

## VS42 - Versions of Vatican Saying 42

Post by "Onenski" of November 8, 2023 at 7:52 PM

There are at least two versions of this Vatican Saying.

In one side, Usener, Bailey, Long and Sedley, Marcovich:

Quote

Ὁ αὐτὸς χρόνος καὶ γενέσεως τοῦ μεγίστου ἀγαθοῦ καὶ **ἀπολαύσεως**.

"The greatest blessing is created and enjoyed at the same moment" [Bailey]

In the other side, Bignone, Arrighetti and Enrique Álvarez:

Quote

Ὁ αὐτὸς χρόνος καὶ γενέσεως τοῦ μεγίστου ἀγαθοῦ καὶ **ἀπολύσεως <τοῦ κακοῦ>**.

"The production of the greatest good and (the) release from evil (happens at) [the same time]." [Epicurus Wiki]

"The same time corresponds to the birth of the greatest good and the dissolution of evil." (Enrique Alvarez, translated)

Here's Alvarez's comments:

"Given the difficulty of finding a clear meaning to the text as it is offered in the codex, the sentence has raised several hermeneutical possibilities and various modifications have been proposed.

We have followed Bignone's interpretation (with which Arrighetti also agrees), who observes in the sentence a polemic on the question of pleasure against the Platonic point of view put forward in the [Philebus](#), where Plato considers pleasure as a γένεσις ("process," "becoming") and, consequently, admits the existence of mixed pleasures, that is, of processes in which pleasure can occur mixed with pain. If, in the light of the Letter to Meneceus and KD3, we understand that the greatest good referred to in the sentence is pleasure, conceived by Epicurus as deprivation of pain, with the addition of <τοῦ κακοῦ> proposed by Bignone, VS42 would come to say that pleasure and pain cannot coexist at the same time; therefore, when the greatest good is generated (i. e. pleasure), the greatest evil (i. e. pain), dissipates.

Usener, whose criterion Bailey, Long and Sedley and Marcovich have followed, proposes to correct ἀπολύσεως ("dissolution", "elimination") by ἀπολαύσεως ("enjoyment"), interpreting the

sentence as describing a type of pleasures whose enjoyment (ἀπόλαυσις) is simultaneous with their generation or development (γένεσις), i.e., those cases in which the genesis of pleasure coincides with its enjoyment, such as the exercise of philosophy (cf. VS27). Bailey cites precisely VS27."

What do you think, [Don](#) ?