

What if Kyriai Doxai was NOT a list?

Post by “Don” of August 7, 2023 at 11:14 PM

I had the thought this evening that with some of the Vatican Sayings being copies (or near copies) of passages from Kyriai Doxai ([Principal Doctrines](#)), it would be good to compare what order the VS gives the KDs that it includes. Furthermore, we can probably confirm that the VS/KD passages were also "standalone" passages in KD itself. Also, we read the Vatican Sayings (or as they're titled in the manuscript, "Epicurus's Declaration") in isolation because they are headed that way, with red initial letters. Maybe we should examine them to for any similar groups of like topics. Translations are Saint-Andre's.

Note that, as usual, the correct idea of the gods is first! Just like Principle Doctrines, just like the letter to Menoikeus.

VS = KD

1 = 1

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).

2 = 2

[Death is nothing to us](#); for what has disintegrated lacks awareness, and what lacks awareness is nothing to us.

3 = 4

Pain does not last continuously in the flesh; instead, the sharpest pain lasts the shortest time, a pain that exceeds bodily pleasure lasts only a few days, and diseases that last a long time involve delights that exceed their pains.

5 = 5

It is not possible to live joyously without also living wisely and beautifully and rightly, nor to live wisely and beautifully and rightly without living joyously; and whoever lacks this cannot live joyously.

6 = 25

If at all critical times you do not connect each of your actions to the natural goal of life, but instead turn too soon to some other kind of goal in thinking whether to avoid or pursue something, then your thoughts and your actions will not be in harmony.

8 = 15

Natural wealth is both limited and easy to acquire, but the riches incited by groundless opinion have no end.

12 = 17

One who acts aright is utterly steady and serene, whereas one who goes astray is full of trouble and confusion.

13 = 27

Of all the things that wisdom provides for the complete happiness of one's entire life, by far the greatest is friendship.

20 = 29

Among desires, some are natural and necessary, some are natural and unnecessary, and some are unnatural and unnecessary (arising instead from groundless opinion).

22 = 19

Finite time and infinite time contain the same amount of joy, if its limits are measured out through reasoning.

49 = 12

It is impossible for someone who is completely ignorant about nature to wash away his fears about the most important matters if he retains some suspicions about the myths. So it is impossible to experience undiluted enjoyment without studying what is natural.

50 = 8

No pleasure is bad in itself; but the means of paying for some pleasures bring with them disturbances many times greater than the pleasures themselves.

72 = 13

It is useless to be safe from other people while retaining suspicions about what is above and below the earth and in general about the infinite unknown.