

# July 5, 2023 - Wednesday Night Zoom Agenda - VS 10 & 11

Post by “Cassius” of June 28, 2023 at 9:22 PM

**[NOTE: If you are a new member who has not previously attended a meeting, click here for background information on how to attend and obtain the Zoom link.](#)**

Last week we had such a good discussion on Vatican Sayings 8 and 9 that we did not get to our special topic. So for tonight we are dividing time between:

## **1 - The Vatican Sayings:**

VS10. Remember that you are mortal, and have a limited time to live, and have devoted yourself to discussions on Nature for all time and eternity, and have seen “things that are now and are to come and have been.”

VS11. For most men rest is stagnation, and activity is madness.

## **2 - Our Special Topic**

Tonight I suggest we think about and discuss a continuing question: Is there anything in Epicurean philosophy that tells a particular person what particular pleasure to choose (or pain to avoid) at any particular time. In other words, this is a variation of the old question: "Is one pleasure better than another?" And the goal should be to come up with some kind of coherent analysis of how we would recommend a particular person at a particular time to proceed. Is all we can say is "It's contextual and up to you!" Or is there more for which we can find justification in the Epicurean texts?

Attendees should also plan to be sure they are on Kalosyni's conversation list, and if you are not already on that and want the Zoom link so you can attend, please message [Kalosyni](#) or any other [moderator](#).

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Post by “Joshua” of July 5, 2023 at 10:05 PM

VS10. Μέμνησο ὅτι θνητὸς ὢν τῆ φύσει καὶ λαβὼν χρόνον ὠρισμένον ἀνέβης τοῖς περὶ φύσεως διαλογισμοῖς ἐπὶ τὴν ἀπειρίαν καὶ τὸν αἰῶνα καὶ κατεῖδες τὰ τ' ἔόντα τὰ τ' ἔσσομένα πρό τ' ἔόντα.

Bailey: "Remember that you are of mortal nature and have a limited time to live and have devoted yourself to discussions on nature for all time and eternity and have seen 'things that are now and are to come and have been'."

- Bailey attributes [VS10](#) to Metrodorus
- "things...have been." Quoted from the Iliad, Book I, line 70:
  - ἦτοι ὃ γ' ὡς εἰπὼν κατ' ἄρ' ἔζετο: τοῖσι δ' ἀνέστη  
Κάλχας Θεστορίδης οἰωνοπόλων ὄχ' ἄριστος, 70ὸς ἤδη τὰ τ' ἐόντα τὰ τ'  
ἐσσόμενα πρό τ' ἐόντα, καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω ἦν διὰ μαντοσύνην,  
τήν οἱ πόρε Φοῖβος Ἀπόλλων
  - "When he had thus spoken he sat down, and among them arose Calchas son of Thestor, far the best of bird-diviners, who knew the things that were, and that were to be, and that had been before, [70] and who had guided the ships of the Achaeans to Ilios by his own prophetic powers which Phoebus Apollo had bestowed upon him." [Perseus Tufts](#)
  - Regarding oracles, compare [VS29](#)

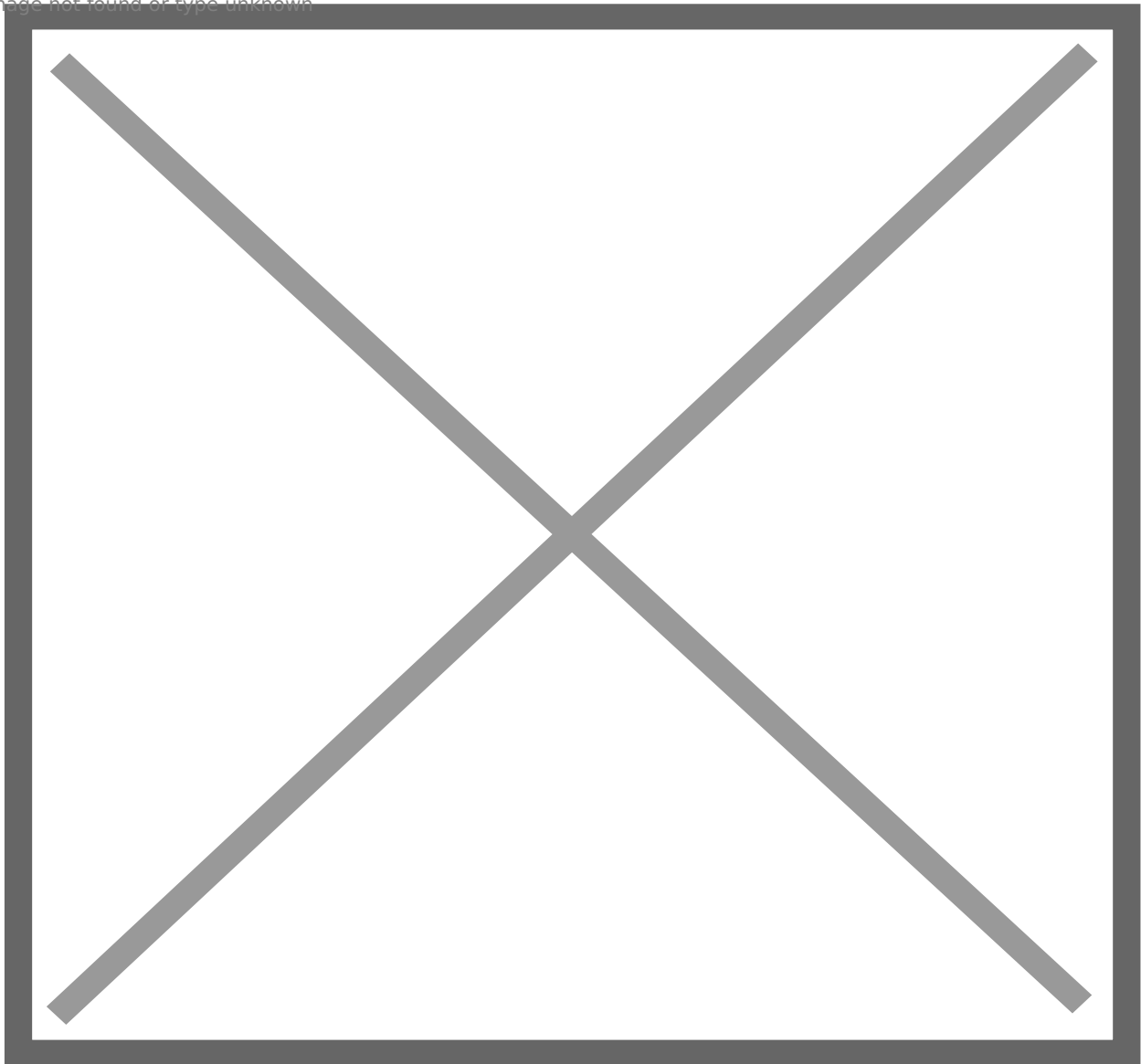
[VS11](#). τῶν πλείστων ἀνθρώπων τὸ μὲν ἡσυχάζον ναρκᾶ, τὸ δὲ κινούμενον λυττᾶ.

Bailey: "For most men rest is stagnation and activity madness."

For rest or leisure, see the Latin word [Otium](#).

Discussion Notes:

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[Areopagus - Wikipedia](#)

en.wikipedia.org

[Areopagetica](#) by John Milton

Quote

Acts of the Apostles, Chapter 17 (KJV)

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

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[Paradise Lost](#) By John Milton

[His Dark Materials](#), a fantasy trilogy by Philip Pullman on similar themes

[Reverse Copyright](#) and the Library of Alexandria

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**Post by “Don” of July 5, 2023 at 10:17 PM**

[Quote from Joshua](#)

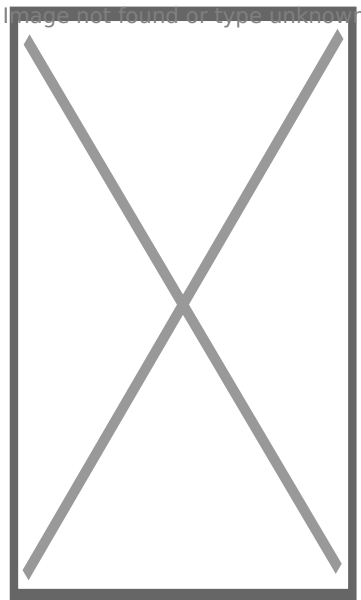
Bailey attributes [VS10](#) to Metrodorus

37. Gnomologium Epicur. Vatic. 10 Μέννησο ὅτι θνητὸς ὢν τῇ φύσει καὶ λαβῶν χρόνον ὠρισμένον ἀνέβης τοῖς περὶ φύσεως διαλογισμοῖς ἐπὶ τὴν ἀπειρίαν καὶ τὸν αἰῶνα καὶ κατείδες<sup>4</sup>) „τά τ' ἔόντα τά τ' ἐσκόμενα<sup>5</sup>) πρὸ τ' ἔόντα“. (Hom. A, 70.)

Clemens Alexandrinus Strom. V, 138 p. 732 P. ἀφικόμενος οὖν ἐπὶ τὴν ἀληθῆ μάθησιν ὁ βουλόμενος ἀκούετω μὲν Παρμενίδου τοῦ Ἐλεάτου . . . . . Μητροδώρου τε καίτοι Ἐπικουρείου γενομένου ἐνθέως ταῦτά γε εἰρηκότος Μέννησο, Μενέστρατε, διότι θνητὸς φύς καὶ λαβῶν βίον ὠρισμένον<sup>6</sup>) ἀναβάς<sup>7</sup>) τῇ ψυχῇ ἕως ἐπὶ τὸν αἰῶνα καὶ τὴν ἀπειρίαν τῶν πραγμάτων κατείδες καὶ „τά τ' ἐσκόμενα πρὸ τ' ἔόντα“.

Librum scripsisse Metrodorum Πρὸς Μενέστρατον non recte collegit Dueningius ex hoc fragmento, sententia ex epistula hausta est.

1) Ep. ad p. 164, 6 ἔστιν γὰρ τις ἡδονὴ διὰ λύτης θηρευτέα κατὰ τοῦτον καιρὸν 2) lacuna E 13 mm, B 17 mm 3) πείνας libri 4) κατ' εἶδες V. 5) ἐσκόμενα V. 6) Metrodorum scripsisse ὅτι φύς θνητὸς καὶ χρόνον λαβῶν ὠρισμένον placet Gomperzio 7) f. corrigendum ἀνέβης



[Metrodori Epicurei Fragmenta collegit scriptoris incerti Epicurei Commentarium morale, subiecit Alfredus Koerte : Metrodorus, of Lampsacus, d. 277 B.C : Free Download, Borrow, and Streaming : Internet Archive](#)

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archive.org

The note seems to say: "Dueningius did not correctly infer from this passage that the book "Pros Menestraton" was written by Metrodorus, the sentence was drawn from a letter." And it must be the letter cited from Clement of Alexandria where the fragment includes addressing "Μενεστρατε Menestraton (vocative)" as the second word. It appears that Menestraton was a ruler of Miletus (3rd - 2nd century BC):

[IONIA - MILETUS Bronze, \(MB, Æ 20\) v26\\_0080 Greek Coins](#)

[Quote from Clement of Alexandria](#)

Metrodorus, though an Epicurean, spoke thus, divinely inspired: "Remember, O Menestratus, that, being a mortal endowed with a circumscribed life, thou hast in thy soul ascended, till thou hast seen endless time, and the infinity of things; and what is to be, and what has been;"

This reminds me of Lucretius's description of Epicurus traveling the universe in his mind.

*NOTE: I also copied this information to the thread on [VS10](#) in that section of the forum.*