displaced the better word summarium, "outline of chief points."

$^b$ i.e., to do the reading and to review it by means of the summary. The reading will enable Lucilius to identify for himself the authors of the several passages or doctrines.
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