

Presenting the Principal Doctrines in Narrative Form

Post by “Cassius” of August 12, 2022 at 8:37 AM

Don has recently emphasized the importance of not reading the Doctrines in isolation from each other, and that the original format probably was not divided into 40 doctrines as we have them.

Let's talk about how they are logically divided in narrative form. Here is a first draft at dividing them logically - can this be improved?

[The Principal Doctrines \[The Epicurus College Wiki\]](#)

Post by “Don” of August 12, 2022 at 9:01 AM

I'm going to at some point go through the manuscripts like I started to for that other post to see if there are any obvious demarcations in the texts.

But this is a good start!!

 [Cassius](#) !

Post by “Eikadistes” of August 12, 2022 at 9:54 AM

My letter at the beginning of my *Doxai* contains an *attempt* at linking the ideas together fluidly:

Dear Stranger,

Your *Best Life* is an existence of uninterrupted satisfaction. Never let fear disrupt your Best Life. Remember, pleasure peaks when your pain has been relieved. All pain is temporary, and the worst pain is the most brief.

Living a full life requires sense, dignity, and decency. Make choices based on their consequences, not ideology. Know that *fame* is no guarantee of your *Best Life*.

Keep pleasure as your goal, even though pleasurable *things* sometimes cause pain. Things are “good” when they relieve pain and “evil” when they increase pain. Ignorance of “good” and “evil” leads to even more pain; knowing that *pleasure is good* dispels fear.

Defense against others is pointless if you live in fear of the unknown. Real security means *knowledge, discretion, and privacy*, not *wealth and power*. The best things in life are free; luxuries always come with added stress. Minimize the impact of “bad luck” by making wise decisions. Be honest to enjoy your freest life; cheating leads to angst.

Physical pleasure is painlessness; mental pleasure is *fearlessness*. There is no greater joy than pure pleasure. The *Good Life* is available to everyone, no matter how long they live. There is no need to compete for happiness; Nature provides it abundantly.

Reconcile your opinions with evidence. If you doubt your eyes, you'll never be able to see clearly. Listen carefully, but don't believe everything you hear.

Always make decisions with your Best Life in mind. Rest assured, *wants* are easier to forget than *needs*; *needs* are easier to satisfy. Friendship is our greatest source of pleasure, and also , our greatest source of security. Some desires are *needs*, some, *wants* , and some, unhealthy *obsessions*. Commit to healthy priorities to live your Best Life.

Justice is just a *natural peace*. Anything incapable of peace is incapable of justice. Universal laws are not real; only *natural peace* is real. Therefore, violating the law is not evil; what *is* evil is the pain of spending your life looking over your shoulder. Violating the peace of nature, however, is always unjust. Even so, justice is not the same for everyone. Violating the law can be just, when the law, *itself* becomes unjust.

At your best, form genuine friendships and spread cheer. At your worst, avoid making enemies. Cultivate a true circle of loved ones to help you live your *Best Life*.

May you cultivate true happiness,

Nate

Post by “Don” of August 15, 2022 at 11:00 PM

Okay, as promised, here are the best digitized manuscripts I can find online of Diogenes Laertius with citations and images of where the [Principal Doctrines](#) start. I have not begun to go through the various texts to see where gaps appear to be, but the Oxford Arundel MS531 seems to be the most promising for that exercise; however, the others definitely need to be examined.

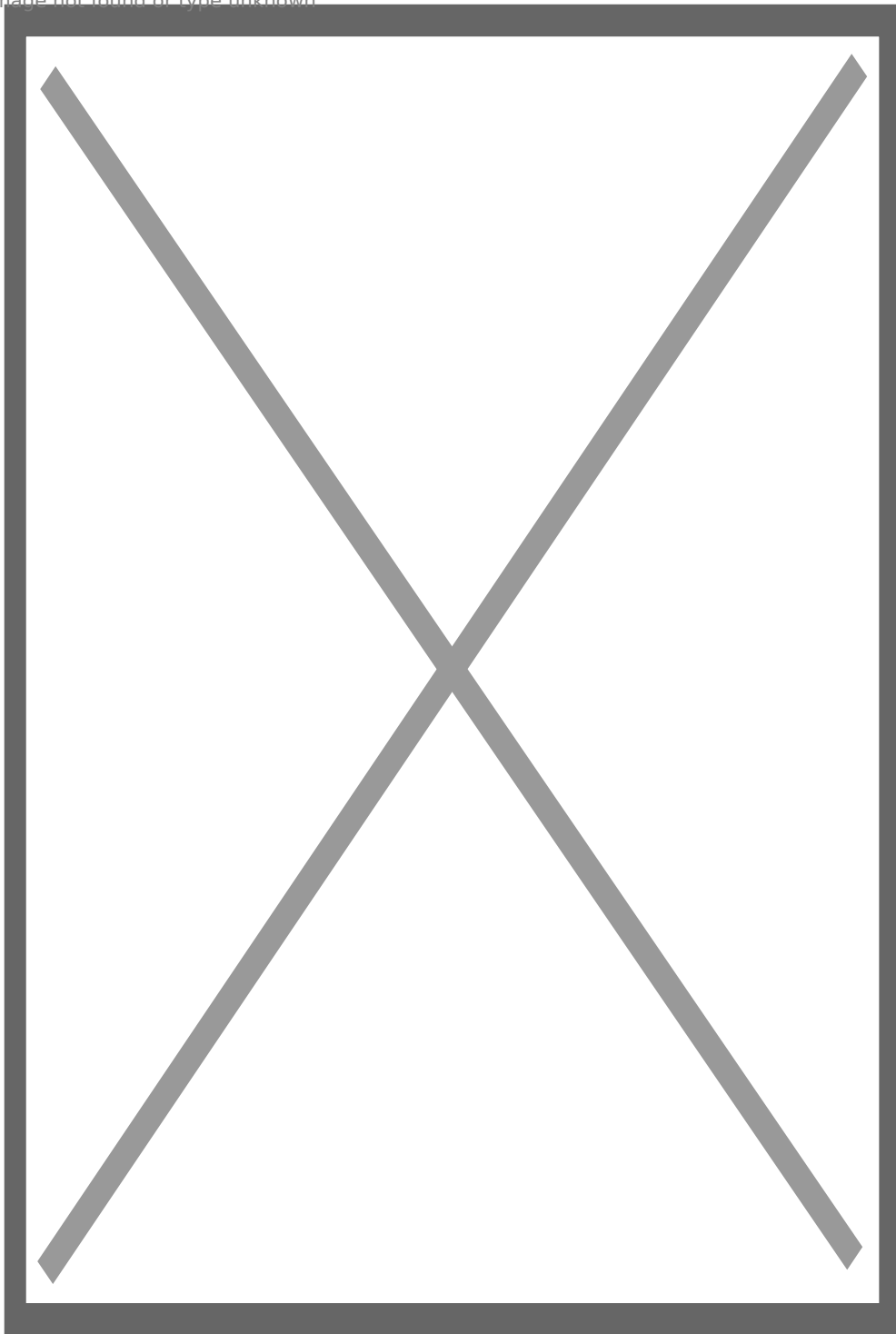
Oh, and this isn't intended to be just for people who read Greek. I would be curious for anyone to take a look at the pages starting where I've indicated to see if anyone sees, to their eyes, natural breaks in the text. Even if you don't read Greek, point them out! We'll see where they end up.

Enjoy!

First manuscript from 14th century CE

codex Parisinus gr. 1759 (14th c.) known as P

Image not found or type unknown



[Diogène Laërce](#)

Diogène Laërce -- 1075-1150 -- manuscrits
gallica.bnf.fr

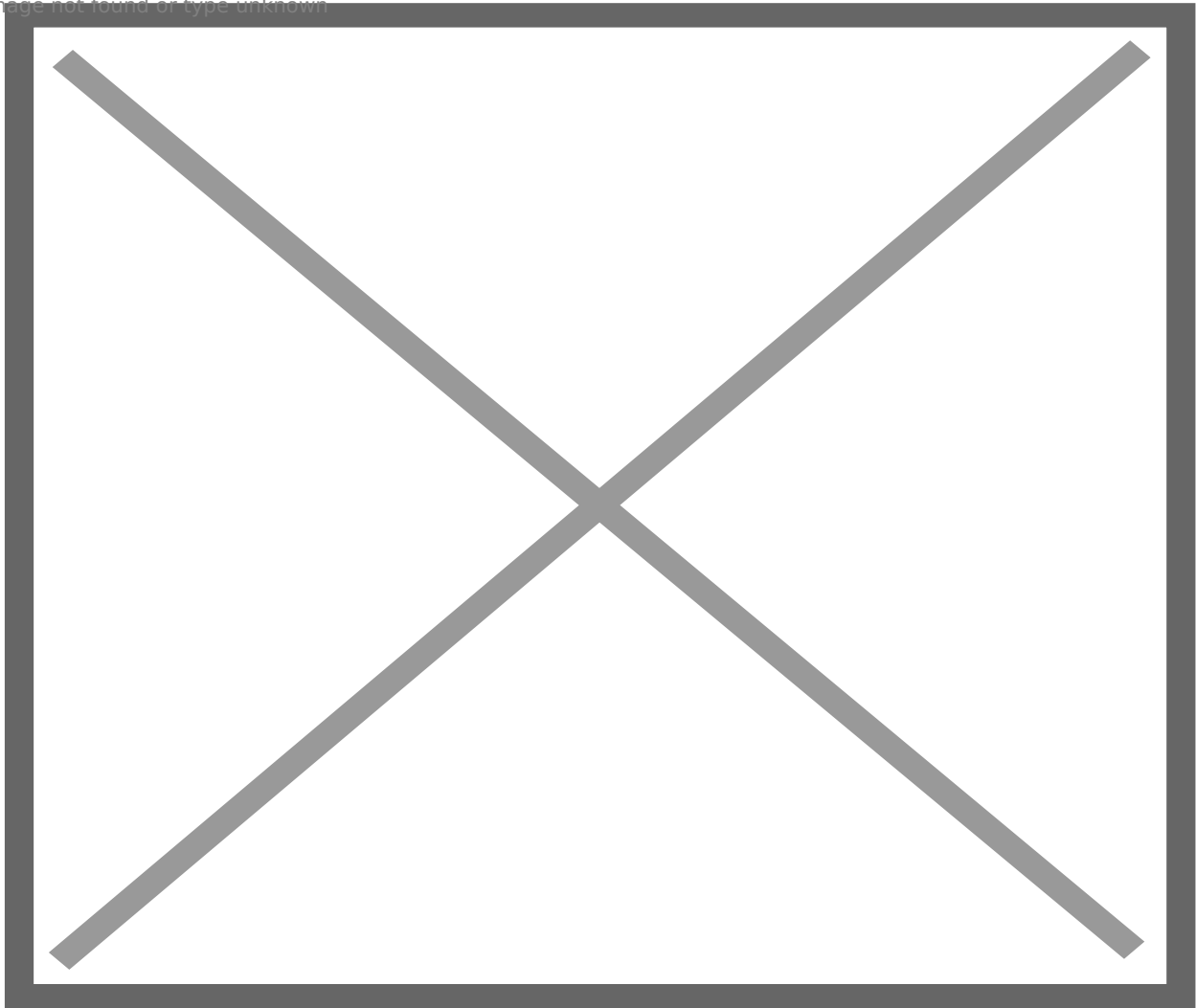
[Principal Doctrines](#) start on 247v, bottom of page, middle of the 3rd line from the bottom with το μακαριον...

vrPE-qMiWRt-dmPcZSwPSQVAtRMvBaKEozXovnqJBF24_vfT6Ao403ipycYBXpFN0rsmedXYSxyaorCkdl5hct-nWg

Second manuscript from 14/15th c. CE

codex Parisinus gr. 1758 (14th or 15th c.) known as Q

Image not found or type unknown



[Grec 1758](#)

Grec 1758 -- 1401-1500 -- manuscrits
gallica.bnf.fr

[Principal Doctrines](#) start on folio 206, middle of page; 14 lines from the top, right side; alternatively, 12 lines from the bottom

W4bhKIHLe3_Fjfo1Y6USEcju012AJAONEymYJltgU6Gq-kijs3S4Stlajb07DvVkkD-B3rJgZ7XurpnJm-5wDJT92f0M2LC

Third manuscript from the 12 century CE

codex Laurentianus Plut.69.35 - written 1101-1200 CE (12 century CE)

<http://mss.bmlonline.it/s.aspx?Id=AWOItZA2I1A4r7GxMME1&c=Laertius%20Diogenes#/oro/496>

[Principal Doctrines](#) start on folio 243v, 10 lines from the bottom on the left side.

ruFym6BXLrmjVQ9KmsHrkW0pDM5IBZixsxtNK9CKEJjhhB5KL3BT4VRSDzc2oIFlu5mit1vm1h5Nrh8p7UZo6mK

Fourth Manuscript from 2nd half of 15th century CE

Oxford Arundel MS531

https://www.bl.uk/manuscripts/Viewer.aspx?ref=arundel_ms_531_fs001r

[Principal Doctrines](#) start on f.176r: 7 lines down from the top after a NOTICEABLE SPACE in the text.

mKR6VoeBpyke_Xf9NHQhw_bro_co1eBBPdjW7eQcsqOuS5PTMKAzvHQAsZwFwNIIAQrWy7-n4yqP6MEGzacZQP

There is a *fifth manuscript*, codex Vaticanus gr. 140 (14th c.) known as W

[DigiVatLib](#)

but the digital copy is in terrible shape!

Post by “Cassius” of August 16, 2022 at 6:36 AM

Wow thank you Don! At least we are now pretty sure the original was NOT divided neatly and numbered to 40! But I do see regular "dots" that presumably indicate something (?)

Post by “Don” of August 16, 2022 at 6:43 AM

[Quote from Cassius](#)

Wow thank you Don! At least we are now pretty sure the original was divided neatly and numbered to 40! But I do see regular "dots" that presumably indicate something (?)

My pleasure! It was fun.

The "dots" are typically either "semi-colons" (a raised dot in Greek manuscripts) or periods.

Post by “Cassius” of August 16, 2022 at 6:56 AM

1. I corrected the omitted "not" in what I wrote.
 2. Do we think even those dots date back to the original, or did they evolve later?
-

Post by “Don” of August 16, 2022 at 7:28 AM

[Quote from Cassius](#)

Do we think even those dots date back to the original, or did they evolve later

[Greek orthography - Wikipedia](#)

For contrast, here's a page from Philodemus' On Choices and Avoidances from P.Herc. 1251. dating to between 50 to 1 BCE.



At that time, everyone just "knew" where to read punctuation and the script was written continuously and in all "capitals" to our way of thinking... But that was just how they wrote. Once Greek started to be a lingua franca among disparate cultures (or just to make it easier to read!), the punctuation and accent marks were "invented" and added to the text.

It's the difference between this:

ITWOULDBEQUITEDIFFIC

ULTBUTNOTIMPOSSIBLE

TOREADTHISWAYINTEXT

and this

It would be quite difficult, but not impossible, to read this way in text.

So, the "punctuation marks" were always there, after a fashion, even if they weren't written. That said, it can be interesting to see how phrases were punctuated. Here's an example from my characteristics of the sage:

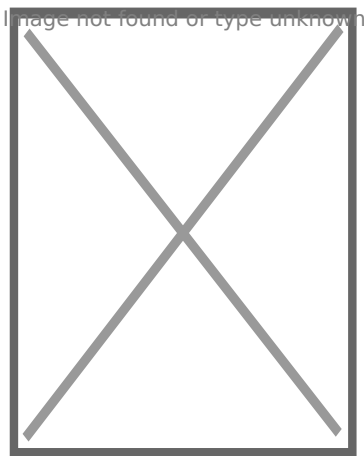
[Epicurean Sage - Service to a king... A sage will be grateful to anyone who corrects them](#)

Hicks: And he will make money, but only by his wisdom, if he should be in poverty, and he will pay court to a king, if need be. Yonge: The wise man will also,...

sites.google.com

Post by "Don" of June 21, 2023 at 5:09 PM

The Latin translation here also has no numbers or divisions:



[Diogenes Laertius. De Vitis, Dogmat. & Apopht. Clarorum Philosophorum. 1615 : Diogenes Laertius : Free Download, Borrow, and Streaming : Internet Archive](#)

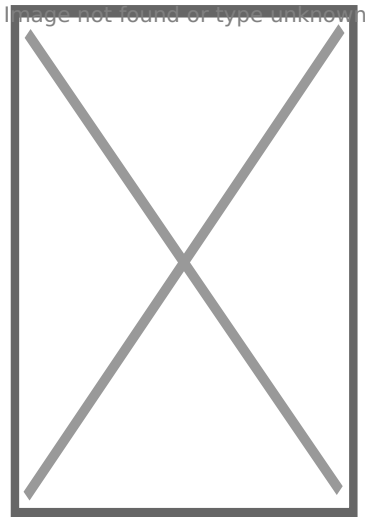
Enzyklothek
archive.org

Quod beatum atque...

Post by “Cassius” of June 21, 2023 at 6:24 PM

So that would indicate the numbered divisions are no older than the 1600's.... Would be very interesting to know who first used them!

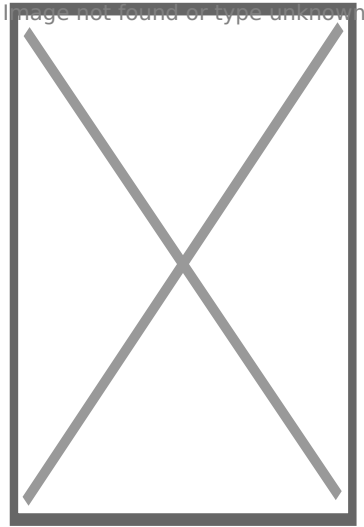
Post by “Don” of June 21, 2023 at 7:02 PM



[Laertii Diogenis vitae et sententiae eorum qui in philosophia probati fuerunt : Diogenes Laertius : Free Download, Borrow, and Streaming : Internet Archive](#)

[187] leaves ; 28 cm (fol.)
archive.org

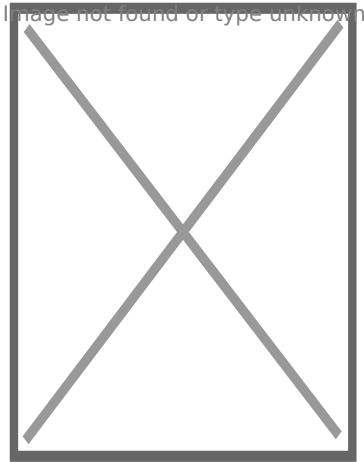
Post by “Don” of June 21, 2023 at 7:17 PM



[Diogenes Laertii De vita et moribus philosophorum libri 10. Cum indice locupletissimo : Diogenes : Laertius : Free Download, Borrow, and Streaming : Internet Archive](#)
archive.org

Post by “Don” of June 21, 2023 at 7:25 PM

Spanish 1792



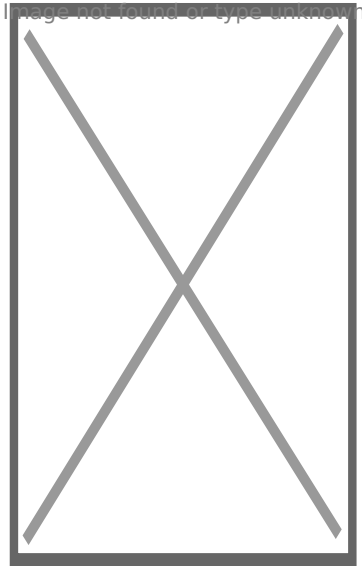
[Les diez libros de Diógenes Laercio: sobre las vidas, opiniones y sentencias de los filósofos ... : Diogenes Laertius : Free Download, Borrow, and Streaming : Internet Archive](#)

Book digitized by Google from the library of the University of Michigan and uploaded to the Internet Archive by user tpb.

archive.org

Post by “Don” of June 21, 2023 at 7:31 PM

French 1758



[Les vies des plus illustres philosophes de l'antiquité: avec leurs dogmes ... : Diogenes Laertius , Diogenes Laercio , Diogenes, Jacques Georges de Chauffepié : Free Download, Borrow, and Streaming : Internet Archive](#)

Book digitized by Google from the library of the New York Public Library and uploaded to the Internet Archive by user tpb.
archive.org

Post by “Joshua” of June 21, 2023 at 7:49 PM

Danish scholar [Marcus Meibomius](#)

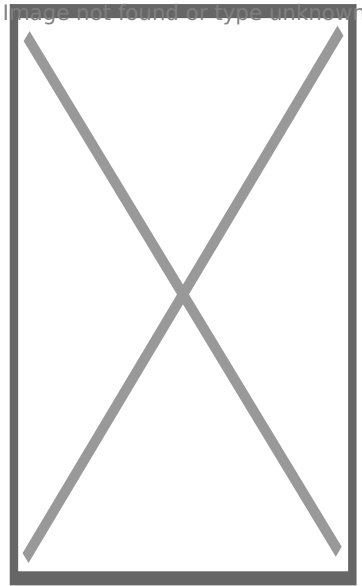
Post by “Joshua” of June 21, 2023 at 7:52 PM

See page two of my [Interlinear Lucretius](#) thread for that conversation.

Post by “Cassius” of June 21, 2023 at 8:03 PM

OK so we established there that the 40 enumeration probably does not date before the 1800's or so I gather,.

Post by “Don” of June 21, 2023 at 8:22 PM



[Philosophische Geschichte : Diogenes Laertius : Free Download, Borrow, and Streaming : Internet Archive](#)
archive.org

German, 1806, with 44 [Principal Doctrines?](#)

Post by “Don” of June 21, 2023 at 9:47 PM

[Quote from Joshua](#)

Danish scholar [Marcus Meibomius](#)

So, Marcus divided the books into paragraphs; what I called verses in my Menoikeus translation.

Usener's Epicurea was published in 1887; but we have above the 1758 French translation with enumerated PDs. Curiouser and curiouser.

I'm wondering if [Martin](#) is able to determine where the 44 comes from in the German translation.

Post by “Don” of June 21, 2023 at 10:28 PM

Sorry, I'll stop soon...

[Diogenis Laertii de vitis, dogmatibus et apophthegmatibus clarorum philosophorum libri X. : Graece et Latine / ad fidem optimorum librorum quam correctissime ...](#)

Here's a Greek/Latin edition from Curiae Regnitianae : Apud G. J. Püttnerum, 1739. That includes 44 [Principal Doctrines](#) again. Interestingly, the Greek is ~~not~~ subdivided. Oh, mistaken! The Greek text does have Greek numbers in the PDs!! Now I'll have to go and verify those weren't there...I don't believe they were, but can't hurt to check!... Yeah, the books from the 1500s definitely do not have numbered PDs in Latin or Greek.

Post by “Don” of June 22, 2023 at 12:06 AM

Okay, this was VERY interesting. I used the 1739 Greek with Latin translation to compare with the text at Perseus Digital Library:

1739: <https://hdl.handle.net/2027/nnc1.0021...7768674761-1400>

Perseus Greek (DL, Book 10): <http://www.perseus.tufts.edu/hopper/text?do...0%3Achapter%3D1>

Perseus English (DL, Book 10): <http://www.perseus.tufts.edu/hopper/text?do...0%3Achapter%3D1>

I used the Greek text to compare with each other since 1739 had 44 [Principal Doctrines](#) and Perseus (i.e., Hicks, 1972) had the "normal" 40! I wanted to see what was different. And were there differences!! Starting at 44, I had to go all the way back to [PD18](#) to get the lists to coincide!! Some Hicks were divided by the 1739, a couple 1739's were combinations of Hicks, and so on. To follow the numbers, capital Roman numerals are the 1739. Hicks uses a modified Roman numeral system with *f* being V (5). So, where 1739 uses XXVI for 26; Hicks would use

χχι for 26. I'm also, in part, placing this here to serve as notes for myself and anyone else who wants to dive in to this.

Principle Doctrine Comparison: 1739 edition vs Hicks 1972 (Perseus Digital Library)

[139] [ι.] Τὸ μακάριον καὶ ἄφθαρτον οὔτε αὐτὸ πράγματα ἔχει οὔτε ἄλλω παρέχει, ὥστε οὔτε ὀργαῖς οὔτε χάρισι συνέχεται: ἐν ἀσθενεῖ γὰρ πᾶν τὸ τοιοῦτον. [ἐν ἄλλοις δέ φησι τοὺς θεοὺς λόγῳ θεωρητοῦς, οὓς μὲν κατ' ἀριθμὸν ὑφ'εστῶτας, οὓς δὲ καθ' ὁμοειδίαν ἐκ τῆς συνεχοῦς ἐπιρρύσεως τῶν ὁμοίων εἰδώλων ἐπὶ τὸ αὐτὸ ἀποτετελεσμένῳ ἀνθρωποειδῶς.]

[ιι.] Ὁ θάνατος οὐδὲν πρὸς ἡμᾶς: τὸ γὰρ διαλυθὲν ἀναισθητεῖ: τὸ δ' ἀναισθητοῦν οὐδὲν πρὸς ἡμᾶς.

[ιιι.] Ὅρος τοῦ μεγέθους τῶν ἡδονῶν ἢ παντὸς τοῦ ἀλγοῦντος ὑπεξαίρεισις. ὅπου δ' ἂν τὸ ἡδόμενον ἐνῆ, καθ' ὃν ἂν χρόνον ἦ, οὐκ ἔστι τὸ ἀλγοῦν ἢ τὸ λυπούμενον ἢ τὸ συναμφοτέρων.

211 [140] [ιγ.] Οὐ χρονίζει τὸ ἀλγοῦν συνεχῶς ἐν τῇ σαρκί, ἀλλὰ τὸ μὲν ἄκρον τὸν ἐλάχιστον χρόνον πάρεστι, τὸ δὲ μόνον ὑπερτεῖνον τὸ ἡδόμενον κατὰ σάρκα οὐ πολλὰς ἡμέρας συμμένει. 212 αἱ δὲ πολυχρόνιοι τῶν ἀρρωστιῶν πλεονάζον ἔχουσι τὸ ἡδόμενον ἐν τῇ σαρκὶ ἢ περὶ τὸ ἀλγοῦν.

[ιγ.] Οὐκ ἔστιν ἡδέως ζῆν ἄνευ τοῦ φρονίμως καὶ καλῶς καὶ δικαίως, <οὐδὲ φρονίμως καὶ καλῶς καὶ δικαίως> ἄνευ τοῦ ἡδέως. ὅτω δὲ τοῦτο μὴ ὑπάρχει ἐξ οὗ ζῆν φρονίμως, καὶ καλῶς καὶ δικαίως ὑπάρχει, οὐκ ἔστι τοῦτον ἡδέως ζῆν.

213 [141] [ιδ.] Ἐνεκα τοῦ θαρρεῖν ἐξ ἀνθρώπων, ἦν κατὰ φύσιν [ἀρχῆς καὶ βασιλείας] ἀγαθόν, ἐξ ὧν ἂν ποτε τοῦθ' οἴος τ' ἦ παρασκευάζεσθαι.

[ιδι.] Ἐνδοξοὶ καὶ περίβλεπτοὶ τινες ἐβουλήθησαν γενέσθαι, τὴν ἐξ ἀνθρώπων ἀσφάλειαν οὕτω νομίζοντες περιποιήσεσθαι. ὥστ' εἰ μὲν ἀσφαλῆς ὁ τῶν τοιούτων βίος, ἀπέλαβον τὸ τῆς φύσεως ἀγαθόν: εἰ δὲ μὴ ἀσφαλῆς, οὐκ ἔχουσιν οὐ ἔνεκα ἐξ ἀρχῆς κατὰ τὸ τῆς φύσεως οἰκεῖον ὠρέχθησαν.

[ιδιι.] Οὐδεμία ἡδονὴ καθ' ἑαυτὸ κακόν: ἀλλὰ τὰ τινῶν ἡδονῶν ποιητικὰ πολλαπλασίους ἐπιφέρει τὰς ὀχλήσεις τῶν ἡδονῶν.

214 [142] [ιε.] Εἰ κατεπυκνοῦτο πᾶσα ἡδονή, καὶ χρόνῳ καὶ περὶ ὅλον τὸ ἄθροισμα ὑπῆρχεν ἢ τὰ κυριώτατα μέρη τῆς φύσεως, οὐκ ἂν ποτε διέφερον ἀλλήλων αἱ ἡδοναί.

[ιε.] Εἰ τὰ ποιητικὰ τῶν περὶ τοὺς ἀσώτους ἡδονῶν ἔλυε τοὺς φόβους τῆς διανοίας τοὺς τε περὶ μετεώρων καὶ θανάτου καὶ ἀλγηδόνων, ἔτι τε τὸ πέρας τῶν ἐπιθυμιῶν ἐδίδασκεν, οὐκ ἂν ποτε εἴχομεν ὅ τι ἐμεμψάμεθα αὐτοῖς, πανταχόθεν εἰσπληρουμένοις τῶν ἡδονῶν καὶ οὐδαμόθεν οὔτε τὸ ἀλγοῦν οὔτε τὸ λυπούμενον ἔχουσιν, ὅ περ ἔστι τὸ κακόν.

[ιε.] Εἰ μὴ τὸν ἡμᾶς αἱ τῶν μετεώρων ὑποψία ἠνώχλουν καὶ αἱ περὶ θανάτου, μὴ ποτε πρὸς ἡμᾶς ἦ τι, ἔτι τε τὸ μὴ κατανοεῖν τοὺς ὅρους τῶν ἀλγηδόνων καὶ τῶν ἐπιθυμιῶν, οὐκ ἂν

προσεδεόμεθα φυσιολογίας.

215 [143] [χιι.] Οὐκ ἦν τὸ φοβούμενον λύειν ὑπὲρ τῶν κυριωτάτων μὴ κατειδότα τίς ἢ τοῦ σύμπαντος φύσις, ἀλλ' ὑποπτευόμενον τι τῶν κατὰ τοὺς μύθους: ὥστε οὐκ ἦν ἄνευ φυσιολογίας ἀκεραίους τὰς ἡδονὰς ἀπολαμβάνειν.

[χιιι.] Οὐθὲν ὄφελος ἦν τὴν κατ' ἀνθρώπους ἀσφάλειαν κατασκευάζεσθαι τῶν ἄνωθεν ὑπόπτων καθεστῶτων καὶ τῶν ὑπὸ γῆς καὶ ἀπλῶς τῶν ἐν τῷ ἀπείρω.

[χιϝ.] Τῆς ἀσφαλείας τῆς ἐξ ἀνθρώπων γενομένης μέχρι τινὸς δυνάμει τε ἐξερειστικῇ²¹⁶ καὶ εὐπορίᾳ εἰλικρινεστάτη γίνεται ἢ ἐκ τῆς ἡσυχίας καὶ ἐκχωρήσεως τῶν πολλῶν ἀσφάλεια.

217 [144] [χϝ.] Ὁ τῆς φύσεως πλοῦτος καὶ ὠρισταὶ καὶ εὐπόριστός ἐστιν: ὁ δὲ τῶν κενῶν δοξῶν εἰς ἄπειρον ἐκπίπτει.

[χϞι.] Βραχέα σοφῶ τύχη παρεμπίπτει, τὰ δὲ μέγιστα καὶ κυριώτατα ὁ λογισμὸς διώκηκε καὶ κατὰ τὸν συνεχῆ χρόνον τοῦ βίου διοικεῖ καὶ διοικῆσει.

[χϞιι.] Ὁ δίκαιος ἀταρακτότατος, ὁ δ' ἄδικος πλείστης ταραχῆς γέμων.

[χϞιιι.] Οὐκ ἐπαύξεται ἐν τῇ σαρκὶ ἢ ἡδονῇ, ἐπειδὴν ἄπαξ τὸ κατ' ἔνδειαν ἀλγοῦν ἐξαιρεθῆ, ἀλλὰ μόνον ποικίλλεται. (XIX) τῆς δὲ διανοίας τὸ πέρασ τὸ κατὰ τὴν ἡδονὴν ἀπεγέννησεν ἢ τε τούτων αὐτῶν ἐκλόγησις καὶ τῶν ὁμογενῶν τούτοις, ὅσα τοὺς μεγίστους φόβους παρεσκεύαζε τῇ διανοίᾳ.

XX 218 [145] [χιχ.] Ὁ ἄπειρος χρόνος ἴσην ἔχει τὴν ἡδονὴν καὶ ὁ πεπερασμένος, ἐὰν τις αὐτῆς τὰ πέρατα καταμετρήσῃ τῷ λογισμῷ.

XXI [χχ.] Ἡ(1739: Εἰ) μὲν (1739: η) σὰρξ ἀπέλαβε τὰ πέρατα τῆς ἡδονῆς ἄπειρα, καὶ ἄπειρος αὐτὴν χρόνος παρεσκεύασεν. (XXII) ἢ (1739: Εἰ) δὲ διάνοια τοῦ τῆς σαρκὸς τέλους καὶ πέρατος λαβοῦσα τὸν ἐπιλογισμὸν καὶ τοὺς ὑπὲρ τοῦ αἰῶνος φόβους ἐκλύσασα τὸν παντελεῆ βίον παρεσκεύασεν, καὶ οὐθὲν ἔτι τοῦ ἀπείρου χρόνου προσεδεήθη: <οὐ> μὴν ἀλλ' οὔτε ἔφυγε τὴν ἡδονὴν, οὐθ' ἠνίκα τὴν ἐξαγωγὴν ἐκ τοῦ ζῆν τὰ πράγματα παρεσκεύαζεν, ὡς ἐλλείπουσά τι τοῦ ἀρίστου βίου κατέστρεφεν. (NOTE: The two εἰ's "IF" AT THE BEGINNING OF 1739'S XXI AND XXII AND HOW THEY SPLIT #20 IN PERSEUS)

XXIII 219 [146] [χχιι.] Ὁ τὰ πέρατα τοῦ βίου κατειδῶς οἶδεν, ὡς εὐπόριστόν ἐστι τὸ <τὸ> ἀλγοῦν κατ' ἔνδειαν ἐξαιροῦν καὶ τὸ τὸν ὅλον βίον παντελεῆ καθιστάν: ὥστ' οὐδὲν προσδεῖται πραγμάτων ἀγῶνας κεκτημένων.

XXIV [χχιιι.] Τὸ ὑφεισθηκὸς δεῖ τέλος ἐπιλογίζεσθαι καὶ πᾶσαν τὴν ἐνάργειαν, ἐφ' ἣν τὰ δοξαζόμενα ἀνάγομεν: εἰ δὲ μὴ, πάντα ἀκρισίας καὶ ταραχῆς ἔσται μεστά. (1739 HAS SOME SPELLING DIFFERENCES: ὑφεισθηκὸς < ὑφρηκὸς; μεστά < μεσα

XXV [χχιιιι.] Εἰ μάχη πάσαις ταῖς αἰσθήσεσιν, οὐχ ἔξεις οὐδ' ἂς ἂν φῆς αὐτῶν διεψεῦσθαι πρὸς τί ποιούμενος τὴν ἀναγωγὴν κρίνης.

XXVI 220 [147] [χχϰ.] Εἴ τινα ἐκβαλεῖς ἀπλῶς αἰσθησιν καὶ μὴ διαιρήσεις τὸ δοξαζόμενον κατὰ τὸ προσμένον καὶ τὸ παρὸν ἤδη κατὰ τὴν αἰσθησιν καὶ τὰ πάθη καὶ πᾶσαν φανταστικὴν ἐπιβολὴν τῆς διανοίας, συνταράξεις καὶ τὰς λοιπὰς αἰσθήσεις τῇ ματαίῳ δόξῃ, ὥστε τὸ κριτήριον ἅπαν ἐκβαλεῖς. (XXVII) εἰ δὲ βεβαιώσεις καὶ τὸ προσμένον ἅπαν ἐν ταῖς δοξαστικαῖς ἐννοίαις καὶ τὸ μὴ τὴν ἐπιμαρτύρησιν, οὐκ ἐκλείψεις τὸ διεψευσμένον: ὡς τετηρηκῶς ἔση πᾶσαν ἀμφισβήτησιν κατὰ πᾶσαν κρίσιν τοῦ ὀρθῶς ἢ μὴ ὀρθῶς.

XXVIII. 221 [148] [χχϰ.] Εἰ μὴ παρὰ πάντα καιρὸν ἐπανοίσεις ἕκαστον τῶν πραττομένων ἐπὶ τὸ τέλος τῆς φύσεως, ἀλλὰ προκαταστρέψεις εἴ τε φυγὴν εἴ τε δίωξιν ποιούμενος εἰς ἄλλο τι, οὐκ ἔσσονται σοι τοῖς λόγοις αἱ πράξεις ἀκόλουθοι.

(APPEARS "OUT OF ORDER" AS ALTERNATIVE TEXT for 32 BELOW) [χχϰ.] Τῶν ἐπιθυμιῶν ὅσαι μὴ ἐπ' ἀλγοῦν ἐπανάγουσιν ἐὰν μὴ συμπληρωθῶσιν, οὐκ εἰσὶν ἀναγκαῖαι ἀλλ' εὐδιάχυτον τὴν ὄρεξιν ἔχουσιν, ὅταν δυσπόριστοι ἢ βλάβης ἀπεργαστικαὶ δόξωσιν εἶναι.

(NOT APPEARING AS THIS IN 1739 EDITION, see below: [χχϰι.] Ὡς ἡ σοφία παρασκευάζεται εἰς τὴν τοῦ ὅλου βίου μακαριότητα, πολὺ μέγιστόν ἐστιν ἡ τῆς φιλίας κτῆσις.)

(NOT APPEARING AS THIS IN 1739 EDITION, see below: [χχϰιι.] Ἡ αὐτὴ γνώμη θαρρεῖν τε ἐποίησεν ὑπὲρ τοῦ μηθὲν αἰώνιον εἶναι δεινὸν μηδὲ πολυχρόνιον, καὶ τὴν ἐν αὐτοῖς τοῖς ὠρισμένοις ἀσφάλειαν φιλίας 222 μάλιστα κατεῖδε συντελουμένην.)

(ALTERNATE TEXT for 29, combines text from χχϰι. and χχϰιι. from Perseus: Ὡς ἡ σοφία παρασκευάζεται εἰς τὴν τοῦ ὅλου βίου μακαριότητα, πολὺ μέγιστόν ἐστιν ἡ τῆς φιλίας κτῆσις. καὶ τὴν ἐν αὐτοῖς τοῖς ὠρισμένοις ἀσφάλειαν φιλίας μάλιστα κτησεὶ δεῖ νομιζεῖν συντελουμένην. XXIX. Ex iis, quae ad totius vitae beatitudinem sapientia comparat, longe maxima est amicitiae possessio. Et in mediocribus opibus securitatem, amicitiae possessione maxime perfici putandum est. Google Translate: Of those which wisdom brings to the happiness of the whole life, the possession of friendship is by far the greatest. And in moderate wealth security is to be thought best accomplished by the possession of friendship.)

(ALTERNATE TEXT for 30: λ'. Ἡ αὐτὴ γνώμη θαρρεῖν τε ἐποίησεν ὑπὲρ τοῦ μηθὲν αἰώνιον εἶναι δεινὸν, μηδὲ πολυχρόνιον. XXX. Eadem sententia confidentiam parit, quod nullum sit aeternum malum, neque diuturnum. Google Translate: The same sentence gives birth to confidence that there is no eternal evil, nor long-lasting.)

XXXI 223 [149] [χχϰιχ.] Τῶν ἐπιθυμιῶν αἱ μὲν εἰσὶ φυσικαὶ <καὶ ἀναγκαῖαι: αἱ δὲ φυσικαὶ> καὶ οὐκ ἀναγκαῖαι: αἱ δὲ οὔτε φυσικαὶ οὔτ' ἀναγκαῖαι ἀλλὰ παρὰ κενὴν δόξαν γινόμεναι. [φυσικὰς καὶ ἀναγκαῖας ἡγεῖται ὁ Ἐπίκουρος τὰς ἀλγηδόνος ἀπολυούσας, ὡς ποτὸν ἐπὶ δίψους: φυσικὰς δὲ οὐκ ἀναγκαῖας δὲ τὰς ποικιλοῦσας μόνον τὴν ἡδονήν, μὴ ὑπεξαίρουμένας δὲ τὸ ἄλγημα, ὡς πολυτελεῖσι: οὔτε δὲ φυσικὰς οὔτ' ἀναγκαῖας, ὡς στεφάνους καὶ ἀνδριάντων ἀναθέσεις.]

(ALTERNATIVE TEXT for 32: λβ'. Τῶν ἐπιθυμιῶν ὅσαι μὴ ἐπ' ἀλγοῦν ἐπαναγοῦσιν ἐὰν μὴ συμπληρωθῶσιν οὐκ εἰσὶν ἀναγκαῖαι, ἀλλ' εὐδιάχυτον τὴν ὄρεξιν ἔχουσιν, ὅταν δυστοριζοί, ἢ

βλαβης απργαζικαι, δοξωσιν ειναι. XXXII. Cupiditates illae; quae dolorem non inducunt, si consummatae non fuerint, non sunt necessariae: sed adpetitum habent, qui facile dissipetur, quoties paratu difficiles, aut detrimenti effectrices esse videantur. Google translate: Those desires; which do not cause pain, if they have not been completed, they are not necessary: but they have an appetite, which is easily dissipated, whenever they appear to be difficult in preparation, or productive of harm.)

XXXIII [χχχ.] Ἐν αἷς τῶν φυσικῶν ἐπιθυμιῶν, μὴ ἐπ' ἀλοῦν δὲ ἐπαναγουσῶν ἐὰν μὴ συντελεσθῶσιν, ὑπάρχει ἢ σπουδὴ σύντονος, παρὰ κενὴν δόξαν αὐταὶ γίνονται καὶ οὐ παρὰ τὴν ἐαυτῶν φύσιν οὐ διαχέονται ἀλλὰ παρὰ τὴν τοῦ ἀνθρώπου κενοδοξίαν.

XXXIV 224 [150] [χχχι.] Τὸ τῆς φύσεως δίκαιόν ἐστι σύμβολον τοῦ συμφέροντος εἰς τὸ μὴ βλάπτειν ἀλλήλους μηδὲ βλάπτεσθαι.

XXXV [χχχιι.] Ὅσα τῶν ζώων μὴ ἠδύνατο συνθήκας ποιεῖσθαι τὰς ὑπὲρ τοῦ μὴ βλάπτειν ἄλλα μηδὲ βλάπτεσθαι, πρὸς ταῦτα οὐθὲν ἦν δίκαιον οὐδὲ ἄδικον. ὡσαύτως δὲ καὶ τῶν ἐθνῶν ὅσα μὴ ἠδύνατο ἢ μὴ ἐβούλετο τὰς συνθήκας ποιεῖσθαι τὰς ὑπὲρ τοῦ μὴ βλάπτειν μηδὲ βλάπτεσθαι.

XXXVI [χχχιιι.] Οὐκ ἦν τι καθ' ἐαυτὸ δικαιοσύνη, ἀλλ' ἐν ταῖς μετ' ἀλλήλων συστροφαῖς καθ' ὀπηλίκους δὴ ποτε αἰεὶ τόπους συνθήκη τις ὑπὲρ τοῦ μὴ βλάπτειν μηδὲ βλάπτεσθαι.

XXXVII 225 [151] [χχχιιγ.] Ἡ ἀδικία οὐ καθ' ἐαυτὴν κακόν, ἀλλ' ἐν τῷ κατὰ τὴν ὑποψίαν φόβῳ, εἰ μὴ λήσει τοὺς ὑπὲρ τῶν τοιούτων ἐφειστηκότας κολαστάς.

XXXVIII [χχχιιγ.] Οὐκ ἔστι τὸν λάθρα τι κινουῦντα ὧν συνέθεντο πρὸς ἀλλήλους εἰς τὸ μὴ βλάπτειν μηδὲ βλάπτεσθαι, πιστεύειν ὅτι λήσει, κὰν μυριάκις ἐπὶ τοῦ παρόντος λανθάνη. μέχρι γὰρ καταστροφῆς ἄδηλον εἰ καὶ λήσει.

XXXIX [χχχιιγ.] Κατὰ μὲν <τὸ> κοινὸν πᾶσι τὸ δίκαιον τὸ αὐτό, συμφέρον γάρ τι ἦν ἐν τῇ πρὸς ἀλλήλους κοινωνίᾳ: κατὰ δὲ τὸ ἴδιον χώρας καὶ ὄσων δὴ ποτε αἰτιῶν οὐ πᾶσι συνέπεται τὸ αὐτὸ δίκαιον εἶναι.

XL 226 [152] [χχχιιγ.] Τὸ μὲν ἐπιμαρτυρούμενον ὅτι συμφέρει ἐν ταῖς χρείαις τῆς πρὸς ἀλλήλους κοινωνίας τῶν νομισθέντων εἶναι δίκαιον, ἔχει τὸν τοῦ δικαίου χαρακτήρα, ἐὰν τε τὸ αὐτὸ πᾶσι γένηται ἐὰν τε μὴ τὸ αὐτό. (XLI) ἐὰν δὲ νόμον θῆται τις, μὴ ἀποβαίνει δὲ κατὰ τὸ συμφέρον τῆς πρὸς ἀλλήλους κοινωνίας, οὐκέτι τοῦτο τὴν τοῦ δικαίου φύσιν ἔχει. κὰν μεταπίπτῃ τὸ κατὰ τὸ δίκαιον συμφέρον, χρόνον δὲ τινα εἰς τὴν πρόληψιν ἐναρμόττη, οὐδὲν ἦττον ἐκεῖνον τὸν χρόνον ἦν δίκαιον τοῖς μὴ φωναῖς κεναῖς ἐαυτοὺς συνταράττουσιν, ἀλλ' ἀπλῶς εἰς τὰ πράγματα βλέπουσιν.

XLII 227 [153] [χχχιιγ.] Ἐνθα μὴ καινῶν γενομένων τῶν περισσώτων πραγμάτων ἀνεφάνη μὴ ἀρμόττοντα εἰς τὴν πρόληψιν τὰ νομισθέντα δίκαια ἐπ' αὐτῶν τῶν ἔργων, οὐκ ἦν ταῦτα δίκαια. Ἐνθα δὲ καινῶν γενομένων τῶν πραγμάτων οὐκ ἔτι συνέφερε τὰ αὐτὰ δίκαια κείμενα, ἐνταῦθα δὲ τότε μὲν ἦν δίκαια, ὅτε συνέφερον εἰς τὴν πρὸς ἀλλήλους κοινωνίαν τῶν συμπολιτευομένων: ὕστερον δ' οὐκ ἦν ἔτι δίκαια, ὅτε μὴ συνέφερον.

XLIII 228 [154] [χχχχ.] Ὅ τὸ μὴ θαρροῦν ἀπὸ τῶν ἔξωθεν ἄριστα συστησάμενος οὗτος τὰ μὲν δυνατὰ ὁμόφυλα κατεσκευάσατο: τὰ δὲ μὴ δυνατὰ οὐκ ἀλλόφυλά γε: ὅσα δὲ μηδὲ τοῦτο δυνατὸς ἦν, ἀνεπίμεικτος ἐγένετο, καὶ ἐξωρίσαθ' 229 ὅσα τούτων λυσιτελεῖ πράττειν.

XLIV [χλ.] Ὅσοι τὴν δύναμιν ἔσχον τοῦ τὸ θαρρεῖν μάλιστα ἐκ τῶν ὁμορούντων παρασκευάσασθαι, οὕτω καὶ ἐβίωσαν μετ' ἀλλήλων ἥδιστα τὸ βεβαιοτάτον πίστωμα ἔχοντες, καὶ πληρεστάτην οἰκειότητα ἀπολαβόντες οὐκ ὠδύραντο ὡς πρὸς ἔλεον τὴν τοῦ τελευτήσαντος προκαταστροφῆν.

Post by “Cassius” of June 22, 2023 at 3:15 AM

[Quote from Don](#)

I'm also, in part, placing this here to serve as notes for myself and anyone else who wants to dive in to this

Good idea. We really need to pin this down. It's logical to have a way to keep track of the sentences, but the artificial division introduces an overlay of meaning that needs to be kept in the background - by "force" if necessary.

Plus I don't think we should lose sight of the "celestial book" references, and we should consider how this "list":which may not really be a list might be related to that. If such a book were of manageable length would Diogenes Laertius really have left it out of his collection?

Numbering is not exactly a mystical art. If Epicurus or the later school leaders had thought separation and numbering were important or helpful, then presumably they could easily have numbered them themselves - and if they did not, that is significant.

Post by “Martin” of June 22, 2023 at 5:40 AM

Quote

I'm wondering if [Martin](#) is able to determine where the 44 comes from in the German translation.

This is in reply to Don's comment #19.

The German translation referenced in #18 has 44 numbered [Principal Doctrines](#).

It claims to be the first translation of Diogenes Laertius' "History of Philosophy" directly from Greek to German and acknowledges older indirect translations from translations into other languages.

While browsing through the foreword, I did not find anything on the numbering but the following noteworthy statements to quote:

P. VI (12) "Wir vergessen oft das Jahr, wo wir uns trauen liessen, ...":

"We often forget the year in which we got married, ..."

(in the context of the difficulty of correctly establishing the ancient chronology).

P. X (16) "Denn der griechische Text des Laertios ist voll Unrichtigkeiten, und daher sehr oft nicht nur dunkel, sondern beinahe unverstaendlich, und unerklaerbar; dies gilt vorzueglich von dem Lehrsystem des Platon, der Stoiker, von dem ganzen dogmatischen Theile des zehnten Buches, wo beinahe nicht mehr fortzukommen war, und wo ich also oft vielmehr den Oedipus als den Uebersetzer machen musste.":

"For the Greek text of Laertius is full of mistakes and therefore very often not only obscure but almost incomprehensible; this is particularly true of the doctrinal system of Plato, the Stoics, of the whole dogmatic part of the tenth book, where it was almost impossible to get any further, and where I therefore often had to do Oedipus rather than the translator."

(I am not sure what doing Oedipus means here and wonder whether the translator rather meant Sisyphus.)

Post by "Don" of June 22, 2023 at 8:11 AM

[Quote from Cassius](#)

Good idea. We really need to pin this down. It's logical to have a way to keep track of the sentences, but the artificial division introduces an overlay of meaning that needs to be kept in the background - by "force" if necessary.

It's a similar situation to the Bible in that there were no "verses" in the original texts. Scholars started dividing the New Testament into verses in the 1400-1500s. Maybe the artificial divisions are an outgrowth of that tendency.

[Quote from Cassius](#)

Plus I don't think we should lose sight of the "celestial book" references

I'm sorry, can you refresh my memory on the "celestial book" reference? Oops, never mind. I found the discussion:

Post

[RE: Toward a New Interlinear Gloss of De Rerum Natura](#)

Any way you can use one of the text versions posted to Internet Archive? It would probably require some editing but might include more options?

I was considering doing an interlinear of the [Principal Doctrines](#) or the Letter to Menoikeus until I remembered the Epicurus Wiki did a good job on both: http://wiki.epicurism.info/Main_Page/ I'll keep working on my in-depth analysis of the Letter and possibly integrate some interlinear text there.



Don

June 1, 2021 at 11:08 PM

[Quote from Cassius](#)

If Epicurus or the later school leaders had thought separation and numbering were important or helpful, then presumably they could easily have numbered them themselves - and if they did not, that is significant.

It certainly appears to me that they did not number the PDs.

Post by "Don" of June 22, 2023 at 10:25 AM

Okay, so here's my next project in my "copious" free time 😊 I want to look at the "best" Greek manuscripts transcribing Diogenes Laertius and go through them, looking for natural breaks in the text - not topical necessarily but literally in the written texts. Then to "reconstruct" the book listed as Κύρια δόξα by Diogenes in Epicurus's bibliography. Note that that title doesn't have a definite article. It's NOT 'Αι κύρια δόξα "THE [Principal Doctrines](#)" but Κύρια δόξα "[Principal](#)

Doctrines" as in maybe these are not EVERY Principal Doctrine of Epicurus but a good solid exposition of the important teachings Epicureans should pay attention to.

From my letter to Menoikeus introduction, I found that the six manuscripts listed by Bailey as the most significant and "representing a careful copying" are:

codex Borbonicus Neapolitanus gr. iii B. 29 (12th c) known as B

codex Parisinus gr. 1759 (14th c.) known as P

<https://gallica.bnf.fr/ark:/12148/btv1b8470453h/f497.item> (the letter begins four lines from the bottom of folio 243r)

codex Parisinus gr. 1758 (14th or 15th c.) known as Q

<https://gallica.bnf.fr/ark:/12148/btv1b107231783/f203.item> (letter starts 16 lines down on left folio on page number 148)

codex Constantinopolitanus Veteris Serail. (14th or 15th c.) known as Co

codex Laurentianus LXIX. 35 (14th c.) known as H

<http://mss.bmlonline.it/Catalogo.aspx?Shelfmark=Plut.69.35>

Plut.69.35 is listed in the online catalog as coming from the 12th century, so I am unsure if it is H or something else. However, its inclusion in the Laurentian Library and its shelfmark 69.35 (i.e., LXIX. 35) leads me to believe it is. I'm not sure why Bailey gives it a date of 14th century.

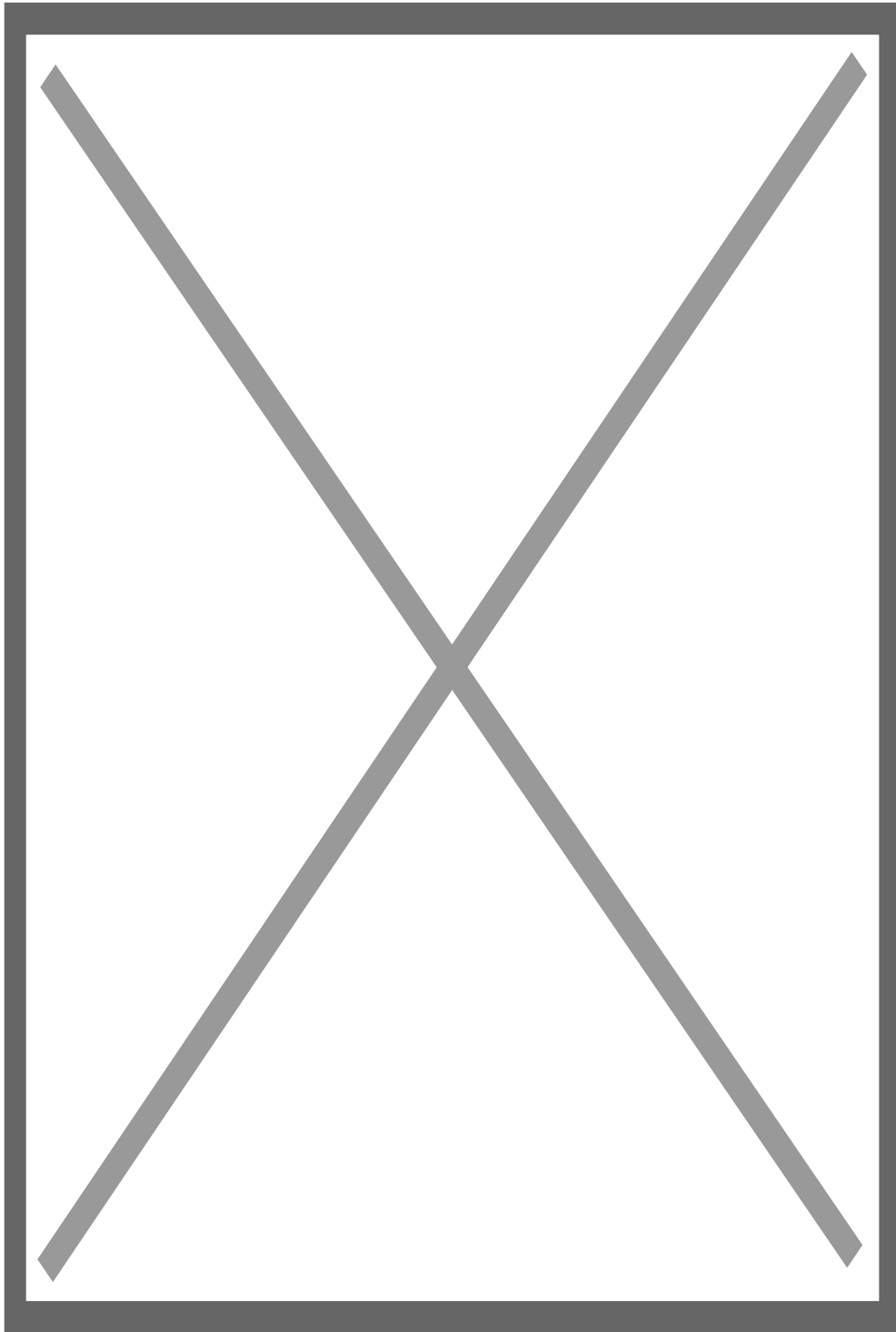
codex Vaticanus gr. 140 (14th c.) known as W

https://digi.vatlib.it/view/MSS_Vat.gr.140 (letter begins 13 lines down on right folio 177)

PS. This project will be *after* revising my Menoikeus commentary to include the discussion on απολαυσεις in 131 etc. Just saying.

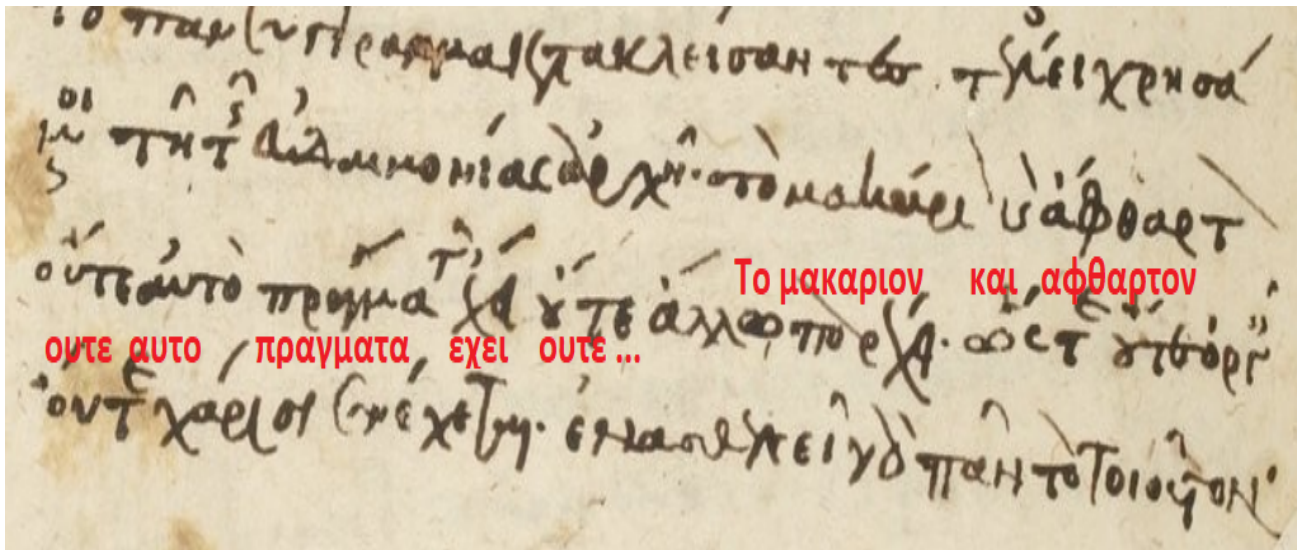
Post by "Don" of June 22, 2023 at 11:34 AM

As an example of what does bring me joy 😊: KYPIAI ΔΟΞΑΙ starts in the middle of the third line from the bottom on folio 247b in this manuscript, Publication date : 1075-1150:



[Diogène Laërce](#)

Diogène Laërce -- 1075-1150 -- manuscrits
gallica.bnf.fr



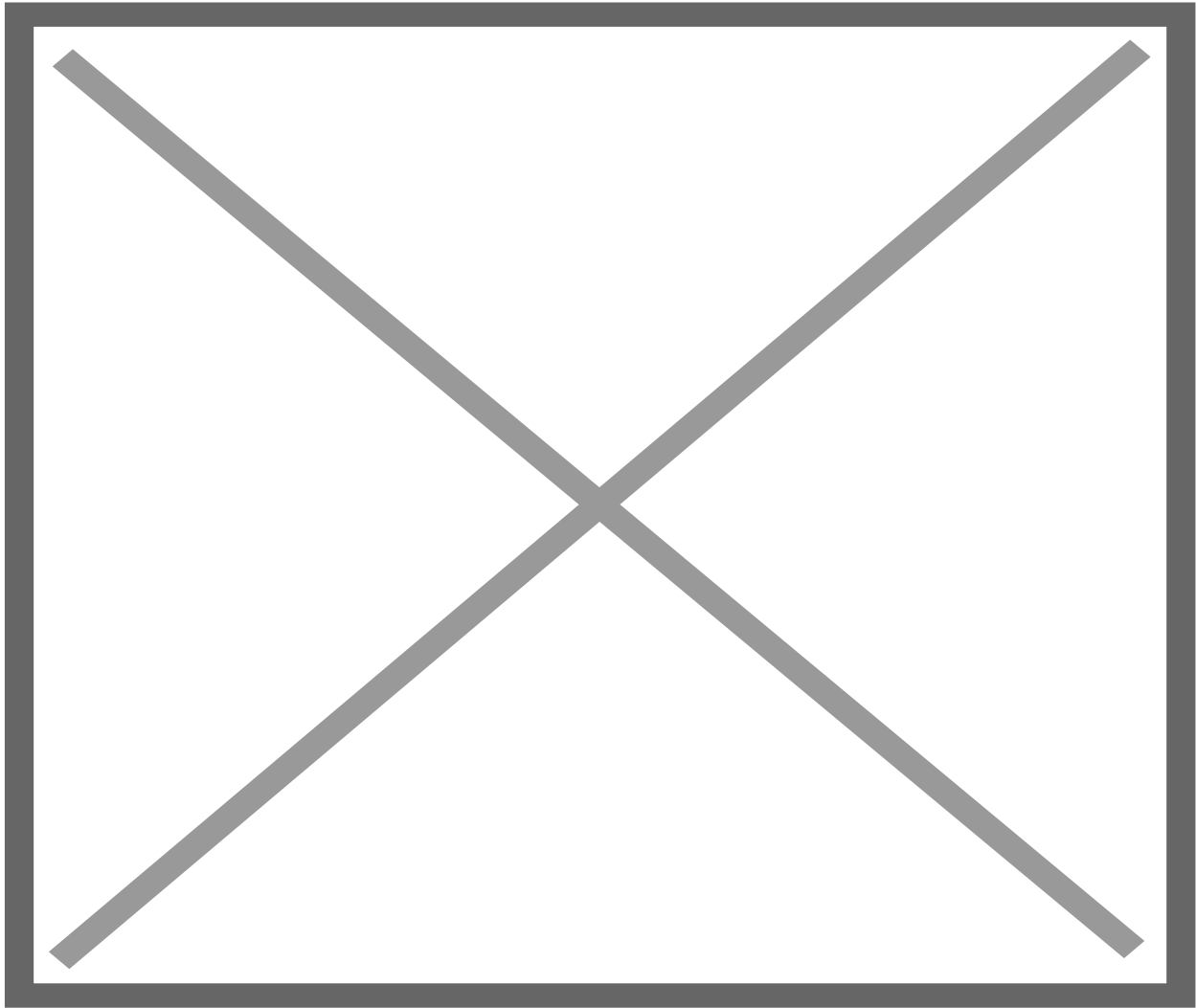
Okay... but procrastination brings pain, so NOW I'm off to trim the hedges 😊

Post by "Don" of June 22, 2023 at 4:29 PM

Again, for my notes as much as anything (but happy to share!):

[Principal Doctrines](#) begins in manuscript *Grec 1758*

(Publication date : 1401-1500) on folio 206 (left side), 12 lines up from the bottom, right side of the text:



[Grec 1758](#)

Grec 1758 -- 1401-1500 -- manuscrits
gallica.bnf.fr

Post by “Cassius” of June 22, 2023 at 5:15 PM

[Quote from Don](#)

It's a similar situation to the Bible in that there were no "verses" in the original texts. Scholars started dividing the New Testament into verses in the 1400-1500s. Maybe the artificial divisions are an outgrowth of that tendency.

Yes makes sense. So to avoid drawing any improper conclusions from the "absence" of divisions, it would be necessary to know of some ancient texts where divisions *were* used. If everything in ancient Latin and Greek was in fact run together without much break then not much can be inferred.

Post by “Don” of June 22, 2023 at 6:07 PM

[Quote from Cassius](#)

So to avoid drawing any improper conclusions from the "absence" of divisions, it would be necessary to know of some ancient texts where divisions *were* used. If everything in ancient Latin and Greek was in fact run together without much break then not much can be inferred.

Personally, I think the fact that there were lists of 44 and 40 PDs floating around shows there was no "standard" list. I'm also curious to look at the Latin translations to see if they offered any gaps in the text for topics or paragraphs.