

PD01 - Best Translation Of PD01 To Feature At EpicureanFriends?

Post by "Cassius" of July 10, 2023 at 7:42 PM

The following post is first of a series that I intend to make so that we can get our collection of the Principal Doctrines into better shape. One service we can provide here at EpicureanFriends is to present a curated list that has been vetted and commented on by our regulars here who have either good sense of the philosophy, or an ability to read the original Greek and Latin - and preferably both the good sense and the language ability. I plan to post one of these on each doctrine over time and then transfer the result over to

[the main list under the "Texts" section.](#)

Although this thread will include a "poll" in the next post, what we are really looking for is the "best" combination of faithfulness to the original combined with clarity in modern English. I will get with a collection of the Level 3 participants here to work on editing the final list, but the full discussion should be open to everyone to consider, so that's what we will do here. The results of the poll won't control what is featured on the text page but will definitely influence in and probably at least result in a footnote to this thread.

The English translation of [PD01](#) currently featured here in our Texts section is that of Cyril Bailey from his [Extant Remains](#):

The blessed and immortal nature knows no trouble itself, nor causes trouble to any other, so that it is never constrained by anger or favor. For all such things exist only in the weak.

We have access ([thanks to Nate's full collection](#)) to many different variations including:

"That which is happy and imperishable, neither has trouble itself, nor does it cause it to anything; so that it is not subject to feelings of either anger or gratitude; for these feelings only exist in what is weak." Yonge (1853)

"The blessed and incorruptible has no toil or trouble of its own, and causes none to others. It is not subject either to anger or favour." Wallace, Epicureanism 110 (1880)

"A blessed and eternal being has no trouble itself and brings no trouble upon any other being; hence it is exempt from movements of anger and favour, for every such movement implies weakness." Hicks (1910)

"A happy and eternal being has no trouble himself and brings no trouble upon any other being ; hence he is exempt from movements of anger and partiality, for every such movement implies weakness." Hicks (1925)

<http://www.epicureanfriends.com/thread/3187-pd01-best-translation-of-pd01-to-feature-at-epicureanfriends/?postID=24972#post24972>

"The blessed and immortal nature knows no trouble itself nor causes trouble to any other, so that it is never constrained by anger or favour. For all such things exist only in the weak." Bailey (1926)

"The blissful and incorruptible being neither knows trouble itself nor occasions trouble to another, and is consequently immune to either anger or gratitude, for all such emotions reside in a weak creature." De Witt, Epicurus and His Philosophy 252 (1954)

"The blessed and incorruptible being neither knows tribulation itself nor occasions it to another; it is consequently immune to feelings of either anger or gratitude, for all such emotion signifies a weak creature." De Witt, St. Paul and Epicurus 187 (1954)

"That which is blessed and immortal is not troubled itself, nor does it cause trouble to another. As a result, it is not affected by anger or favor, for these belong to weakness." Geer (1964)

"That which is blessed and imperishable neither suffers nor inflicts trouble, and therefore is affected neither by anger nor by favour. For all such things are marks of weakness." Long, The Hellenistic Philosophers 140 (1987)

"The blessed and immortal is itself free from trouble nor does it cause trouble for anyone else; therefore, it is not constrained either by anger or by favor. For such sentiments exist only in the weak." O'Connor (1993)

"What is blessed and indestructible has no trouble itself nor does it give trouble to anyone else, so that it is not affected by feelings of anger or gratitude. For all such things are a sign of weakness." Inwood & Gerson (1994)

"A blessed and imperishable being neither has trouble itself nor does it cause trouble for anyone else; therefore, it does not experience feelings of anger or indebtedness, for such feelings signify weakness." Anderson (2004)

"That which is blessed and indestructible has no affairs of its own to attend to; nor does it inflict any trouble on others. So, it is agitated neither by ire nor by partiality. For all such are to be found in that which lacks power." Makridis (2005)

"That which is blissful and immortal has no troubles itself, nor does it cause trouble for others, so that it is not affected by anger or gratitude (for all such things come about through weakness)." Saint-Andre (2008)

"The blessed and indestructible being of the divine has no concerns of its own, nor does it make trouble for others. It is not affected by feelings of anger or benevolence, because these are found where there is a lack of strength." Strodach (2012)

"The blessed and immortal has no troubles himself and causes none for anyone else; hence he has nothing to do with resentments and partisanship; for all such impulses are a sign of weakness." Mensch (2018)

“What is in bliss and imperishable neither has troubles itself nor causes any for others, so it experiences no feelings of either anger or gratitude; for everything of that sort indicates weakness.” White (2021)

Which of the above, or which with changes you would suggest, should be featured here in the main list? In the interest of space the poll will not include every option, so please add a comment in the thread if you would suggest a variation not listed.