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"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." Epicurus PD1 (Bailey)

### 1. Alternate Renderings

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?A???? ???E?ETA?· E? A??E?E? ?A? ?A? T? T????T??.

"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)

"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)

Note: Alternate Renderings are from [Kuriai Doxai - A Compilation of Translations by Nathan Bartman](#)

## **2. Commentary**

## **3. Discussion**

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