

Authorized Doctrines by Norman W. De Witt

Post by “Eikadistes” of September 6, 2021 at 11:09 AM

Authorized Doctrines

Norman W. De Witt

I was unable to identify Authorized Doctrines 11, 15, 17, 24, 25, 26, 30, 33, 37, and 38 in De Witt's two works, Epicurus and His Philosophy (1954) and St. Paul and Epicurus (1954) from which I verified the below translations. — Nate

PD01.a “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)

PD01.b “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)

PD02. “Death is nothing to us, because dissolution means unconsciousness and unconsciousness is nothing to us.” (De Witt, *St. Paul and Epicurus* 187)

PD03. “The removal of all pain is the limit of the magnitude of pleasures. And wherever the experience of pleasure is present, so long as it prevails, there is no pain or distress or a combination of them.” (De Witt, *Epicurus and His Philosophy* 226, 241, 246)

PD04. “Pain does not prevail continuously in the flesh but the peak of it is present for the briefest interval, and the pain that barely exceeds the pleasure in the flesh is not with us many days, while protracted illnesses have an excess of pleasure over pain in the flesh.” (De Witt, *Epicurus and His Philosophy* 244)

PD05. “It is impossible to live pleasurably without living according to reason, honor and justice, nor to live according to reason, honor, and justice without living pleasurably.” (De Witt, *Epicurus and His Philosophy* 184, 246)

PD06.a “As for the assurance of safety from the attacks of men, by virtue of the nature of political dominion and kingly power this is a good thing, no matter by whose aid one is able to

procure it." (De Witt, *Epicurus and His Philosophy* 79)

PD06.b "Political rule and kingly power being what they are, it is a good thing to feel secure in human relations no matter through whose agency one is able to attain this." (De Witt, *St. Paul and Epicurus* 187)

PD07.a "Some men have chosen to become celebrities and to be in the public eye, thinking thus to achieve security from the attacks of men. Consequently, if the lives of such men are safe, they have reaped the end of Nature, but if their lives are not safe, they lack that for the sake of which at the outset they reached out by the instinct of Nature." (De Witt, *Epicurus and His Philosophy* 189)

PD07.b Some men wish to gain reputation and to be in the public eye, thinking by this means to win security from the attacks of men. Consequently, if the lives of these men are safe they have achieved the end ordained by Nature; if, on the contrary, their lives are not safe they lack that for which at the outset they reached out in obedience to an instinct of Nature." (De Witt, *St. Paul and Epicurus* 187)

PD08. "No pleasure is evil in itself but the practices productive of certain pleasures bring troubles in their train that by many times outweigh the pleasures themselves." (De Witt, *Epicurus and His Philosophy* 235)

PD09. "If every pleasure were alike condensed in duration and associated with the whole organism or the dominant parts of it, pleasures would never differ from one another." (De Witt, *Epicurus and His Philosophy* 235)

PD10. "If the practices productive of the pleasures of profligates dispelled the fears of the mind about celestial things and death and pains and also taught the limit of the desires, we should never have fault to find with profligates, enjoying pleasures to the full from all quarters, and suffering neither pain nor distress from any quarter, wherein the evil lies." (De Witt, *Epicurus and His Philosophy* 235)

PD11. *Undocumented in De Witt's works?*

PD12. "It is impossible for men to dispel the fear concerning things of supreme importance not understanding the nature of the whole universe but suspecting there may be some truth in the stories related in the myths. Consequently it is impossible without the knowledge of Nature to enjoy the pleasures unalloyed." (De Witt, *Epicurus and His Philosophy* 305)

PD13.a "Nothing is gained by building up the feeling of security in our relations with men if the things above our heads and those beneath the earth and in general those in the unseen are matters of suspicion." (De Witt, *Epicurus and His Philosophy* 305)

PD13.b "It is of no avail to have established security in human relations if things above and in the earth beneath and those in the infinite universe in general are viewed with uncertainty."

(St. Paul 188)

PD14.a “Although safety from the attacks of men has been secured to a certain degree by dynastic protection and abundance of means, that which comes of the retired life and withdrawal from the multitude is the most unalloyed” (De Witt, *Epicurus and His Philosophy* 189)

PD14.b “Even though security from the injuries of men may have been established to a certain degree by dynastic protection, the most unalloyed feeling of security is to be found in the retired life and withdrawal from the multitude.” (De Witt, *St. Paul and Epicurus* 188)

PD15. *Undocumented in De Witt's works?*

PD16. “Fortune plays but little part in the life of a wise man and the things that are of most value and consequence are subject to arrangement by rational planning, and throughout the whole extent of life are subject and will be subject to it.” (De Witt, *Epicurus and His Philosophy* 177-178)

PD17. *Undocumented in De Witt's works?*

PD18. “The pleasure in the flesh is incapable of increase when once the pain arising from need has been removed but is merely embellished. As for the mind, its limit of pleasure is begotten by reasoning out these very problems and those akin to these, all that once created the worst fears for the mind.” (De Witt, *Epicurus and His Philosophy* 227-228)

PD19. “Infinite time and finite time are characterized by equal pleasure, if one measures the limits of pleasure by reason.” (De Witt, *Epicurus and His Philosophy* 229)

PD20. “It is the flesh that finds the limits of pleasure boundless and infinite time would have been required to furnish it, but the intelligence, taking into the calculation the end and limit of the flesh and dispelling the fears about eternity, renders the whole life is perfect.” (De Witt, *Epicurus and His Philosophy* 225)

PD21.a “The man who has discerned the limited needs of life is aware how easy of procurement is that which removes the pain arising from want and renders the whole life perfect, so that he feels no need of adding things that involve competition.” (De Witt, *Epicurus and His Philosophy* 186)

PD21.b “The man who discerns the narrow limits of life's needs will understand how easy it is to procure what removes the discomfort arising from want, so that he feels no necessity of engaging in activities that involve competition.” (De Witt, *St. Paul and Epicurus* 72)

PD22. “We must take into our reckoning the established telos of all manifest evidence, to which we refer our judgments; otherwise all life will be filled with indecision and unrest.” (De Witt, *Epicurus and His Philosophy* 152)

PD23. “If you are going to make war on all the sensations, you will not even have a standard by reference to which you shall judge those of them which you say are deceptive.”(De Witt, *Epicurus and His Philosophy* 140-141)

PD24. *Undocumented in De Witt's works?*

PD25. *Undocumented in De Witt's works?*

PD26. *Undocumented in De Witt's works?*

PD27.a “Of all the preparations that wisdom makes for the blessedness of the perfect life by far the most precious is the acquisition of friendship.” (De Witt, *Epicurus and His Philosophy* 190)

PD27.b “Of all the preparations which wisdom makes for the blessedness of the complete life by far the most important is the acquisition of friendship.” (De Witt, *Epicurus and His Philosophy* 308)

PD27.c “Of all the preparations that wisdom makes for the blessedness of the perfect life, by far the most important is the acquisition of friendship.” (De Witt, *St. Paul and Epicurus* 188)

PD28.a “The same argument that assures us of nothing terrible lasting forever or even very long discerns the protection furnished by friendship in this brief life of ours as being the most dependable of all.” (De Witt, *Epicurus and His Philosophy* 293-294)

PD28.b “The same conviction that makes us feel confident of nothing terrible being either eternal or even of long duration discerns the assurance of safety within the narrow limits of this life itself as being most perfectly effected by friendship.” (De Witt, *St. Paul and Epicurus* 188)

PD29. “Of the desires some are natural and necessary; some are natural but not necessary; and others are neither natural nor necessary.” (De Witt, *St. Paul and Epicurus* 18)

PD30. *Undocumented in De Witt's works?*

PD31. “The justice of Nature is a covenant of advantage to the end that men shall not injure one another nor be injured.” (De Witt, *Epicurus and His Philosophy* 147)

PD32. “To all animate creatures that have been unable to make the covenants about not injuring one another or being injured nothing is just nor unjust either; this statement holds equally true for all human races that have been unable or unwilling to make the covenant about not injuring or being injured.” (De Witt, *Epicurus and His Philosophy* 295)

PD33. *Undocumented in De Witt's works?*

PD34.a “Wrong-doing is not an evil in and by itself; the evil lies in the uneasy feeling, amounting to fear, that he will not escape detection by those appointed for the punishment of

such offenses." (De Witt, *Epicurus and His Philosophy* 153)

PD34.b "Injustice is not an evil in and by itself but the evil lies in the fear arising out of the uncertainty that he will not escape detection by those appointed for the punishment of such offenses." (De Witt, *Epicurus and His Philosophy* 296)

PD34.c "Violating the law is not an evil in itself but the evil lies in the uneasy feeling, of the nature of fear, that he may not escape detection by those appointed for the punishment of such offenses." (De Witt, *St. Paul and Epicurus*, 122)

PD35. "It is impossible for the man who does one of those things which they have covenanted with one another not to do, in order to avoid injuring and being injured, to be confident he will escape, even though for the moment he shall escape numberless times, for till the end it will be uncertain if he will really escape." (De Witt, *Epicurus and His Philosophy* 297)

PD36. "So far as the universal concept is concerned, justice is the same for all, for it is a kind of advantage in the life they share with one another, but in respect of the particulars of place and all affecting circumstances whatsoever it does not follow that the same thing is just for all." (De Witt, *Epicurus and His Philosophy* 296)

PD37. *Undocumented in De Witt's works?*

PD38. *Undocumented in De Witt's works?*

PD39.a "That man has best forestalled the feeling of insecurity from outside who makes relations friendly where possible, where impossible, at least neutral, and where even this is impossible, avoids contacts, and in all cases where it pays to do so arranges for dynastic support." (De Witt, *Epicurus and His Philosophy* 309)

PD39.b "That man has best established the feeling of security from external hazards who has made his relationships friendly wherever possible; where this has been impossible has made them at least not unfriendly; and wherever even this has been impossible avoids contacts; and wherever it paid him to do so has arranged dynastic protection." (De Witt, *St. Paul and Epicurus* 188)

PD40. "All those who have best succeeded in building up the ability to feel secure from the attacks of those around them have lived the happiest lives with one another, as having the firmest faith." (De Witt, *Epicurus and His Philosophy* 304)

Post by "Cassius" of September 6, 2021 at 11:29 AM

Wow thank you Nate! I cannot tell you how many times I have told myself to do exactly such as list but never got the time to do it. Thank you very much!!!

Post by “Cassius” of September 6, 2021 at 11:34 AM

Depending upon the context of each one, it seems to me that I remember that DeWitt stated on some of these that he was intentionally paraphrasing to get what he thought was the right meaning rather than strictly according to the text. Plus, on some of these the text is disputed, and again if I recall correctly Dewitt talks about his text choice in making the translation. However those caveats could be applied to any of the translators, and as long as we compare the different versions and keep in mind that no single translation has been blessed by Epicurus himself, we can hope to come to a reasonable approximation of what Epicurus intended.

And that's illustrated, now that I look back at the list, that Dewitt translated them sometimes two or three different ways himself!

Post by “Don” of September 6, 2021 at 11:49 AM

Wow!! That's a lot of work and much appreciated. Well done!!

I do find several of DeWitt's translations highly idiosyncratic. For example:

[Quote from Nate](#)

14.a “Although safety from the attacks of men has been secured to a certain degree by dynastic protection and abundance of means, that which comes of the retired life and withdrawal from the multitude is the most unalloyed” (De Witt, Epicurus and His Philosophy 189)

14.b “Even though security from the injuries of men may have been established to a certain degree by dynastic protection, the most unalloyed feeling of security is to be found in the retired life and withdrawal from the multitude.” (De Witt, St. Paul and Epicurus 188)

I'm unclear on what he means by "dynastic protection." Is he referring to dynasties as in kings? Is he using a neologism to denote something like "dynamic protection" to give something similar to the spelling of the original Greek: δυνάμει (dynamei) "the power to repel."?

All that being said, I wouldn't even be able to raise this question without [Eikadistes](#)'s compilation here. Thanks!!

Post by "Cassius" of September 6, 2021 at 3:26 PM

I always presumed he was referring to kings and kingdoms but never investigated the Greek for [PD14](#).

Post by "Don" of September 6, 2021 at 4:34 PM

[Quote from Cassius](#)

I always presumed he was referring to kings and kingdoms but never investigated the Greek.

Ah! That's the wrinkle when you start looking at the original text.

Post by "Cassius" of September 6, 2021 at 4:40 PM

Nate I am going to edit your original post to put "PD" in front of each entry, and that way the site can pop up the box that takes you to the main entry we have for each one. I hope that's ok - we can fix it back if not!

Post by "Cassius" of September 6, 2021 at 4:55 PM

[Quote from Don](#)

Ah! That's the wrinkle when you start looking at the original text.

I agree with that comment, but I also think that Norman DeWitt had read more Greek in his lifetime up to writing that book than any ten of us, so it's probably always worth considering whether he didn't see some connotation in the Greek literature where that word occurs that isn't obvious to us just using the dictionaries.

I see here is the paragraph Nate is citing from (I don't see it on page 188 but might be in a footnote?) and it certainly looks like DeWitt thought it appropriate to hammer home the "patronage of princes" part. Gosh only knows at this point why, but I wouldn't bet my life that he didn't have a reason. Maybe just a word association in his own mind for that particular Greek.

Another false opinion that did not escape attention was what the New Testament calls "the deceitfulness of riches." In Authorized Doctrine 14 it is paired with the patronage of princes: "Although safety from the attacks of men has been secured to a certain degree by dynastic protection and abundance of means, that which comes of the retired life and withdrawal from the multitude is the most unalloyed." It may be mentioned that riches were condemned as deceitful in another way. Just as they failed as an assurance of safety, so they begot no worth-while happiness²² but merely administered to superfluous pleasures which removed no pain arising from want.

Only after these false opinions had been exposed did Epicurus arrive

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Post by "Cassius" of September 6, 2021 at 5:12 PM

[Quote from Nate](#)

[PD11](#). Undocumented in De Witt's works?

Gosh [PD11](#) strikes me as too important not to be there, but it might be blended in with that point being made in Lucretius. That point (about scientific knowledge not being worthwhile in itself, which is related to the bad idea of arbitrary picking of one solution from many possible ones) would be a good one to find and further document.

Post by "Cassius" of September 6, 2021 at 5:15 PM

Actually I do have something else to add here -- although I never got finished, I made a list of a number of significant translations that DeWitt made which I found in a number of sources. I will add them here if I can format it correctly. I was going to set this up as a table and then sort it by the reference, which would have given a set of his translations not only of the PD's but also of the Vatican Sayings, but as usual I lost steam before the project was complete!

1. "Therefore the vital vigor of his mind pressed victoriously through and far he fared beyond the flaming ramparts of the world and all infinity explored in mind and thought."
" EAP, page 109
2. ""One point will become clear from understanding another; nor will blind night ever rob you of the path and prevent you from peering into the ultimate realities of nature; so surely will understanding of one thing kindle a gleam to illuminate the next."" EAHP, page 4-5
3. ""The terrors of the mind are scattering in flight; the ramparts of the universe are parting asunder; lo, I behold the operations of nature going on throughout the whole void; in plain view is the divinity of the gods and the realms of perfect quiet."" " EAP, page 109
4. "But on the contrary the regions of Acheron are nowhere to be seen."" EAP, page 109
5. "You will be able by your own unaided efforts to discern one truth after another."" " EAP, page 112
6. ""Besides, if other men too had not employed spoken words in their intercourse one with another, from what quarter was this notion of utility implanted in this man's mind and from what source was this capacity in the first instance bestowed upon him, so that he knew and envisaged in his mind what he wished to do?" EAP, page 130
7. ""[Death is nothing to us](#), because when we are, death is not present, and when death is present, then we are not."" EAHP, page 46 Letter to Menoeceus
8. "The wise man will establish a school but not in such a manner as to become the leader of a rabble. He will give readings in public but only by request."" EAHP, page 50 DL Life of Epicurus
9. "Dialectic they reject as superfluous. for it should suffice physicists to get along with the names of things as they find them."" " EAP, page 131 DL Life of Epicurus
10. ""Empty is the word of that philosopher by which no malady of man is healed; for just as there is no benefit in the art of medicine unless it expels our diseases from our bodies, so there is no benefit in philosophy either unless it expels the sickness of the soul."" Nwd - Epicurus and Leucippus DL Life of Epicurus
11. ""That which causes the unsurpassable joy is the bare escape from some awful calamity, and this is the nature of 'good,' if one apprehends it rightly and then stands by his finding, instead of walking around uselessly and harping on the meaning of 'good.'"" NWD - The Summum Bonum Fallacy DL Life of Epicurus
12. ""The injuries men inflict arise from hatred, envy, and contempt, over all of which the wise man is able to prevail by calculation," NWD - The Summum Bonum Fallacy DL Life of

Epicurus

13. ""Think of us, Mother, as living among such blessings as these and rejoicing always and let yourself feel uplifted at what we are doing. Be sparing, however, of the parcels, I implore you, which you persist in sending us, for it is not my wish that you should lack anything in order that I may have an abundance, but rather that I may lack to the end that you may not. As a matter of fact, I am even faring bountifully in all things because of the money being sent regularly by my father and by friends and especially because of the nine minas which Cleon has lately sent. There is consequently no sense in each of you worrying yourself separately on my account but you should rather be sharing one with the other (your common grounds for contentment)."" " EAHP, page 59 Diogenes of Oenander
14. ""And I am minded the more to make another visit, having been introduced by you to her, because of your own friendly attitude toward us, dearest Meneas, and the assiduity of the wonderful Cams and our dear Dionysius throughout the whole time that we were sojourning in Rhodes at her house. Again, farewell."" EAHP, page 59 Diogenes of Oenander
15. "As for the assurance of safety from the attacks of men, by virtue of the nature of political dominion and kingly power this is a good thing, no matter by whose aid one is able to procure it."" " EAP, page 79 Auth Doct 6
16. "The blessed and incorruptible being neither knows trouble itself nor occasions it to another,."" EAP, page 84 Auth Doct 1
17. ""The man at peace with himself is inoffensive to his neighbor also, "" Check source." EAP, page 85 Vatican Saying 79
18. ".....the security that arises from the retired life and withdrawal from the multitude is the most unalloyed." EAP, page 86 Auth Doct 14
19. "Human nature is not to be coerced but persuaded." EAHP, page 53 Vatican Saying 21
20. "As a class those who have found it possible to assure themselves of complete safety from the dangers of their surroundings have also lived most happily (fullness of pleasure) and, having reaped the utmost fullness of fellowship, do not mourn the untimely decease of the departed as something calling for pity."" EAP, page 103 Auth Doct 40
21. "Remember that, though mortal by nature and allotted a brief span of life, still through our conferences concerning Nature you have ascended to the infinity of space and time and have looked down upon 'the things that are, the things that shall be and the things that were before': " EAP, page 110 Vatican Saying 10
22. "The potion mixed for us all at birth is a draught of death: - Metrodorus" EAP, page 119 Vatican Saying 30
23. ""Gratitude is due to blessed Nature because she has made the necessities of life easy to procure and what is hard to procure unnecessary, "" 21 " EAP, page 128 Vatican Saying Lookup
24. ""The wise man will leave writings behind him but he will not compose panegyrics."" EAP, page 131 Vatican Saying

25. ""We must take into account the real end (of Nature) and every dependable sensation, to which we refer our judgments as a standard; otherwise everything will be filled with indecision and turmoil."" NWD - Epicurus All Sensations pare True, p 24 Auth Doct 22
26. "If you reject a given sensation and fail to distinguish between (1) the judgment formed and (2) the impression awaiting confirmation and (3) the impression already made clear by virtue of the sensation and (4) the feelings and (5) every valid judgment of the mind, you will by the absurd judgment (No. 1 above) throw into confusion all the rest of the sensations with the result that you will reject the whole criterion."" " NWD - Epicurus All Sensations pare True, p 24 Auth Doct 24
27. ""to despise those who do not understand things that owe their existence or occurrence to a single cause or to several causes and concede clear vision from distances."" NWD - Epicurus All Sensations pare True, p 25 Letter to Herodotus
28. ""All at the same time we should wear a smile, practice our philosophy, apply it in our households, take advantage of our other intimacies and never cease by every means to spread abroad the utterances of the true philosophy."" " Nwd - Epicurus and Leucippus Vatican Saying 41
29. ""The same span of time embraces both beginning and end of the greatest good." NWD - The Summum Bonum Fallacy Vatican Saying 421
30. ""Small is the man from every point of view who discovers many plausible reasons for taking leave of life."" NWD - The Summum Bonum Fallacy Vatican Saying 38
31. ""But even if deprived of his sight, [the wise man] will not turn aside from the journey of life."" NWD - The Summum Bonum Fallacy Fragment On Lives
32. ""Love goes dancing round the world preaching to us all to awake to the blessedness of the happy life."" " NWD - The Epicureanism of Titus Pomponius Atticus Vatican Saying 52
33. ""To sea with your swift ship, blessed boy, and flee from all education (Paideia)"" EAHP, page 44
34. "Bravo, my lad! I congratulate you from beginning the study of philosophy free of all indiscretions"" EAHP, page 44
35. "The life of Epicurus in respect of gentleness and self-sufficiency, if compared with those of other men, would be considered a fairy-tale."" EAHP, page 58
36. ""Intercourse never was the cause of any good and it is fortunate if it does no harm."" See Tusculum Disputations 4.33.70 - 34.72" EAHP, page 63
37. "As for my own opinion, I presume that the high-steppers (Platonists) will think me really a pupil of the 'lung-fish' and that I listened to his lectures in the company of certain lads who were stupid from the night's carousing. For he was both an immoral man and addicted to such practices as made it impossible for him to arrive at wisdom."" EAHP, page 63
38. ""Vain is the word of that philosopher by which no malady of mankind is healed."" EAP, page 67
39. ""For just as there is no profit in medicine unless it expels the diseases of the body, so there is none in philosophy either unless it expels the malady of the soul,"" " EAP, page 67

40. "From the outset you must believe that no other end is gained from the knowledge of celestial phenomena, whether viewed in their associations [with the astral deities] or by themselves, than peace of soul and an abiding faith." " EAP, page 68
41. "There is no one for whom the hour has not yet come nor for whom the hour has passed for attending to the health of his sou"" EAP, page 68
42. ""For my own part I am at a loss to know what meaning I shall attach to the good, subtracting the pleasures of taste, subtracting the pleasures of love, subtracting the pleasures of the ears, subtracting also the pleasure of the eyes in beauty of form and beauty of movement,"" " EAP, page 73
43. "HOMER QUOTE: Verily . _ this is a beautiful thing, to be listening to a bard such as this man is, with a voice like the gods. For to my mind, I say, no consummation (telos) is nearer perfection than when rejoicing (euphTosune) prevails among the whole people and the banqueters seated in order in the halls are listening to a bard, when the tables abound in bread and meats and the wine-bearer draws the sweet drink from the mixing bowl and pours it into the cups." 13" EAP, page 74
44. ""Under no circumstance pass up an opportunity to disseminate the doctrines of the true philosophy."" 8" EAP, page 80
45. ""If you wish to make Pythocles really rich, do not give him more money but try to lessen his desires."" EAP, page 83
46. "The wise man on occasi,on will pay court to a monarch." " EAP, page 85
47. ""We must explain how best he will guard the end as established by Nature and how a man will not deliberately from the outset proceed to obtain the offices in the gift of the multitudes."" .. Source is stated to be from Plutarch" EAP, page 87
48. "There are certain men who have gone out and arrived at truth without the aid of any man; they have carved out their own path." " EAP, page 93
49. ""I will be faithful to Epicurus according to whom it has been my choice to live." " EAP, page 94
50. ""There are certain men who need the aid of another; they will not go forward unless another goes ahead but they will make good followers." 2" EAP, page 95
51. "Reverence for the wise man is a great blessing for the one who feels the reverence."" EAP, page 98
52. "As a precious reward he will have the instruction given him by me:' 0" EAP, page 99
53. "I live in the present; still. I could not forget Epicurus even if could, for we followers of his not only have his portrait in paintings but also on drinking cups and finger-rings." - Attributed to Atticus" EAP, page 100
54. ""Love goes dancing round and round the inhabited earth. veritably shouting to us all to awake to the blessedness of the happy life,"" " EAP, page 101
55. ""I am gorged with pleasure in this poor body of mine living on bread and water:' " EAP, page 102
56. "Friendship has its origin in needs, It is true that beginnings must be made in advance. for we also sow the ground. but it crystallizes only in the course of close association among those who have come to enjoy the fullness of pleasure."" EAP, page 102

57. ""The wise man will experience a higher enjoyment than the rest of men in the public spectacles."" EAP, page 107
58. ""Only the wise man would be able to discourse rightly on music and poetry. but he would not actually compose poems,"" ~" EAP, page 107
59. ""
60. "Let us crown fine actions by another - only not sinking downward with feelings common to the mob - and, shaking free of this life upon the earth, rise to the divinely revealed orgies of Epicurus."" 13 Attributed to Metrodorus" EAP, page 109
61. "SOURCE OF TITLE - CRUCIAL DOCTRINES - The title chosen for his famous collection of forty doctrines was Kuriai Doxai. The precise meaning of this has remained so uncertain that a variety of renderings are in circulation from the pens of the best scholars: Peculiar Propositions, Established Beliefs, [Principal Doctrines](#), Fundamental Tenets, Cardinal Principles, Sovran Maxims, Authentic Doctrines, Pensees Maitresses. In this book they are being called Authorized Doctrines, an approximate rendering of Cicero's maxime ratae sententiae, ""doctrines specially endorsed""; Cicero was near the truth in believing them so named ""as being of supreme importance for the happy life."" 22 They were authorized for commitment to memory and stood opposed to the ""false doctrines"" of other philosophers and the multitude. An anonymous scholar has rightly styled them Articles of Faith.~s" EAP, page 111
62. "ISONOMY: Again, the fifth and sixth principles declared the infinity of the universe. From this was deduced, on a principle called isonomy, the existence of gods. Unless perfect beings existed somewhere in addition to imperfect beings, the universe would not be infinite; infinity applies to values no less than to space and matter." EAP, page 113
63. "Among these men whatever Hermarchus said, whatever Metrodorus said is directed to a single objective. Every thing that anyone said within that famous fellowship was said under the guidance and direction of a single mind. We cannot, I say, try as we may, select something out of the vast accumulation of coordinated teachings and exalt it above the rest."" 34 Attributed to Seneca" EAP, page 114
64. "Well, let us be of good cheer. my dear friend, we possess a powerful antidote for such poisonous influences in 'the truth and the philosophy that is invariably right:' Attributed to Lucian" EAP, page 116
65. "The truly free man is justified in having a good laugh at all men and at these would-be Lycurguses and Solons:' 40 Attributed to Metrodorus" EAP, page 116
66. "Names for Platonists: In a similar vein Epicurus, whose aptitude for hitting upon satirical epithets was not unknown. dubbed Plato ""the Golden"" in derision of his undemocratic division of citizens into men of gold, silver, and iron. His Platonic adversaries of Lytilene were hit off as ""the deep-voiced,"" a name applied to ambitious second-rate actors. as if ""would-be Hamlets,"" 41 The Platonists as a class he styled ""hangers-on of Dionysus:' 4: This has nothing to do with Dionysius of Syracuse and Plato's visits there. The meaning stems from Dionysus as the god of the theater. If interpreted in the light of the ""deep-voiced"" and ""would-be Lycurguses and Solons,"" it may be reasonably taken to describe those who assume a grand air, aspire to do kingly roles, and look down upon

others as lowbrows_ This was no doubt the attitude of the dominant philosophers toward the schoolteacher's son from Samos and his provincial following from Larnpsacus_" EAP, page 116

67. "Epicurus and I have not risen to great prominence but in days to come Epicurus and I shall possess a solid and assured fame among those who shall have chosen to walk in the same footsteps." Attributed to Metrodorus" EAP, page 118
68. ""For all accessory ideas (epinoiai) are derived from the sensations by virtue of coincidence, analogy, similarity and combination, reason also contributing something:" EAP, page 125
69. "The Canon as Fallen from the Sky to us from Nature: The language of Epicurus sometimes swerves toward poetical diction, and in one of his more enthusiastic moments he seems to have been moved by gratitude to blessed Nature to characterize the Canon as diopetes, ""fallen from heaven,"" as if it were a holy palladium. It was this epithet that Cicero was echoing when he dubbed it ""the celestial rule"" and more literally in another passage styled it as ""fallen from the sky."" 111 Plutarch, who employed part of his leisure in digging up old slurs out of the archives, wrote scornfully: ""It was not because Colotes had read 'the heaven-rescended Canons' that bread was perceived by him to be bread and fodder fodder."" 16 Even after the time of Plutarch the Canon seemed good to the frivolous Alciphron for a joke between two courtesans, the Epicurean Leontion and Lamia, mistress of Demetrius the Besieger: ""How long will one have to put up with this philosopher? Let him keep to his books on Physics, to his Authorized Doctrines and his cock-eyed Canons."" 1" EAP, page 127
70. ""Moreover, it must be assumed also that human nature by sheer force of circumstances was taught a multitude of lessons of all sorts and compelled to put them into practice, though reason subsequently contributed refinements and additions to these recommendations of hers, in some fields more rapidly, in others more slowly:" EAP, page 129
71. ""There are two kinds of inquiry, the one about realities, the other ending in sound without sense."" " EAP, page 131

Post by "Don" of September 6, 2021 at 6:42 PM

[Quote from Cassius](#)

I agree with that comment, but I also think that Norman DeWitt had read more Greek in his lifetime up to writing that book than any ten of us,

Fully agree without question, but...

I've voiced my misgivings about Dewitt seeing Epicurean shadows behind every Christian tree, and I do not think Dewitt makes a strong case for the majority of them. I see his reference to the New Testament in that clip for [PD14](#) which instantly makes me suspect. It seems he often went in with an agenda of finding New Testament echoes which makes me suspect of this specific "dynastic" translation then, too.

Post by “Cassius” of September 6, 2021 at 8:01 PM

Yep. Definite reasons to be cautious there.