

THE EPISTLES OF SENECA

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

Alienum est omne, quicquid optando evenit.

10 Hunc sensum¹ a te dici non paulo melius et² 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 ; dedi³ de tuo tibi.

IX.

SENECA LVCILIO SVO SALVTEM

- 1 An merito reprehendat in quadam epistula Epicurus eos, qui dicunt sapientem se ipso esse contentum et propter hoc amico non indigere, desideras scire. Hoc obicitur Stilboni ab Epicuro et iis quibus summum bonum visum est animus inpatiens.
- 2 In ambiguitatem incidendum est, si exprimere *ἀπάθειαν* uno verbo cito voluerimus et inpatientiam dicere. Poterit enim contrarium ei, quod significare volumus, intellegi. Nos eum volumus dicere, qui respuat 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 Ribbeck².

^b *Com. Rom. Frag.* p. 394 Ribbeck².

^c *ibidem.* ^d *Frag.* 174 Usener.

^e *i. e.*, the Cynics.

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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.^a

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

What Chance has made yours is not really yours.^b

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

The good that could be given, can be removed.^c

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,^d 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 believe^e 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
 3 invulnerabilem animum dicere aut animum extra
 omnem patientiam positum. 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.
 4 Vide quam sit se contentus; aliquando sui parte
 contentus est. Si illi manum aut morbus aut hostis
 exciderit, si quis oculum vel oculos casus excusserit,
 reliquiae illi suae satisfacient, et erit inminuto cor-
 pore et amputato tam laetus, quam integro¹ fuit. Sed
 5 quae si² 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 reparaet. Quomodo si perdidit
 Phidias statuam, protinus alteram faciet; sic hic
 faciendarum amicitiarum artifex substituet alium
 6 in locum amissi. Quaeris, quomodo amicum cito
 facturus sit; dicam, si illud mihi tecum convenerit,
 ut statim tibi solvam, quod debeo, et quantum ad
 hanc epistulam, paria faciamus. Hecaton ait: "Ego
 tibi monstrabo amatorium sine medicamento, sine
 herba, sine ullius veneficae carmine: si vis amari,
 ama." Habet autem non tantum usus amicitiae

¹ *integro* b¹; *in integro* the other MSS.

² *si* Buecheler and Watzinger; *sibi* MSS.

^a *i. e.*, the Cynics. ^b *i. e.*, the *diurna mercedula*; see *Ep.* vi. 7.

^c *Frag.* 27 Fowler.

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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^a: 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^b at once and square the account, so far as this letter is concerned. Hecato^c 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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7 veteris et certae magnam voluptatem, sed etiam metentem agricolam et serentem, hoc inter eum, qui amicum paravit et qui parat. Attalus philosophus dicere solebat iucundius esse amicum facere quam habere, quomodo artificii iucundius pingere est quam pinxisse. Illa in opere suo occupata sollicitudo ingens oblectamentum habet in ipsa occupatione. Non aequae delectatur, qui ab opere perfecto removit manum. Iam fructu artis suae fruitur; ipsa fruebatur arte, cum pingeret. Fructuosior est adolescentia liberorum, sed infantia dulcior.

8 Nunc ad propositum revertamur. Sapiens, etiam si contentus est se, tamen habere amicum vult, si nihil aliud, ut exerceat amicitiam, ne tam magna virtus iaceat, non ad hoc, quod dicebat Epicurus in hac ipsa epistula, "ut habeat, qui sibi aegro adsideat, succurrat in vincula coniecto vel inopi," sed ut habeat aliquem, cui ipse aegro adsideat, quem ipse circumventum hostili custodia liberet. Qui se spectat et propter hoc ad amicitiam venit, male cogitat. Quem admodum coepit, sic desinet: paravit amicum adversum vincla laturum opem; cum primum crepuerit

9 catena, discedet. Hae sunt amicitiae, quas temporarias populus appellat; qui utilitatis causa adsumptus est, tamdiu placebit, quamdiu utilis fuerit.

^a Frag. 175 Usener.

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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^a 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*

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Hac re florentes amicorum turba circumsedet; circa eversos solitudo est, et inde amici fugiunt, ubi probantur. Hac re ista tot nefaria exempla sunt aliorum metu relinquentium, aliorum metu prodentium. Necessè est initia inter se et exitus congruant. Qui amicus esse coepit, quia expedit, et desinet,¹ quia expedit. Placebit aliquod pretium contra amicitiam, si ullum in illa placet praeter ipsam.

- 10 In quid amicum paro? Ut habeam pro quo mori possim, ut habeam quem in exilium sequar, cuius me morti opponam² et inpendam. Ista, quam tu describis, negotiatio est, non amicitia, quae ad commodum accedit, quae quid³ consecutura sit spectat. Non dubie
- 11 habet aliquid simile amicitiae affectus amantium; possis dicere illam esse insanam amicitiam. Numquid ergo quisquam amat lucri causa? Numquid ambitionis aut gloriae? Ipse per se amor omnium aliarum rerum neglegens animos in cupiditatem formae non sine spe mutuae caritatis accendit. Quid ergo? Ex honestiore
- 12 causa coit turpis adfectus? "Non agitur," inquis, "nunc de hoc, an amicitia propter se ipsam adpetenda sit." Immo vero nihil magis probandum est. Nam si propter se ipsam expetenda est, potest ad illam accedere qui se ipso contentus est. "Quomodo ergo ad illam 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.

END OF SAMPLE TEXT



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