

Latinski Citati

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de vita beata by seneca a stoic philosophical essay exploring the nature of happiness seneca argues that true happiness stems
from virtue wisdom and self control rather than external wealth or pleasure emphasizing the importance of inner peace and rational

living in achieving a fulfilled life

de vita beata or on the happy life is a dialogue written by seneca the younger around the year 58 ad it was intended for his older brother gallio to whom seneca also dedicated his dialogue entitled de ira on anger it is divided into 28 chapters that present the moral thoughts of seneca at their most mature seneca explains that the pursuit of happiness is the pursuit of reason reason meant not only using logic but also understanding the processes of nature this new edition of de vita beata from enhanced media includes an introduction by william smith

genannt seneca der j ngere etwa im jahre 1 in corduba 65 n chr in der n he roms war ein r mischer philosoph dramatischer naturforscher staatsmann und als stoiker einer der meistgelesenen schriftsteller seiner zeit seine reden die ihn bekannt gemacht haben sind verloren gegangen vom jahr 49 an war er der ma gebliche erzieher des sp teren kaisers nero um diesen auf seine k nftigen aufgaben vorzubereiten verfasste er eine denkschrift dar ber warum es weise sei als herrscher milde walten zu lassen de clementia im jahre 55 bekleidete er ein suffektkonsulat senecas bem hen neros eigens chtig ausschweifendem temperament gegenzusteuern war jedoch kein dauerhafter erfolg beschieden zuletzt wurde er vom kaiser der beteiligung an der pisonischen verschw rung beschuldigt und ihm wurde die selbstt tung befohlen diesem befehl kam er ohne z gern nach

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there is not any thing in this world perhaps that is more talked of and less understood than the business of a happy life it is every man s wish and design and yet not one of a thousand that knows wherein that happiness consists we live however in a blind and eager pursuit of it and the more haste we make in a wrong way the further we are from our journey s end let us therefore first consider what it is we should be at and secondly which is the readiest way to compass it if we be right we shall find every day how much we improve but if we either follow the cry or the track of people that are out of the way we must expect to be misled and to continue our days in wandering in error wherefore it highly concerns us to take along with us a skilful guide for it is not in this as in other voyages where the highway brings us to our place of repose or if a man should happen to be out where the inhabitants might set him right again but on the contrary the beaten road is here the most dangerous and the people instead of helping us misguide us let us not therefore follow like beasts but rather govern ourselves by reason than by example it fares with us in human life as in a routed army one stumbles first and then another falls upon him and so they follow one upon the neck of another until the whole field comes to be but one heap of miscarriages and the mischief is that the number of the multitude carries it against truth and justice so that we must leave the crowd if we would be happy for the question of a happy life is not to be decided by vote nay so far from it that plurality of voices is still an argument of the wrong the common people find it easier to believe than to judge and content themselves with what is usual never examining whether it be good or not by the common people is intended the man of title as well as the clouted shoe for i do not distinguish them by the eye but by the mind which is the proper

judge of the man worldly felicity i know makes the head giddy but if ever a man comes to himself again he will confess that whatsoever he has done he wishes undone and that the things he feared were better than those he prayed for taken from on the happy life written by lucius annaeus seneca

the first taste i had for books came to me from my pleasure in the fables of the metamorphoses of ovid for at about seven or eight years of age i would steal away from any other pleasure to read them inasmuch as this language was my mother tongue and it was the easiest book i knew and the best suited by its content to my tender age michel de montaigne remedia amoris or the remedy of love 2 ad is an instructional poem by ovid a sequel to his three book poem ars amatoria or the art of love 2 ad remedia amoris or the remedy of love was immensely popular if a little controversial in its time and has survived numerous charges of indecency over the centuries for the modern reader it should prove a surprisingly relatable work on intimacy and relationships from an author of the ancient world while ars amatoria or the art of love offers salient advice on such topics as etiquette remembering birthdays avoiding unhealthy jealousy being open to older and younger lovers and nurturing honesty remedia amoris or the remedy of love takes as its subject the unfortunate yet common experience of love gone bad perhaps concerned for eager readers of his first work on romance ovid provides suggestions to novice lovers on how to escape a bad relationship and on what to do in the event of incurable unhappiness in order to avoid the tragic fates of dido or medea both of whom were led to early graves by unfaithful lovers ovid suggests such healthy behaviors as staying busy seeing the world abstaining from alcohol and trying not to ruminate on the love one has left behind remedia amoris or the remedy of love although frequently tongue in cheek is an earnest and effective attempt to caution the overeager romantic and console those unlucky in love with a beautifully designed cover and professionally typeset manuscript this edition of ovid s remedia amoris or the remedy of love is a classic work of roman literature

reimagined for modern readers

all men brother gallio wish to live happily but are dull at perceiving exactly what it is that makes life happy and so far is it from being easy to attain to happiness that the more eagerly a man struggles to reach it the further he departs from it if he takes the wrong road for since this leads in the opposite direction his very swiftness carries him all the further away we must therefore first define clearly what it is at which we aim next we must consider by what path we may most speedily reach it for on our journey itself provided it be made in the right direction we shall learn how much progress we have made each day and how much nearer we are to the goal towards which our natural desires urge us but as long as we wander at random not following any guide except the shouts and discordant clamours of those who invite us to proceed in different directions our short life will be wasted in useless roamings even if we labour both day and night to get a good understanding let us not therefore decide whither we must tend and by what path without the advice of some experienced person who has explored the region which we are about to enter because this journey is not subject to the same conditions as others for in them some distinctly understood track and inquiries made of the natives make it impossible for us to go wrong but here the most beaten and frequented tracks are those which lead us most astray this edition includes a complete biography of lucius anneus senec

seneca s on a happy life written almost 2000 years ago for his older brother is an engrossing compendium of timeless stoic wisdom the philosopher s advice covers all aspects of human existence and includes avoiding intense emotions desires and fears and rejecting group think or mindlessly following social trends rather than seeking a transitory happiness in things and events we should aspire to inner contentment and peace of mind via the practice of justice and virtue so that we may live the kind of life we

can look back on and not feel ashamed these are values and morals that ring as true today as two millennia ago they are lessons that will benefit anyone regardless of age wealth gender or social position a fascinating and very practical insight into the world view of history s most famous stoic the more eagerly a man struggles to reach happiness the further he departs along the wrong road and since this track leads in the opposite direction his very swiftness carries him all the further from his goal lucius annaeus seneca

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