THE EPISTLES OF SENECA

15 Differam hoc in praesentia; desiderat enim propriae et longam executionem, quamadmodum populo disserendum, quid sibi apud populum permittendum sit, quid populo apud se. Damnun quidem fecisse philosophiam non erit dubium, postquam prostituta est. Sed potest in penetrabur suis ostendi, si modo non instipitum, sed antistitem nacta est. Vale.

LIII.

SENECA LUCILIO SVO SALVEM

1 Quid non potest mihi persuaderi, cui persuasum est ut navigarem? Solvi mari languido. Erat sine dubio caelum grave sordidis nubibus, quae fere aut in aquam aut in ventum resolvabant. Sed putavi tam paucia milia a Parthenope tua usque Puteolos subripi posse, quamvis dubio et inpendente caelo. Itaque quo celerius evaderem, protinus per altum ad

2 Nimida direrxi praeceps urbs ommes sinus. Cum iam eo processissem, ut mea nihil interesserat, utrum irem an redirem, primum aequalitas illa, quae me corruperat, perit. Nondum erat tempestas, sed iam inclinatio maris ac subinde crebrior fluctus. Coepi gubernatorem rogare, ut me in aliquo litorale exoneret. Aiebat ille aspera esse et importuna nee quocumque aequaque in

3 tempestate timere quam terram. Peius autem vexabam,

---

a The poetical name for Naples; perhaps it was once a town near by which gave a sort of romantic second title to the larger city. Professor Summers thinks that this poetical name, together with tua, indicates a reference to a passage from the verse of Lucilius. Perhaps, however, tua means nothing more than "the place which you love so well," being in the neighbourhood of Pompeii, the birthplace of Lucilius.

b An islet near the mouth of the bay wherein Baiae was situated. Puteoli was on the opposite side of the bay from Baiae.

352
EPISTLES LII., LII.

I shall postpone this topic for the present; it demands a long and special investigation, to show how the public should be addressed, what indulgences should be allowed to a speaker on a public occasion, and what should be allowed to the crowd itself in the presence of the speaker. There can be no doubt that philosophy has suffered a loss, now that she has exposed her charms for sale. But she can still be viewed in her sanctuary, if her exhibitor is a priest and not a pedlar. Farewell.

LIII. ON THE FAULTS OF THE SPIRIT

You can persuade me into almost anything now, for I was recently persuaded to travel by water. We cast off when the sea was lazily smooth; the sky, to be sure, was heavy with nasty clouds, such as usually break into rain or squalls. Still, I thought that the few miles between Puteoli and your dear Parthenope might be run off in quick time, despite the uncertain and lowering sky. So, in order to get away more quickly, I made straight out to sea for Nesis, with the purpose of cutting across all the inlets. But when we were so far out that it made little difference to me whether I returned or kept on, the calm weather, which had enticed me, came to naught. The storm had not yet begun, but the ground-swell was on, and the waves kept steadily coming faster. I began to ask the pilot to put me ashore somewhere; he replied that the coast was rough and a bad place to land, and that in a storm he feared a lee shore more than anything else. But
THE EPISTLES OF SENECA

quam ut mihi periculum succurreret. Nausia enim me segnis haec et sine exitu torquebat, quae bilem movet nec effundit. Institi itaque gubernatori et illum, vellet nollet, coegi, peteret litus. Cuíus ut viciniam altigimus, non expecto, ut quicquam ex praeeptis Vergilii fiat,

Obvertunt pelago proras

aut

Ancora de prora iactur.

memor artificii mei vetus frigidae cultor mitto me in mare, quomodo psychrolutam decret, gausapatus.

4 Quae putas me passum, dum per aspera erepo, dum viam quaero, dum facio? Intelluxi non inmerito nautis terram timeri. Incredibilia sunt, quae tulerim, cum me ferre non possem\(^1\); illud scio, Vixim non fuisse tam irato mari natum, ut ubique naufragia faceret; nausiator erat. Et ego quocumque navigare debuco, vicensimo anno perveniam.

5 Ut primum stomachum, quem scis non cum mari nausiam effugere, collegi, ut corpus unctione recreavi, hoc coepi mecum cogitare, quanta nos vitiorum nostrorum sequeretur oblivio, etiam corporalium, quae subinde admonent sui, nemus illorum, quae eo magis latent, quo maiora sunt. Levis aliquem motiuncula decipit; sed cum crevit et vera febris exarsit,

\(^1\) possem Erasmus; possim MSS.

---

\(^a\) Aeneid, vi. 3. This was the usual method of mooring a ship in ancient times.

\(^b\) Aeneid, iii. 277.

\(^c\) Compare Ep. ixxxiii. 5.

\(^d\) Ulysses took ten years on his journey, because of seasickness; Seneca will need twice as many.
EPISTLE LIII.

I was suffering too grievously to think of the danger, since a sluggish seasickness which brought no relief was racking me, the sort that upsets the liver without clearing it. Therefore I laid down the law to my pilot, forcing him to make for the shore, willy-nilly. When we drew near, I did not wait for things to be done in accordance with Vergil's orders, until

Prow faced seawards

or

Anchor plunged from bow.

I remembered my profession as a veteran devotee of cold water, and, clad as I was in my cloak, let myself down into the sea, just as a cold-water bather should. What do you think my feelings were, scrambling over the rocks, searching out the path, or making one for myself? I understood that sailors have good reason to fear the land. It is hard to believe what I endured when I could not endure myself; you may be sure that the reason why Ulysses was shipwrecked on every possible occasion was not so much because the sea-god was angry with him from his birth; he was simply subject to seasickness. And in the future I also, if I must go anywhere by sea, shall only reach my destination in the twentieth year.

When I finally calmed my stomach (for you know that one does not escape seasickness by escaping from the sea) and refreshed my body with a rub-down, I began to reflect how completely we forget or ignore our failings, even those that affect the body, which are continually reminding us of their existence, —not to mention those which are more serious in proportion as they are more hidden. A slight ague deceives us; but when it has increased and a genuine fever has begun to burn, it forces even a hardy man,
etiam duro et perpessicio confessionem excipit
Pedes dolent, articuli punctiunculas sentiunt; adhuc
dissimulamus et aut talum extorsisse dicimus nos aut
in exercitatione aliqua laborasse. Dubio et incipiente
morboso quaeritur nomen, qui ubi etiam talaria\(^1\) coepit
intendere et utrosque dextros\(^2\) pedes fecit, necesse
est podagram fateri. Contra evenit in his morbis,
quibus adficiuntur animi; quo quis peius se habet,
minus sentit. Non est quod mireris, Lucili carissime.
Nam qui leviter dormit, et species secundum quietem
capit et aliquando dormire se dormiens cogitat; gravis
sopor etiam somnia extinguit animunque altius
mergit, quam ut in ullo intellectu sui sit.\(^3\) Quare
vitia sua nemo confitetur? Quia etiamnunc in illis
est; somnium narrare vigilantis est, et vitia sua con-
fiteri sanitatis indicium est.
Expergiscamur ergo, ut errores nostros coarguere
possimus. Sola autem nos philosophia excitabit, sola
somnum excutiet gravem. Illi te totum dedica.
Dignus illa es, illa digna te est; ite in complexum alter
alterius. Omnibus aliis rebus te nega, fortiter, aperte.
Non est quod precario philosopheris.

\(^9\)  Si aeger esses, curam intermisisses rei familiaris
et forensia tibi negotia excidissent nec quemquam
tanti putares, cui advocatus in remissione descenderes.
Toto animo id ageres, ut quam primum morbo libera-

---

\(^1\) etiam talaria Hense; \(^2\) talaria MSS.
\(^2\) Hense suspects \textit{dextros}, for which Thoup conjectured \textit{distortos}, comparing \textit{Ep.} lxvii. 3.
\(^3\) \textit{ut in ullo intellectu sui sit} Schultess; \textit{ut in ullo intellectus
sui est} L; \textit{ut in nullo intellectu sui est} V; \textit{ut in nullo intellectu
sui est} pPb.

\(^a\) That is, they are so swollen that left and right look alike.
\(^b\) Literally "on sufferance," whenever other matters
to interruption from others."
who can endure much suffering, to admit that he is ill. There is pain in the foot, and a tingling sensation in the joints; but we still hide the complaint and announce that we have sprained a joint, or else are tired from over-exercise. Then the ailment, uncertain at first, must be given a name; and when it begins to swell the ankles also, and has made both our feet "right" feet, we are bound to confess that we have the gout. The opposite holds true of diseases of the soul; the worse one is, the less one perceives it. You need not be surprised, my beloved Lucilius. For he whose sleep is light pursues visions during slumber, and sometimes, though asleep, is conscious that he is asleep; but sound slumber annihilates our very dreams and sinks the spirit down so deep that it has no perception of self. Why will no man confess his faults? Because he is still in their grasp; only he who is awake can recount his dream, and similarly a confession of sin is a proof of sound mind.

Let us, therefore, rouse ourselves, that we may be able to correct our mistakes. Philosophy, however, is the only power that can stir us, the only power that can shake off our deep slumber. Devote yourself wholly to philosophy. You are worthy of her; she is worthy of you; greet one another with a loving embrace. Say farewell to all other interests with courage and frankness. Do not study philosophy merely during your spare time.

If you were ill, you would stop caring for your personal concerns, and forget your business duties; you would not think highly enough of any client to take active charge of his case during a slight abatement of your sufferings. You would try your hardest to be rid of the illness as soon as possible. What,
THE EPISTLES OF SENEC

reris Quid ergo? Non et nunc idem facies?
Omnia inpedimenta dimittre et vaca bonae menti;
nemo add illam pervenit occupatus. Exercet philosophia
regnum suum; dat tempus, non accipit. Non est
res subsiciva, ordinaria est; domina est, adeesse iubet.1

10 Alexander cui dam civitati partem agrorum et dimidium
rerum omnium promittenti “Eo,” inquit, “proposito
in Asiam veni, ut non id acciperem, quod dedissetis,
sed ut id haberetis, quod reliquissem.” Idem
philosophia rebus omnibus, “Non sum hoc tempus
acceptura, quod vobis superfuerit, sed id vos habebatis,
quod ipsa reiecerero.”2

11 Totam huc converte mentem, huic adside, hanc
cole; ingens intervallum inter te et ceteros siet.
Omnes mortales multo antecedes, non multo te di
antecedent. Quaeris, quid inter te et illos inter-
futurum sit? Diutius erunt. At mehercules magni
artificis est elusisse totum in exiguo. Tantum
sapienti sua, quantum deo omnis aetas patet. Est
aliquid, quo sapiens antecedat deum: ille naturae

12 beneficio non timet, suo sapientis. Ecce res magna,
habere inbecillitatem hominis, securitatem dei.
Incredibilis philosophiae vis est ad omnem fortuitam
vum retundendum. Nullum telum in corpore eius
sedet; munita est, solida. Quaedam defetigat et

1 adesse iubet Haase; adest et iubet MSS.
2 reiecerero Lipsius; re aegero p; re egero L; reegero PV.
Haase conj. erogaro, Mueck relegare.

358
The Complete Text can be found on our CD: Primary Literary Sources For Ancient Literature which can be purchased on our Website: www.Brainfly.net or by sending $64.95 in check or money order to: Brainfly Inc. 5100 Garfield Ave. #46 Sacramento CA 95841-3839

TEACHER’S DISCOUNT:
If you are a TEACHER you can take advantage of our teacher’s discount. Click on Teachers Discount on our website (www.Brainfly.net) or Send us $55.95 and we will send you a full copy of Primary Literary Sources For Ancient Literature AND our 5000 Classics CD (a collection of over 5000 classic works of literature in electronic format (.txt)) plus our Wholesale price list.

If you have any suggestions such as books you would like to see added to the collection or if you would like our wholesale prices list please send us an email to: webcomments@brainfly.net