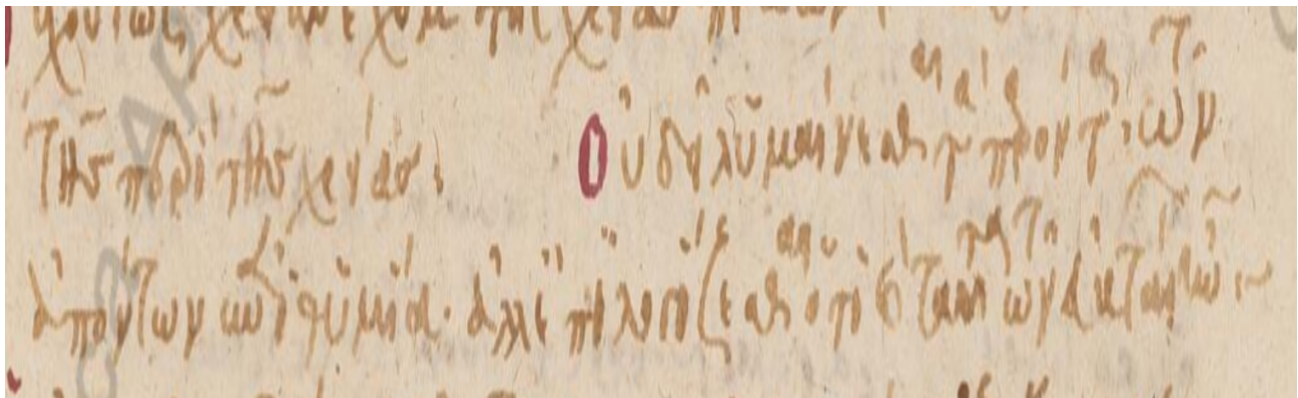


VS35 - Source in Vat.gr.1950 with some commentary

Post by "Don" of October 23, 2023 at 2:18 PM

Saint-Andre: Don't ruin the things you have by wanting what you don't have, but realize that they too are things you once did wish for.

Saint-Andre transcription: οὐ δεῖ λυμαίνεσθαι τὰ παρόντα τῶν ἀπόντων ἐπιθυμία, ἀλλ' ἐπιλογίζεσθαι ὅτι καὶ ταῦτα τῶν εὐκταίων ἦν.



Bailey:

*XXXV. Οὐ δεῖ λυμαίνεσθαι τὰ παρόντα τῶν ἀπόντων ἐπιθυμία, ἀλλ' ἐπιλογίζεσθαι ὅτι καὶ ταῦτα τῶν εὐκταίων ἦν.

XXXV. An ingenious argument for Epicurean contentment. We may compare *Ep. ad Men* § 127. 5 μνημονευτέον δὲ ὡς τὸ μέλλον οὔτε ἡμέτερον οὔτε πάντως οὐχ ἡμέτερον, ἵνα μήτε πάντως προσμένωμεν ὡς ἐσόμενον μήτε ἀπελπίζωμεν ὡς πάντως οὐχ ἐσόμενον Seneca, *Ep.* 15. 10 also suggests it, and Bignone traces the same idea in Hor. *Sat.* ii. 6, *ini.* Compare also Lucretius' phrase of the discontented man (iii. 957) 'semper aves quod abest, praesentia temnis'.

2. τῶν εὐκταίων, 'among the things to be prayed for', not of course that Epicurus believed in prayer for blessings: the word is conventional, and to Epicurus would mean 'to be hoped for'.

Bailey's translation:

We should not spoil what we have by desiring what we have not, but remember that what we have too was the gift of fortune.

There was understandable to-do about Bailey's use of "fortune" in his translation in the other thread in this section on VS35. I find it interesting that in his commentary he avoids using "fortune" and instead uses "to be hoped for," much like other translators. The "hoped" for line seems more in keeping with the text and the spirit of Epicurus's philosophy.