

Seneca (b. c. 4 BC – d. 65 AD)Life- **Early Life**

- o Born in Spain between 4BC and 1 AD to a wealthy equestrian family.
 - His father was a respected rhetorician.
- o He received a high level education in Rome which is described in his letters.
- o Seneca established a reputation as a great orator but convicted of involvement in affair and exiled for 8 years to Corsica

- **Health**

- o Seneca struggled with ill health throughout his life – in his 20s he went to Egypt where his aunt nursed him during a bad bout of health.
 - At one point Caligula ordered Seneca to commit suicide and Seneca was only saved because he became seriously ill and Caligula was told he would die anyways.

- **Political Career**

- o Under Caligula Seneca gained reputation as an orator, Seneca was unexiled by Agrippina to tutor her 12-year-old son Nero. He later became Nero's political advisor and minister after his ascension to emperor.
 - Seneca was Nero's Tutor then Political Advisor and Speech writer.
 - Tacitus (and others) credit the positive first few years of Nero's reign to Seneca's influence.
 - He wrote Nero's speeches and his essay *On Mercy* after Nero had Britannicus (Claudius' 13-year old son) murdered.
- o Seneca's letters make very little reference to his world and despite having been a significant political figure, he doesn't mention Rome.
 - Nero is "conspicuously absent" – Catharine Edwards
- o Nero forced Seneca to commit suicide in 65 CE for allegedly participating in the attempted Pisonian conspiracy to kill Nero.

- **Work**

- o Used a range of genres – philosophy, tragic plays, comedy (like the Pumpkinification, a satire criticising Claudius), and he is one of the best sources on Roman Stoicism.
- o He also wrote numerous letters (124 survive) to Lucilius his friend and Procurator in Sicily, towards the end of his life.
- o Letters
 - Other philosophers like Epicurus were celebrated for writing to a network of philosophers beyond Athens.
 - Seneca refers to Epicurus' letters on numerous occasions including quoting them
 - o Edwards sees this as potentially a form of competition, setting himself up as the Roman Epicurus.
 - Roman letter-writers like Horace's epistles and Cicero also contain philosophical and political elements.
 - o Seneca compares himself to Cicero – Letter 21 – "Cicero's letters keep the name of Atticus from perishing. [...] That which Epicurus could promise his friend, this I promise you, Lucilius."
 - o Also Letter 118 – "There will always be something for me to write about, even omitting all the kinds of news with which Cicero fills his correspondence: [gives examples of political stuff like who is a candidate for consulship or who is living on borrowed resources] it is preferable to deal with one's own ills, rather than with another's"
 - Seneca's epistolary structure – urging, lots of imperatives – encouraging Lucilius to focus on philosophy
 - "In antiquity letters were regarded as the most informal type of prose literature" – Catharine Edwards
 - o Critics, including Seneca himself, consider it as similar to friendly conversation and therefore likely to be impactful in changing their world view and encouraging people to turn to his view of philosophy.
 - "Seneca is very self-conscious about literary style" – Catharine Edwards
 - o Quite often writes about literary style in the letters like Letter 100 which discusses Cicero's style, Letter 114 very critical of literary style of Augustus' advisor Maecenas

- **Reception by a contemporary audience:**

- o Ideas of Stoicism might have seemed old-fashioned to some Romans whose thoughts of community or service to humanity ended with the demise of the democratic Republic.
- o His work did find favour among contemporary Stoics and some of the elite of Rome.
- o He was considered great help in the early years of Nero's reign (credited with the stability of the first 5 years of Nero's principate).
- o His work survives to today suggesting Romans thought it worth reproducing.
- o Cassius Dio criticised the hypocrisy in the differences between his philosophy and life.

Love

- Seneca's version of stoicism allowed the wise man human interaction and love – to Seneca, love is pure and separate from vices.
- **Love is natural**
 - o Seneca's view of love is that "it's how you use it that matters" – Gilroy
 - o "love in and of itself is neither good nor bad" – Gilroy
 - o "It is not the utility which draws [the wise man] to friendship, but a natural instinct." (Letters on Morality 9.17)

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