

THE EPISTLES OF SENECA

tenti fuerimus inventis. Praeterea qui alium sequitur, 11 nihil invenit, immo nec quaerit. Quid ergo? Non ibo per priorum vestigia? Ego vero utar via vetere, sed si propiorem planioremque invenero, hanc muniam. Qui ante nos ista moverunt, non domini nostri, sed duces sunt. Patet omnibus veritas, nondum est occupata. Multum ex illa etiam futuris relictum est. VALE.

XXXIII.

SENECA LVCILIO SVO SALVTEM

- 1 Cresco et exulto et discussa senectute recalesco, quotiens ex iis, quae agis ac scribis, intellego, quantum te ipse, nam turbam olim reliqueras, superieceris.¹ Si agricolam arbor ad fructum perducta delectat, si pastor ex fetu gregis sui capit voluptatem, si alumnum suum nemo aliter intuetur quam ut adolescentiam illius suam iudicet; quid evenire credis iis, qui ingenia educaverunt et quae tenera formaverunt adulta subito vident?
- 2 Adsero te mihi; meum opus es. Ego quom² vidissem indolem tuam, inieci manum, exhortatus sum, addidi stimulos nec lente ire passus sum, sed subinde incitavi; et nunc idem facio, sed iam currentem hortor et invicem hortantem.

¹ *superieceris* von Jan; *supertegeris* MSS.

² *quom* Rossbach; *quam, cum* and *com* MSS.

^a A reference to the act (*iniectio*) by which a Roman took possession of a thing belonging to him, e.g., a runaway slave,—without a decision of the court.

EPISTLES XXXIII., XXXIV.

never be discovered if we rest contented with discoveries already made. Besides, he who follows another not only discovers nothing, but is not even investigating. What then? Shall I not follow in the footsteps of my predecessors? I shall indeed use the old road, but if I find one that makes a shorter cut and is smoother to travel, I shall open the new road. Men who have made these discoveries before us are not our masters, but our guides. Truth lies open for all; it has not yet been monopolized. And there is plenty of it left even for posterity to discover. Farewell.

XXXIV. ON A PROMISING PUPIL

I grow in spirit and leap for joy and shake off my years and my blood runs warm again, whenever I understand, from your actions and your letters, how far you have outdone yourself; for as to the ordinary man, you left him in the rear long ago. If the farmer is pleased when his tree develops so that it bears fruit, if the shepherd takes pleasure in the increase of his flocks, if every man regards his pupil as though he discerned in him his own early manhood,—what, then, do you think are the feelings of those who have trained a mind and moulded a young idea, when they see it suddenly grown to maturity?

I claim you for myself; you are my handiwork, When I saw your abilities, I laid my hand upon you,^a I exhorted you, I applied the goad and did not permit you to march lazily, but roused you continually. And now I do the same; but by this time I am cheering on one who is in the race and so in turn cheers me on.

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- 3 “Quid aliud?” inquis; “adhuc volo.” In hoc plurimum est, non sic quomodo principia totius operis dimidium occupare dicuntur; ista¹ res animo constat. Itaque pars magna bonitatis est velle fieri bonum. Scis quem bonum dicam? Perfectum, absolutum, quem malum facere nulla vis, nulla necessitas possit.
- 4 Hunc te prospicio, si perseveraveris et incubueris et id egeris, ut omnia facta dictaque tua inter se congruant ac respondeant sibi et una forma percussa sint. Non est huius animus in recto, cuius acta discordant. VALE.

XXXV

SENECA LVCILIO SVO SALVTEM

- 1 Cum te tam valde rogo, ut studeas, meum negotium ago; habere te² amicum volo, quod contingere mihi, nisi pergis ut coepisti excolere te, non potest. Nunc enim amas me, amicus non es. “Quid ergo? Haec inter se diversa sunt?” Immo dissimilia. Qui amicus est, amat; qui amat, non utique amicus est. Itaque amicitia semper prodest, amor aliquando etiam nocet. Si nihil aliud, ob hoc profice, ut amare discas.
- 2 Festina ergo, dum mihi proficis, ne istuc alteri

¹ *ista* Haase; *ita* MSS.

² *te* added by Linde.

^a *i.e.*, the proverb may apply to tasks which a man performs with his hands, but it is an understatement when applied to the tasks of the soul.

^b The question of Lucilius represents the popular view, which regards love as including friendship. But according to Seneca it is only the perfect love, from which all selfishness has been removed, that becomes identical with friendship.

EPISTLES XXXIV., XXXV.

“What else do you want of me, then?” you ask; “the will is still mine.” Well, the will in this case is almost everything, and not merely the half, as in the proverb “A task once begun is half done.” It is more than half, for the matter of which we speak is determined by the soul.^a Hence it is that the larger part of goodness is the will to become good. You know what I mean by a good man? One who is complete, finished,—whom no constraint or need can render bad. I see such a person in you, if only you go steadily on and bend to your task, and see to it that all your actions and words harmonize and correspond with each other and are stamped in the same mould. If a man’s acts are out of harmony, his soul is crooked. Farewell.

XXXV. ON THE FRIENDSHIP OF KINDRED MINDS

When I urge you so strongly to your studies, it is my own interest which I am consulting; I want your friendship, and it cannot fall to my lot unless you proceed, as you have begun, with the task of developing yourself. For now, although you love me, you are not yet my friend. “But,” you reply, “are these words of different meaning?” Nay, more, they are totally unlike in meaning.^b A friend loves you, of course; but one who loves you is not in every case your friend. Friendship, accordingly, is always helpful, but love sometimes even does harm. Try to perfect yourself, if for no other reason, in order that you may learn how to love.

Hasten, therefore, in order that, while thus perfecting yourself for my benefit, you may not have

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