

## VS14 - My Take on VS14

Post by "Cassius" of October 3, 2018 at 9:41 PM



No matter how discouraged you may be by events beyond your control, allowing yourself to dwell on being discouraged is not going to add one second to your life. Not one moment you lose living in Stoic acceptance of pain can ever be replaced. So do everything you can to live each day pleurably, even if the only pleasure available to you is the pleasure you take in fighting to eliminate the causes of your pain.

*VS 14. We have been born once and cannot be born a second time; for all eternity we shall no longer exist. But you, although you are not in control of tomorrow, are postponing your happiness. Life is wasted by delaying, and each one of us dies while occupied.*

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Post by "Bryan" of May 26, 2024 at 12:56 AM

Horatius Flaccus, Carmina 1.11:

You - do not seek - it is not to be found! What to me, what to you, the Gods will give as an end, Leuconoë. Nor should you tamper with Babylonian numbers. How much better to endure whatever will be, whether Jupiter grants more winters or the last, (which now with opposing pumice weakens the Tyrrhenian sea). Be wise: you should filter the wine and in short time you should cut back long hope! While we speak, envious age will have fled: **harvest the day which expects the least in tomorrow.**

Tū - nē quaesierīs - scīre nēfās! quem mīhi, quem tībī  
finem Dī dēderint, Λευκοβοή. Nec Babylōniōs  
temptāris nūmerōs. ut mēlius (quīdquid érit) pātī,  
seu plūris Híemēs seu trībuit Iúppiter últimam,

(quae nunc oppositīs dēbilitat pūmicibus märe Tyrrhēnum). Sāpiās: vīna líquēs et spātiō brévī spem lóngam résecēs! dum lóquimur, fūgerit ínvida áētās: **cárpe díem quam mínimum crēdula pósterō.**

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### Post by “Bryan” of May 26, 2024 at 2:09 PM

"We have been born once - twice it is not possible to be born: it is necessary to no longer exist for eternity. But you, not being master of tomorrow, you delay joy! Life is lost by this delay - and each of us, while occupied, dies."

Γεγόναμεν ἄπαξ - δις δὲ οὐκ ἔστι γενέσθαι: δεῖ δὲ τὸν αἰῶνα μηκέτι εἶναι. σὺ δὲ, οὐκ ὦν τῆς αὔριον κύριος, ἀναβάλλη τὸ χαῖρον! ὁ δὲ βίος μελλησμῶ παραπόλλυται - καὶ εἷς ἕκαστος ἡμῶν, ἀσχολούμενος, ἀποθνήσκει.

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### Post by “Don” of May 26, 2024 at 2:29 PM

[Quote from Bryan](#)

ἄπαξ

I like that this is the same word used in the phrase hapax legomenon - a word that only occurs once in an existing corpus of texts. That connotation of a unique and singular existence seems appropriate.

αὔριονκύριος "Master of Tomorrow" is a great word, too!

PS... And ΓΕΓΟΝΑΜΕΝ ΑΠΑΞ is the next Epicurean T-shirt we need 😊

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### Post by “Don” of May 26, 2024 at 11:21 PM

### [Quote from Bryan](#)

"We have been born once - twice it is not possible to be born: it is necessary to no longer exist for eternity. But you, not being master of tomorrow, you delay joy! Life is lost by this delay - and each of us, while occupied, dies."

Γεγόναμεν ἅπαξ - δις δὲ οὐκ ἔστι γενέσθαι· δεῖ δὲ τὸν αἰῶνα μηκέτι εἶναι· σὺ δὲ, οὐκ ὦν τῆς αὔριον κύριος, ἀναβάλλη τὸ χαῖρον! ὁ δὲ βίος μελλησμῶ παραπόλλυται - καὶ εἷς ἕκαστος ἡμῶν, ἀσχολούμενος, ἀποθνήσκει.

Hey, [Bryan](#) . I was looking over this thread and realized I had previously posted this:

Post

### [RE: VS14 - Thoughts on VS14 and source in Vatican manuscript](#)

The Vat.gr.1950 manuscript text reads:

[epicureanfriends.com/wcf/attachment/3901/](http://epicureanfriends.com/wcf/attachment/3901/)

[https://digi.vatlib.it/view/MSS\\_Vat.gr.1950.pt.2/0255](https://digi.vatlib.it/view/MSS_Vat.gr.1950.pt.2/0255)

402r

The typical transcription reads:

γεγόναμεν ἅπαξ, δις δὲ οὐκ ἔστι γενέσθαι· δεῖ δὲ τὸν αἰῶνα μηκέτι εἶναι· σὺ δὲ οὐκ ὦν τῆς αὔριον κύριος ἀναβάλλη τὸ χαῖρον· ὁ δὲ βίος μελλησμῶ παραπόλλυται καὶ εἷς ἕκαστος ἡμῶν ἀσχολούμενος ἀποθνήσκει.

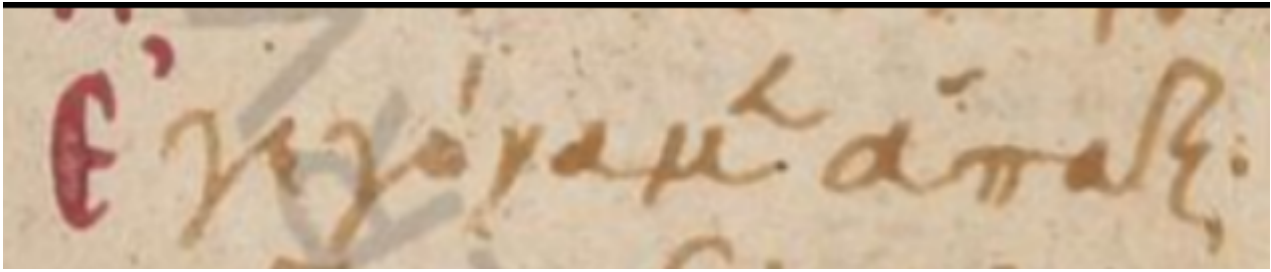
However, look at the VERY beginning of the saying. There is a large red capital epsilon: **Ε'** γεγόναμεν ἀμαξ... that...



Don

July 7, 2023 at 10:46 PM

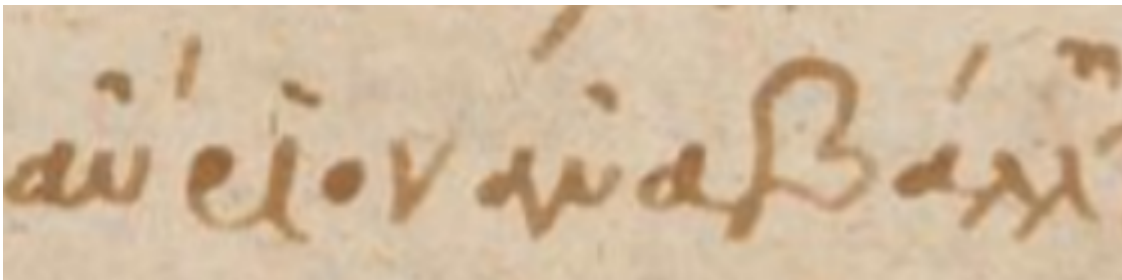
It appears that Vat.gr1950 actually has the first word in the pluperfect:



'Εγεγοναμεν 'απαξ...

which makes sense, as I understand, since the pluperfect is "more complete" than complete. It seems to me that it also hammers home that unique occurrence when we are born. "We had been born once." It's clumsy in English, but I can understand why it might be there.

Also, I'm not seeing any κυριος in "ὦν τῆς αὔριον κύριος". It looks to me like αὔριον goes right



So, I'm getting something closer to...

Εγεγοναμεν ἅπαξ - δις δὲ οὐκ ἔστι γενέσθαι - δεῖ δὲ τὸν αἰῶνα μηκέτι εἶναι - σὺ δὲ οὐκ ὦν - τῆς αὔριον ἀναβάλλη τὸ χαῖρον - ὁ δὲ βίος μελλησμῶ παραπόλλυται - καὶ εἷς ἕκαστος ἡμῶν ἀσχολούμενος ἀποθνήσκει.

The traditional transcription runs (including some different punctuation/breaks in the lines)...

Γεγοναμεν ἅπαξ - δις δὲ οὐκ ἔστι γενέσθαι: δεῖ δὲ τὸν αἰῶνα μηκέτι εἶναι. σὺ δὲ, οὐκ ὦν τῆς αὔριον κύριος, ἀναβάλλη τὸ χαῖρον! ὁ δὲ βίος μελλησμῶ παραπόλλυται - καὶ εἷς ἕκαστος ἡμῶν, ἀσχολούμενος, ἀποθνήσκει.

Without kyrios, that middle line seems to me to be something more akin to σὺ δὲ οὐκ ὦν τῆς αὔριον ἀναβάλλη τὸ χαῖρον "Therefore, you are not the one who delays joy until tomorrow"???

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**Post by "Bryan" of May 27, 2024 at 2:36 AM**

It looks like the γεγόναμεν is taken from Plutarch, Non Posse, 27, 1104E: Ἦτι καὶ προεπισφάττουσιν οἱ ταυτὶ λέγοντες " Ἄπαξ ἄνθρωποι γεγόναμεν – δις δ' οὐκ ἔστι γενέσθαι, δεῖ δὲ τὸν αἰῶνα μηκέτ' εἶναι."

"About which also those who say these things predict in advance: 'once we humans have been born – twice it is not possible to be born, it is necessary to no longer exist for eternity.'"

Κύριος is apparently taken from Stobaeus, Florilegium 16.28 -- but I have not been able to find that section in the Florilegium yet, if by chance you are able to locate it, that would be excellent.

## 2. κύριος may be supplied with certainty from Stobaeus.

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**Post by "Don" of May 27, 2024 at 9:06 AM**

So, I found the Stobaeus citation:

28 Ἐπικούρου. 20  
Γεγόναμεν ἄπαξ· δις οὐκ ἔστι γενέσθαι· δεῖ δὲ  
τὸν αἰῶνα μηκέτ' εἶναι. σὺ δὲ τῆς αὔριον οὐκ ὦν κύ-  
ριος ἀναβάλλη τὸν καιρόν· ὁ δὲ πάντων βίος μελλη-  
σμῶ παραπόλλυται· καὶ διὰ τοῦτο ἕκαστος ἡμῶν  
ἀσχολούμενος ἀποθνήσκει. 25

On Hathi Trust: <https://hdl.handle.net/2027/njp.32101...97768772423-302>

But κύριος is not in the same spot as the other transcription. Curious. So if it's not in the manuscript, and Usener and Stobaeus (5th c CE) put it in different spots... What is the original source?? It \*probably\* should be in there, but it then continues to call into question the reliability of the Vatican manuscript itself! Having corroboration from that manuscript and other sources is best... But those instances are few and far between.

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### **Post by “Bryan” of May 27, 2024 at 1:34 PM**

Thank you Don for finding the Stobaeus quote!

#### [Quote from Don](#)

It \*probably\* should be in there, but it then continues to call into question the reliability of the Vatican manuscript itself!

Yes, I agree on both points.

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### **Post by “Don” of May 27, 2024 at 1:41 PM**

#### [Quote from Bryan](#)

Thank you Don for finding the Stobaeus quote!

It was literally my pleasure 😊