

# PD10 - Interpretations of PD 10 Discussion

Post by "Don" of January 30, 2021 at 11:27 PM

In light of this optative verb in KD 10, I think it's important to contrast this with the If... Then.... statements in KD 7. As a refresher:

Quote

Some people want to be well esteemed and widely admired, believing that in this way they will be safe from others; if the life of such people is secure then they have gained its natural benefit, but if not then they have not gained what they sought from the beginning in accordance with what is naturally appropriate. (Emphasis added)

Ἐνδοξοὶ καὶ περίβλεπτοί τινες ἐβουλήθησαν γενέσθαι, τὴν ἐξ ἀνθρώπων ἀσφάλειαν οὕτω νομίζοντες περιποιήσεσθαι. ὥστε εἰ μὲν ἀσφαλῆς ὁ τῶν τοιούτων βίος, ἀπέλαβον τὸ τῆς φύσεως ἀγαθόν· εἰ δὲ μὴ ἀσφαλῆς, οὐκ ἔχουσιν οὐδ' ἕνεκα ἐξ ἀρχῆς κατὰ τὸ τῆς φύσεως οἰκεῖον ὠρέχθησαν.

In KD 7, there are no funky moods/tenses/aspects. The if's are followed by an aorist indicative verb and active indicative, respectively. Straightforward statements of fact. So, the idea that a person could indeed find security in being well esteemed or widely admired is not seen as an impossibility. This dovetails nicely with [Cassius](#)'s fervent conviction that Epicureans \*could\* find security in a public political life. It may be more difficult, and Epicurus seemed to warn people to be careful of entering that arena, but it wasn't out of the question. There was no sense of impossibility or unreality to the idea.

However, I'm contending that that optative verb in KD 10 supports my contention that we can \*desire\* to not hold the lifestyle of "those who are past any hope of recovery" against them but we really \*know\* that that's not going to happen. In this life, as reality is lived, the "profligate" lifestyle will NOT alleviate the fears of death, the gods, etc.