

Principal Doctrines Current	Vatican Sayings	Diogenes of Oenoanda	Principal Doctrines 1739	Principal Doctrines 1739 TEXT
1	1	1	1	That which is blissful and immortal has no troubles itself, nor does it cause trouble for others, so that it is not affected by anger or gratitude (for all such things come about through weakness).
2	2	2	2	Death is nothing to us; for what has disintegrated lacks awareness, and what lacks awareness is nothing to us.
3		5	3	The limit of enjoyment is the removal of all pains. Wherever and for however long pleasure is present, there is neither bodily pain nor mental distress.
4	3	11	4	Pain does not last continuously in the flesh; instead, the sharpest pain lasts the shortest time, a pain that exceeds bodily pleasure lasts only a few days, and diseases that last a long time involve delights that exceed their pains.
5	5	7	5	It is not possible to live joyously without also living wisely and beautifully and rightly, nor to live wisely and beautifully and rightly without living joyously; and whoever lacks this cannot live joyously.
6		3.1	6	It is a natural benefit of leadership and kingship to take courage from other men (or at least from the sort of men who can give one courage).
7			7	Some people want to be well esteemed and widely admired, believing that in this way they will be safe from others; if the life of such people is secure then they have gained its natural benefit, but if not then they have not gained what they sought from the beginning in accordance with what is naturally appropriate.
8	50	3.2	8	No pleasure is bad in itself; but the means of paying for some pleasures bring with them disturbances many times greater than the pleasures themselves.
9			9	If every pleasure were condensed and were present at the same time and in the whole of one's nature or its primary parts, then the pleasures would never differ from one another.
10		4	10	If the things that produce the delights of those who are decadent washed away the mind's fears about astronomical phenomena and death and suffering, and furthermore if they taught us the limits of our pains and desires, then we would have no complaints against them, since they would be filled with every joy and would contain not a single pain or distress (and that's what is bad).
11			11	If our suspicions about astronomical phenomena and about death were nothing to us and troubled us not at all, and if this were also the case regarding our ignorance about the limits of our pains and desires, then we would have no need for studying what is natural.
12	49		12	It is impossible for someone who is completely ignorant about nature to wash away his fears about the most important matters if he retains some suspicions about the myths. So it is impossible to experience undiluted enjoyment without studying what is natural.

13	72	6	13	It is useless to be safe from other people while retaining suspicions about what is above and below the earth and in general about the infinite unknown.
14			14	Although some measure of safety from other people is based in the power to fight them off and in abundant wealth, the purest security comes from solitude and breaking away from the herd.
15	8		15	Natural wealth is both limited and easy to acquire, but the riches incited by groundless opinion have no end.
16		12	16	Chance steals only a bit into the life of a wise person: for throughout the complete span of his life the greatest and most important matters have been, are, and will be directed by the power of reason.
17	12		17	One who acts aright is utterly steady and serene, whereas one who goes astray is full of trouble and confusion.
18.1			18	Pleasure in the flesh admits no increase when once the pain of want has been removed ; after that it only admits of variation.
18.2			19	The limit of pleasure in the mind, however, is reached when we reflect on the things themselves and their congeners which cause the mind the greatest alarms.
19	22		20	Unlimited time and limited time afford an equal amount of pleasure, if we measure the limits of that pleasure by reason.
20.1			21	[If] the flesh receives as unlimited the limits of pleasure; and to provide it requires unlimited time.
20.2			22	[If] the mind, grasping in thought what the end and limit of the flesh is, and banishing the terrors of futurity, procures a complete and perfect life, and has no longer any need of unlimited time. Nevertheless it does not shun pleasure, and even in the hour of death, when ushered out of existence by circumstances, the mind does not lack enjoyment of the best life.
21			23	One who perceives the limits of life knows how easy it is to expel the pain produced by a lack of something and to make one's entire life complete; so that there is no need for the things that are achieved through struggle.
22			24	You must reflect on the fundamental goal and everything that is clear, to which opinions are referred; if you do not, all will be full of trouble and confusion.
23			25	If you fight against all your perceptions, you will have nothing to refer to in judging those which you declare to be false.
24.1			26	If you reject absolutely any single sensation without stopping to discriminate with respect to that which awaits confirmation between matter of opinion and that which is already present, whether in sensation or in feelings or in any presentative perception of the mind, you will throw into confusion even the rest of your sensations by your groundless belief and so you will be rejecting the standard of truth altogether.
24.2			27	If in your ideas based upon opinion you hastily affirm as true all that awaits confirmation as well as that which does not, you will not escape error, as you will be maintaining complete ambiguity whenever it is a case of judging between right and wrong opinion.

25	6	9	28	If at all critical times you do not connect each of your actions to the natural goal of life, but instead turn too soon to some other kind of goal in thinking whether to avoid or pursue something, then your thoughts and your actions will not be in harmony.
27	13		29	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. (Different text than Hicks; Combines 27 & 28)
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0			30	The same sentence gives birth to confidence that there is no eternal evil, nor long-lasting. (Unique to 1739 edition)
29	20	8	31	Of our desires some are natural and necessary ; others are natural, but not necessary ; others, again, are neither natural nor necessary, but are due to illusory opinion. [Epicurus regards as natural and necessary desires which bring relief from pain, as e.g. drink when we are thirsty ; while by natural and not necessary he means those which merely diversify the pleasure without removing the pain, as e.g. costly viands ; by the neither natural nor necessary he means desires for crowns and the erection of statues in one's honour.--Schol.]
26			32	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. (Different than PD26 in Hicks)
30			33	Those natural desires which entail no pain when not gratified, though their objects are vehemently pursued, are also due to illusory opinion ; and when they are not got rid of, it is not because of their own nature, but because of the man's illusory opinion.
31			34	Natural justice is a covenant for mutual benefit, to not harm one another or be harmed.
32		10	35	With regard to those animals that do not have the power of making a covenant to not harm one another or be harmed, there is neither justice nor injustice; similarly for those peoples who have neither the power nor the desire of making a covenant to not harm one another or be harmed.
33			36	Justice does not exist in itself; instead, it is always a compact to not harm one another or be harmed, which is agreed upon by those who gather together at some time and place.
34			37	Injustice is not bad in itself, but only because of the fear caused by a suspicion that you will not avoid those who are appointed to punish wrongdoing.
35			38	It is impossible to be confident that you will escape detection when secretly doing something contrary to an agreement to not harm one another or be harmed, even if currently you do so countless times; for until your death you will be uncertain that you have escaped detection.

36			39	In general, justice is the same for all: what is mutually advantageous among companions. But with respect to the particulars of a place or other causes, it does not follow that the same thing is just for all.
37.1			40	Among the things accounted just by conventional law, whatever in the needs of mutual intercourse is attested to be expedient, is thereby stamped as just, whether or not it be the same for all.
37.2			41	For in case any law is made and does not prove suitable to the expediencies of mutual intercourse, then this is no longer just. And should the expediency which is expressed by the law vary and only for a time correspond with the prior conception, nevertheless for the time being it was just, so long as we do not trouble ourselves about empty words, but look simply at the facts.
38			42	When circumstances have not changed and things that were thought to be just are shown to not be in accord with our basic grasp of justice, then those things were not just. But when circumstances do change and things that were just are no longer useful, then those things were just while they brought mutual advantage among companions sharing the same community; but when later they did not bring advantage, then they were not just.
39			43	The person who has put together the best means for confidence about external threats is one who has become familiar with what is possible and at least not unfamiliar with what is not possible, but who has not mixed with things where even this could not be managed and who has driven away anything that is not advantageous.
40			44	All those who have the power to obtain the greatest confidence from their neighbors also live with each other most enjoyably in the most steadfast trust; and experiencing the strongest fellowship they do not lament as pitiful the untimely end of those who pass away.
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