LIVES AND OPINIONS OF THE EMINENT PHILOSOPHERS BOOK 10: THE LIFE OF EPÍKOUROS

TRANSLATED BY N. H. BARTMAN

ΒΙΟΙ ΚΑΙ ΓΝΩΜΑΙ ΤΩΝ ΦΙΛΟΣΟΦΙΑι ΕΥΔΟΚΙΜΗΣΑΝΤΩΝ ΒΙΒΛΙΟΝ Ι · ΤΩι ΕΠΙΚΟΥΡΟΥ ΒΙΩι

ΜΕΤΑΦΡΑΣΘΕΝ ΥΠΟ ΕΙΚΑΔΙΣΤΗΙ

Lives and Opinions of Eminent Philosophers, Book 10: The Life of Ep kouros by Diogenes Laertios (translated by N. H. Bartman)

Copyright © 2025 by N. H. Bartman



Produced by Leaping Pig Publishing

Translated by N. H. Bartman (2025).

For further exploration of the Epicurean tradition, I invite you to peruse these ancient authors:

Diogenes of Oinoanda's Fragments translated by C. W. Chilton (1971) Epikouros' Extant Remains translated by Cyril Bailey (1926) Epikouros' writings and sayings as collected in Epicurea by Hermann Usener (1887) Loukianos' A True Story translated by Diskin Clay and James H. Brusuelas (2021) Loukianos Alexander the False Prophet translated by Peter Thonemann (2021) Lucretius' On the Nature of Things translated by Hugh Andrew Johnstone Munro (1883) Lucretius' On the Nature of Things translated by Martin Ferguson Smith (1969) Philodemos' Epigrams in The Greek Anthology by William Roger Paton (1916) Philodemos' On Anger translated by David Armstrong and Michael McOsker (2020) Philodemos' On Death translated by W. Benjamin Henry (2009) Philodemos' On Frank Criticism translated by David Konstan, Diskin Clay, and C. E. Glad (1998) Philodemos' On Methods of Inference by Phillip Howard de Lacy & Estelle Allen de Lacy (1941) Philodemos' On Piety translated by Dirk Obbink (1996) Philodemos' On Property Management translated by Voula Tsouna (2012) Philodemos' On Rhetoric translated by Harry Hubbell (1920) Seneca's Letters To Lucilius translated by Richard M. Gummere (1917)

For further exploration of the Epicurean tradition, please peruse these contemporary publications:

A History of Christian Thought, from its Judaic and Hellenistic Origins to... by Paul Tillich (1972) *Epicureanism* by Tim O'Keefe (2009) Epicureanism and the Gospel of John: A Study of Their Compatibility by F. J. King (2020) Epicureanism At the Origins of Modernity by Catherine Wilson (2008) Epicurus & Apikorism: The Influence of the Greek Epicurus and Jewish... by Yaakov Malkin (2007) Epicurus and His Gods by Andre-Jean Festugiere (2008) Epicurus and His Philosophy by Norman Wentworth DeWitt (1954) Epicurus and the Epicurean Tradition by Jeffrey Fish and Kirk R. Sanders (2011) "Epicurus's Birthday: The 7th, 10th, or 20th of Gamelion A Mystery Solved" by Don Boozer (2022) "Letter To Menoikeus: A New Translation With Commentary" by Don Boozer (2021) Lucretius and Modernity: Epicurean Encounters Across Time and... edited by Lezra and Blake (2016) Lucretius' Translation of Greek Philosophy by Diskin Clay (1967) Nature's God: The Heretical Origins of the American Republic by Matthew Smith (2014) Oxford Handbook on Epicurus and Epicureanism edited by Phillip Mitsis (2020) Oxford Readings in Classical Studies: Lucretius edited by Monica R. Gale (2007) Paradosis and Survival: Three Chapters in the History of Epicurean Philosophy by Diskin Clay (1998) Philodemus and the New Testament World edited by Fitzgerald, Obbink, and Holland (2004) St. Paul and Epicurus by Norman Wentworth DeWitt (1954) Tending the Epicurean Garden by Hiram Crespo (2014) The Cambridge Companion to Epicureanism edited by James Warren (2009) The Cambridge Companion to Lucretius edited by Philip Hardie and Stuart Gillespie (2007) The Hedonicon: The Holy Book of Epicurus (Twentiers' Version) edited by N. H. Bartman (2023) The Invention and Gendering of Epicurus by Pamela Gordon (2012)

All materials contained herein are also available at https://www.twentiers.com/ in the online library.



CONTENTS

Biography	1
The Early Life of Epíkouros; Sectarian Slander; Further Defamation; Character Witnesses, Ionian Influences on Epíkouros; Key Dates in the Life of Epíkouros; [] The Last Will; Mētródōros of Lámpsakos; Works of Mētródōros; Best Friends of Epíkouros; Works of Hérmarkhos; Other Students and Successors; Other people named "Epíkouros"; Epíkouros wrote more than anyone; Disclaimer; Contexts; Three Divisions of Philosophy; Truth Is in the Sensations; mental Impressions; Feelings of Pleasure and Pain; [] Rejection of Divination; Active versus stable pleasures; Fear is worse than physical pain; The instrumentality of the virtues.	
The Last Will	6-8
Preserve the Garden for Philosophy; Establishment of Epicurean Holidays; Responsibilities of the Legal Stewards; Succession of the Scholarch; The Legendary Library of Epíkouros; Inheritance and Emancipation.	
The Last Letter	8-9
The Last Letter	
Epistle to Hērodótos	14-31
Greeting; An Epitome of Nature; Elementary Propositions; Self-Evident Truths; Nothing from Nothing; Pulp and Impalpability; Fused Foreverlings; No Edge to Eternity; An Atomic Bestiary; Kinetic Bits; Pulsing Knots; Countless Kósmoi; Films of Molted Light; Diaphanous Fabric; Depthless Images; Theories of Vision; Fact, Fiction, and Fantasia; Senseless Speculation; Acoustic Impulses; Orderly Odorants; The Ternary Traits; Invisible Indivisibles; Depths of Endlessness; Seeds and Idiosyncrasies; No Floor to Infinity; Celetrious Non-Resistance; Bounding and Bonding; Cents of Consciousness; The End of Sensation; No Bodiless Bodies; Devoid of Ghosts; Back To Basics; The Matter of Properties; Symptoms of Reality; The Calculation of Time; Celestial Aggregates; Samples of Cosmic Stew; What's in a Name?; Celestial Symphony; Meteoric Madness; Varieties of Discovery; Free From Fear Itself; Farewell.	
Epistle to Pythoklḗs	31-42
Greetings; Regarding Your Request; Abridged for Your Pleasure; Science Is Spiritual Medicine; The Symphony of Nature; Embrace Reality; As Above, So Below; A Slice of Heaven; Myths of Genesis; Minute Accretions; Celestial Magnitude; Bonfires in the Sky; Twist of the Stars; Dynamo of the Sky; The Slanting of Heaven; Lunar Phases; Moonglow; Maiden in the Moon; Shadow of the Earth; The Divine Nature; Seasonal Sunshine; Weather Lore; Felted Vapor; Atmospheric Bloating; Flashes in the Attic;	

Delayed Thunder; Charged Diarrhea; Whirling Pillars; Seismic Flatulence; Pressed Oil; Ice Pebbles; Perfected Frost; Moist Gatherings; Frozen Moisture; The Shape of Water; Rainbow Rays; Glowing Rings; Shaggy Stars; Against Astology; Slow Glowers;

Star Fragments; Cause and Coincidence; Transcend Myth.

Words on the Wise	42-44
Nature of the Wise; Heart of the Wise; Life of the Wise; Mind of the Wise; Conduct of the Wise; Fellowship of the Wise	
Epistle to Menoikeús	44-49
Greeting; The poetry to Happiness; Elements of the Good Life; The Truth about God; The Truth about Death; The Future Is Not Yet Written; The Triad of Desires; The "Alpha" and " Ω mega"; Sick With Enjoyment; Dear Prudence; The Chorus of Chance; A God Among Mortals	
Key Doctrines	51-54
The Four Cures of Epíkouros; Benefit of the Good; The Truth about Pleasure; The Study of Nature; The Wealth of Nature; The Limit of Pleasure; The Criteria of Truth; The Pursuit of Happienss; The Benefits of Friendship; The Priority of Desires; The Nature of Justice; Coexistence.	

NOTES

This translation was produced as a point of personal study and spiritual devotion. *It will dually serve as a basis upon which future editions of the Hedonicon can be developed.*

Diógénēs Laértios composed this biography over 500 years after the death of Epikouros, so the texts preserves multiple literary voices. While Diógénēs' words are passive and encyclopedaeic, the Gargettian writes with much more color and enthusiasm. Although Epikouros dismisses "unwisely inflecting" upon the activity of formal poetry, his analogical reasoning relies upon vivid examples that require clear, poetic insight. As Aristophanes the grammarian charges, Epikouros writes with a unique style, characterized by practical metaphors, parallelisms, allusions, humor, and affection.

Epíkouros' voice is characterized by his friendly demeanor. The receipients of his letters were dear friends and devoted students; his tone accomodates each delivery. To sensitive Menoikeús, he provides sweet words of encouragement and endearing guidance. With inquisitive Pythoklés, he shares colorful language and memorable analogies ("thunderbolts" as "atmospheric diarrhea"). To skeptical Hērodótos, he produces a critical methodology that would challenge an otherwise unserious mind. Far from the stereotype of a sterile sage, Epíkouros was personable and quirky.

As with any author, the Hegemon exhibits a variety of rhetorical preferences. He has favorite phrases (refering to *reality* as "The All" or "The Real", and to *thinking* as a "creative castings of the mind"). He has favorite metaphors (that the fabric of reality is made of "seeds"), favorite analogies (as *felt* is to *wool*, so *moisture* is to *clouds*), and preferred antagonists (the astrologers above all). Much of this flavor risks being lost without delving into the mines of the mind to unearth new treasures.

For instance, consider the ways in which Epíkouros refers to the fundmental units of physical matter, as being "uncuttable", "unchangeable", "eternal", "endless", "strong", "swift", "motes", "morsels", "hooklets", "grains", "pieces", and "cents", among other metaphors. *Nowhere* does does he simply name them "atoms" as do we; he only flirts with this employment in referring to them as "atomic". *This author* maintains that students and scholars alike are robbing themselves of beautiful opportunities to re-invigorate the language by deconstructing overused phrases (such as "atoms").

Consider further the Epicurean taxonomy of outer space and his treatment of the "activities above are head": meteoric phenoemna is characterized by spectacular illuminations. Those spectacles are called "glowers". Most "glowers" follow the "primordial flow" of the "cosmic whirlpool". Those that do not are "wanderers". Some are shaggy, with dynamic "feathers" so-called "long-haired". Some descend through the sky and we call them "falling". The conventions of "astronomy", "stars", "planets", "comets", and "meteors", while compatible, fail to capture the nuance of this poetry.

Likewise, words that carry the weight of contemporary jargon have been avoided, if not omitted completely. What would otherwise be translated as "universe" is here translated as "The All" or "the Heavens", and what would otherwise be translated as "weight" or "mass" is here translated as "burden". Epíkouros' insight is valuable, not *simply* because it anticipated contemporary discoveries, but because it stands on its own as a coherent, rational system that was developed upon the method of empiricism, and thus, is compatible with empirical discoveries made now and forward.

Further deconstructing the modern lexicon helps reinforce the realities of Epíkouros' context, realities like the abundance of barley bread over wheat bread, antiquated treatments for kidney stones, mild Winters, speculations about humans living in the Arctic, and general astonishmeng over the phenomena of lightning (perhaps equivalent to our fascination with black holes). Many times, Epíkouros presents poignont responses to specific propositions made by his opponents, albeit Empedoklés' hypothesis on optics, Aristotélēs' hypothesis about the propogation of light, Theóphrastos' conclusions about natural signs, or the Stoics' propositions about the windy soul.

To animate Epíkouros' analogies, I make ample use of cossonance, aliteration, and take liberties in generating necessary neologisms. You can expect mellifluous constructions, colorful choices, and as contextually-appropriate as I can recreate. Otherwise, please forgive my aesthetic preferences: "amalgamation" feels good in my mouth, but "accumulation" gets like a cough in my throat. I wield punctuation with wrecklass abandon hoping that I do so for the greater good. I attempt to restore the names of people and places according the their original expressions (all C's have been restored to their former glory as Kappas.) As a tool for study, I try to use the consistent English expressions for the same ancient Greek words. For the sake of recognition, colors have been very-loosely assigned to various concepts and categories, including the qualities of fundamental particles, the virtues, the goals of life, images of light, and key terms in general. In my own study, I have found that color helps the eye find orientation and serves as a mnemonic marker. I hope that it helps your study, as well.

All [bracketed words] indicate either implied [nouns], or else, they are my additions [intended to improve the fluidity of the statments, carrying the tone of Modern American English vernacular, as well as provide brief historical anecdotes to contextualize some of the propositions].

This structure of this translation builds upon organizational choices made by Robert Drew Hicks (1925) and Stephen White (2021), who illuminate some of the linguistic shadows that have overtaken other works. Besides these points, readers may be pleased to find an interactive copy of this work through <u>https://www.twentiers.com/biography/</u> where refinements will continue to be affected.

I hope you find this endevour to be entertaining and instructive.

Live fearlessly,

EIKADISTES

Keeper of Twentiers.com Editor of the Hedonicon

THE LIFE OF EPÍKOUROS

ACCORDING TO DIOGÉNĒS LAÉRTIOS (c. 222–235)¹ TRANSLATED BY N. H. BARTMAN (2025)

The Early Life of Epíkouros

1 EPÍKOUROS, son of Neoklés and Khairestráte, [was an] Athenian [citizen] of the déme Gargettós, of the family of the Philaídai, as Mētródōros says in his book On Pedigree. Others affirm this, and also Herakleídēs [Lémbos] in his Epitome of Sōtíōn [writing] of the Athenians' annexation of Sámos² where [Epikouros] was raised; then [at] eighteen-years-old³ he went to Athens⁴ while Xenokrátēs [was lecturing] in [Plátōn's] Academy⁵ and Aristotélēs [was] wasting time in Khalkís. Then [after the] death of Aléxandros [III "the Great"] of Makedonia⁶ and of the Athenians being expelled by [the order] of Perdíkkas,⁷ [Epíkouros] went into Kolophón with his father. ²Then [for] some time he resided [along the Aegean coast and Hellespont]⁸ and formed a society of students [and] returned again into Athens [early 306 BCE] during [the archonship] of Anaxikrátēs.⁹ And indeed, as far as [that] one dealing with the others to philosophize, he thereafter organized away privately by his own choice [and] invited [friends]. Moreover, he devoted himself to philosophy, he affirmed, "[when] I had become fourteen years [old]". Then Apollódoros the Epicurean, in the first [book] of the Life of Epikouros, affirms he went over to philosophy [after] condemning [the myths] of the grammar-teachers, unable to explain to him about the [nature] of the "Kháos" from Hesiódos. But Hermíppos affirms he [Epíkouros] began as a grammar-teacher; however, after having stumbled upon the books of Dēmókritos he flew to philosophy. ³And hence Tímōn of [Phliásos] affirms this about him:

¹ Sedley, David. "Epicurus, On Nature Book XXVIII". Cronache Ercolanesi, Volume 3, 15-16, 1973.

At the time, Sámos was a *cleruchy*, an independent colony of Athens. Migrants to Sámos retained their Athenian citizenship. After the death of Aléxandros III and the Lamian War, Perdíkkas expelled the cleruchs from the colonies (around 322 BCE). As Diogénēs records, Epíkouros' father moved to Kolophon, where Epíkouros joined him after his conscription in Athens.

³ Epíkouros turned eighteen during the early months of 323 BCE.

Epikouros went to Athens at the age of 18 as an ἔφηβος (éphēbos), a military conscript per the legal requirement of all Athenian men. "The philosopher Epicurus served alongside the comic poet Menander" (Strabo 14.1.18)" (Friend, The Athenian Ephebeia in the Fourth Century BCE 110). As Gazur elaborates in Epicurus and His Influence on History, "The ephebeia was the organised military training that youths undertook between the ages of 18 and 20 that was instituted in 334 BCE. It was a training ground for citizenship as well as a way of bolstering the army by preparing young men for service. All male citizens, rich and poor, were supposed to take part, but there is evidence that, in some years, a quarter of the possible enrollment managed to dodge the draft. Epicurus, however, joined. | The ephebeia was not an institution designed to turn out perfect bodies controlled by killing-machine minds, as in Sparta. The Athenians wanted dutiful, patriotic citizens but it wanted ones worthy of their state. The young men in the ephebeia undertook weapon training under military conditions away from the city, and then served on garrison duty on the border. But they also received training in self-control and the other virtues desired by Athens. This was delivered to the young men by the sophronistai. | Some texts refer to the 'miseries without measure' that the ephebes might undergo at the hinds of their instructors. Yet against this can be weighed what the ephebeia must have done for social cohesion within a city where there was a great wealth of disparity. The ephebes lived together in a barracks for two years, rubbing shoulders with other men who might be dirt poor or drowning in gold. The idea of communal living and the abandonment of social differences was one that Epicurus took to his heart, as we shall see. If nothing else, he might have learned a sense of humour as Epicurus served at the same time as the comic playwright Menander."

⁵ Xenokrátēs was the third scholarch of Plátōn's Academy from approximately 339 to 314 BCE.

⁶ Aléxandros III died on either 10 or 11 June 323 BCE in the palace of Nebuchadnezzar II in Babylon at age 32.

⁷ Many of the native Samians were forcefully expelled from their home in Sámos by Athenians in 365 BCE. Over forty years later, their rights were restored as a consequence of an order by Perdíkkas in 321 BCE, after the Athenians were defeated in the Lamian War.

⁸ At age 25, Epíkouros would have witnessed Halley's Comet (October 316 BCE).

⁹ Anixakrátēs was the árkhōn (or "ruler") of Athens from 307 to 306 BCE.

"Hindmost, moreover, of the Natural [Philosophers,] and bitchiest, from Sámos comes the grammar-teacher, least attractive of those living."

Then joining his loving of wisdom, and encouraging him, were his three brothers, Neoklés, Khairédēmos, and Aristóboulos, so affirms Philódēmos the Epicurean in the tenth [book] of his comprehensive [work] of the philosophers; furthermore, Mýs¹⁰ [was the] name [of his] domestic [servant], so affirms Myrōnianos in *Historical Parallels*, [his] principal [work].

Sectarian Slander

Diótimos the Stoic hostilely assailed him with bitter slander, producing fifty lascivious letters as Epíkouros; and they referred to Khrýsippos who collected the epistles of Epíkouros. ⁴And then those related to Poseidonios the Stoic, and Nikólaos, and Sotíon in the twelfth [book] of the Dioklean *Refutations* (of which are 4 plus the 20); also [by historian] Dionýsios the Halikarnassion. For indeed [they allege] with his mother he went around "purifying" the cottages, having recited [incantations], and with his father he taught anyone for a meager fee. But also [they accuse] one of his brothers to have exploited and engaged Leóntion the courtesan. Then [they accuse Epíkouros of stealing the physics] of Demókritos in the case of particles and [the ethics] of Arístippos in the case of pleasure, inasmuch as to say [he did not contrive] unique [doctrines]; and [that] also he is not a legitimate [Athenian] citizen, as Timokrátēs affirms and Hēródotos in *On the Training of Epíkouros*; and [that he] most disgracefully flattered Míthres, the treasurer of Lysímakhos [and] in the epistles called him "Paian" and "Lord"; ⁵Then also that he praised Idomeneús and Hēródotos and Timokrátēs [because] they made known the clandestine [doctrines] of his. And accordingly [he writes] in the epistles to Leóntion, "Lord Paian!¹¹ Dear Leóntina,¹² what sort you are to have filled us with [such] excitement having read your note little."¹³ And to Themísta, the wife of Leonteús, such as it [is] affirmed, "I am alone, and if you both do not come to me, thrust thrice-around, [I shall go] wherever you and Themísta invite me."¹⁴ But to Pythokles being youthful, "I shall have to restrain myself expecting your dear and deific entrance."¹⁵ And again to Themísta [they allege] he writes to judge her [and] to admonish [her], Theódōros [the Atheist] affirms accordingly in the fourth [book] of Against Epikouros. 'Then others also [affirm] he wrote many courtesans, and mostly Leóntion, of whom Mētródōros had also loved. And in the [book] On the Ethical End he writes: "I, for one cannot possess what I know to be The Good¹⁶ by being robbed of the pleasures of flavor, nor by being robbed of the pleasures of sex, nor by being robbed of the pleasures of hearing, nor by being robbed of the pleasures of form so far as the appearance of pleasing movements."¹⁷ And in his

- ¹³ See Bailey Fragment 32.
- ¹⁴ See Usener Fragment 125.
- ¹⁵ See Usener Fragment 165.

¹⁰ While the name of Epíkouros' servant, "Mýs" can be translated as "Mouse" (assumed to be a diminutive) it could equally refer to his region of origin, in this case, Mysia. The plurality of servants and slaves in ancient Athens were foreigners who had been captured and sold as spoils of war: "*Enslavement in war was a longstanding practice in the Greek world and continued to provide most slaves int eh classical period when Greece had become a slave society*." (Peter Hunt, *Ancient Greek and Roman Slavery* 37)

¹¹ ΠΑΙΑΝ or Παιάν (Paián) may be a reference to either the Greek god of medicine or Apollo to whom it became an epitaph. "One of his favorite expressions was 'Paian Anax', an exclamation meaning no more than 'Thank Heaven' or 'Glory be,' or 'Hallelujah,' but in their original use the words were an apostrophe to Apollo, 'Lord and Savior." (Norman DeWitt, Epicurus and His Philosophy 79)

 ¹² Epíkouros refers to Leontion as Λεονταριον (*Leontárion*), adding the diminutive suffix "-ιον" meaning "little [one]". This is an example of a hyporcorism that exemplifies the intimate and personal way in which Epíkouros addressed the recipients of his epistles.
 ¹³ See Poiley Enormant 22

¹⁶ ΤΑΓΑΘΟΝ or τἀγαθὸν (tágathòn) meaning "The Good", being ἡδονή (hēdonḗ) or "pleasure", the τέλος (télos) or "goal" of life.

¹⁷ See Usener Fragment 67. This sentiment is repeated by Athénaios in *Deipnosophists* (7.278F, 280A, 12.546E) and Cicero in *On the Ends of Good and Evil* (2.3.7) and *On the Nature of the Gods* (1.40.111).

letter to Pythoklés: "But all acculturation,¹⁸ blessed [one], you escape by having raised your own little sailboat."¹⁹ And Epíktetos calls him vulgar things, and they overwhelmingly rebuke [him].

Further Defamation

And then also there was Timokrátēs (the brother of Mētródōros) then a student of his school, [who] in an epigraph entitled Delight affirms that Epíkouros, habituated to exhaustion, vomited twice a day from infirmity. [Timokrátēs] himself explains [that] he barely had power to have escaped both the nocturnal [gatherings] of philosophy and the mystical fraternization [that followed]. ⁷Epíkouros was [so Timokrátēs alleges] both exceedingly ignorant concerning the [classical] literature, and much more [ignorant] concerning the [conduct in his] life, and [that] his body [was in a] piteous disposition, so for many years he did not rise from his sedan²⁰ [windowed and carried by servants]; and that he drained a mnâ²¹ [wages for 100 days] per day into the [dining] table, as he [allegedly] writes in the epistle for Leóntion, and in the [epistle] to the Philosophers in Mitylene. Wishing to join both [Epíkouros] himself and also Metródoros [were] companions and others [such as] Mammárion, and Hedeía, and Erṓtion, and Nikídion. And in the seven-and-thirty [37] books On Nature, he says the greatest writing in the [books was] against others [like] Nausiphánes [of Téos], [for whom he reserves] both the most choice [words] and asserts his lexicon thus: "So let them go: For he was pregnant [with the burden of accountability] possessing birth-pangs because his mouth was boasting Sophistry, [and he shackled himself to his dishonesty] just as many others are sold into slavery"; and Epíkouros himself in the epistles says against Nausiphánēs: "These had drawn him into such an ecstaticdegeneracy, he derided and disparaged me as 'Master".²² ⁸He called [Nausiphánēs] "jelly-fish", and "illiterate", and "quack", and "whore"; against Plátōnists, [he called] "Dionysian parasites," and Plátōn himself, "gilded";²³ and Aristotélēs, "truly irredeemable, [after] devouring a substantial inheritance, [he] warred and prescribed poison"; Protagoras [he called] both "custodian" and "secretary of Demókritos" and, in backwater-towns, "grammar-teacher"; [he called] Herákleitos [an] "instigator", and [he called] Dēmókritos, "Lēró-kritos" ["Authority on Nonsense"], and also Antídoros, "Sanní-doros" ["Zanydōros"]; the Kynics [he called] hateful of Greece; and the Dialecticians, totally toxic; and Pýrrhōn,²⁴ ignorant and uneducated.

Character Witnesses

9 But they are driven mad by rage. For witnesses [revere] this considerable man [and his] unsurpassable goodwill to everyone, both [to those in his] fatherland [who] honored him with bronze statues, and his friends, so many [in] their extent as it would not be possible to measure

¹⁸ Π AI Δ EAIN or $\pi\alpha\iota\delta\epsilon\iota\alpha\nu$ (*paideian*) has been translated as "rearing", training", "education", and "upbringing", usually within the critical context of circular systems of programming designed to indoctrinate youths into dutiful and obedient citizens.

¹⁹ See Usener Fragment 163.

²⁰ A "litter" or "sedan chair" is a vehicle without wheels carried by porters.

²¹ By the time of Epíkouros, each mnâ was worth 100 drakhmaí. An average worker in Hellenic Greece made approximately 1 drakhmé per day (Michael Lovano, *The World of Ancient Greece: A Daily Life Encyclopedia*). Therein, Timokrátēs is alleging that Epíkouros was spending over three months worth of wages in a single day, a historically unlikely and mathematically impossible proposition

²² See Usener Fragment 113.

²³ In addition to numerous, civic and mystery cults to Apollo and Hélios, Pláton and his Academic followers glorified the Sun as an allegorical manifestation of the proverbial Form of the Good, best exemplified as the illuminating light of the pure, golden wisdom.

²⁴ Pyrrhonism, ancient Greek Skepticism, was developed by Pýrrhön while traveling with the army of Aléxandros III of Makedonia. During the Indian campaign (327-325 BCE), he studied with Ajñana (अज्ञान) mendicants (non-Brahmanical competitors with Jainism and early Buddhism). Pýrrhön's works are preserved by Séxtos Empeirikós, a Roman skeptic who wrote Outlines of Pyrrhonism. Incidentally, the Mahāyāna Buddhist monk Nāgārjuna (3rd-century) may have been influenced by the works of Séxtos Empeirikós.

[them with] whole cities, and all those familiar [with] the dogmatic [wisdom] of his [that enables them] to gain mastery over the [deceitful] sirens [of suffering], except Metrodoros of Stratanoikeía [who] defected to Karneádēs²⁵ [after] quickly [growing] weary of his unsurpassable kindness; and [regarding] the succession [of the scholarchs], nearly every other [school] failed, [but the Garden] persists forevers and [has hosted] countless of the familiar authorities, relieved one after another; ¹⁰and [consider] his gratitude to his progenitors, and his beneficence to his brothers, and his gentleness to his servants as evidenced out of the [considerations] of his Last Will, and [the fact] that the [servants] philosophized with him, the most notable being the aforementioned Mýs; and on the whole, his philanthropism [was apparent] to everyone, indeed his piety for the gods,²⁶ and his fond disposition for his fatherland; for [owing to his] hyperbole [for] kindness, he never fastened to politics, and then withstood the toughest of times at that period to Greece, [ultimately] dying there. Twice or thrice they passed through the place [called] Ionia [for the sake] of friends; and they came from all directions to him and lived with him in the Garden, so also affirms Apollódoros, ¹¹who also [affirms that he] purchased [The Garden] for eighty mnaî;²⁷ then Dioklés in the third [book] of his Epitome affirms he lived his cheapest and simplest life; "well a teacup," [he] affirms "of the cheap wine is sufficient, but just the water would be the [preferred] drink [for] us." And [to] the [mind of] Epíkouros the public does not have a right to a [plot] of property, just as the [students to] Pythagóras say the [property] of friends [is] public; for such a doctrine is [evident of one] who distrusts [others], if then distrusting of friends. And he [Epíkouros] affirms in the epistles that he was satisfied with water and cheap bread.²⁸ And "of cheese," [he] affirms "send me a potlet so that I can have a feast when I wish."²⁹ Such was the one who decreed the goal [of life] is pleasure. And [here is] that epigram in which Athénaios eulogizes him thusly:

26 Epíkouros published several treatises on atomistic theology, including Περί θεῶν (Perí Theôn) or "On Deities" and Περί όσιότητος (Peri Hosiótētos) or "On Piety". In these works, he presents a worldview that recognizes natural deities while denying the influence of the supernatural. He provides a history of the religious experience, an evaluation of the utility of spiritual practice, and reflections on the profound, mental impressions that have inspired pious devotion. His masterpieces have been lost, but the ideas are preserved by fragments of Mētródoros and Philódemos in their similarly-named works "On Gods", "On Piety", and Πεοι Μεταβολής (Perì Metabolés) or "On Change" by Metródoros, as well as a work by Demétrios of Lakonía entitled Περί τοῦ θεοῦ Μορφῆς (Perì toû Theoû Morphés) or "On the Form of a God". When characterizing the objects of worship, Epíkouros most frequently employs the gender-neutral word "deities" or "of the gods" in the genitive plural, θεῶν (theṓn, as in Ep. Men. 124, 133, 134; and VS 65) as well as other plural declensions of the word, θεούς (theoùs, 10, 123, 139), θεοῖς (theoîs, 123), and θεοὶ (theoì, 123). The singular form of the word ("a deity", "the deity", or "God") is found as θεὸς (theòs, 135, U338), θεὸς (theòs, 135, U338), θεὸς (theòs, 135, U338), θεὸς (theòs, 121, 123, 134), and θεῷ (theôi, 134). At least once in Ep. Men., Epíkouros employs the singular, masculine pronoun αὐτὸν (meaning "him"). In the Ep. Pyth., Epíkouros exclusively use feminine declensions to describe "the divine nature", ή θεία φύσις (ē theía phúsis 97), την θείαν φύσιν (tēn theían phúsin 113), and τις θεία φύσις (tis theía phúsis 115). He recognizes a variety of compatible, theological positions, such as polytheism (worship of many deities), kathenotheism (worship of each deity as parts of a divine nature), henotheism (preferred worship of one deity among others), monolatry (exclusive worship of one deity over others), and, to varying degrees, physiolatry or physi-theism (worship of nature). Elsewhere, he invokes the proper names of the masculine deities Zeus and Paian (a form of Apollo and divine physician). Seven times in the Epistle to Menoikeús. Epíkouros ridicules false goddesses Ananke or "Queen Necessity" and Tykhe or "Lady Luck". Outside of the language eployed by Epíkouros, himself, Diogénēs of Oinóanda names "father Zeus", "supreme Demeter", and swears "in the name of Dionýsios" and "in the Name of the Twelve" in his inscription. Philódēmos poetically appropriates the names of "Aphrodítē", "the Múses", "the Fates", "Poseidón", "Leukothéa", "Zéphyros", "Rhea, mother of the gods", "the Ram", "the Twins", "the Fishes", "Pán", and "Hērmés" in his Epigrams. In a similar style Lucretius idolizes "the gods", venerates "godlike Epicurus", patronizes "Venus, mother of the Aeneadae", celebrates "Earth, great mother of the Gods", and dramatically personifies the activities of "Favonius", "Mavors", "Neptune", "Ceres", "Bacchus", "Tantalus", "Iacchus", "Zephyr", "Flora", "Volturnus", and "Jupiter" or "Jove" throughout De Rerum Natura.

²⁹ See Usener Fragment 182.

²⁵ Karneádēs (c. 214-128 BCE) was a Platonic scholarch in the 2nd-century BCE after Plátōn's school adopted Academic Skepticism. In particular, he levied arguments again Epicurean dogmatism and targeted the propositions of the materialistic Stoics.

²⁷ By the time of Epíkouros, each mnâ was worth 100 drakhmai. If each mnâ weighed about 15.4 ounces (Oleson 1998), and Epíkouros' eighty mnaî (1,232 ounces of silver) are being evaluated at \$21.86 per ounce, then the Garden cost Epíkouros \$26,931.52 (*Oct. 2023*).

²⁸ APTΩI or ἄρτῷ (*ártoi*) usually refers to wheat bread, versus the cheaper, and more abundant μᾶζα (*mâza*) or barley bread. In this context, Epíkouros describes the wheat bread as being "inexpensive" or "cheap", providing context of this semantic nuance.

```
12 People, you labour for inferior [pain], and because of insatiable gain, you govern battles and [think] of attack;
But the wealth of Nature leads to a close lane, whereas [with] decisions vain, [you walk] an endless track.
The young, sensible [son] of Neoklés' cut in twain either the muses' [reign] or sacrificial tripod out of Pytho's [back].
```

But also, we will know [more], advancing further forward from [studying] both the *Doctrines* and stipulations of his.

Ionian Influences on Epíkouros

But he especially approves, affirms Dioklḗs, of the early [naturalist] Anaxagóras, and yet some [positions] have been disputed by him; and [he also leans toward Anaxagóras' student] Arkhélaos [who was] a teacher to Sōkrátēs. Then [he] was also training, [as Dioklḗs] affirms, those familiars [of his] by [having them] keep charge of remembrance of his compositions.

13 Of the aforementioned [Epíkouros], Apollódōros [of Athens records] in Chronicles [that he sought] to hear [the lectures] of Nausiphánēs [of Téōs] and of Praxiphánēs [of Mytilénē]; but he [Epíkouros] does not affirm [that he studied under anyone] except himself, in the epistle *On Eurýlokhos*. Then some affirm Leúkippos was not a philosopher, [as] neither he nor Hérmarkhos [think]; but [others] affirm, [like] Apollódōros the Epicurean, he [Leúkippos] was a teacher of Dēmókritos, so Dēmétrios the Magnēsían affirms; and so Xenokrátēs heard him [as a youth, when Dēmókritos was old]. Moreover, [Epíkouros] has employed select speech for these realities, seeing that he is most unique, [as] Aristophanes the grammarian charges. But [being] clear is thus [necessary], as [he] also [writes] in the [book] *On Rhetoric*; he requires nothing else than to demand clarity. ¹⁴And in the epistles, in return for "*Rejoice*" [he writes] "*Do well*" and "*Live earnestly*".

But Arístōn [of Khîos] alleges in the [book] *Life of Epíkouros* [that] the kanṓn written [by] him [was reminiscent] of the Tripod of Nausiphánēs, and [that Epíkouros] had learned from him, [so] he affirms, then also from Pámphilos the Plátōnist in Sámos. And he began philosophizing beginning year twelve, but he began a school of his years being two-over-thirty [32].

Key Dates in the Life of Epíkouros

Moreover, [he was] born, affirms Apollódōros [of Athens] in his *Chronicles*, in the third year of the nine-and-one-hundredth [109th] Olympiad, during the archonship of Sōsigénēs, in the seventh month [of] Gamēlión [341 BCE],³⁰ seven years after the death of Plátōn.^{31 15}Then beginning for him [at] two-and-thirty,³² [he] first established a school in Mitylḗnē and Lámpsakos³³ over [a period of] five years. So thereafter he ventured into Athens³⁴ and died there the second year of the seven-and-twenty-and-

³⁰ The 20th day of the 7th month of the 3rd year of 109th Olympiad corresponds with 23-24 January 341 BCE.

³¹ According to Philódēmos in *History of the Academy*, Plátōn died around 348 BCE when we developed a fever and delirium.

 $^{^{32}}$ Epikouros turned 32 in the early months of 309 BCE.

³³ While in Lámpsakos, a 32-year-old Epíkouros (and friends) would have witnessed a Total Solar Eclipse (15 August 309 BCE).

³⁴ Epíkouros returned to Athens at age 35 in 306 BCE.

one-hundredth [127th] Olympiad [270 BCE],³⁵ during [the archonship] of Pytharátos, [so he was] to live [to almost] two-over-seventy.³⁶ And Hérmarkhos [son] of Agemórtos [the] Mitylénēan, received the School [thereafter]. So he died [when] the stones of urine predominated over him. But also affirms Hérmarkhos in the epistles, of days [he] suffered, [they numbered] fourteen. So affirms Hermíppos that he entered a bronze [tub] to soak [in] warm water as he requested to gulp unmixed [wine],³⁷ ¹⁶and then he commanded his friends to make mention of the Doctrines. Then he died.

And thus, [here] is of our [dedication] to him:

"Farewell, and remember the doctrines" — Epíkouros [therewith ends,] [He] said these final words [and] passed [among] his [dearest] friends; For he went into a warm bathtub and drew [much] unmixed [wine], Then drawn was [he to] friq'd Hádēs [from which no one can climb].

So this [was] the life of the man, here [at] the end.

The Last Will of Epíkouros

And he disposed his assets thus:

Will - Preserve the Garden for Philosophy

"ON this account I give the whole [estate] of myself [to the Athenian citizens] Amynomákhos [son] of Philokrátes of Baté³⁸ and Timokrátes [son] of Dēmētríos of Potamós³⁹ in accordance with the [legal filings at the] Mētróion⁴⁰ having [jointly] registered the estate [with] each of the two [citizens], ¹⁷on this [condition:] that both The Garden and what is adjacent are offered to Hermákhos [son] of Agemórtos of Mytilēne,⁴¹ and those who together love wisdom, and those Hermákhos may empower [to] successive [positions] who [equally] love wisdom [all be allowed to] employ [the Garden] for the purpose of Philosophy: and forever then the Philosophy as a result of us [will be preserved], in order to assist Amynomákhos and Timokrátes in the preservation [of the Garden] according to what is possible; [and] the occupation⁴² within The Garden I entrust those things [to] the beneficiary, in such a manner [that] it can be safest from danger, in whichever way the [successors] can [most

³⁵ This 2nd year of the 127th Olympiad ran from 6 July 271 BCE to 25 July 270 BCE.

³⁶ Epíkouros died in the first half of 270 BCE. Diogénēs Laértios documents Epíkouros to have died when he was 72. However, this is not consistent with the dates and political appointees he provides. This author accepts that Epíkouros died when he was 71.

³⁷ Epikouros "died in a bath with warm water after having a glass of unmixed wine. Warm baths were a common therapeutic regimen for uropathies at the time, especially recommended for exacerbations of pain. Wine, mixed with water, was of vital significance in the ancient Greek diet, culture and medicine. Consuming unmixed wine was believed to be a barbaric custom, disastrous for the mental health, and usually restricted to medical purposes, as an analgesic." He "obviously followed these palliative measures in his finalstage disease. Surgery could have been a more appropriate management. Surgical interventions in urinary tract diseases were not unknown at the time..." (Bitsori, Maria. "Epicurus' Death". World Journal of Urology 2004).

³⁸ BATH or Bate (*Baté*) was an Attican démos, the equivalent of a modern "suburb" or "borough" but as pertains to ancient Athens.

³⁹ ΠΟΤΑΜΟΣ or Ποταμός (*Potamós*) was a collection of three Attican démoi, Deiradiótēs, Hypénerthen, and Kathýperthen. Both Amynomákhos and Timokrátes were citizens. Unlike Epikoúros' friends from Mytiléne and Lámpsakos, only Athenian citizens could legally inherit property and designate the managements of its facilities. (Asheri, David. "Laws of Inheritance, Distribution of Land and Political Constitutions in Ancient Greece." *Historia: Zeitschrift für Alte Geschichte*, Bnd. 12, H. 1, Jan. 1963, 1-21

⁴⁰ MHTPΩON or Μητρῷον (*Mētrốion*) refers to a Temple devoted to the Mother Goddess. It served a dual function as an administrative office that provided services such as donatio mortis causa, facilitating inherited gifts to be transferred upon the death of the owner.

⁴¹ Epikoúros inspired his first disciple, Hermákhos (only a pre-teen) while briefly teaching in Mytilēne on the island of Lesbos.

⁴² ΔΙΑΤΡΙΒΗΝ or διατριβήν (*diatriben*) translates as "pastime", "hobby", "amusement", "occupation", "employment", or "study".

practically] maintain The Garden, just as also to entrust those who can [manage] because of [the benefits of] our philosophizing; then [also] the [second] house in Melítēi⁴³ is to be bequeathed [to] Amynómakhos and Timokrátes to dwell in [with] Hermárkhos and those among them who are philosophizing, so long as Hermákhos lives.

Will -Establishment of Epicurean Holidays

18 Then from those returns having been given from us, [to] Amynomákhos and Timokrátes, according to what is [financially] possible, delegate to Hermákhos to examine both in respect to an offering to the dead⁴⁴ thereupon for both my father and my mother and my brothers, and for us⁴⁵ the [practice] having been accustomed to celebrate [our] birthday⁴⁶ of each year on the "Early Tenth"⁴⁷ of Gamēlión, and so long as an assembly comes into being each of the month [celebrate on] the Twentieth to philosophize for us in order [to respect] both our <memory> and Metrodōros'. And then celebrate the day of my brothers for Poseideṓn,⁴⁸ and then celebrate that of Polyainos for Metageitnon⁴⁹ exactly as we [have been doing].

Will -Responsibilities of the Legal Stewards

19 And then Amynómakhos and Timokrátēs take charge of the son of Metrodōros, Epikoúros, and the son of Polyaínos, they must love wisdom for themselves and [to do so should] live in the company of Hermákhos. Then in like manner take care of the daughter of Metrodōros, and at a particular period of life having come [of proper age] give her hand in marriage such Hermákhos would approve [a suitable partner] in the midst of those who love wisdom themselves, herself [being] well-disciplined and trusts in Hermákhos. Then give Amynomákhos and Timokrátes from us the beginning of the returns [for the] norishment [to] these [things], that one can, [among] themselves [distribute] in respect to [the financial allotments that have been allocated for] presiding over the year after having been examined by Hermárkhos.

Will - Succession of the Scholarch

20 But they would be spending by themselves so Hermárkhos [is] authorized [to oversee all] of the [financial] returns, and that by growing old together, us in Philosophy, and passing along [the role]

⁴³ ΜΕΛΙΤΗ or Μελίτη (*Melítē*) was an Attican démos (a "suburb") in the center of ancient Athens. The agora was located in Melítē.

 ⁴⁴ ENAΓΙΣΜΑΤΑ or ἐναγίσματα (enagísmata) are various "offerings to the dead". These offerings tended to include food and flowers. "Similarly the Greek language possessed a special word for gifts of food (or other perishable gifts such as flowers) brought to the graves of the dead; these were called ἐναγίσματα in strict contrast with the sacrifices (θυσίαί, etc.) by which gods were appeased. These presents of food were regularly made [...] also γενέσια, apparently a birthday-feast given to the dead, and νεκόσια to commemorate the anniversary of the death." (Modern Greek Folklore and Ancient Greek Religion: A Study in Survivals 530-531)
 ⁴⁵ Presume hu, the Will is referring to both Eniloyee and Matrādarea.

⁴⁵ Presumably, the Will is referring to both Epikoúros and Metrōdoros.

⁴⁶ It was not a customary practice for ancient Greeks to celebrate their birthdays, "indeed it had once seemed strange to the Greeks that the Persian should celebrate their birthdays at all" (Fox, Alexander the Great 2006). "It was only after Alexander's conquest that the practice of celebrating one's birthday gradually became adopted. Traditionally, the Greeks reserved birthday celebrations for their deities. In this regard, Epikoúros' prescribed rituals departed from the State festivals. Note also that "On the fifth day of the month of Boedromion [September-October] a general genesia (birthday) was held by the entire Athenian public for their dead relatives; we also hear of a feast called nemesia probably to avert their anger." (Wilson, Encyclopedia of Ancient Greece 2005, 205.)

⁴⁷ In ancient Attica, τῆ προτέρα δεκάτῃ (*têi protérai dekátēi*) "the Early Tenth" referred to the 20th and "the Late Tenth" refers to the 21st. For more, please see Don Boozer's essay "Epicurus's Birthday: The 7th, 10th, or 20th of Gamelion – Mystery Solved" (2022).

⁴⁸ ΠΟΣΕΙΔΕΩΝ or Ποσειδεών (*Poseideon*) is the sixth month of the Attic calendar, occurring between December and January.

⁴⁹ METAΓEITNION or Μεταγειτνιών (*Metageitniōn*) is the second month of the Attic calendar, between August and September.

of the Hegemon for together loving wisdom happens to each of us. Then [as a] dowry,⁵⁰ of the female child, whenever [she] has come into maturity, Amynómakhos and Timokrátēs [should] allocate [funds] so far as they can undertake from under the subordinate of the intercepting by the knowledge of Hermárkhos. Take care of Níkanōr, just like us, so whomever of those philosophizing together [with] us may supply one's necessities and all the intimacy displayed [having] grow old with us have undertaken in philosophy.

Will - The Legendary Library of Epíkouros

21 Then all the books are to be given [from] us [to] Hermárkhos.

Will - Inheritance and Emancipation

But if something [horrible] of the [condition of] humans happens to Hermarkhos before the children of Metrodōros come of age, [a sum should be] provided by Amynómakhos and Timokrátēs until then, such that it should be paid regularly by them [to cover] each of their necessities, according to what is practical in respect of the remains from our returns, as can be afforded to all. Then of the servants⁵¹ I set⁵² free Mýs,⁵³ Nikías, Lýkōn: I likewise grant Little Phaídra⁵⁴ [her] freedom."

The Last Letter

22 And, actively dying, he wrote to [either] Idomeneús [or Hérmarkhos]⁵⁵ the following epistle:

"OBSERVING this blessed day that is also the last of [my] life we write this for you all.⁵⁶ [The] suffering [that] has followed [from] both strangury⁵⁷ and dysentery⁵⁸ is not abating in extremity of their greatness. But standing

⁵⁰ ΠΡΟΙΚΑ or προĩκα (proîka) means a "dowry", "gift", or "present". As Perani writes, "Parents of Greek brides customarily provided them with an expensive dowry (προίζ, φερνή) as is first mentioned as early as the writings. This should be distinguished from another custom, which require bridgrooms to pay a bridge-price for their brides. In the course of time, the concept of the dowry became a common norm in Greece. Nevertheless, ti was more than occasionally criticized in Greek literature, especially with regard to high dowries, which some believed should be limited or abolished outright." ("The Words of a Wise Man's Mouth Are Gracious" 99)

⁵¹ The names of the first three $\Phi AI \Delta PON$ or $\pi \alpha i \delta \omega v$ (*paidron* or "servants") are all proper, males names.

⁵² AΦIHMI or ἀφίημι (aphiēmi) means to "set [free]", "let loose", "remit", "manumit", "enfranchise", or "emancipate". As recorded, "There were only two means of escaping from slavery: flight or affranchisement. Flight was common, either individual or collective, circumstances were favourable and, in particular, in times of war or city cisturbances. [...] Affranchisement could take a number of forms. A master could decide to free his slave. If so, he would be more likely to do so at his death, specifying his desire in his will. A slave could buy his liberty: this happened in the rare cases of slaves known as choris oikointes, who had managed to amass a sufficient sum from their labour (two fourth-century bankers, Pasion and Phormion, were former slaves). A slave could also be sold fictitiously to a sanctuary, where the god hastened to affranchise him, a quite common gesture of piety. Finally, in very exceptional circumstances, a city could liberate slaves, as Athens liberated those who were present at the battle of Arginusae." (Orrieux, Claude. A History of Ancient Greece, 1928, 188)

⁵³ While "Mýs" is typically translated as "Mouse" (assumed to be a diminutive) it could equally refer to his region of origin, perhaps Mysia. Most slaves in ancient Greece were foreigners who had been captured, sold, or imprisoned.

⁵⁴ The name ΦΑΙΔΡΙΟΝ or Φαίδριον (*Phaidrion*) is rendered with the diminutive, feminine suffix –ιον ("-ion") meaning, "precious" or "little". In this case, this proper, female name is Φαίδρα (Phaídra), rendering something like "Phaídra–ina".

⁵⁵ Cicero (1st-century BCE) records Hérmarkhos as having been the recipient of this letter ΠΡΟΣ ΕΡΜΑΡΧΟΝ, not Idomeneus (*On the Ends of Good and Evil* 2.30.96). The attribution ΠΡΟΣ ΙΔΟΜΕΝΕΑ comes from *Lives and Opinion of Eminent Philosophers* 10.22.

⁵⁶ Epíkouros employs the plural, accusative pronoun YMIN or ὑμῖν meaning "y'all", implying more than one intended recipient. Numerous letters to Idomeneus indicate that he was not present at Epíkouros' Garden in Athens (U107, U129-U138).

⁵⁷ Strangury (frequent, brief, and painful urination) is present in numerous urological conditions, including cystitis, urethritis, and acute pancreatitis. The inflammation may be caused by kidney stones, bladder stones, or a related condition of the endocrine system.

⁵⁸ Dysentery (painful, bloody diarrhea) is a type of gastroenteritis caused by a bacterial or parasitic infection.

in array against all of that⁵⁹ rejoices the mind upon reliving the memory of our dialogues. But you worthily from your adolescence have shown devotion to me and to philosophy [so] take care of the children of Mētródōros."

And so he disposed his assets thus.

Mētródōros of Lámpsakos

And while he possesses many [random] students, so [he possesses the] exceedingly reputable Mētródōros — the son of [either] Athḗnaios or Timokrátēs and of Sàndēs of Lámpsakos — who, from [the first time Mētródōros] recognized The Man, he never left him, save for six months spent in his native [Iōnía], and thereafter returned. ²³But [his] good [nature] produced all kinds of things, just as Epíkouros, proceeding logically, testifies in writing, and in the third [book] of the Timokrátēs. But so he was — so he betrothed his sister Batís to Idomeneús, and Leóntion the courtesan [from] Attica, [he] had taken her as his [own] partner. Moreover, he was also undaunted against both disturbances and death, as Epíkouros affirms in the first [book] for Mētródōros. And we learn but seven years before him [Mētródōros] died celebrating his fifty-third year [277 BCE], so [due to Mētródōros] departing before him, [Epíkouros] commands care for the children of his [friend]. But he also possessed, mentioned earlier, random ones, [students like] the brother of Mētródōros, Timokrátēs.

Works of Metródoros

24 Mētródōros wrote the following works:

Against the Physicians [in] three [books]. On Sensations. Against Timokrátēs. On Magnanimity. On Epíkouros' Sickness. Against the Dialecticians. Against the Sophists [in] nine [books]. On the Journey to Wisdom. On the [Ways] of Change. On Wealth. Against Dēmókritos. On Pedigree.

⁵⁹ According to Maria Bitsori in her historical autopsy of "Epicurus' Death", the "clinical pre-sentation with abdominal pain, painful urination, diminished urine output and finally anuria and dysentery, allows a dil erential diagnosis indicating either an acute disease with both gastrointestinal and renal involvement or a chronic uropathy with an acute deterioration due to gastrointestinal infection ... The diagnosis of urolithiasis alone does not explain the dysentery. Haemolytic uraemic syndrome explains both gastrointestinal and renal symptoms leading to death, however this syndrome is almost exclusively a childhood disease, inconsistent with the clinical picture, and particularly with strangury, which indicates obstruction. Apart from lithiasis, causes of urinary obstruction in an elderly person of 71 years could include infection, hypertrophy or malignancy of the prostate, bladder tumour or disseminated abdominal malignancy. The philosopher's amazing productivity until his very last days points against a diagnosis of a serious and debilitating chronic disease such as disseminated malignancy. Interestingly, physicians at these times appeared to have been unaware of the existence of the prostate. The diagnosis of a prostatic disease might thus have been easily missed as symptoms could easily have been attributed to lithiasis. All his three brothers had succumbed to hydrops, a term used to define generalised oedema, mostly secondary to heart failure, but also suggestive of chronic renal or liver disease. All the fragments of evidence indicate that Epicurus had for a prolonged period of years had a balanced urinary tract lithiasis or, less possibly, prostatic hypertrophy and this underlying condition was acutely deteriorated during a gastrointestinal infection." (World Journal of Urology 2004)

Best Friends of Epíkouros

Also [among his exceedingly reputable students] is Polýainos [son] of Athēnódōros of Lámpsakos, a gentle and friendly man, as [even] those against Philódēmos affirm. And his [Epíkouros'] successor Hérmarkhos [son] of Agemórtos of Mitylénē, [his] father; while poor, [the] man, [from] the beginning devoted himself to rhetorical [activities].

Works of Hérmarkhos

There are also many of his books being deservedly distributed:

25 Epistle on Empedoklés [in] two-and-twenty [books]. On Mathematics. Against Plátōn. Against Aristotélēs.

But, dying in paralysis, the considerable man ceased to be.

Other Students and Successors

Similarly [was] both Leonteús of Lámpsakos and the wife of his, Themísta, to whom Epíkouros also wrote; further, both Kolṓtēs and Idomeneús, and other Lámpsakians. And they are highly regarded; there also was Polýstratos, the successor to Hérmarkhos; he was relieved [by] Dionýsios [of Lamptraì]; he [was then relieved by] Basileídēs [of Tyros]. And then Apollódōros the "Tyrant" of the Garden who had become highly regarded, authored over four hundred books; and [there were] two Ptolemaíoses of Alexandreía, the one "Dark" and the other "Pale"; and Zḗnōn of Sidon, pupil of Apollódōros, the man who wrote extensively, ²⁶and Dēmḗtrios who might be called "Lákōn", and Diogḗnēs of Társos, who compiled select lectures, and Ōríōn, and others whom the genuine Epicureans stigmatize [as being] "Sophists".

Other people named "Epíkouros"

But there were also three other [1] Epíkouroses: [2] the son of both Leonteús and Themísta; [3] one Magnēsían; [4] fourth, [a] sergeant.

Epíkouros wrote more than anyone

But Epíkouros had become the one who wrote most extensively, having overshadowed the majority [of other authors]; For truly [his] volumes are as many as three-hundred [in number], having but no written testimony from outside in them, except his own. [The] words are [only] of Epíkouros. But Khrýsippos was envying him in [his] breadth-of-writing; and as affirms Karneádēs, [who rightly] stigmatized him [as a] parasite of [Epíkouros'] book: "For if Epíkouros wrote something, out of contentiousness Khrýsippos wrote just as much; ²⁷and by doing so has many times himself also wrote and repeated the [same thing again], and you [Khrýsippos] have disregarded the unrevised [corrections] that were rushed, and the testimony is so much [references] that the books are only full of [citations], exactly as is

acquired from Zénōn and from Aristotélēs." And truly the compositions by Epíkouros [are] so numerous and so profound [yet] the best of these are:

On Nature [in] seven-and-thirty [37 books] On Atoms and Void On Love *Epitome of the* [*Positions*] *Concerning the Natural* [*Philosophers*] Against the Mégarians Puzzles Key Doctrines On Choice and Avoidance On the End On Criterion of [Knowledge] or Kanṓn Khairédēmos On Gods On Piety 28 Hēgesiánax On Ways of Life -4 [books] **On Just Action** Neoklés (for Themísta) **Symposium** *Eurýlokhos* (for Mētródōros) On Vision On the Angle in the Atom On Touch On Fate Doctrines on Feelings for Timokrátēs **Prognostics** Protreptic On Images **On Appearances** Aristóboulos On Music On Justice and the Other Virtues On Gifts and Gratitude Polymedēs *Timokrátēs* — 3 [books] *Mētródōros* — 5 [books] Antídoros — 2 [books] Theories about Diseases for Míthrēs Kallistólas *On Authority* Anaximénēs Epistles

Disclaimer

But those [teachings] they seem to me in themselves [best when proudly] displayed [and it] will be demonstrated [in] three epistles [yet] to be served, within which they have, themselves, epitomized philosophy.²⁹Then I shall also lay down the *Key Doctrines* of his and if something seems select [I shall] rightly stress [it]. Therefore, from all angles you [will] have understood the man and will [hopefully] prefer to have become acquainted with [his philosophy].

Contents

Indeed then, the first epistle he writes to Hēródotos, which is about [the nature] of the physical; the second to Pythoklés, which is about [the nature] of the meteoric; the third to Menoikeús, but within her is the [truth] about [the goal] of life. We must therefore start from the beginning; [but] before-hand, [here are a] few [notes] about the divisions along his philosophy:

Three Divisions of Philosophy

He divides [his philosophy] then into three, as the Kanonic,⁶⁰ and Physical,⁶¹ and Ethical.⁶² ³⁰Indeed then the Kanonic includes methods about the matter [of truth and knowledge] and is [found] in one epigraph [called] the *Kanon*; then the Physical [is] about a whole theory of nature, and is [found] within the seven-and-thirtieth [37th] book *On Nature* and the epistles concerning [the] elements; then the Ethical [is] about [the nature] of choice and of avoidance; then also [it] is in the book *On Life*, and the epistles, and the [book] *On the Goal*. Of course, they have become accustomed to assign the Kanonic with the Physical, then they invoke it in the case of [the] criterion [of knowledge] and [on the] origin [of existence], and on elementary [principles]; then the Physical [they invoke] in the case of creation and destruction, and in the case of nature; then to Ethics in the case of choice and avoidance and in the case of life and [its] goal.

Truth Is in the Sensations

31 Nevertheless, she [Epíkouros' school] has withdrawn the Dialectic [and] rejects it for want of qualification; for they suppose the [study of] natural [phenomena] provides [the proper] space for the voices of the facts. Moreover, in the *Kanon*, Epíkouros is reckoning [that] the criterion of truth is the sensations⁶³ and preconceptions⁶⁴ and that of feeling;⁶⁵ but some Epicureans also [include] the [criterion of] the creative applications of the mind.⁶⁶ And moreover, he says in the *Epistle to Hēródotos* and in the *Key Doctrines: "For every"* [he] affirms "sensation is irrational and moved by no single memory; for neither by her nor by him is [the faculty of sensation] capable of having been influenced to deliver some [signal] or to deprive [the mind intentionally]. ³²Neither then can the same sensation [contradict] the same kind

⁶⁰ KANONIKON or κανονικόν (kanonikón) refers to epistemology, in this case, to sensualism or empiricism.

⁶¹ ΦΥΣΙΚΟΝ or φυσικών (*physikon*) refers to materialist metaphysics, in this case, to indeterministic atomism.

⁶² HΘΙΚΟΝ or ήθικόν (*ἑthikón*) refers to ethics, in this case, to consequentialism and hedonism.

⁶³ ΑΙΣΘΗΣΕΙΣ or αἰσθήσεις (aìsthḗseis) refer to "sensations" or "perceptions" of the Lucretian spirit (1st of 3 criteria of knowledge).

⁶⁴ ΠΡΟΛΕΨΣΕΙΣ or προλήψεις (*prolḗpseis*) refers to "preconceptions", "anticipations", or "impressions" (2nd of 3 criteria).

⁶⁵ ΠAΘH or $\pi \dot{\alpha} \theta \eta$ (*páthē*) refers to the judgmental faculty of "feeling", of which are pleasure and pain (3rd of 3 criteria of knowledge).

⁶⁶ This phrase is the source of hundreds of pages of speculative, historical analysis: ΦΑΝΤΑΣΤΙΚΑΣ ΕΠΙΒΟΛΑΣ ΤΗΣ ΔΙΑΝΟΙΑΣ (*phantastikàs épibolàs tés dianoías*). Some ancient Epicureans argued that this intellectual faculty is a 4th criterion of knowledge. Epíkouros employs the phrase ΦΑΝΤΑΣΤΙΚΗΝ ΕΠΙΒΟΛΗΝ ΤΗΣ ΔΙΑΝΟΙΑΣ (*phantastikén epibolén tēs dianoías*) in the accusative singular declension, from *Key Doctrine* 24, after having listed both "sensations" and "feelings".

[of perception with] equal power, nor can a different [sensation contradict] that different kind [of perception], for none of them are discerning; nor indeed [are they capable of] reason, for all reason depends upon [the testimony] of the sensations; nor can one [contradict] the other, for everything turns to [sensation]. And the [reality of] the perceptions builds faith to have [confidently] substantiated the truth of the sensations. But having substantiated the [truth of sensations] both to behold us, and to hear, just as to suffer the [sensations], and [we] should hence examine [them] in the case of [judging] the unseen away from phenomena. For in fact [our] notions [are] a result of the sensations [that] have arisen down from [them], both [by] experiencing, and analogy, and similarity, and synthesis, and also [when one] considers [the validity] of the argument. Otherwise, both the fantasies of the raving and those [had] during a dream [could be seen] true."

Mental Impressions

33 But they call the [next criterion] "preconception"⁶⁷ as if a comprehension, or a right opinion, or notion, or universal thought stored in *her*, that is, *memory* of the appearances repeatedly [received] from abroad, like [the form of a] Human, such is one example; for once it [appears], the clear [form of a] Human attaches to [the] preconception, and the imprint of the sensations is preceding [it]. Then, each name primarily follows [what] is visible, since we could not have sought the investigation if we had not first perceived it, just as [we] have further established a horse is [this] or [a] cow [is that]. For one must perceive before the preconception the [physical] form of [a] horse and of [a] cow. One should not at all have named something, not before one experienced the [physical] impression related to the preconception. But the preconceptions are manifest [to the mind], and because of prior [experience] the conjectural things are contingent upon sensible [stimuli] to [which] we say they are referring, as when we have confirmed if [a] Human is there. ³⁴But they also call the preconception [an] opinion, [which] they affirm [to be] either true or false; for indeed, to be true, [it] must corroborate or not contradict; but if not corroborating or contradicting, [it] happens to be false. Hence, this has introduced [the need to practice] waiting [for confirmation]; for example, a [soldier] had waited [to make a judgment] and had advanced near a watchtower, and [having advanced] near, it had become known what sort [of watchtower] it appears [to be].

Feelings of Pleasure and Pain

[The criterion of] Feeling, they say, is dual — *Pleasure* and *Pain*; they arise in every animal, and the [one feeling is] truly friendly, but the [other is] hostile, [and] by them, a choice and [an] avoidance are determined; and indeed of the considerations are those [based] in a [world] of facts, versus those [based] on a mere rumor.

Now we [have surveyed] both on the divisions [of his philosophy] and of the elementary criterion [of truth].

Epistle to Hēródotos

But we must return to the epistle [on the elements of physics].

⁶⁷ ΠΡΟΛΕΨΣΙΝ or προλήψιν (prolépsin) refers to a "preconception", "anticipation", or "impression".

Hēródotos – Greeting

"EPÍKOUROS to Hēródotos, rejoice!

Hēródotos - An Epitome of Nature

35 [I see] the [textbooks] are not able [to compliment your learning style], oh, Hēródotos, [so for your benefit] all of the [books] *On Nature* have been outlined [by] us [below]; but I did not prepare [this outline just] to replicate the longer books of the [series that] have [already] been organized [but rather] in order to study an epitome of the whole practice [and then to enable you] to have achieved an [understanding] of the whole scheme [or] at least [just exercise] the memory of doctrines, so that for each of the [critical] times [students] are able to help themselves in the most important [matters], so far as they might be inspired because of an observation [from this epitome of] On Nature. And then, one must remember, [as] the [considerations] have been sufficiently advanced by the observed [phenomena] of the whole practice, the [outline] has been simplified to its elements; since we are committed [to write a] condensed [overview] of the [fact of] apprehending [the patterns of nature], so similarly [we are] not [committed] to [focus our scope to only include] a fraction [of the physics].

Hēródotos - Elementary Propositions

36 And truly then, one must proceed with that constant [study] by the [practice of] remembrance, [so] a [wise] person must consider this much, and because of this most important application, [it] will occur in addition to the consequences of [review], and moreover then, each precise piece will be discussed below, having embraced [the doctrines] of [the] whole schema from examples as [they] are being recalled; and then once [this] has been perfected, this most authoritative [scheme] of the precise account is generated. [For] the [account] to be able to be treated appropriately [by] the applications [of the mind],⁶⁸ each [of the] elementary propositions⁶⁹ and articulations are being neatly organized [below]. For not [being] inclined to have learned of the succession of the sequence of the whole routine in itself, [one] is also not able to have comprehended anything but short utterances, and [therefore] the section below might be made precise [for their benefit]. ³⁷Where all the [points] being of such a useful sort [to those who] have already been familiarized [in the] study of nature, ⁷⁰ I have been recommending the continuous activity into [the] study of nature, and primarily [in terms] of this sort is spending the [good] life [in peace]; I created [for] you both a certain epitome of this sort and [an] elementary outline⁷¹ of all the doctrines.

Hēródotos - Self-Evident Truths

So then first, [once] the [misconceptions caused by empty] utterances have been subdued, oh, Hēródotos, [then] it is necessary to have [fully] grasped how the [conjectures] we hold can be considered [as] either being examined or being doubted before returning to adjudicate, as each [untested] thing [to] us is indistinguishable so far as we might be proving ignorant [speculations] or [launching an investigation based on nothing but] empty utterances. ³⁸For the first notion to be

 $^{^{68}}$ ταῖς ἐπιβολαῖς (taîs épibolaîs) or "the applications" of the mind.

⁶⁹ ΣΤΟΙΧΕΙΩΜΑΤΑ οr στοιχειώματα (stoikheiōmata) or "elementary outline" may refer to a lost text by Epíkouros on physics and epistemology called ΔΩΔΕΚΑ ΣΤΟΙΧΕΙΩΣΕΣΙ οr δώδεκα στοιχειώσεσι (dödeka stoikheiösesi), the "Twelve Elements (of Physics)".

⁷⁰ ΦΥΣΙΟΛΟΓΙΑ or φυσιολογία (*physiologíai*) meaning the "study of nature", "account of origins", or "logic of physics".

⁷¹ ΣΤΟΙΧΕΙΩΣΙΝ or στοιχείωσιν (*stoikheiōsin*) meaning meaning "basic principle", "alphabetic treatise", or "elementary outline".

attached to each utterance [occurs by] necessity and by no means [is anything in the way] of proof [required for the self-evident phenomena] to be examined, we will determine if we really understand the [topic that] is being investigated or is being questioned and [also whether or not] the [topic] is [merely] being entertained [as a fantasy]. Moreover, it is necessary in all ways to both observe the sensations and [to] generally [observe] the apprehendings whether arriving of the mind or whichever of the criteria whatsoever, and then similarly the beginnings [of the criterion of] feeling, and just as we understand that we can have examined the [evidence] remaining and [properly conjecture about the] unseen.

Hēródotos - Nothing from Nothing

It is necessary to understand these [conjectures] were already determined on account of the unseen: first indeed, that nothing is being generated out of that which is not existing. For everything would have been generating [everything] out of everywhere, therein no seed⁷² is being needed [to explain existence in that myth]. ³⁹And if [matter] was [not only] being destroyed but [also] is being lost to a [state of] non-being, each [seed] should have perished before the realities [of nature emerged], having been dissolved into [a state] of non-being. Then truly, The All⁷³ has both always been this way, as it is now, and it will always be this way. For nothing exists into which it will change. Since nothing exists besides The All, [as nothing] introduced [change] into The [All, then only The All] itself could have produced the change [from within].

Hēródotos - Pulp and Impalpability

But really then⁷⁴ The All is bodies and void; the [faculty of] sensation itself witnesses [the movements] of all [bodies], by that which [is] necessary [to formulate] an account to ascertain the unseen; ⁴⁰otherwise, we call the Void both "space" and "intangible nature", [since] neither was it keeping the bodies [from moving] nor was [it] being moved because of [a body], just as is being revealed [when a body] is [actually] being moved. Moreover, nothing at all is able to be imagined with these [qualities], neither conceivably nor analogically [for the sake of] the comprehensible [accounts], so the whole natures are being understood and so the symptoms of the [things] are said not having increased.

Hēródotos - Fused Foreverlings

And truly then of the⁷⁵ bodies, [one type of body] is [made from] the amalgamations [of simple bodies], then the amalgamations have been produced out of [bonds between] those [simple bodies] from which [compound bodies are comprised]; ⁴¹moreover, it is these uncuttable⁷⁶ and unchangeable

⁷² ΣΠΕΡΜΑ or σπερμά (spermá) refers to infinite, countless, endless, uncuttable, indivisible "seeds" of matter.

⁷³ TO IIAN or $\tau \delta \pi \tilde{\alpha} v$ (to pân) literally means "The All", elsewhere translated as "The Whole" or (generally) "the universe".

⁷⁴ SCHOLION: "This he affirms in the Greater Epitome about [the] origin [of things] and in the 1[st book] On Nature." (39)

⁷⁵ SCHOLION: "This also in the first [book] On Nature and the 14 and 15[th books of] the Greater Epitome." (40)

⁷⁶ ATOMA or άτομα (*átoma*), meaning "uncuttable", "indivisible", "individual", or "unmown". Epíkouros never refers to particles as the noun "atoms" or "uncuttables". He only ever uses a form of word átomos as an adjective. As many times as he refers to "uncuttable" parts, he equally refers to them as "countless", "microscopic", and "unchanging". Just as easily as we have adopted the term "atoms", we could coin "apeirons", "mikrons", or "ametabolons". Even so, the ancient words "proton" and "lepton" survived the turbulence of history and became codified into the jargon of contemporary physics. Otherwise, Epíkouros properly refers to these bits of matter as σπερμά (spermá, "seeds"), ἄρχαί (*ǎrkhaí*, "beginnings"), σώματα (*sómata*, simple "bodies"), ὄγκοι (*ónkoi*, "hooks"), τομαί (*tomaí*, "splinters"), λεπτοί (*leptonerés*, "fine parts"), λεπτοί (*leptoi*, "cents"), μόρια (*mória*, "motes"), and, most

[chunks that compose nature], since The All is not destined to be destroyed into non-being, yet being durable [the foreverlings] are going to persist at the dissolving of the amalgamations, the full nature [of bodies can properly be called] reality, truly understanding [that] it will not be dissolved in whichever or however way. Therefore, [it is] necessary [for] the indivisible firstlings⁷⁷ to be [the] origins of bodies.

Hēródotos - No Edge to Eternity

But truly also The All is infinite. For [something finite] possesses a peak [that] has been reached; but a peak [by definition must be] observed compared against something else, but The All is not being observed with one, as it neither possesses [a] peak nor [is it] bearing a [terminal] boundary; then, not bearing [a terminal] boundary, [reality] can exist [as an] infinite [continuum] just as [a peak] has not been reached. And truly then The All is a plethora of the bodies [that are] countless and a [boundless] magnitude of the void [nature]. ⁴²For if also it was [all] an infinite void, then the [indivisible] bodies⁷⁸ [would be] limited, in no way could the bodies have been abiding [long enough to interact]; at any event, [the lack of interactions would be] caused by [the simple bodies] having been scattered across the infinite void, not possessing the [ability to] see [each other] beyond the [infinite], just as [they would be] dispatched against the [possibility of] interactions; and if it was the [infinite] void [that] had been limited, it could not have been containing the countless bodies when it began.

Hēródotos – An Atomic Bestiary

In addition to these, [consider] both the uncuttable and solid [qualities] of the bodies, [for] the amalgamations are both being generated from these [foreverlings] and are being dissolved into these [foreverling]; the distinctions [or types] of the [various atomic] schemes is indefinite [but not infinite], since [it is] not possible [for] so many distinctions to have been generated from out of the [indefinite] schemes [if the types of particles] themselves had been [severely] limited. And moreover, the countless [crumbs], simply [being] equal, are [infinitely many] concerning each [the number of particles in each] scheme, but not frankly the [number of] distinctions, ⁴³then uncountable [crumbs host] indefinite [schemes, each] unique.⁷⁹

Hēródotos - Kinetic Bits

And the uncuttable [crumbs] are being moved continuously.⁸⁰

Hēródotos – Pulsing Knots

[They exist for] an eternity, and indeed the [kinetic bits] are being separated by vast [distances] from each other [even while enlaced], but the [partnership] there restrains the vibration [of the indivisibles] when the interlacing had been confined, or [else it] occurred because of the interlacings'

frequently, as μέρη (*mérē*) meaning "parts" or "particles".

⁷⁷ APXAI or ἄρχαί (*árkhaí*) meaning indivisible "beginnings", "origins", or "sources".

⁷⁸ ΣΩΜΑΤΑ or σώμἄτἄ (sốmata), meaning simple "bodies", or invisible "bodies".

⁷⁹ SCHOLION: "For [Epikouros] does not at all affirm [anything is] to happen by the [principle of] infinite divisibility. But he [does] say, 'whenever [an amalgamation is divided] the qualities [of that amalgamation] are being changed, and if [were] not someone is [otherwise] likely to simply expel the [measurable] magnitude [and devolve] into infinite [divisions of] themselves" (43).

⁸⁰ SCHOLION: "But further [down] also [Epikouros] affirms [that] the same [physical] compliance to be moved uniformly through the void is being applied [to all particles] themselves, both the lightest and the heaviest" (43).

being sheltered. ⁴⁴And since the [unobstructive] nature of the void facilitates the separating [of] each [seed] itself, as such, [a] being is not able to produce the supporting [required to constrain them]; and the solidity [of] the [seeds] themselves predicates upon the collision [when any one] makes a rebounding, as much as the interlacing can establish [a bond] after a revolution from out of the collision. Moreover [a] "beginning" of those [particles] does not exist, [since the collection] of the uncuttable [crumbs] and of the void [are all that are] eternally existing.⁸¹

Hēródotos - Countless Kósmoi

45 Now then, having been articulating all of these [points] being remembered, [know that] a sufficient method produces [useful] thoughts about the nature of reality. Then truly also, kósmoi⁸² are countless, both those like and unlike this [one]. And since the uncuttable [crumbs are] existing eternally, then [each crumb] was just [being] re-directed as [other crumbs] are being hurled further on [to establish new kósmous]; because the uncuttable [crumbs] of such kind have not [all] been consumed, [a new kósmon] could be generated [from particles] out of this kósmon, or [yet another new kósmon] could be produced from beneath of that [kósmon]; [so] neither have [all the seeds of one scheme] been filled into one [kósmos] nor into [another], nor could it disperse however much of this kind [of seed] nor however much of that kind [of seed]. So also, in no way is it [the case that] a [contrary observation] will obstruct against the countlessness of the kósmōn.

Hēródotos - Films of Molted Light

46 And truly also, similar [observable] impressions exist [out of] the solid [bodies that we see], for neither [are luminous] structures of this sort impossible to be generated by the enveloping [emission of seeds,] nor [are such] impulses [impossible] to be produced to completion because of the [expansive] hollows [between seeds] and [because] of [their infinitesimal] fineness, nor sequentially observing the streams [of seeds according to the] arrangement and movement [of the object being perceived] as [they] were also sustaining the solid [forms]; moreover, we were addressing these images as "eídōla".⁸³ And truly also the force of the resisting is being generated on account of the void by not interacting [as each seed] finishes each perceptible length [of distance] in [an] imperceptible [amount of] time. For [the mind] apprehends [the imperceptibly fast] likeness [of a body that is] both resisting [forces] of retardation and in no way [suffering depletion] of swiftness. ⁴⁷Nor yet indeed, because of [our theoretical] account, is a [luminous impulse] itself — [as] experienced at the observable times — being manifest instantaneously at the numerous points [along its path], since [this is] inconceivable,⁸⁴ even [though] that [vast distance seems to be]

⁸¹ SCHOLION: "But [Epikouros] affirms further down [that there is] not any quality about the uncuttable [particles] except [the qualities] of schema and of magnitude and of weight. Then the [quality of] color is to be altered by the arrangement of the uncuttable [particles], in the Twelve Elements (of Physics) [ΔΩΔΕΚΑ ΣΤΟΙΧΕΙΩΣΕΣΙ] he affirms. And each [imaginable] magnitude [of size] does not exist by itself, at any rate, [a large] uncuttable [particle has] never [been] observed [by the faculty of] sensation" (44).

⁸² Each "world" (ΚΟΣΜΟΣ or *kósmos*) contains a collection of linked, celestial bodies, like the ΓH (*gê* or "Earth", from ΓΑΙΑ or *Gaîa*), Ο ΗΛΙΟΣ (*ò Héliós*, "the Sun"), THΣ ΣΕΛΗΝΗΣ (*tês Selénēs*, "the Moon"), the ΑΣΤΡΑ (*astra*, "glowers" or "stars"), the ΑΣΤΡΩΝ ΠΛΑΝΑΣΘΑΙ (*astrōn planâsthai*, "wandering stars" or "planets"), the KOMΗΤΑΙ ΑΣΤΕΡΕΣ (*komêtai astéres*, "longhaired stars" or "comets"), and ΤΩΝ ΛΟΙΠΩΝ ΑΣΤΡΩΝ (*tôn loipôn astrōn*, "the remaining stars" or "other celestial bodies" that are not verifiably identified). Worlds can be spherical, oblong, or other shapes. Other worlds support other plants and ΖΩιΟΝ (*zôion* or "animals").

⁸³ ΕΙΔΩΛΑ or εἴδωλα (*eídōla*) refers to the luminous particles hypothesized to emanate from all objects that replicate the form of objects. The eidōla anticipates the modern photon (from φωτός or *phōtós* meaning "of light") that carries the electromagnetic force.

⁸⁴ Galileo Galileo hypothesized that light travels at a finite speed, but was unable to verify this hypothesis through a lantern experiment due to the extreme speed of light at 299,792,458 m/s. Building upon this hypothesis, Ole Rømer was able to demonstrate that light had a velocity within 27% of the accepted value. This theory was eventually accepted when James Bradley demonstrated the so-called

instantaneously reached in [a] measurable time from all quarters of the infinite [void], we could not [actually] have apprehended the force [that could be] ejected from out of [the natural] position [instantaneously]; for [the] resistance will be consistent [everywhere], and we could not have been instantaneously meeting the swiftness of the impulse until [just] so much [time has passed for the impulse to travel to us].

Hēródotos - Diaphanous Fabric

And indeed [it is] a useful [skill] to have mastered the elementary [principles of physics]. And since it has been demonstrated, the [sheets of] eídōla [are] not to be surpassed [in] fineness; nothing contradicts [this account] of the phenomena; and for that reason [the eídōla therefore] possesses unsurpassable swiftness, inhabiting each comparable passage from the infinite [void] to resist not one of themselves, nor to resist [a] few [others], but also to resist some openly [in] the infinite [void].

Hēródotos - Depthless Images

48 And in reference to these [luminous skins called eidólois], wherefore the genesis of the eídólōn simultaneously meets [with the stirring of] thought [as a result of observation]. For also [we see] continuous streaming [by] the [eidólōi] from out of the surface of the bodies; [we recognize that the] manifest [eídōla] will not diminish on account of the replenishing [of the eídólōn], [as bodies are] maintaining the arrangement [of the eídólōn] in respect of the firm [geometric placement] and [consistent] order of the uncuttable [crumbs] over [a] long period [of time], and sometimes [if another stream of seeds] is already in existence [and the structure of the eídólōn] is being disturbed, then within the encompassing [films of eídólōn] there is no ability by the swift formations to be generated after an obstructing breadth; but also some other generative methods are [conducive] of this sort of nature. For none of this will be contradicted [by] the sensations, anyone can be empowered [by] these [points of study that ensure] the clarity [of the mind] so that also one will outwardly recall the [sympathetic] affections [from luminous impulses impressed] upon us as a consequence of the [eídólōn].

Hēródotos - Theories of Vision

49 It is necessary then also to know [that the] impinging [of images occurs] on account of a certain thing from the outside [that enables] us to observe and to consider, since the nature [of bodies] cannot be impressed [while we are] removed from the [bodies] themselves, as [in the case] of an [object's] color and of an [object's] morphology [as though these qualities could be extrapolated] from the air that [rests] between both of us and of the [objects, as Aristotélēs says],⁸⁵ nor on account of the "rays" [or "beams"] or whatever [is believed] of those streams being descended [according to Empedoklés and Pláton]⁸⁶ as a result of us [directing our gaze] toward those [objects]; therefore, just

⁸⁶ Plátōn echoes a hypothesis once proposed by Empedoklés, that "the pure fire within us, which is akin to that of day, [flows] through

aberration of light in 1727. Over 2,000 years before the Enlightenment, Epíkouros rationally demonstrated that light is a particle that moves at a finite speed.

⁸⁵ As Aristotélēs describes *that* sight is "*possible if [animals] can perceive through a medium, the medium being affected and moved by the perceptible object, and the animal by the medium*" (*Peri Psykhēs* 3.12.434). While the Peripatetic theory concerning sensation provides insight into the propagation of sound, it fails to correctly identify the nature of photons that travel from the stars. Since Aristotélēs rejected the possibility of void, he could not conceive of light as a particle that travels through empty space. Instead, he assumed that light traveled through a medium, just as sound. "*It was his habit to tell his friends and students continuously, whenever and wherever he happened to be lecturing, that sight obtains light from the surrounding air...*" (Diogénēs Laértios 5.178-180).

as in the case of some impressions [that are] impinging [upon] us [as] a result of both the colorful realities and of like morphologies concerning a harmonious magnitude [entering] into [either] the face or the mind, they are being swiftly assailed [by] the [atomic] forces, ⁵⁰[and] then because of the [aforementioned] cause of that one [impression], both of [a] constant [stream] yielding a [perceptual] phantasm⁸⁷ and an [affective] sympathy as a result of the observing, [they] are [both] being established thereafter by proportional impact out of a [body] by breadth at the [immensely] fast [movement] of the pulsing of the uncuttable [crumbs]. And we could have immediately apprehended this applicative phantasm [within] the mind⁸⁸ or [else could have apprehended] the sensations either [in the case] of [a body's physical] morphology or of [a body's qualitative] attributes.

Hēródotos - Fact, Fiction, and Fantasia

That [body's] morphology exists [as] a solid [structure since] an [image] is being generated sequentially by the compression or remnant of an eídólou; moreover, a pseudodoxy, as [compared] with] a [true belief], has gone astray from the [observable reality that] is being experienced [though] perpetually [that reality] exists. [In the case of what remains] to be confirmed or to be contradicted, either it will be confirmed [or it will be contradicted] in respect of some motion within us [that] is [in] ourselves being merged with the creative application [of the mind],⁸⁹ then, possessing [such a] judgment, the pseudodoxy is being generated by that [creative application that can be either true or false]. ⁵¹For also that likeness of the [perceptual] phantasms⁹⁰ [that] are being grasped as by [an] image are being generated, either in respect of [dreaming during] slumbers or in respect of some other [wakeful] applications of the mind,⁹¹ or it could not actually be of the remaining criteria [of truth] – at some point it can have been arising [from] The Real just as true [statements] are being addressed, if [indeed] it was not a certain something, and in such manner besides that which we were apprehending; but having gone astray [from the facts], the proposition could not have been arising [from Nature], whether [or not] we were not grasping [the truth] and [instead preferred to follow] some other [persuasive] motion in us ourselves [that] is indeed being combined [to produce] a creative application⁹² [that] is being engaged; moreover, [this faculty] is [capable of] possessing [reliable] judgment, but again if [the faculty] was [either] not [capable of] confirming or [if] it was contradicting the [evidence], a pseudodoxy is being generated; but, if it was being confirmed, or [at least] was not being contradicted, [then] the [proposition is] true.

Hēródotos - Senseless Speculation

52 And therefore, [when] this [proposition is] definitely, in fact, [unconfirmed, then] one must withhold a judgment, so that neither is the criteria [of the kanón] being confuted against the [self-

the eyes in a smooth and dense stream; and they compressed the whole substance, and especially the center, of the eyes, so that they occluded all other fire that was coarser and allowed only this pure kind of fire to filter through. So whenever the stream of vision is surrounded by midday light, it flows out like unto like, and coalescing therewith it forms one kindred substance along the path of the eyes' vision, wheresoever the fire which streams from within collides with an obstructing object without." (Timaios 45b). Eúcleidēs repeates this error in his book Optiká when he suggests that "the eye" is the source of light "from which [...] rays of vision fall."

⁸⁷ την φαντασίαν (tén phantasían) meaning "a phantasm" or "the fantasy". For more information on "the creative applications of the mind" see Key Doctrine 24 and Lives and Opinions of Eminent Philosophers 10.3.

⁸⁸ λάβωμεν φαντασίαν ἐπιβλητικῶς τῆ διανοία (lámbōmen phantasían épiblētikõs têi dianoíai), the "applicative fantasy" in "the mind".

⁸⁹ τῆ φανταστικῃ ἐπιβολῃ (têi phantastikéi épiboléi) or "the creative application" or "a creative application" of the mind.

⁹⁰ τῶν φαντασμῶν (*tốn phantasmốn*) or "of the phantasms", "of the appearances", "of the fantasies [of the mind]".

⁹¹ άλλας τινὰς ἐπιβολὰς τῆς διανοίας (*állas tinàs épibolàs tḗs dianoías*) meaning "some other application of the mind".

⁹² τῆ φανταστικῆ ἐπιβολῆ (têi phantastikéi épiboléi) or "the creative application" or "a creative application" of the mind.

evident] clarity [of nature], nor is the [evidence] being neglected [so that] similarly everything [that] is [otherwise capable of] being validated is [now] being confounded.

Hēródotos - Acoustic Impulses

But truly also the [faculty of being able] to hear is being generated out of a [propagating] stream [of energy that] is being conduced as a result of a vocalizing or echoing or knocking or — in any case, [an] acoustic feeling [is] fitting [the faculty of audition]. Moreover, the [propagating] stream [of energy] is being dispersed in respect of these recurrent parts; simultaneously, these persevering [forms maintain through] sympathy with each other and [by] the idiosyncratic unity [of the stream of energy that is] extending towards the [ear]; the [propagation is] broadcast, and the perception [of] a [sound is experienced] as a result of this, so far as producing the full [sound]; if not then, at least the manifest [vibration is] only contriving outwardly [in accordance with the auditory organ]. ⁵³For were [the sound] being propagated without some sympathy [with perception then] the aforementioned sensation could not have been generated. Therefore, there is no need to expect the air, itself, to be schematized of the same [form] behind of the vocal discharging, since [we] will experience this long deficiency [of] feeling before [the arrival] of that [vocalization], but the direct impulse is [only] being generated within us whenever we emit [a] vocalization, [thus] the aforementioned discharge of some parts [is] to be generated [out] of [a] vaporous stream of productive [energy that enables hearing], the feeling that produces the [faculty of] audition [in] us.

Hēródotos - Orderly Odorants

And truly also the [sensation of] smell must be addressed, and just as not one [audible] affection can [be shown] to not have been caused [by] an acoustic [impulse created] at some point [by various actions], if certain [olfactory] hooklets⁹³ [that trigger smell] were not existing as a result of the actions, [then the hooklets] are [not] being rendered proportional with that to stimulate the sensation [of smell]; otherwise, the [odorants will] just [exist] incoherently and indifferently, but [since this is not] so, the [odorants must be] possessing [the qualities of being diffused in the air] uniformly an conformably.

Hēródotos - The Ternary Traits

54 And truly also, it is necessary [for qualities from] the uncuttable [crumbs] to be addressed, as not [a single] quality of the phenomena [exists at the atomic level] except scheme⁹⁴ and burden⁹⁵ and magnitude,⁹⁶ and so far as it exists, [a quality like color] could only have developed [after colorless particles became enlaced] out of necessity [because] of [a] scheme.⁹⁷ At any rate, since there is need, something solid and indissoluble [must] remain behind at the dissolution of the amalgamation, [for] that-which-the-changes-[cannot-affect] neither was [susceptible to succumb] to a [state of] not-being, nor produced out of a [state of] not-being; but moreover, by playing with many [parts] some of

⁹³ ΟΓΚΟΙ or ὄγκοι (*ónkoi*) meaning "masses", "bulks", "heaps", "weights", "barbs", or "hooks".

⁹⁴ ΣΧΗΜΑΤΟΣ or σχήματος (*skhḗmatos*) meaning "of form", "figure", "shape", "character", "nature", "kind", "scheme".

⁹⁵ ΒΑΡΟΥΣ or βάρους (bárous) meaning "of weight", "burden", "load", "suffering", "heaviness", "abundance", "influence".

⁹⁶ ΜΕΓΕΘΟΥΣ or μεγέθους (megéthous) meaning "greatness", "magnitude", "size", "might", "power", "extension", "loudness".

⁹⁷ Epíkouros' notion that particles can be defined by three, inherent qualities ("scheme", "weight", and "magnitude") provides a loose, though striking analogy to the treatment of subatomic particles in contemporary physics, defined by "spin", "mass", and "charge".

[the characteristics can be said to have] both entrances and exits.⁹⁸ Wherefore, the indestructible [parts] are being transposed, [yet] also [are] not [observed] to be containing the [qualitative] nature of the transposing, then [those] hooklets [are] also [containing] distinct schemes, for those [barblets] remaining behind [are] necessary. ⁵⁵For also, in the transformations around us, a [change of] scheme initiates the transference [that] is being apprehended [by the senses], then the qualities [are] not being present during the changes, just as what is being left behind, but not [what is] dissolved from out of [the] whole scheme. Therefore, [a] fundamental [change in schemes is needed] to produce a difference [in the observable qualities] of the amalgamations that [are] remaining; after all, some necessary [existence has] to be remaining and [not] to be destroyed into a [state of] not-being.

Hēródotos - Invisible Indivisibles

Moreover, nobody can truly expect every magnitude [of scale] to exist in the case of the indivisible [bodies], so no one [should have] contradicted the phenomena; but we should expect some variations to be [a consequence] of magnitude [in addition to schemes]. For also, the emerging of this will be generated with [the faculty of] feeling while the sensations are being generated. ⁵⁶But to [conceptually] allow every magnitude [to exist] is not useful concerning the differences of the products [of Nature], and at once it [would] also be necessary for [large], obvious indivisible [bodies] to come before us; this [thing] being theorized neither can be generated nor could have been generated; [a] visible indivisible cannot be considered to exist.

Hēródotos - Depths of Endlessness

But at the point of these [facts], one cannot acknowledge, in the presence of a body [with a magnitude that] has [already been] determined, [that the] ceaseless hooklets [can] then [be considered] to be however large. Consequently, one must not confute a single, unending splinter⁹⁹ with weak [wood], so that we [do not] produce any weak [theories], and [now], we are compelled, by the comprehending [of] the [nature of] reality, to consume [all] of the collection [contained herein through] a condensing [of information]; but also one must acknowledge [that] the change needs to be generated by the immemorial [motes of matter is due] to an endless [variety], but not by [their] fragile [formations]. ⁵⁷For in no way at all [could complex qualities affect simple splinters], even when, once-upon-a-time a certain person [of course I mean Anaxagóras]¹⁰⁰ said that [an] infinite

⁹⁸ A (tenuously, loosely)-relevant sentiment was expressed by Shakespeare over 1,923 years after Epikouros wrote this letter: "All the world's a stage, | And all the men and women merely players; | They have their exits and their entrances; | And one man in his time plays many parts, | His acts being seven ages. At first the infant, | Mewling and puking in the nurse's arms; | And then the whining school-boy, with his satchel | And shining morning face, creeping like snail | Unwillingly to school. And then the lover, | Sighing like furnace, with a woeful ballad | Made to his mistress' eyebrow. Then a soldier, | Full of strange oaths, and bearded like the pard, | Jealous in honour, sudden and quick in quarrel, | Seeking the bubble reputation | Even in the cannon's mouth. And then the justice, | In fair round belly with good capon lin'd, | With eyes severe and beard of formal cut, | Full of wise saws and modern instances; | And so he plays his part. The sixth age shifts | Into the lean and slipper'd pantaloon, | With spectacles on nose and pouch on side; | His youthful hose, well sav'd, a world too wide | For his shrunk shank; and his big manly voice, | Turning again toward childish treble, pipes | And whistles in his sound. Last scene of all |, That ends this strange eventful history, | Is second childishness and mere oblivion; | Sans teeth, sans eyes, sans taste, sans everything." (AYL 2.7.1037-1064).

⁹⁹ TOMHN or τομήν (*tomén*) meaning "cutting", "stump", "splinter", or "shedding" is employed as a synonym for the uncuttable particles that comprise creation; it is derived from the verb τέμνω (témnō) meaning "to cut", "hew", "butcher" or "sacrifice". Herein, Epíkouros employs the image of wood clippings from a tree as an analogy for the minute motes of matter spread through the universe.

¹⁰⁰ According to Anaxagóras, "All things were together, infinite both in number and in smallness; for the small too was infinite. And, when all things were together, none of them could be distinguished for their smallness. For air and aether prevailed over all things, being both of them infinite; for amongst all things these are the greatest both in quantity and size. For air and aether are separated off from the mass that surrounds the world, and the surrounding mass is infinite in quantity. Nor is there a least of what is small, but

[amount of] hooks rests within a given thing, no matter how large;¹⁰¹ so it is [even more important] to notice how the magnitude [of] that [object] would still have been limited [as we can demonstrate from observation]. For of which magnitude [must they be] so that some [of] the countless hooks are visible? And were these [hypothetical particles], however large [to] possibly exist, even [then], an [infinitely large] magnitude would have been uncountable. [For a] peak [is] definable as of possessing that which has been limited, and if [an object] does not observe itself [to have a limit, then the peak] does not exist, just [as it is] not sequentially [possible] to know such an [end] of this [unknowable endlessness]; in this manner also, against a sequentially [incessant counting], before proceeding to venture into the [depths] of endlessness, [take time to consider the incoherence of infinite divisibility], as such a [fact is] to be reached [according to] a [rational] notion.

Hēródotos - Seeds and Idiosyncrasies

58 And it is important to understand [that] the [notion of] a smallest [mote of matter] is [justifiable] by the sensations, for [a seed] of this sort [is] neither exactly like the [body] bearing the transformations, nor completely dissimilar in all ways, while still bearing some partnership [in respect] of the transformations, but not bearing [a] separation of particles;¹⁰² consequently, we were also observing those [forms that] are being established from the primordial [pile of particles], and neither [is a thing being kindled] within a [thing] itself, nor is [a body] of particles being met [by] particles, except as with an idiosyncrasy the [simple] magnitude are the [fundamental] measure of themselves, [indeed] the many [make] more and the fewer [form] less. ⁵⁹There is need to consider this very analogy and [accept] a smallest [existence] to have been treated among the uncuttable [crumbs]; for [as] microscopic [motes move] in this way, [a] visible [image] spreads because of that which is being observed by the [faculty of] sensation, then the analogy, herself has been experienced. Just supposing that an uncuttable [particle] possesses however large [a] magnitude, we thereupon predicated the analogy, [as] only a microscopic [mote can be] cast for an [infinitely] long time. For it is necessary to consider both the smallest [mote of matter] and unmixed limits of the microscopic [motes that are] providing a greater or lesser measurement out of [the] primeval [principles] as [well as] a theory because of the account [of nature] in respect of the uncuttable [crumbs]. For either [by] partnership, or [by an] existing [bond] from the unchanging [chunks] themselves, [is] the [process] able to have been completed [out] of the [infinite], but [the process] is not maintaining [symphonic] concordance because of motion such as that to be generated.

there is always a smaller; for it cannot be that what is should cease to be by being cut. But there is also always something greater than what is great, and it is equal to the small in amount, and, compared with itself, each thing is both great and small".

¹⁰¹ The principle of homoeomeria comes from õµouoç (hómoios) meaning "similar" or "like", and µɛ́poç (méros) meaning "part," "portion", "bit", "barb", "hook", or "mote", frequently used by Epíkouros as a synonym for a "particle". We inherit the principle of "like–partedness" from Anaxagóras who believed that matter was homogenous and infinitely divisible. In On Generation and Corruption, Aristotélēs writes that, "Anaxagóras posits as elements the 'homoeomeries', viz. bone, flesh, marrow, and everything else which is such that part and whole are the same in name and nature; while Dēmókritos and Leúkippos say that there are indivisible bodies, infinite both in number and in the varieties of their shapes, of which everything else is composed — the compounds differing one from another according to the shapes, 'positions', and 'groupings' of their constituents. For the views of the school of Anaxagóras seem diametrically opposed to those of the followers of Empedoklés. Empedoklés says that Fire, Water, Air, and Earth are four elements, and are thus 'simple' rather than flesh, bone, and bodies which, like these, are 'homoeomeries'. But the followers of Anaxagóras regard the 'homoeomeries' as 'simple' and elements…" (Perì Genéseōs kaì Phthorâs). According to Anaxagóras, it is possible to sever a bone ten-thousand times and still have more bone. Further, he supposes that "a bone" is comprised of nothing but "bone matter", and not "non–bone particles", from which other things are formed.

¹⁰² ΜΕΡΩΝ or μερῶν (merõn) meaning of "parts", "particles", "pieces", "sections", "quarters", or "regions".

Hēródotos - No Floor to Infinity

60 And truly also, as [a result] of the boundless [void], it is unnecessary to categorize an "up" or "down" [position] as truly "up-most" and "down-most". Of course, we had realized that the [model of infinity was accurate] instead of [having imagined] a cap [atop creation], which is why we stood firm, ¹⁰³ to [clearly] peer into infinite being; never has that [ceiling] appeared [above] us, nor [has] a nethermost [floor been catalogued beneath] of what is known [to us] about the infinite, [for in this way, each movement] simultaneously [lends] itself to be both "up" and "down" depending on the [perspective of the observer], since the [aforementioned notion of firmament is] impossible to have been [coherently] conceptualized. So is it to hold [that in the case of two] the one force is being conceptualized "up" into the infinite [void] and the one [is being conceptualized] "down", and the feet¹⁰⁴ of the [creatures living on the] upper side [of the void] might be ten-thousand-times higher than [a position] by the side of us, stretching [down] into the [positions that rise] above of our head, or [if to be viewed differently] the cap of our [kósmou] is being reached in respect of the nethermost [position of their world, which] is being taken [as] "down" beside of our [position]; for the whole [spectrum of] force has been adverse [to this limited model when in reality] no one [position is] inferior [to] either the other on account of the boundless [void as] it is being conceived.

Hēródotos - Celetrious Non-Resistance

61 And truly also [it is] necessary [for] the uncuttable [crumbs of different weights] to be equally swift whenever they are carried through a void [as a result] of [having] no opposing [resistance]. For neither will the burdensome [bodies] be forced faster [due to their weight versus that] of the microscopic and swift [bodies], at least whenever precisely nothing meets [with] them; nor [will] the microscopic [bodies experience less resistance than] the [forms] of massive [bodies since] each pathway [through the void] possesses [a] symmetrical [resistance of zero] whenever no single [body] is being restrained in any way; neither as [when deflecting] up, nor as [when recoiling] into an oblique [position] because of a crashing force, nor as [when falling] down because of the idiosyncratic burden [of itself].¹⁰⁵ For so far as each can inhibit [the resistance], it will be receiving the force simultaneously with [the mental act of] knowing, until [that body] is being opposed either from [an object] abroad or because of the idiosyncratic burden [of its particular weight] against the power of that which struck it.

Hēródotos - Bounding and Bonding

62 But truly also [when struck from abroad] one [amalgamation] will have been riddled by the other amalgamations [composed] of the uncuttable [crumbs while still] being of consistent speed [from moment to moment]; thereupon, in one place, for the briefest, continuous moment, [an impulse is] to

¹⁰³ ΣΤΩΜΕΝ or στῶμεν (*stômen*), from the verb ἴστημι (*hístēmi*) meaning "to stop" or "stand firm", suggests an opposition to περιπατέω (peripatéō) meaning "to walk" or "to argue", and therefore, suggests an opposition to the teachings of Aristotélēs and the students of his Lýkeion, the "rambling" peripatetics, who rejected infinity and reinforced the idea that "that void does not exist ". In his treatise on Physics, Aristotélēs affirms of himself and his followers that "we deny that a void exists" (*Physiké Àkróasis* 4.9). They maintain that a motionless Earth is situated within a series of spheres, encompassed by a celestial firmament, animated by an unmoved mover.

¹⁰⁴ ΠΟΔΑΣ or πόδας (*pódas*) is a declension of ΠΟΥΣ or πούς (*poús*) meaning "foot" or "lowest part" (from which we inherit the words "pedal" and "podiatry"). This word was also used to refer to an ancient Greek unit of measurement, equivalent to approximately 12.13 inches (or about 0.308 meters). As with the British Imperial system of units, Hellenic peoples also used body parts as measuring tools.

¹⁰⁵ Aristotélēs maintained that a heavy body falls with a speed that is proportional to its weight. He assumed that heavier objects fall faster than lighter objects. This was definitely disproven by Galileo Galilei in his famous Leaning Tower of Pisa Experiment in 1592.

be borne by the [collision between] the amalgamation [of crumbs] uncuttable, [thereupon] if one [amalgamation of uncuttable crumbs is] not [to be enlaced by another, then it will reciprocate force] upon one [body] for the [briefest] measurable moment; so [a] solid [body] resists [the impact of an object], until, as the result of a perpetually [cascading] impulse, a sensation can be generated. For [herein] the [nature of sensation] is being further considered in the case of the unseen [phenomena], so then also, on account of [natural] logic, the [briefest] observable periods of time will [always] possess the perpetually [moving force] of an impulse, [so a speculation] is not true in the case of such [a belief not corresponding with a real impulse at a measurable moment in time]; otherwise, when each [activity] is [genuinely] being observed or an apprehension is being grasped by the intellect,¹⁰⁶ [that apprehension] is true.

Hēródotos - Cents of Consciousness

63 Then it is necessary that those [who are] comprehending [all of this] are [always] referring to the sensations and [the faculty of] feeling – for the firmest faith will thus be established – seeing that the soul exists through a finely-grained body¹⁰⁷ [that is] spreading [throughout] an amalgamation [of flesh]. Moreover, [the] most comparable [analogy for the soul is in] some compound of warmth possessing a windy [nature], and how, on one hand, this ["warm wind" seems to be] resembling [the soul], on the other hand, how this [analogy fails to guarantee that "warm wind" is not really the soul, as the Stoics teach];¹⁰⁸ moreover, the third cent [of consciousness, besides the "heat" and "wind"] receiving significant fluctuation [between] this cent¹⁰⁹ and of the [other pieces] themselves, but [a] sympathetic [correspondence occurs between] the [one cent and the rest of the pieces] even more strongly [by] the receiving amalgamation [of flesh]; moreover, these dynamics of the soul manifest the whole [spectrum of consciousness, including] both the [pleasureful and painful judgments of the faculty of feeling, and the mobility [of the mind], and the contemplations [of cognition], and [all] those [perceptions] that are [each] being lost [when] we die. And truly, because the soul depends [upon the faculty] of sensation [in order to experience], it is necessary to grasp the principle [sensuous] cause [of consciousness]; ⁶⁴On one hand, [the soul] could not have already apprehended a [sensation] if not [for having done so] under [the power] of the remaining [external] amalgamation [whose character] was being embraced [by the soul] through [physical] means. On the other hand, the remaining [mental] amalgamation [of ours that] rendered the [material] cause that has been cited, as [well as] of some kind of symptom as a result of this; of course, not all of those [things] have been acquired [by] that [stimulus]; Therefore, being removed from the soul, a sensation was not being grasped. Since neither had the [soul], in itself obtained the dynamic, yet neither has it been simultaneously generated [as the impulse] was being rendered, [so then] a [sensation was generated]

¹⁰⁶ ἐπιβολὴν λαμβανόμενον τῆ διανοία (épibolēn lampanómenon têi dianoíai), an "apprehending being grasped [by] the intellect."

¹⁰⁷ ΓΕΠΤΟΜΕΡΕΣ or λεπτομερές (*leptomerès*)—from λεπτός (*leptós*, meaning "fine–grained", "thing, "refined", "subtle", "minute") and μέρος (*méros*, meaning "part", "component", "portion", "particle")—meaning "small particles", "minute motes", or "fine grains". It is from the word leptós that contemporary physics derives the word "lepton", a class of particle in the Standard Model that includes the electron.

¹⁰⁸ In Book 7, Diogénēs writes that the Stoics "hold that the nature [of any being] is creative fire that proceeds methodically to generation, and it is a fiery and creaturely form of pneuma. The soul is perceptive, and it is the inborn pneuma in us; that is why the soul is a body and survives after death; but it is perishable whereas the soul of the whole [universe], of which the souls in animals are parts, is imperishable. Zēnōn of Kitieús, Antípatros [of Kyrene] in On Soul, and Poseidónios say that the soul is hot pneuma; for it is the bases of for our breathing and the cause of our motion. Kleánthēs says all souls survive until the conflagration, but Khrýsippos says only those of the wise do" (Lives and Opinions of Eminent Philosophers 7.156-157).

¹⁰⁹ ΓΕΠΤΟΜΕΡΕΙΑΙ or λεπτομερεία (*leptomereiai*) — from λεπτός (*leptós*, meaning "fine-grained", "refined", "subtle", "minute") and μέρος (*méros*, meaning "part", "component", "portion", "particle") — meaning "small particles", "minute motes", or "fine grains". Additionally, the word "lepton" has an added connotation of being a small, denomination of Greek currency.

25

because of a [motion] being completed, itself, on account of natural dynamism regarding [a] direct symptom of that-which-was-being-completed by the motion, [in] itself, [that] was rendering both the neighboring [sympathetic] affection and that [action], just like I said.

Hēródotos - The End of Sensation

65 And of course, when the existing soul, [in the case] of some aforementioned parts, has been removed, [the perception] was anesthetized; yet that [consciousness] could also have been destroyed from that [removal], having been released of the harness [of life], either [the] whole [soul] or just of some part — at any rate, if [the rest of the body] survives [amputation], it will [still have] the [faculty of] sensation. Moreover, the remaining, persisting amalgamation, having been removed [of] both [the] whole [soul or] even concerning [a] part, was not [in this scenario] grasping the sensation of that [stimulus], so far as, presumably, the tendency of the uncuttable [crumbs of consciousness to hold together] exists, in regard to the nature of the soul. And truly also, of the whole amalgamation that is being dissolved, it is being removed [as] the soul is being dispersed and no longer possess the dynamics [of the sensations] themselves, just as [a] sensation has not been procured.

Hēródotos - No Bodiless Bodies

66 For just as [the soul can] neither [hope] to both imagine itself sensing [when] not in this [physical] system, [so] also [would a disembodied body be unable to know] the movements [of] the [other bodies that comprise reality].¹¹⁰

Hēródotos - Devoid of Ghosts

67 But truly also, it is important, at any rate, to further denote something that we were explaining [earlier], that a disembodied [soul that has been split] away from the great interaction [of nature] could [only] have been imagined in the case of a [mere] name, itself from the [imagination]; but, by itself, a bodiless [body, as] it has been imagined, does not exist, beside of the void. Moreover, the void was neither produced, nor was it able to be felt, so [the] motion [in] the bodies is only being facilitated by [the space] itself. Therefore, the [ones] misconstruing [these propositions] are counting a bodiless [body] to be the soul. Yet no [bodiless body] can [exist]; it was neither able to produce nor to experience [reality], if such an [incoherence] was [capable of] existing. But [for] now, [each] one [of] the symptoms is being energetically grasped by the soul.

Hēródotos - Back To Basics

68 Thus, all these [symptoms correspond with] the contemplations concerning the [particles] of soul, [with] some reckoning by the [faculty of] feeling, and [with] the [various] sensations, [therefore, keep] remembering [that] what was said in [the] beginning [of this letter] was considerably explored [in] the [other] outlines in regard to the section below [yet] to be reliably refined in accordance with [what] has [elsewhere] been summarized in the case of these [following points].

SCHOLION: "[Epikouros] says, in other [places] also [that the soul] herself [is] to be composed of [the] smoothest and roundest out of the uncuttable particles, some mighty [mote made] of the dischargings of the [element] of fire; and truly a certain, irrational [part] of [the soul] herself, but a logical [part of the soul dwells] in the thorax, distinct, out of which [come] both the fears and the [act] of cheer. And sleep is being generated of the parts of the soul being diffused, confined, or dispersed from the whole amalgamation, then the impacts were coinciding. And the seeds have been produced from out of the whole of the bodies" (66).

Hēródotos - The Matter of Properties

But truly also, the schemes and the colors and the magnitudes and the burdens and so many [other] properties [exist as a consequence] of body [and not "immaterial matter"], so [if body] is being denounced, as it were, either [in the context of] all [bodies] or [just] the visible [bodies, then one is] also [speaking] against the known [faculty of] sensation, herself, just as it must be accepted the [bodies] are not, themselves, properties — since this [contradiction] is not able to be imagined — ⁶⁹Thus, neither do [properties] wholly not exist, for instance, not one [property] of any sort [is] bodiless, just as no [generative] morsels¹¹¹ of the [bodies are bodiless], so thus, [properties] were by no means containing the whole body [wherein] the nature [of a body] itself [is] indistinguishable from all of those [properties], since it is not being combined together [in the mind] to exist – just as when [a] greater amalgamation is assembled from out of the hooklets¹¹² themselves, or [from out] of the primordial [principles], or [from out] of the whole [range] of magnitudes of that certain [scheme] - only then, just as I said, were they containing a nature unintelligible from [the composition] of all of these [bodies]. Truly, as [each property] exists corresponding [with] these intelligible apprehensions and judgments, so also [in the case] of an entire accompanying [stream of particles], in no way is [a property] being disconnected [from the body to which it corresponds], except in the case of [the cognitive process] of determining categories in relation to the entire conception of a body.

Hēródotos - Symptoms of Reality

70 And truly also, [with] the bodies, [a property] generally corresponds [with a body] and neither [is] to correspond with [an] unintelligible [fiction], nor with an invisible [appearance] nor also [with] bodiless [bodies]. So, indeed, as [the properties of a body] employ a prevailing force, we are [able] to consider the [qualitative] symptoms [of that force] in relation to a name [we have assigned to] that [body], but [we are] not [able] to grasp the nature of a whole [body from one interaction alone, as though it were a universal form, unrelated to the particular properties being physically apprehended]; we [consequently] confront those [intelligible impulses] that combined in accordance with the compound body [from which they came], but [one should] not [accept] an unintelligible [fiction out] of those [intelligible properties] corresponding with [an intelligible body] — being without body [is] not possible to be known.¹¹³ Moreover, everything [real] can be addressed in terms of each corresponding apprehension, ⁷¹at least, at some point, at a time when each meeting is being observed, the [properties] of the symptoms must not correspond with [an] unintelligible [fiction]; and one must not drive this, the [measurable] energy, out of The Real, because [a single, energetic sensation] does not contain [complete knowledge about] the nature of a whole [body] to which it

¹¹¹ MOPIA or μόρια (mória) meaning "pieces", "portions", "quarters", "parts", "fractions", "motes", or "morsels".

¹¹² ΟΓΚΩΝ or ὄγκων (ónkōn) meaning of the "bulks", "masses", "heaps", "weights", "particles", "barbs", or "hooks".

¹¹³ As Norman DeWitt writes of ancient Epicurean teachings, "Since the only real existence are atoms and void, it follows that no abstractions exist [...] form cannot exist apart from substance, quality apart from thing [...] This results in a sort of nominalism" (Epicurus and His Philosophy 247). This alleged "Problem of Universals" refers to a debate regarding the nature of properties (like the color "red"). Platonic Realism proposes that the particular experience of a property (like the color "red") is subordinate to the universal form of a property (like "the concept of redness"). Contrarily, Nominalists, of which Epikouros could be considered, argue that properties only exist in particular substances: "But against Plato, the Epicureans think that universal ideas or concepts refer to a class of similar objects or concrete particular things, but the universal ideas are neither independent of these concrete particular, nor are they in things. They are merely verbal marks to enable us to think about the class of particular things. Hence, Epicureans foreshadowed medieval nominalism and also modern empiricism" (Yakub Masih, A Critical History of Western Philosophy 127).

corresponds, indeed, that we [always] meet an [individual] body [when experiencing reality], as the [symptoms] of an [intelligible body] were not corresponding with an unintelligible [fiction], and, again, one must not consider [anything] about them [to be real], for neither is it coherent [for unintelligible fictions to be more real than intelligible bodies], nor [is it coherent] in the case of those [fictional bodies that do not correspond with a real properties], nor in the case of a [nonsensical] meeting [between a sense organ and an] unintelligible [fiction], but wherever [nature] is just being disclosed, one must assume all [qualitative] symptoms [to be] in accordance with the [intelligible] bodies, and [assume that the symptoms] are neither corresponding [with an] unintelligible [fiction], nor, again, possessing the assemblies themselves, but this method, the [faculty of] sensation, [by] herself, was rendering the [qualitative] idiosyncrasy [that] is being observed.

Hēródotos - The Calculation of Time

72 And truly also, by this account, at any rate, you all must zealously contemplate [the nature of time]:¹¹⁴ for, evidently, one must not examine the [nature of] "time" just as the rest [of nature], so far as in [the case of anything] being established, we ponder upon the prolépseis¹¹⁵ [that] are being perceived by us, but [when it comes to "time"] an [energetic] event [is being recognized] in accordance with [a periodic recurrence of] that [same event] itself; we designate this congenital recurrence one must calculate [as either a] "long" or "short time". And one must not employ pretentious dialectic so far, at least, as [when it comes to] the firstlings themselves; one must, for the sake of oneself, use [sensation to study nature], and one must not, for the sake of oneself, accuse some other [force of superseding nature], just as [one must not accuse] a substance, itself, of [not] containing [its own properties, in regard to] an idiosyncrasy that [we defined above] – for also, everything [real] produces an [idiosyncrasy] – at any rate, one must calculate conclusively, [for] we were connecting a unique idiosyncrasy that [is defined above] as we were [also] measuring [that same idiosyncrasy]. ⁷³And yet, the [notion of "time"] is not being demonstrably attached [to a body,] except [in the case] of calculation, wherefore we interweave [thoughts in mill of the mind out] of [the threads of] those [preceding events] as the [minute] motes [of memory]; and similarly then, [we interweave] the feelings, and the apathies, and movements, and pauses [into a mental tapestry]; [thus the mind] itself [exhibits] some distinct symptom in turn of these ponderings [on the periodic patterns of nature]; in accordance, we call this "time".¹¹⁶

Hēródotos - Celestial Aggregates

It is necessary, both [for] the [things] being predicted in the case of the [massive] kósmous as [with] each amalgamation being formed, to consider the same [principles are true, insofar as both] the [things] are observed to have been generated out of the countless [kósmous are] firmly containing [those particles], out of all of those distinct collections being separated, both [in the case] of [generating] massive [worlds] and of [generating] smaller [objects]; and, in turn, each is to be dissolved, the [smaller] one faster, the [larger] one slower; [and] as the [small bodies] indeed [dissolve] as a consequence of the [nature] of such [things], so [also] the [large bodies dissolve] as a

¹¹⁴ According to Philódēmos of Gadara in his treatise on theology On Piety, "The All [...] is thought of, just as Time [khrónos] is defined, as being a naturally formed generic conception [prólepsin]" (Col. 66.3-6).

 ¹¹⁵ ΠΡΟΛΗΨΕΙΣ or προλήψεις (*prolépseis*) meaning "preconceptions", "anticipations", or "impressions", one of three criteria of truth upon which we can always rely (the other two being "sensations" and the faculty of "feeling" consisting of pleasure and pain).

¹¹⁶ SCHOLION: "Moreover, [Epikouros] affirms this also in the second [book] On Nature and in the Greater Epitome" (73).

consequence of the [nature] of such [things].¹¹⁷

Hēródotos - Samples of Cosmic Stew

74 Yet then also, [concerning] the [countless] kósmous, there is no need to assume one scheme [of kósmous exists] on account of necessity,¹¹⁸ since not one person can prove [otherwise]; then truly also, [in] a [similar] way, [a single kósmos] cannot have absorbed [all] such seeds, [rather, it follows that each, new kósmos] is being composed out of [similar seeds like] these [terrestrial seeds that have generated] both animals, and plants, and all the remaining [forms] being observed [here], but [that] would not have been possible in a [metakosmíos that only featured one kind of kósmoi].¹¹⁹

Hēródotos - What's in a Name?

75 In any event, truly, one must also regard the full nature [of things, both] to be explained [through language], and also to be necessitated as [the sum of] all [particulars] in the case of the [individual] circumstances themselves; but the latter account we were cultivating has been exhorted in the course of this [letter], and with some, [those cycles are] to be demonstrated sooner, but with others [the cycles are to be demonstrated] later, as in, of course, any [periodic] cycles [in the sky that we appropriate] as "time" ([in order] to apprehend greater progress [in some]), and then less [progress] in others. Wherefore, [in order] to have been generated, the names [we assign to things – such as how "month" refers to an observed cycle of the moon - are] not [set] in place from out of [the] beginning [of the kósmou], rather the sources [of the linguistic formulations] themselves [evolve from out] of the people across all, distinct cultures [that were each] suffering [the faculty of] feeling and distinctly apprehending applications¹²⁰ [of the intellect] to emit [vocalizations] through the air [and communicate with one another] of behalf of each of their feelings and of the phantasms¹²¹ [of their minds], likewise, at some point, a difference of position can exist in the case of the cultures. Then, [much] later [in history], all the distinct cultures [were] commonly [known] ⁷⁶ to have placed a [name] upon the ambiguous representations [wherein the names are] to be generated reciprocally and [the] synoptic [reality of the invisible] is being made visible; but also, some conditions contributing [to the appearances of nature] are not being detected, [so] that which has been experienced [by some] may be exhorted [to others on the condition that] it may be proclaimed [that] some vocalizations are necessitated; then, [once] the word of a [certain place has been standardized], it can be articulated about the most [obscure] cause [of phenomena] being grasped.

Hēródotos - Celestial Symphony

And truly, among the meteoric — forcing and turning and eclipsing and rising and setting and the consistent [cycles of] these [celestial bodies] — there is no need to assume [the phenomena] to be generated of some [divine being] serving [society by measuring our time and managing our climate],

¹¹⁷ SCHOLION "Therefore [it is] clear, so also [Epikouros] affirms of the kósmous [that they are each composed] of changing parts. And in other [places, he affirms that] the Earth [is] to be suspended [in] the air" (73).

¹¹⁸ SCHOLION: "But also, in the 12[th book] On Nature [regarding] various [things], he affirms: "Truly then, [some of] these [are] spherical, as obloid [is the scheme of] others, and [some exhibit] other [geometric] schemes. However, [it is] not [possible for a world] to possess every [geometric] scheme. Nor [for every possible] animals to exist, having been rejected against the principle of the infinite [regression]" (74).

¹¹⁹ SCHOLION: "Moreover, to have raised in a like manner. But the method, itself, [is] also on account of usages of the land" (74).

¹²⁰ λαμβανούσας φαντάσματαη (lambanoúsas phantásmatan) meaning "apprehending phantasms" or "applicative fantasies".

¹²¹ τῶν φαντασμῶν (tốn phantasmốn) meaning "the phantasms", "the appearances", "the [applicable] fantasies [of the mind]".

both of [some burdensome] obligating or of [some] future obligating as [well as], simultaneously, of containing the whole [nature of] blessedness among [alleged] ⁷⁷immortals, for affairs and concerns and tempers and favors do not harmonize [with] blessedness, no, [any one of these troubles] is generated in weakness and fear and envy of those neighboring, nor further, is a [being of] blessedness being condensed of smooth fire [like Plátōn writes], ¹²² having been gotten by [divine] will to take these [spatial passages that appear to us as] the [meteoric] motions; but to preserve all the majesty [of blessedness], the expressions [of] all such notions are being grasped and contrary doctrines were not [generated] about [divine] majesty from out of [mere words] themselves; but, if not, a [single] contradiction, herself, will prepare the greatest anxiety within the souls [of fools and hypocrites]. Wherefore, already, concerning the intercepting of the amalgamations out of [the] beginning of these [cosmic cycles] during the generation of a kósmou, it is necessary to believe [the cycles of the sky] are to be completed [by] both this necessity [of nature] and [by] the periodicy [of recurrence].

Hēródotos - Meteoric Madness

78 And truly, it is necessary to both expect [for one, that] the labor [we dedicate] concerning the study of nature will determine the cause of the most important [elements] to exist, and [for another, that we are] to have applied the blessed [nature], thereupon, and in that way, those [things], the [blessed] natures, are being observed against those [celestial motions and] the [messy] meteoric [movements], as [the divine nature] tenses so much so at the rigidity [required] to [manage] the meteoric. Yet also, [it is] not [necessary for] the [divine nature] to exist within the various [activities] of such [meteoric] kind, both [to exist for the purpose of] a [motion] being enabled, and, otherwise, to be busy by any means, at least; simply, [meteoric events are] not [able] to exist with [the] incorruptible and blessed nature [that we know because] of the [preconceptual] apprehendings [informing us that the divine nature suffers] no dissolution nor disorder; and, to exist, this [nature] is simply to be grasped [by] the mind. ⁷⁹Moreover, in [this letter] here, the histories [of nature] have been accrued, [the histories] of a setting and a rising and a turning and an eclipsing and so many related [movements] that in no way [are blessed], yet [the natural histories have been accrued] above in order to condense the knowings about the blessed [nature], at any rate, similarly, [they have been accrued] to contain the fears that these understandings [can instigate]; moreover, those who [do] not know the [divine] natures [of blessedness and incorruptibility] as [well as not knowing] those causes [pertaining to] most important [matters], if [they had not known these things, then] they had not known themselves; forthwith then, even full [of fear], when the terror from out of [not] knowing [overwhelms them, and then a person] is not able to apprehend the resolution and the regulation in the case of the most important [matters of their life].

Hēródotos - Varieties of Discovery

Wherefore, indeed, we may discover more causes of turnings and of settings and of risings and of eclipsings and of the such-like turnings, and just as I said in the [other books On Nature], they are being generated [piece] by piece; ⁸⁰[thus] it is not necessary to assume a familiarity on account of these [inquiries] to not have rendered accuracy [because] of us, as far as it agrees with the undisturbed and blessed. The same examining from beside us is being manifoldly generated [among

¹²² In *Theaítētos*, Plátōn writes ἀνάμματα πυρὸς εἶναι τὰς τῶν ἀστέρων περιόδους νομίζουσι, variously translated as "think on this subject that the revolutions of the stars are blazes of fire".

others], therefore, one must investigate causes, both on behalf of the meteoric, and [on behalf] of all of the unclear [enigmas], rejecting [some] of the [means of] gaining knowledge, [so] neither were we possessing only [a single explanation], as [one] is being generated, nor [were we] agreeing manifoldly [with all] the phantasms¹²³ from out of the overlooked gaps; yet also, they must not know, as in "what is it to not be untroubled?" ([and,] similarly, as in "[what it is] to be [positively] untroubled?") Thus, we are being persuaded, as, in this manner, [what] is being generated, itself, is being [rightly] accepted, seeing that the discovering, itself, is being generated [through] various [natural methods], just as, in this manner, we can also have known that [everything] is being generated by any [natural] means — [at this point] we will have relaxed.

Hēródotos - Free From Fear Itself

81 Moreover, among these [notions], it is necessary to wholly understand this [above] all, that the most significant disturbance [to arise] within the souls [of] human beings is being generated by a [person trying] to imagine these [natural occurrences] as blessed and incorruptible [entities], and [to suppose that they are to simultaneously possess contrary intentions and operations and motivations, and, in the [clutches of ignorance], we were forever expecting some, perpetual terror [waiting for our souls after death], as if also to heed [some persuasive illusion] to the myths, the [person] is being frightened, herself, to have died "the [necessary] anesthetization", [or] "the [big sleep]" — in the [real world], as it were, [that person is only] being [frightened] by [fears] themselves, and in the [soul], to not suffer the [incoherence of] opinions; but, in fact, [the study of nature] will banish anything irrational, wherefore the terror [of the soul] is being increased [by] not defining the same [thing], or as to [try] aimlessly to grasp these [realities with] a [narrow] imagining; ⁸²Moreover, to be released [from turmoil], the impassiveness¹²⁴ [we desire, above] of all of those [fears requires that we] also [commit] to possess constant remembrance of the whole [epitome] and of [the] most important [points]. Since we can apply these [discoveries], we will be released from the [confusion] from which [anguish] is being generated, the anxiety and the fear, as we specifically explained [before], as a result of both a meteoric investigation of causes and of the [sources of the] rest of the [fears that are] always intruding [upon the soul], so far as one fears largely [because] of the remaining [misunderstandings].

Hēródotus - Farewell

[For] you, oh, Hēródotos, these summaries have been epitomized on account of the whole of the nature [that] exists. ⁸³Therefore, if a compelling account¹²⁵ was generated, [as] is being presumed, [then you] have understood [these points] with precision, if not, then you will [at least] be [able] to go to all possible [lengths] in relation to some section of the precise accounts [provided above], determining oneself in terms of adroitness to be incomparable to the remaining people, for then also it [was] made clear for the sake of oneself regarding the whole practice [professed] by us, as you will be aided [if] these things are being continuously administered in memory. For it is in such ways, consequently then — already making the section sufficiently precise or even completely [precise], in regard to the unsettling apprehendings of these sorts — the greatest [advantages] of the practices concerning the whole of nature are to be produced; moreover, while [some] of the [topics] are not

¹²³ φαντασίαν (phantasian) meaning "appearance", "presentation", "display", "phantasm", "fantasia", or "creative [application]".

¹²⁴ ATAPAΞIA or ἀταραξία (*átaraxía*) meaning "impassiveness", "undisturbedness", "untroubledness", "blissfulness", or "tranquility".

¹²⁵ ΛΟΓΟΣ or λόγος (lógos) meaning "word", "speech", "story", "account", "reason", "consideration", or "logic".

completely synthesized [here], just out of these [points you can practice] without the method of voices simultaneously [stirring] periodicy [in] thought of the most important [teachings] being made for the sake of calming."

Such then is his epistle on the [elements] of physics.

Epistle to Pythoklés

But [now] for this [abridgment] of the meteoric:

Pythoklés – Greeting

"EPÍKOUROS to Pythoklḗs, rejoice!

Pythoklés – Regarding Your Request

84 Kléōn brought me [an] epistle from you, in which you went on [and on], both deservedly showing favor before us, of our esteem, and [also], by not [being] unpersuasive, yourself, you attempted to recollect [the epitome] of the investigation into [the] blessed life. You [as you said] yourself were both lacking [a] concise [outline] concerning [the nature] of the meteoric,¹²⁶ and had sent [a gracious request for a] memorable outline, so you [can] easily recall [the doctrines]; for the other [texts] that were written by us are [admittedly] difficult to remember, and certainly, as said, you continuously contemplate them. We have then, most gladly, both fulfilled the wish of yours and maintained [your] sweet hopes.

Pythokles - Abridged for Your Pleasure

85 Therefore, having written all the rest [elsewhere], we have committed [here to condense] the many things you had requested, and [hopefully] you other [readers] are going to [find] useful the investigation [of] these [things], as the genuine study of nature has been tested often lately, and you all [can] weave these profound [realizations] into [the] everyday business of a person. Now, you [can] all rightly embrace these [facts], and in the course of practicing remembrance, the [readers can] cleverly circumvent around [the bulk] of the rest of what we sent in the *Little Epitome* to Heródotos.

Pythoklés – Science Is Spiritual Medicine

So then, the first goal of knowledge about the meteoric, either [to] speak in conjunction [with facts] or to independently practice [science], is nothing else than tranquility¹²⁷ and firm faith, just as in the case of the rest [of our investigations].¹²⁸

 ¹²⁶ ΜΕΤΕΩΡΩΝ or μετεώρων (*meteoron*) from μετά (metá, "beyond") + ἀείρω (aeírō, "I lift up, raise") meaning "lifted up", "raised off the ground", "high in the air", "in the heavens above", "atmospheric activities", "celestial phenomena", or "astronomical events."
 ¹²⁷ ΑΤΑΡΑΞΙΑΝ or ἀσσσσξίαυ (άσσστζα) meaning "admospheric activities", "crospheric activities", ar "foodom from envirt".

¹²⁷ ATAPAΞIAN or ἀταραξίαν (*átaraxían*) meaning "calmness", "impassiveness", or "freedom from anxiety".

¹²⁸ See Key Doctrine 12: "There was no dissolving the fear over the most important matters if one does not know the whole of nature, but one who obsesses over the myths; therefore without the study of nature there was no receiving the pure pleasures."

Pythokles - The Symphony of Nature

86 Neither [should one try] to force a weak [theory], nor defend [a] universal theory [unless] either the words¹²⁹ [are a] consequence of [real events in] life, or the [words contribute] to an explanation of all the other natural problems — for instance, that The All [is made of] bodies, and [void] nature is intangible, or that the [bodies are all made of] indivisible elements, and [that] all the things, however many, reveal a single symphony [of nature] that does not arise on account of a [mystical] meteoric [event] — but, at any rate, these [explanations] pertain [to the] plethora [of things] and their causal origin, and [contribute to a] symphonic arrangement of the substances [according to the testimony of] the sensations.

Pythoklés – Embrace Reality

87 For one must study Nature and not empty axioms and of laws, but as the phenomena requires, for a life of disorder and empty opinion does not sustain our need, which is, moreover, for us to live imperturbably. Therefore, to become truly and unshakably whole, [one must] explain the manner of all [things] in a plethora of ways, [since] the phenomena [appears] symphonically, [yet] whenever someone uses speculation instead of [observation] they conclusively abandon themselves. So whenever someone has truly abandoned the [real world], then the symphonious [theories] have been similarly divorced [from] the real phenomena because visible [reality gets] cast out of the whole study of nature and then flows from a myth.

Pythokles - As Above, So Below

So [the same] proofs for the causes of the meteoric [spectacles must also] apply to some of the phenomena near us, which [must] be scrutinized as far as possible, as [we must] not [mystify] the phenomena surrounding the meteoric [spectacles]. **Nevertheless, the appearance of every [spectacle] must be tested and, even still, one must distinguish the [symphonic] arrangements, which [of course] do not contradict what you have done in respect of us, to be resoundingly fulfilled.

Pythokles - A Slice of Heaven

[The] kósmos¹³⁰ is a slice of heaven, encompassing both glowers,¹³¹ [the] earth, and all [observable] phenomena, [and] containing [a] partition away from the infinite, hanging — and stopping at a limit, either airy or opaque, and because of the whole disentangling [a kósmos] will not itself know confusion — either in revolution, or in standing still, as [well as being] spherical, or [like a] triangle, or some other outline; since it is possible in all ways, for of the [observed] phenomena nothing contradicts this [example] of a kósmos, in which there is not [an] ending to reach. ⁸⁹Then also that the plethora [of] such kósmoi is infinite to reach, and also that a kósmos such as this is able to exist, and [the phenomena] within [the] kósmōi and the metakosmíoi¹³² — I mean the [spatial] distance between [each] of the kósmōn, within permeable space, and not in large, sterile, and empty [space],

¹²⁹ ΛΟΓΟΙΣ or λόγοις (*lógois*) meaning "words", "reasons", "accounts", "reckonings", "explanations", "propositions".

¹³⁰ ΚΟΣΜΟΣ or Κόσμος (*kósmos*) meaning "universe", "world", or "order". The Epicurean kósmos includes the Earth upon which we live and all of the observable phenomena that can affect one it through proximal influence, albeit locally, or extremely distantly.

¹³¹ AΣTPA or ἄστρα or (*ástra*) literally means "glowers" and generally includes all luminous objects above our heads, including the stars, the Sun, the Moon, comets, meteors, asteroids, and (in the case of the naked eye, at least) several galaxies and nebulae.

¹³² ΜΕΤΑΚΟΣΜΙΩ or μετακοσμίω (metakosmiõi) meaning "beyond-the-universes" or "between-the-worlds."

just as some affirm — [and] of the suitable seeds some have been poured away from one of [the] kósmou, or [from out] of [the] metakosmíou, or even away from the plurality, to small accretions; and both articulations and migrations must cause [the seeds to shift] towards another place, if this manner [is allowed by] chance, and showers [of seeds] are properly forming from out of the [void] until [an accumulation reaches a state] of completion and [a state] of continuance, [depending] upon how favorably the foundations have been put in place, to be able to establish an inauguration.

Pythokles - Myths of Genesis

90 For it is *not* necessary to create [a] unique collection [of seeds], nor even to induce rotation in that void to generate a kósmos in conformity that the thinking [that the kósmos] had increased out of necessity, until either [example] would have struck another [edge], just as one affirms of the natural callings; for this is contradicting the phenomena.

Pythokles - Minute Accretions

The Sun,¹³³ [and] of the Moon,¹³⁴ and the rest of the glowers¹³⁵ were not generated by themselves; [the collection] was later encompassed from the consequences of the kósmou (and, above all, it maintains [the integrity of its internal structure] so far as possible), but [at the time, the kósmos] was simply growing, and was receiving increase (but also, similarly, increases to both land and sea; and you will whirl over accretions of Nature's minute particles, either of pneumatic [winds] or fiery [discharge] or both together; for in this manner also the [faculty of] sensation strikes those [minute particles].

Pythoklés - Celestial Magnitude

91 Moreover, the size of both the Sun and of the rest of the glowers appears of such [great] size in relation to us [and] truly¹³⁶ is so great.¹³⁷

Pythoklés – Bonfires in the Sky

But like the [Sun] in relation to itself, either [it is] greater [than] of that which is being observed, or slightly smaller, or [it is] as great as it happens to be. For so also [with] the bonfires beside us [when] observed from [a] distance are being observed by the [faculty of] sensation. But then, that whole portion [of the light] will become easily severed against obstacles [like trees], if truly one attaches oneself to the [reality of] visible activities, as we explain in the books *On Nature*.

Pythoklés – Twist of the Stars

92 Risings and settings of the sun and of the moon and of the rest of the glowers [could] have been

¹³³ ΗΛΙΟΣ or "Ηλιός (*Héliós*) meaning "the Sun", "Sol", "East", "day" or "sunshine".

¹³⁴ ΣΕΛΗΝΗΣ or Σελήνης (Selḗnēs) meaning "of the Moon", "of Luna", or "of a month".

¹³⁵ ΤΩΝ ΛΟΙΠΩΝ ΑΣΤΡΩΝ or τῶν λοιπῶν ἄστρων (tôn loipôn ástrōn) "the rest of the glowers" or "remaining glowers" may include extra-solar objects visible to the naked eye like the Pleiades star cluster, as well as, perhaps, extra-galactic objects visible to the naked eye like the Andromeda Galaxy, the Triangulum Galaxy, the Large and Small Magellanic Clouds, and the Orion Nebula.

¹³⁶ Other translators have taken the phrase μέν τὸ πρὸς ἡμᾶς τηλικοῦτόν ἐστιν ἡλίκον φαίνεται to imply that the Sun is only the size of a golf ball. Anaxagoras, Epíkouros' preferred historical figure, assumed that the Sun was at least as massive as a continent.

¹³⁷ SCHOLION: "This also [he writes] in [book] 11 [of] On Nature: for if, he affirms, the size were to diminish [more] through the distance, [we] might [see] the color more clearly. For this other [quality] is in no way proportional with distance."

made possible by ignition and extinguishment, this kind of situation being [the case] and [given] each of the places [in which it occurs]; consequently, the predictions have yet to be confirmed, for nothing [stated] contradicts [the reality] of the phenomena. Although, [due to rotation, the glowers] may have appeared once more above of the earth and in turn [the earth] may have caused the occultation, [if only it] were able to be confirmed; for nothing at all contradicts [the reality] of the phenomena.

Pythoklés – Dynamo of the Sky

And while it is not impossible for the motions of [the glowers] themselves to be produced by a dynamo of the whole of heaven, [suppose] rather, the [glowers have a] station [and] themselves then [seem to revolve like a] dynamo, having been generated according to the [primordial] force from out of the beginning, during the genesis of the kósmou, [long] before [the first] sunrise; ⁹³at that time of violent warmth, some spreading of fire [was] flowing to [each] the places consecutively.

Pythokles - The Slanting of Heaven

[The seasonal] turning of the sun and of the moon is able to pass having been compelled by the slanting of heaven; but then again [it may have been compelled] in respect of displaced air or even of a suitable matter, one is always repelling being enkindled, the other has been forsaken [to flames]; or even to funnel the aforementioned glowers from out of the [cosmic] beginning, since something [must first be] twisted to be moved as such. For all those similar [hypotheses] and these related [ones] have not at all failed to address [the evidence] of the visible activities, if someone [is] always in the presence of such [verifiable] parts, upholding [all] of the possible [options], it is able to bring into the [model] every symphonic [event] of the preceding phenomena, never to be frightened [by] the contrivances of the deplorable astrologers.¹³⁸

Pythokles - Lunar Phases

94 Both [waning] regression of the moon and [waxing] replenishment again also may be possible in conformity with [a] revolving of this [celestial] body [or] also from [physical] schemas of air in a like manner, and yet also, in conformity with [lunar] occultations [of the Earth in front of the Sun], also [being] in conformity with all [valid] methods, the phenomena is being summoned by those [others] and by us to [construct] an explanation of this form, if [we do] not [study nature then] something [complex] is judged contentedly in only one [simplistic] way, [so] no person is being observed considering what [is] possible and what [is] impossible, and on account of this is eager to consider [the] impossible.

Pythokles - Moonglow

Further, it is even possible [for] the moon from out of herself to possess a light, on the other hand, [it] is possible because [it reflects the light] of the sun. ⁹⁵For truly it is also observed [that] many [luminous objects] near us [are] bearing [light] from out of themselves [yet] on the other hand, many [more objects glow] because [they reflect the light] of others. As nothing is in the way of the

¹³⁸ ΑΣΤΡΟΛΟΓΩΝ or ἀστρολόγων (*ástrológōn*) meaning "star storytellers" or "astrologers". The divinatory practice of astrology is first documented to have originated in Babylonia, when it migrated to Greece somewhere in the 4th-century BCE.

phenomena in the meteoric, [so] if someone of a [certain] method always possesses remembrance of the plethora of ways, and, at the same time, [remembers] the subsequent hypotheses, and contemplates [the] causes, and is not looking up at these irregular masses vainly, and otherwise at another time [one might] collapse upon a single method.

Pythoklés - Maiden in the Moon

But the appearance of a face in [Selénē] herself is really being made by [the] transmission of [light] particles [to our eyes] and by occultations [of shadow], and sometimes, the symphonic [data] can be reviewed [by] as many methods as [possible], having secured the phenomena [for contemplation]. ⁹⁶For one must not discard such a method of investigation of the meteoric; for if someone is disputing visible activities, never will it be possible to get a share of genuine tranquility.¹³⁹

Pythoklés – Shadow of the Earth

[The] eclipse of the sun and of the moon is made possible in conformity with [a] disappearance [into shadow], and consider the latter is being generated by us, both now and for occultations of something else, either of earth or of some unseen [body] of a different sort. And thus, one must consider the related methods mutually, and simultaneously [consider] the conjectures of some as not being impossible. (But in the 12th [book] On Nature he says also in reference to this, throwing a shadow [on the face] of [the] moon to eclipse [the] sun, so [the eclipse of the] moon [is] of the shadow of the Earth, so also [is this] in accordance with withdrawal. ⁹⁷Then this [is] also [affirmed by] Diogénēs the Epicurean in the 1st [book] of the *Epilékton*.)¹⁴⁰

Pythoklés – The Divine Nature

And besides, some pattern of the periodicy must be apprehended by us, having happened exactly as it came to pass, and let the divine nature in no way manage those [movements], but, the [nature] must be free from obligation and in a complete [state of] blessedness; as surely the [nature] will not be doing [anything troublesome], [for] the whole explanation of the meteoric will [otherwise] be void, even if [an explanation was] already generated [by] someone who adopted [a] strong method, but until a void is eliminated by one single method it is possible to believe the [others], so to all the others, the [method is] in being able to both eliminate the inconceivable [ideas from consideration] and advance the [actual] phenomena, which is necessary to approve those proofs, [for] it is not possible to observe [contradictions] together.

Pythokles - Seasonal Sunshine

98 Lengths of the nights and of the days are able to alternate both soon by the [daily] movements of the sun and in turn because of the slow [yearly declination] off of the earth because all of the lengths of [night and day] are alternating, and [the celestial bodies] pass across some of [their] positions earlier or late, as that something is being observed by us, which [is why] it is necessary to symphonically speak upon the meteoric. So the [fools] apprehend an [image] from the [world around

¹³⁹ ΑΤΑΡΑΞΙΑΣ or ἀταραξίας (*átaraxías*) meaning "without trouble", "calmness", "tranquility", or "impassiveness".

¹⁴⁰ SCHOLION: "But in the 12th [book] On Nature he says also in reference to this, throwing a shadow [on the face] of [the] moon to eclipse [the] sun, so [the eclipse of the] moon [is] of the shadow of the Earth, so also [is this] in accordance with withdrawal. ⁹⁷Then this [is] also [affirmed by] Diogénēs the Epicurean in the 1st [book] of the Epiléktön."

them] and they dispute the phenomena and of what is possible to observe how a person has strayed [from the truth].

Pythoklés – Weather Lore

Signs can also come to pass due to [pure] coincidences of seasons [for instance, as Theophrastos writes,¹⁴¹ "Lightning from the North in late Summer is a sign of rain"], exactly as with the emphatic creatures near us [for instance, "If cranes fly early and in flocks, it will be an early Winter;"] and [these signs simply] come to pass by alterations and mutations of air, for these both do not dispute the phenomena; "moreover, have you seen how this or that is not to be held accountable? [For instance, the Aristotelian mistakenly concludes that "the stars which the Egyptians call 'comets' indicate [...] cold weather."]

Pythokles - Felted Vapor

[A] cloud of mist is able to be generated and to coalesce and it will condense from compressions¹⁴² of air, and along clinging interlacings¹⁴³ [of] uncuttable [crumbs] as [only] a sufficient [coalescence] could have brought that about, and along [an] aggregation of [interlacing] streams from both land and sea; and [some] will be caused by many other [methods] so the coalescences of these kinds are not impossible. For instance, then, where [the interlacings] are being firmly compressed as a result of themselves, [or] then, where they must transform to be able to be bring about waters, ¹⁰⁰yet both of [those hypothetical] streams of effluence are being excited from favorable positions as a result of mist, [and] violent [emissions] of precipitation are being produced as a result of any sufficient accumulations in regard to these kinds of emissions.

Pythokles - Atmospheric Bloating

And thunder is able to be generated on account of wind confined in the cavities of the clouds, exactly as in this vessel [of] ours', as [a] grain [of wheat] effervesces rumbling from within them, but also concerning breakings of clouds and distentions,¹⁴⁴ and concerning rubbings of clouds as having

¹⁴⁴ ΔΙΑΣΤΑΣΕΙΣ or διαστάσεις (*diastáseis*) meaning "partings", "separations", "fissures", "splittings", "retchings", or "distensions", as

¹⁴¹ For more information on ancient Greek attitudes toward weather signs, see Theophrastos' work Enquiry into *Plants* 2.

Epíkouros describes condensation clouds as "compressions" of air, from πιλήσεις (*piléseis*) meaning "compressions", "contractions", or "solidifications", from $\pi i \lambda o correst (pilos)$ meaning "compressed wool" or "felt", related to the verb $\pi i \lambda o correst (pilos)$ meaning "to compress wool" or "to compress into felt." Thus, to describe the nature of a cloud, Epíkouros employs the language of a felter, wetting, weaving, and rolling wool. Pliny the Elder writes that "wool is compressed also for making felt, which when soaked in vinegar is capable of even resisting iron; and what is still more, after having gone through the last process, wool will even resist fire" (Natural History 8.73). Berthold Laufer writes that the "earliest Greek allusion to felt (Greek pilos) occurs in Homer's Iliad (10.265), where it is said that Odysseus wore a hide helmet lined with felt. Felt was used by the Greeks for cuirasses and garments, especially rain cloaks; chiefly, however, for tight-fitting caps of a conical shape to be pulled over one's ears to ward off cold or rain (Greek pilídion, Latin pilleolum). Such a cap was generally worn by artisans and sailors, and appears in artistic representions as their characteristic outfit." Haphaestus and Daedalus wear it as craftsmen; Charon and Odysseus, as seafarers. Brimmed hats also were made of felt. It is a curious coincidence that the Greek fishermen were equipped with a felt cap as their fellow-workers in China still are. In the description of a fisherman's apparatus Philippus mentions 'the felt cap encompassion his head and protecting it from wet." Boots and socks were likewise made of felt ... " ("The Early History of Felt". American Anthropologist, Vol. 32, No. 1, Mar., 1930, 17-18). Therein, it is thematically appropriate for Epíkouros to compare a "cloud" to a "waterproof hat made of felt". Otherwise, note that the English word "pillow" is completely unrelated to the ancient Greek word pīlos ("felt") and the Latin word pilleus ("felt cap"). Lucretius later appropriates this juxtaposition in describing "clouds" as being "hanging fleeces of wool" (De Rerum Natura 6.530).

¹⁴³ ΠΕΡΙΠΛΟΚΑΣ or περιπλοκὰς (*periplokàs*) from from περι– ("about", "around", "on account of", "in regard to") and πλοκὰς (*plokás*, "twisting", "woven things", "webs", "interweavings", "constructions"), related to πλόκαμος (*plokamos*, "lock (of hair)", "braid", "tress"), presenting the image of a cloud as a woven object, twisted from threads of mist and squeezed together like wet, braided hair.

incurred weakenings [to their] crystalline coagulation.

Pythoklés - Flashes in the Attic

101 Moreover, lightning [flashes]¹⁴⁵ are also generated by many methods; for the dynamic scheme of fire originates from both abrasion and concussion of clouds [that are] cascading lightning; and by spouting out of the clouds from the workings of winds — of the sorts of bodies that renders the brilliance there — and by discharging, pressure is generated [out] of the clouds, either by another [cloud] or by [the force] of winds; and as a result of the glowers of light having been scattered by all-encompassing, then are driven together underneath of the motion of clouds as both of winds and escaping [outward] because of the clouds, or by percolation [within the belly] of the clouds that contain small particles of light, which are a result of the fire to burn clouds and it will [inevitably] end both the thunder and the [atmospheric] motions; and by a scorching of the wind, the [flashes] are being generated though both tension and though violent compression; ¹⁰² and concerning breakings then of clouds by winds, both of dynamic fire of the uncuttable [crumbs] and the phantasm of a lightning [flash] produce discharge. And then by many other methods [the nature of lightning] will be easily perceived [we are] always following [direct observation] of the phenomena and it is possible to contemplate a similar [method like] these.

Pythokles - Delayed Thunder

Moreover, lightning precedes [the sound] of thunder in this specific case of clouds, and [has] the [impulse] to drop through the wind, thereupon to be simultaneously expelled [as] a dynamic scheme of lightning, but the wind behind the rumbling [that] will [inevitably] bring an end to this [audible process] is [still] being fettered; so even by impact of both together, the [more] intense speed to have been registered by us [is from] the lightning; ¹⁰³to come later, then, [is] the thunder, exactly as in the [daily] case of some [flashes] being observed out of [a] distance as some of [the] impacts are [still] being made.

Pythokles - Charged Diarrhea

And thunderbolts are able to be generated by many compressed accumulations of severe winds and conflagration; as [atmospheric] diarrhea of sorts and [a] violent expulsion of [discharge] itself [descends] upon the [ground] beneath the positions [above], a [potential] of the discharge is being generated [and is] to be [emitted] in succession [from] the compact positions [above] thanks to compression of the clouds; and then [it] is being crowded together for the expulsion of fire, herself, [but] also it is possible to be generated by thunder, [or] even to have been generated of more fire having bloated and shattered the cloud by the [discharge] to not be able to continue on the [current] in order, thereupon, the [atmospheric] felt is to be generated (indeed, [as] many [vapors come] from some high mountain, from which, above all, thunderbolts plummet), forever in the presence of each other. ¹⁰⁴But also many other positions are possible for thunderbolts to be generated, the myth alone

in the gastric distention that is responsible for bloating. Here, a comparison is made between thunder and indigestion.

¹⁴⁵ AΣΤΡΑΠΑΙ or ἀστραπαὶ (*ástrapa*) meaning "lightnings" or "flashes of lightning" comes from from ἀστήρ (astḗr meaning "glower" or "star") and ὀπή (opḗ meaning "sight", "hollow", or "hole" as in the roof of an attic, like a chimney, or the opening of the eye). The 3rd-century BCE writer Philostratus the Elder, in his *Imagines* describes Astrapé as having discharged lightning through open eyes. Along with proper stars ("glowers"), planets ("wandering glowers"), comets ("long–haired glowers", and meteors ("falling glowers"), lightning flashes are formed of the same grammatical root for "star". The word for "lightning" differs from a proper "thunderbolt".

departs, then will recede, if someone rightly following the phenomena takes notice of the unseen.

Pythoklés – Whirling Pillars

And presters [tornados and other cyclones] are able to be generated by [a] descending of cloud onto the places below, to be carried, pillar-like, having been pushed underneath of the throngs of wind as to have suffered [the] deafening roar of the wind, and simultaneously the cloud has been pushed into an oblique [position] out of the wind, but also by [a vortex] of wind encircling into [a massive] ring of air to be constricted [from] above, and having been generated of mighty, flowing winds, it is not possible to have been flowing into the oblique [orientation] through the felt around of the air; 105and truly, as long as a prester of the Earth [tornado] is being dropped [then a] whirling is being produced, just as the generation [of a pillar of clouds] can be produced with the motion of the wind; unless the whirling is being produced of [the] sea [as a waterspout].

Pythoklés – Seismic Flatulence

And seismic activities are able to be generated by [an] obstruction of flatulence of the Earth, and from microscopic motes [that] were compounding a [common] motion of themselves whenever the Earth begins quaking; and the pressure there either embraces [forces] from outside, or from out of the inside falls to [the] foundation concerning [the collapse of] cavernous positions of the earth, having constrained air. Moreover also, by itself, the distribution of the motion will weaken from out of a great [central] foundation and [will] return again whenever intense compressions of the earth shifts, seismic activities are able to be produced, ¹⁰⁶but are also able to be generated from many other positions [from] the preceding motions of the earth.

Pythoklés – Pressed Oil

Moreover the blasting happens to be generated [at] some time by "any wild olives"¹⁴⁶ and is being gotten from tiny [abrasions], and [also] in respect of [a] plentiful accumulation of water; but the rest [of the] blasting is being generated just of [an accretion] of small [forces] pressed into the great cavities, [so a tremor] is being generated of this propagation.

Pythoklés – Ice Pebbles

And hail will synthesize from vigorous coagulation, as [cold winds] envelop [the surfaces] of everything vaporous and then [generate a plethora of tiny] pieces [of frozen vapor], and [also] by regular coagulation of everything moist, (moreover, of everything vaporous) simultaneously [it] borders the compressed [stones] being produced both of [the vapors] themselves even to be united from a separation in respect of the pieces of a larger mass as is being fixed towards an amalgamation. ¹⁰⁷But indeed the [things on the] periphery not incomprehensibly have to be generated [evenly since the exterior of the hailstones] are being melted from every side of the surface and [are condensing] by the compression from every side, as is being repeated, [the spherical] pieces [of frozen matter] are being evenly enveloped either by something moist or vaporous.

¹⁴⁶ ΑΛΛΟΦΥΛΙΑΣ or ἀλλοφυλίας (*állophylías*) from ἀλλο (*állo*, "any", "other", "else") and φυλίας (*phylias*, "wild olives") meaning "foreign matter", or figuratively, "any wild olives", creating an analogy between seismic forces and the physics of an olive press.

Pythoklés – Perfected Frost

Moreover then snow is possible to be synthesized of fine [drops] of water being poured from out of the clouds because of symmetry of [vaporous] pores and compressions of suitable clouds always [occurring] underneath of violent wind. But also from coagulation in the clouds possessing even density [seeing that] discharge of this kind from out of the clouds may be generated by being compressed to one another [from] of an aqueous [vapor] or [also because they] have been situated together; as if that which is compressed is being produced of hail has been perfected, most often, that which is being generated in the Spring. ¹⁰⁸So also, from [a] rubbing of clouds [that] have [already] received coagulation, shock may seize the latter accumulation of snow. But also by other methods snow is possible to be synthesized.

Pythokles - Moist Gatherings

And dew [is able] to be synthesized by [drops] gathering together from out of the air of this [moist] sort, [for] what is produced is being generated of such moisture; but also [the dew] has been produced either by rising out of moist locations or water; in such positions, above all, dew [is] to be synthesized, and so, the gathering itself [is] seized at those [places], as well as [the] production of [new] moisture and the [existing] mass over the positions below, [yet] also, [dew can be made] very similarly, in respect of what is being observed by us, in the presence of [what] is being synthesized in more than one way.

Pythoklés – Frozen Moisture

109 But then hoarfrost is not caused differently [than the cause] of dew, [both being comprised] of some [water] seized by some kind of [crystalline] coagulation surrounding some [water by way] of cool air.

Pythokles - The Shape of Water

And ice is being synthesized by [an] ejection of the rounded structure out of a [body of freezing] water, then [introduction] of the scalene and of the sharp [particles] initiating convergence in the water; but also, by the accumulation of such kind from outside, which synthesized [the] coagulation [that] prepared the water [by having] ejected a certain quantity of the rounded.

Pythokles - Rainbow Rays

[A] rainbow is being generated because of illumination in front of the Sun [shedding light] against moist air; or by [the] distinct nature both of the light and of the [moist] air, as it will produce the peculiarity of those colors whether if produced by the whole [complex symphony of nature] or if [produced] simply; [the sunlight] will be initiating the shining again because of the [peculiarities that] are adjacent to those colors of the [moist] air, such as we observe, by shining against the parts. ¹¹⁰Moreover, the latter [colorful] phantasm is being generated of curvatures on account of that [spatial] distance, by which from all angles [the distance is] equal as a consequence of the appearance to be observed, either possessing compression of this sort of the uncuttable [particles] in the air, or [because compressed particles of this sort] in the clouds are being [visually] rendered because of curvatures of the Sun [as] a certain, preceding aggregation [is] to be sent down.

Pythokles - Glowing Rings

[A] halo around the Moon is being generated from all angles of air [and] is being conveyed in the direction of the Moon or the currents [of the moonlight] as a result of [Selḗnē] herself [and is] being rendered evenly raised so far above [the Earth] so far as [the currents] surround [the glowing] disk, that nebulous [ring] that has not completely separated [from] the [position of the moon]. Or also [the halo may have been] raised [into] the air by [the light of the Moon] herself, symmetrical from all angles in respect to the nightly revolution placed around the [Moon] herself and [the] dense [clouds therein agitated]. ¹¹¹[It is also possible that] the [halo] is being generated by some particles, either it was constrained from outside of some current, or [some internal] warmth from her is being seized from suitable pores to be sculpted into the [halo].

Pythokles – Shaggy Stars

Feathered glowers¹⁴⁷ are being generated either of fire being compressed in some [meteoric] positions because of some [periodic] time [and] being generated in a meteoric [position], or [by] some heavenly dance through some [space] thanks to [a unique] time of the heaven holding over us, as to having illuminated the glowers of this sort, or [illuminating] themselves, at times, those [illumination] being triggered by some conditions, both to have gone into the positions above us and been made manifest, and to have generated the disappearance of these in addition to the causes that have corresponded with the latter.

Pythoklés – Against Astrology

112 Some glowers to be rotated [East to West] do not stand firm of themselves, [but seem] to have stood firm only when the preceding portion of the kósmou [was set] to have been established, the remaining portion are being rotated around the [kósmos], just as some affirm; but also the [kósmos] itself [appears] to have [been] surrounded [by a] circular whirlpool of air, that protective [whirlpool of air] is being generated to surround that [kósmos], as also [with] the other [kósmoi]; that even after one after another, themselves accordingly, [they] are not to be suitable matter, except in the preceding position that is observed [they] are remaining motionless, but also by many other methods is the preceding [phenomena] able to synthesize [stellar motion], if someone is able to calculate the symphonic [laws within] the phenomena, some of the glowers [are known] to be wandering,¹⁴⁸ if therefore the motion required comes to pass, then something [appears] to have been moved uniformly, ¹¹³ and on one hand it is possible [that] the wheel [of the heavens] is being moved from [an impulse set] out of the beginning merely to have been positioned [by natural forces], just as, on another, the [cosmic] whirlpool, herself, is to be experienced [as having] uniform [motion], but something else is required to [explain] some deviation. But also, it is possible [that the movement] is being directed where, on one hand, to be level with the [thing] itself, extensions of air are pressing

¹⁴⁷ ΚΟΜΗΤΑΙ ΑΣΤΕΡΕΣ or κομῆται ἀστέρες (komêtai ástéres) meaning "feathered glowers", "longhaired stars" or "comets", such as Halley's Comet, which Epíkouros and friends would have witnessed in October of 316 BCE while living around the Ionian coast.

¹⁴⁸ ΑΣΤΡΩΝ ΠΛΑΝΑΣΘΑΙ or ἄστρων πλανᾶσθαι (*ástrōn planâsthai*), the "wandering stars" or "planets" of 3rd-century BCE included Hērmís ("Mercury"), Aphrodítē ("Venus"), Árēs ("Mars"), Zeús ("Jupiter"), and Krónos ("Saturn"). Prior to the 6th-century BCE, the Greeks recognized Venus to have been two, separate objects, Έσπερος (or Hésperos, the "Evening Star") and Φωσφόρος (or Phōsophóros, the "Morning Star"). By the time of Epíkouros, Aphrodítē was properly recognized to be responsible for both.

against it in order and [the extension] are sparking [activity] uniformly, but even so, irregular [wanderings] of [glowers] are being observed inasmuch as the alternate movements are to be completed. But to entertain the [notion that] one [cause is] responsible [for all] of the preceding [phenomena], diverse [approaches to understand the nature] of the phenomena will be called maniacal [by superstitious minds] as [a proper investigation] of the [phenomena] cannot be suitably accomplished by having emulated the vain [practice of] astrology¹⁴⁹ and [by] assigning [the] causes of some [phenomena] to an empty [myth], since [the astrologers] in no way [coherently] release the divine nature [from an unwilling term] of public service.

Pythoklés – Slow Glowers

114 [As it] happens, some glowers [namely planets] are to be observed being left behind [the progression] of others, both the slow [glower] to be carried by encircling the circuit itself and the [glower] to be animated by being seized along the opposite [direction] of the whirlpool itself, as the [glower] to be carried by the [circuit] rather for the sake of a greater position, but [also for the sake] of a lesser [position], encircling the whirlpool, itself. But [where] the [thing is yet] to be clearly revealed on account of these, the [phenomena] is coming — something to be marveled is being believed by the masses.

Pythoklés - Star Fragments

The glowers [that] are being said to fall¹⁵⁰ are able to be synthesized both by part rubbing against themselves and [also] the vaporization may be generated by dislocation wherever it may occur; ¹¹⁵but also [some may be generated] by [an] assembly of uncuttable [particles] of productive fire, [where] kinship is generated until this [burning] can be accomplished, and [also] motion is generated wherever there may be an impulse from out of the beginning [of the kósmos] in respect of the assembly [of glowers], but also of wind against [the] collection in some foggy concentrations, and [they can] ignite by a compression of the latter, after bursting out of the surrounding, and from whichever place the impulse of motion can be generated, [as] is being caused within this [one]. Moreover also, other methods may have come to this [conclusion, for] they are immense.

Pythokles - Cause and Coincidence

Moreover, the signs [of] the [sky] are being generated in the time of some animals due to [a] coincidence of the season; for the animals are not at all being approached [by] some [supernatural] force of the [seasons] to have produced Winter; no such divine nature commands the exoduses of these animals thereafter observing the signs of the [seasons]. ¹¹⁶Since [this] in no way has happened to an animal, and [even] if [the divine nature] would be petty [enough to direct birds and herd cats], a folly such as this would be charged, and [a being claiming to be divine would] not have procured absolute happiness.

Pythoklés – Transcend Myth

Now remember all this, Pythoklés, since you will both step over much of [what is just] a myth, and

¹⁴⁹ ΑΣΤΡΑΛΟΓΙΑΝ or ἀστρολογίαν (*ástrologían*) meaning "story of the stars" or "astrology".

¹⁵⁰ ΑΣΤΕΡΕΣ ΕΚΠΙΠΤΕΙΝ or ἀστέρες ἐκπίπτειν (*ástéres ékpíptein*) meaning "glowers to fall", "stars to fall", or "meteors".

you will be able to recognize the same [from] those; but above all, devote yourself to a consideration of the beginnings, and of infinity, and of the related things, further still, [remember that] we reflect on account of the criteria [of sensation and impression] and of feelings, and not those [mythic things]; for above all, these [questions] are contemplated calmly on account of looking into the causes responsible for creation. Chiefly then, where the [latter] have not been accepted, neither could these [things] themselves have been rightly contemplated, nor [rightly] secured, because it is necessary to observe them."

117 So it seems these are his words on the meteoric.

Words on the Wise

But regarding the conduct of life, and what we ought to choose and what to avoid, he writes thus — But, before recounting his words [on the conduct of life, let us consider] those [words that are both] about the wise and from them.

Wise — Nature of the Wise

"Harm by the hand of humanity arises through either hatred or through jealousy or through contempt, which the wise person overcomes by calculation.¹⁵¹ Furthermore once one becomes wise one never again inherits that adversarial disposition nor conforms willingly [to such a disposition]; they will be more affected by passions,¹⁵² but [this] will not be an impediment toward their wisdom.¹⁵³ Yet a person cannot become wise with every physical condition, nor in every cultural context.

Wise — Heart of the Wise

118 But even if the wise were tortured on a rack, they would be happy,¹⁵⁴ and only the wise will have gratitude for friends both present and absent alike through both word and through deed.¹⁵⁵ However, when tortured on the rack, at some point they both moan and wail.¹⁵⁶ The wise will not have intercourse with a woman so far as the laws forbid, so affirms Diogénēs [of Tarsós, c. 2nd-century BCE]¹⁵⁷ in the *Epitome of the Ethical Doctrines of Epikouros*.¹⁵⁸ Nor will they punish servants; rather they will empathize with them and remit those of excellent character.¹⁵⁹ They think that the wise should not suffer passionate desire, nor worry about entombment, nor [believe] that romance is sent by god,

¹⁵⁸ Usener 583.

¹⁵⁹ Usener 594.

¹⁵¹ Usener 536 and 538.

¹⁵² Usener 596.

¹⁵³ Usener 587.

¹⁵⁴ Usener 601 and 604.

¹⁵⁵ Usener 589.

¹⁵⁶ Usener 598.

¹⁵⁷ The Epicurean philosopher Diogénēs of Társos is attested by Stábōn in Geography: "Among the other philosophers, 'Those whom I know, and could in order name,' were Plutiades and Diogénēs, who went about from city to city, instituting schools of philosophy as the opportunity occurred. Diogénēs, as if inspired by Apollo, composed and rehearsed poems, chiefly of the tragic kind, upon any subject that was proposed. The grammarians of Társos, whose writings we have, were Artemidorus and Diodorus. But the best writer of tragedy, among those enumerated in 'The Pleiad,' was Dionysides. Rome is best able to inform us what number of learned men this city has produced, for it is filled with persons from Társos and Alexandreía" (14.5.15).

so writes Diogénēs in the twelfth [book].¹⁶⁰ They will not make flowery speeches.¹⁶¹ Casual sex, they affirm, never benefitted anyone, so [be] grateful if it caused no harm.¹⁶²

Wise — Life of the Wise

119 Nevertheless the wise person will marry and will make children, so Epíkouros [affirms] in *Puzzles* and *On Nature*. But only according to the circumstances of life will they one day marry. Although [some] will refuse them.¹⁶³ They will not speak foolishly under the influence of drinking, affirms Epíkouros in the *Symposium*. Nor will they meddle in politics, as in the first book of *On Lives*; nor will they bark like a Cynic, as in the second book of *On Lives*; nor will they beg. But even if their optics became impaired, they would not walk out of their own life, ¹²⁰as he affirms in the same work. But the wise will grieve, according to Diogénēs in the fifth book of Selections;¹⁶⁴ and they will serve jury duty,¹⁶⁵ and they will leave behind writings,¹⁶⁶ but will not make public endorsements,¹⁶⁷ and they will take precautions for their possessions.¹⁶⁸

Wise - Mind of the Wise

They are likely to love the countryside,¹⁶⁹ to fight fate¹⁷⁰ and never abandon a friend. They will make plans to gain public approval only so far as to avoid being treated with contempt.¹⁷¹ They will enjoy themself more than others by theorizing.¹⁷²

Wise — Conduct of the Wise

They will also erect monuments;¹⁷³ if intended for them then they would possess indifference.¹⁷⁴ Only the wise will rightly hold dialogue about both music and poetry;¹⁷⁵ and they would not expend energy writing about poems,¹⁷⁶ neither inflecting wisely one way nor another.¹⁷⁷ They will also make

- ¹⁷³ Usener 575.
- ¹⁷⁴ Usener 588.

¹⁷⁶ Usener 568.

¹⁶⁰ Usener 574.

¹⁶¹ Usener 565.

¹⁶² Usener 62; This sentiment is further reflected by the Hegemon in Vatican Saying 51: "I hear that a profuse change throughout your flesh disposes you toward Aphrodisian intercourse. As long as you neither disregard the laws, nor dismiss those reasonably established customs, nor distress any of the neighbors, nor damage your flesh, nor deplete what is necessary, do as you please according to your own preference. It is impossible however not to be a little constrained by at least one of these complications; therefore Aphrodisia is never advantageous, and desirable only if it has not caused harm."

¹⁶³ Usener 591.

¹⁶⁴ Usener 597.

¹⁶⁵ Usener 576.

¹⁶⁶ Usener 563.

¹⁶⁷ Usener 566.

¹⁶⁸ Usener 572.

¹⁶⁹ Usener 570.

¹⁷⁰ Usener 584.

¹⁷¹ Usener 573.

¹⁷² Usener 593.

¹⁷⁵ Usener 569.

¹⁷⁷ Usener 561.

money, but only from wisdom, if wanting.¹⁷⁸ And they will in a time of crisis serve a monarch;¹⁷⁹ and they will thereupon exalt anyone after being corrected;¹⁸⁰ They will establish a school,¹⁸¹ but not in order to lead a mob; and they will gain notoriety in public, but not enthusiastically; they will also be opinionated and will not be puzzled;¹⁸² and even when dreaming¹⁸³ will still be the same,¹⁸⁴ and in defense of loved ones will at some time be ready to die.¹⁸⁵

Wise – Fellowship of the Wise

They hold that mistakes are not all equally severe,¹⁸⁶ and the harmony that to some is good for others is indifferent;¹⁸⁷ then [they hold] that courage does not come about by nature, but by gaining an advantage through calculation;¹⁸⁸ also that friendship [arises] according to the needs [from nature];¹⁸⁹ Nevertheless it will always be beneficial to offer friendship just as [it will always be beneficial] for us to plant seeds in the earth, thus [friendship] itself cultivates those communities that [work together to] perfect the pleasures. ¹²¹In two ways we conceive happiness: both possessing the highest [pleasure], such as does a god, without increase; and that which separately [possesses] addition and subtraction of pleasures.^{"190}

Epistle to Menoikeús

Well now we must proceed to the Epistle [on Happiness].

Menoikeus - Greeting

"EPÍKOUROS to Menoikeús, rejoice!

Menoikeus - The Poetry to Happiness

122 Neither should one who is new [to this world] hesitate to love wisdom,¹⁹¹ nor should an elder begin to grow tired loving wisdom.¹⁹² For no person is either unripe nor too ripe to be healthy throughout the[ir] mind. But the one saying either "it is not yet the Spring of Philosophy"¹⁹³ or

¹⁷⁸ Usener 567.

¹⁸⁰ Usener 592.

- ¹⁸⁸ Usener 516 and 517.
- ¹⁸⁹ Usener 540 and 541.
- ¹⁹⁰ Usener 407.

¹⁷⁹ Usener 577.

¹⁸¹ Usener 564.

¹⁸² Usener 562.

¹⁸³ "Therefore, these and those things study for yourself, day and night, and with those like yourself, and at no time neither awake nor in a dream will you be confounded, for no living person surrounded by immortal Good seems like a mortal creature." (Ep. Men. 135)

¹⁸⁴ Usener 595.

¹⁸⁵ Usener 590.

¹⁸⁶ Usener 521.

¹⁸⁷ Usener 428.

¹⁹¹ Φ IAO Σ O Φ EIN or φ looo φ eĩv (*philosopheîn*) from φ ílo ζ (*phílos*, "loving") + σ o φ ó ζ (*sophós*, "wise") + $\dot{\varepsilon}\omega$ (- $\dot{\varepsilon}\bar{o}$).

¹⁹² Φ IAO Σ O Φ ON or φ i λ o σ o φ $\tilde{\omega}v$ (*philosophốn*) from φ i λ o ζ (*philos*, "loving") + σ o φ ó ζ (*sophós*, "wise") + $\dot{\varepsilon}\omega$ (- $\dot{\varepsilon}\bar{o}$).

¹⁹³ The line "τοῦ φιλοσοφεῖν ὑπάρχειν ὥραν" translates to something like "the 'Beginning-to-Love-Wisdom' time". This translator takes a poetic liberty in translating "the 'Beginning-to-Love-Wisdom' time" as "the Spring of Philosophy", due to Epíkouros' employment of ἄωρος (meaning "unripe") and πάρωρος (meaning "too ripe") in the previous clause (reinforcing natural imagery).

[supposing us] "to have passed that period", is the same one saying either "the Hour for Happiness is not present" or "no longer exists". So both new and old must love wisdom, so indeed when growing old be renewed by the good [things] thanks to having gratitude for what has passed, and also the new are simultaneously advanced through the fearlessness of what is to come. Therefore it is necessary to study the Poetry to Happiness,¹⁹⁴ so if it is present we are already possessing it, but for non-presence we practice everything to possess the latter [happiness].

Menoikeus - Elements of the Good Life

123 But these—having encouraged you continuously—these things both practice and study, embracing these things as the elements of living beautifully.

Menoikeus - The Truth about God

First and foremost consider the deity¹⁹⁵ an incorruptible and blessed figure as the common conception of a deity prescribes; attribute to him nothing either hostile to incorruptibility or alien to blessedness rather believe anything about him that is able to preserve his incorruptibility and blessedness.¹⁹⁶ For deities truly exist: apparent indeed is this knowledge of them though they are not the same sort the masses consider: for the [masses] are not observed to preserve that same sort. Impious then is not the one who rejects the deities of the masses, but the one who adheres to the masses' doctrines about the deities. ¹²⁴For [their] assertions are not impressions¹⁹⁷ but false assumptions¹⁹⁸ of the masses about the deities. Thence [so they say] both the greatest harms are brought to the wicked from deities and also those benefits [to] the righteous. For approving of all their personal virtues they accept what is similar; all those not similar they consider as hostile.

Menoikeus - The Truth about Death

And accustom yourself to consider that Death is nothing to us since all good and evil [exists] in the [faculty of] sensation; Death is but the deprivation of sensation.¹⁹⁹ Wherefore real knowledge that Death is nothing to us creates [for] a mortal an enjoyable life, not [by] adding endless time, but [by] having been dispossessed of the yearning for immortality. ¹²⁵For nothing is terrible in living to one who truly grasps that nothing [is] terrible in not living. So the foolish [person] is saying that they have feared Death [and] suffer [what] is not present, and that they suffer anticipating, for what is not present is not troubling, in anticipating they suffer needlessly. Therefore the most horrible of those

¹⁹⁴ This translator takes another poetic liberty in rendering the verbal phrase "τὰ ποιοῦντα τὴν εὐδαιμονίαν" (literally "the making the happiness") as "the Poetry of Happiness" in mirroring the phonology of the original verb (pres. act. part.) poioûnta ("poeticizing").

¹⁹⁵ Note Epíkouros' employment of words for *deity* in the singular (θεὸν and θεοῦ meaning "a god" or "of a god", in the plural (θεοὶ, θεοὺς, and θεοῦς meaning "gods" or "deities"), and in the singular (θεὸν and θεοῦ meaning "a god" or "of a god", in the plural (θεοὶ, θεοὺς, and θεοῦς meaning "gods" or "deities"), and in the singular, masculine αὐτὸν (*auton*, meaning "him"). In this paragraph, Epíkouros recognizes a variety of compatible, theological positions, including classical polytheism (worship of many deities), kathenotheism (worship of one deity at-a-time), henotheism (worship of one while recognizing others), and monolatry (exclusive worship of one deity among others). Elsewhere, Epíkouros invokes the proper names of the masculine deities Zeus and Paian (a form of Apollo and physician of the gods) No less than seven times in this Epistle, Epíkouros invokes the names of (false) goddesses (of the masses) Ananke "Queen Necessity" and Tykhe "Lady Luck".

¹⁹⁶ "The blessed and incorruptible neither troubles itself nor gives trouble to others, so neither anger nor obligation constrain it; for all of this arises from being weak." (Key Doctrine 1).

¹⁹⁷ ΠΡΟΛΕΨΣΕΙΣ or προλήψεις (*prolépseis*) meaning "preconceptions", "anticipations", or "impressions" (1 of 3 criteria of knowledge).

¹⁹⁸ ΥΠΟΛΕΨΣΕΙΣ or ὑπολήψεις (hypolépseis) meaning "prejudices", "hasty judgments", or "[false] assumptions".

¹⁹⁹ "Death in no way exists for us; for that which has dissolved lacks perception; and that which lacks perception in no way exists." (Key Doctrine 2)

evils, Death [is] nothing to us, since on one hand whenever we are, Death is not, but when Death is present, then we are not. Therefore [Death] neither exists for the living nor for the dead, since in the case of the former [Death] is not, and the latter exist no more. But the masses²⁰⁰ are fleeing Death, sometimes as the greatest evil, but other times [they] prefer the repose in [Death] to living. ¹²⁶But the wise neither refuses living nor is frightened by not-living; for neither [should] one be rallying oneself against living nor thinking not-living is evil. But just as a person does not in any way prefer the most food but [rather prefers] the sweetest, nor also does one prefer the fruits of the longest time, but [again prefers] the sweetest. Then one who commands a new [person] to live nobly, and an elder to die nobly, is not only simple-minded because [the pleasure] of [such] a life [is actually] very welcome, but also because the practice is the same for living nobly and dying nobly.

But then far worse [is] the one saying [life] has not grown beautiful [as wrote Theognis of Megara]-

"...having been so disposed one should but quickly cross the gates of Hell..."²⁰¹

Menoikeus - The Future is Not Yet Written

127 As if having been truly persuaded to the latter one asks, "Why not depart from living?" Since this one is certain in themself (even though they were constantly deliberating with themself); but if made in jest, [then what is] futile [should] not be welcome in them. One must remember than the future is neither absolutely ours nor absolutely not ours, so that we neither remain so absolutely attached to what will be, nor despair so absolutely about what will not be.

Menoikeus - The Triad of Desires

Then as for the desires one must conclude then [1] the Natural exist, and [2] the Vain, and of the Natural then [3] the Necessary, but only the natural [are needed]; then of the necessary those necessary are [instrumental] to happiness, and to the lack of distress of the body, and to their own living. ¹²⁸For those [with] steady theory have escaped [vain ideas] and have withdrawn [from the masses]²⁰² for the health of the body and the tranquility²⁰³ of the mind, since their goal²⁰⁴ is of living blessedly; For we practice all of this in order to neither suffer nor dread. When once then this has come to pass because of us, we dispel the whole Storm of the Soul,²⁰⁵ not holding the form of one who proceeds as if to secure one thing yet to seek another (as to the fulfilling of the mind and the good of the body). For until then we have need of Pleasure,²⁰⁶ since from not being near Pleasure we suffer; <but since we do not suffer> no longer do we have need of Pleasure.

²⁰⁰ ΟΙ ΠΟΛΛΟΙ or oi πολλοί (*hoì polloi*) is usually translated as "the mob", "the many", or "the masses".

²⁰¹ This line "φύντα δ' ὅπως ὥκιστα πύλας Ἀΐδαο περῆσαι" is found in the poetry of Theognis of Megara (*Elegiac Poems* 427).

²⁰² See Epíkouros' Key Doctrines 14 and 15.

²⁰³ ATAPAΞIAN or ἀταραξίαν (ataraxían) meaning "tranquility", "impassiveness", "calmness", or "painlessness of the mind".

²⁰⁴ ΤΕΛΟΣ or τέλος (*télos*) is usually translated as "ending" or "goal". Note the use of télos by Seikilos in the final line of his Epitaph.

²⁰⁵ The phrase ὁ τῆς ψυχῆς χειμών (hò tếs psykhếs kheimốn) is here, as elsewhere, translated as "the storm of the soul", the word kheimốn could rightly be translated as "tempest", "calamity", "trouble", "distress", or "Winter", especially in contrast to the Spring of Philosophy. However, given that Athens enjoys a mild Winter, this translator chose to render "the storm of the soul."

²⁰⁶ HΔONHΣ or ήδονῆς (*hēdonḗs*) is the genitive declension of ήδονή meaning "pleasure".

Menoikeus – The "Alpha" and "Ωmega"

And because of this we say Pleasure is the beginning²⁰⁷ and ending²⁰⁸ of living blessedly. ¹²⁹For we have discerned that the primary and genetically-predisposed²⁰⁹ good also comes down to this: the standard state distinguishing the condition to all good [things]. And since this first good is "comfrey"²¹⁰ [healing by reducing inflammation], out of that we do not even prefer all pleasures, but sometimes we step over many pleasures, since at such times more difficulties follow us from these; and we consider of the pleasures many pains better, whenever our greater pleasure follows many times these pains we endure.

Menoikeus - Sick With Enjoyment

Therefore all pleasure conceived by Nature engages one's own good, yet not all are to be taken; and just as all pains [are] evil, but not all that have been brought forth are to be avoided. ¹³⁰Nevertheless the computation²¹¹ has been profitable and you will be aware of inconvenient [things] as it is fitting to investigate all. For the good we declare at a certain time thus evil, and the evil conversely thus good. And we consider independence [of desire]²¹² then a great good, not in any case so that we will desire little, but that, if we do not possess that much, we are satisfied with little, having been genuinely persuaded that they have the sweetest enjoyment of extravagance who have the least of it, then seeing that truly everything natural is easy to procure, but the vain difficult to procure, and the simple flavors equal to the pleasure in bearing a luxurious lifestyle, since all the suffering against poverty has been removed, ¹³¹both barley-bread²¹³ and water deliver the greatest pleasure, whenever anyone in need has consumed themself. Therefore adapt into a simple and not extravagant lifestyle as it forms an essential part of health, and you will exercise the necessary [things] of life [that] make a person resolute and if you approach extravagant things after intervals it makes us stronger and you procure fearlessness against Luck.

Then when we say the goal is Pleasure,²¹⁴ we are not counting the pleasures of the debauched and those lying sick with enjoyment, and those who, not knowing and not acknowledging or having barely received [advantage] from considering, but rather [seeking] neither suffering throughout the body nor grieving throughout the mind. ¹³²For [it is] neither drinking and following festivals nor

²⁰⁷ APXHN or ἀρχὴν (*árkhēn*) meaning "beginning" or "origin". With a nod to Christian eschatology, some render "Alpha" (Rev. 1:8).

²⁰⁸ ΤΕΛΟΣ or τέλος (*télos*) meaning "ending" or "goal" With a nod to Christian eschatology, some render "Ωmega" (Rev. 1:8).

²⁰⁹ ΣΥΓΓΕΝΙΚΟΝ or συγγενικόν (*syngenikôn*) meaning "predisposed", "innate", "congenital", "hereditary", "kindred", or "genetic."

²¹⁰ ΣΥΜΦΥΤΟΝ or σύμφυτον (súmphūton) meaning "congenital", "innate", "nature", "grown-together", "thickly wooded" may refer to the herb "comfrey" – from the Latin *conferveo* meaning "to boil together", "to grow together" or "to heal". This flowering herb (Symphytum officinale of the genus Symphytum and the family Boraginaceae) has been historically used for medicinal purposes. According to Christiane Staiger, comfrey is demonstrated (via topical treatment) to treat "*pain, inflammation and swelling of muscles and joints in degenerative arthritis, acute myalgia in the back, sprains, contusions and strains after sports injuries and accidents, also in children aged 3 or 4 and over.*" Further, "*The therapeutic properties of comfrey are based on its anti-inflammatory and analgesic effects. Comfrey also stimulates granulation and tissue regeneration.*." However, it also "*contains chemicals called pyrrolizidine alkaloids (PAs), which can cause severe liver damage.*" In choosing to describe Pleasure as being "innate" or "hereditary" versus pleasure as being "healing" and "pain-reducing".

²¹¹ ΣΥΜΜΕΤΡΗΣΙΣ or συμμέτρησις (symmétrēsis) refers to the "measuring by comparison" between choice and avoidance.

²¹² AYTAPKEIAN or αὐτάρκειαν (aútarkeian) means "self-reliance", "self-sufficiency", "independence", or "freedom from desire".

²¹³ MAZA or μαζα (*mâza*) means "barley-cake", "bread", "lump", "mass", or "ball". Barley was a more productive crop than wheat, and better-suited to the Mediterranean climate of Attica, thus, he advocates not only a *cheap* food item, but also, an *abundant* food item.

²¹⁴ Epikouros explicitly states that ήδονὴν τέλος ὑπάρχειν (hèdonēn télos hypárkhein) that "pleasure is the goal" of life.

taking advantage of servants²¹⁵ and women nor an expensive multitude of fish nor of however much else fills an extravagant table that makes life pleasant, but sober calculation and examining the cause of each choice and avoidance, and expelling the [masses'] doctrines, from out of these the greatest confusion overtakes our minds.

Menoikeus – Dear Prudence

But of all of these things, the original and the greatest good²¹⁶ [is] prudence,²¹⁷ because even of "beloved-wisdom"²¹⁸ more valuable becomes "practical-wisdom", from out of it all the other virtues come forth, teaching us that one cannot live pleasantly²¹⁹ unless living practically,²²⁰ and properly,²²¹ and peaceably;²²² and that one cannot live practically, and properly, and peaceably, without living pleasantly;²²³ for the virtues coalesce with living pleasantly, and living pleasantly is inseparable from them. ¹³³Otherwise whom do you consider better the one who believes what is holy about the deities and on account of Death [is] fearlessly withstanding through anything and considering the goal of nature as indeed the peak of the goods [that] is as easy to fulfill as just comprehending [what is] easy to procure, and of Evil however you bear either brief periods or [momentary] pains? But [shame on anyone] introducing underneath of everyone [that notion that Destiny] is the Mistress of all, for that supplies for a person what they could have already been responsible [of procuring for themself];²²⁴ on the other hand, some have come to fight against necessity²²⁵ then, what [comes] because of luck, it [is] but contrary to us, and truly necessity is not accountable, and [we] perceive luck [as] unreliable, so for us [we call them] the ungovernable²²⁶ [and] the others [other people] are contrarian [to this

 $[\]overline{2^{15}}$ $\Pi AI \Delta \Omega N$ or $\pi \alpha i \delta \omega v$ (*paīdōn*) is usually translated as "boys", "adolescents", or "children", but can also mean "slaves", or "servants". Diogenes Laërtius records Epíkouros as having referred to his servants, Mys, Nikias, Lykon, and Phaidrion as παίδων (Lives 2). In this regard, Epíkouros may have been cautioning Menoikeus from mistreating servants. Otherwise, in rendering $\pi\alpha i\delta\omega v$ as "boys", Epicurus may have been levying a criticism against the indulgence of pederasty in Greece, a sort of "fraternal apprenticeship", in which, among other things, sexual favors were had between men and adolescent boys. Explicitly, "Some upper-class males may have limited their physical contact to wrestling nude with their beloveds in gymnasia and reclining with them on couches in symposia, where perhaps they did not even go beyond giving in to the eyes or kisses and embraces. Some presumably ejaculated between the thighs or buttocks of their boys as certain vase paintings may imply. Yet other, perhaps most, penetrated their ἐρώμενοι anally. While the poets where usually discreet and ambiguous as to what kind of intimacy if any occurred, contemporary graffiti described anal intercourse, and the word $\kappa\alpha\tau\alpha[\pi]$ by ov [from $\kappa\alpha\tau\alpha$ - (kata-, "downwards") + $\pi\nu\gamma\eta$ (pugé, or "buttocks")] appeared very early. Oralgenital sensuality, whether pederastic, androphile, or heterosexual, was apparently rare and is much disapproved of in the few passages that mention it. Greek sources do not speak about mutual masturbation or fisting although they did have a word for inserting a finger in the anus," (Percy, William, Pederasty and Pedagogy in Archaic Greece, 1996, 7). It has been noted, as described by Gloria Ferrari "that there were conventions of age pertaining to sexual activity, and if a man violated these by seducing a boy who was too young to consent to becoming an eromenos, the predator might be subject to prosecution under the law of hubris" (Osborne, Figures of Speech: Men and Maidens in Ancient Greece. University of Chicago Press, 2002, 139–140). Nevertheless, is entirely possible that Epíkouros was criticizing the abuse of servants as well as or besides the sexual exploitation of youth.

²¹⁶ ΤΟ ΜΕΓΙΣΤΟΝ ΑΓΑΘΟΝ or τὸ μέγιστον ἀγαθὸν (tò mégiston ágathòn) or "the greatest good" does not directly correspond with Cicero's SVMMVM BONVM or "highest good" as described in *On the Ends of Good and Evil*. That Epicurean "greatest good" is "practical wisdom"; not *The* Good (of Pleasure) but rather, *a* good (an "instrumental good" or a "virtue", one among many).

²¹⁷ ΦΡΟΝΗΣΙΣ or φρόνησις (*phrónēsis*) is usually translated as "prudence" or "practical wisdom", used in contrast against philosophy.

²¹⁸ ΦΙΛΟΣΟΦΙΑΣ or φιλοσοφίας (*philosophias*), "Philosophy" may be used to dismiss "Metaphysics" as impractical speculation.

²¹⁹ HΔEΩΣ or ήδέως (hēdéōs) meaning "pleasantly", "delightfully", "sweetly", "contentedly".

²²⁰ ΦΡΟΝΙΜΩΣ or φρονίμως (phronímōs) meaning "practically", "prudently", "sensibly", "judiciously".

²²¹ ΚΑΛΩΣ or καλῶς (kalõs) meaning "properly", "beautifully", "nobly", "honorably", "rightly", "finely".

²²² ΔΙΚΑΙΩΣ or δ ικαίως (dikaíōs) meaning "peaceably", "justly", "observantly", "agreeably", "decently".

²²³ "It is not possible to live pleasantly without living practically and properly and peaceably, nor practically and properly and peaceably without living pleasantly; but one who does not take this sort of initiative to live practically, and properly and peaceably, cannot live pleasantly." (Key Doctrine 5)

²²⁴ "It is pointless to ask from the gods what a competent person is capable of having dispensed for themself" (Vatican Saying 65).

²²⁵ "Necessity is evil, but there is no necessity to live with necessity" (Vatican Saying 9).

²²⁶ The phrase τὸ [...] ἀδέσποτον (tὸ [...] ἀdéspoton), from ά- ("not") + δεσπότης (despótēs, "master", "ruler" "lord") + "-τος" (-tos,

notion], both those who are contemptible and those doing the opposite against nature. ¹³⁴Since it is better to comply with the myths of the deities than it is to become a slave of physical inevitability; for indeed subscribing in earnest prayer to an expectation of dignity from the deities [encourages agency], but she has not [once] been moved by prayers to necessity.

Menoikeus - The Chorus of Chance

But luck [is] not a deity, as the masses consider, interpreting [poorly], since nothing disorderly affects deities, responsible [for] nothing uncertain; and neither good nor evil is being anticipated from out of this; by living blessedly, humans are [incentivized to become] deliberate; however, beginnings of great good or evil [are] under her influence [as] she conducts the chorus [of chance]; ¹³⁵consider it is better to calculate well being unlucky than to have irrationally good luck; better for those who practice investigating nobly (not to prosper than) to have prospered through Luck (not investigating nobly).²²⁷

Menoikeus - A God Among Mortals

Therefore, these and those things study for yourself, day and night, and with those like yourself, and at no time neither awake nor in a dream will you be confounded, for no living person surrounded by immortal Good seems like a mortal creature."

Rejection of Divination

He also takes everything prophetic as wrong, and as in the *Little Epitome*, he so affirms, "Divination²²⁸ is not real, but even if [it were] real, [we would] regard the predictions [as] nothing to us."²²⁹

Well, so much for the [observations on] conduct of life; and to great lengths [he elaborates] elsewhere.

rendering a verbal adjective), meaning "masterless" (against Lord Necessity), "unruled" by Lady Luck. "Ungovernable".

²²⁷ Another reference to *Lady Luck*.

²²⁸ With the notable exception of Epíkouros, most ancient Greeks (including Dēmókritos) endorsed a number of types of divination. Each type of divination is named according to the stem μαντεία (*manteía*, "-mancy") meaning "prophecy". Some of these types include:

[•] Astragalomancy: Divination based on dice, usually made from αστραγαλοι (astragaloi) or "knuckle-bones").

[•] Astromancy: Divination based on stars (better known as astrology). The Stoics, among many others, endorsed astrology.

[•] Capnomancy: Divination based on smoke. Also known as "smoke-scyring".

[•] Cledonomancy: Divination based on chance utterances.

[•] Crithomancy: Divination based on scattered corn on the body of an animal which had been sacrificed.

[•] Daphnomancy: Divination based on burning bay laurel leaves. This is a form of pyromancy.

[•] Haruspicy: Divination based on entrails (recommended, perhaps surprisingly, by Dēmókritos). Also called "extispicy".

[•] Hydromancy: Divination based on water, such as observing the ripples from a tossed pebble.

[•] Naeviology: Divination based on birth marks. This includes moleosophy (divination based on moles).

[•] Necromancy: Divination based on the dead. Oracles were thought to communicate with the spirits of the dead.

[•] Oneiromancy: Divination based on dreams (documented in the ονειροκριτικά or Oneirokritiká by Artemídōros.)

[•] Orthinomancy: Divination based on birds. Homeros' Odyssey features a notable example, also called "auspicy".

[•] Pyromancy: Divination based on flames. Euripídēs among other authors attests to this practice.

[•] Tryomancy: Divination based on cheese. Artemidorus attests to this in the Oneirokirtiká.

²²⁹ See Usener Fragment 27.

Active versus stable pleasures

136 He differs from the Kyrēnaícs regarding the [definition of] pleasure; for they do not accept the katastēmatic²³⁰ [balanced state] but only the [pleasure] in activity; but he [accepts] both, [pleasure] of mind and of body, as he affirms in the [book] *On Choice and Avoidance* and in that *On the End*, and in the first [book] *On the Conduct of Life* and in the *Epistle to the Philosophers in Mytilénē*. So also Diogénēs [the Epicurean] in the seventeenth book of his *Epilekta*, and Mētródōros in the [book] *Timokrátēs*, they say thus: "We then conceive of pleasure both as [kinetic] activity and [katastematic] equilibrium." Then Epíkouros, in the [book] *On Choice*, simply says: "*Tranquility [ataraxía]*²³¹ *and painlessness [aponía]*²³² *are centered*²³³ *pleasures; but the [pleasures of] joy [kharà]*²³⁴ *and cheerfulness [euphronsýnē]*²³⁵ *are seen to [include] action [and] activity.*"

Fear is worse than physical pain

137 [Epíkouros] further [differs] from the Kyrēnaícs; for they [do not accept that] pains of body [are] inferior [to the torment] of the mind; at least they [know one] suffers [when] neglecting [their] body; but he [also recognizes] a spiritual [suffering]; the flesh tossed in a storm only [suffers at] present, but the mind [suffers] the past, the present, and the future. And truly then the greater pleasures are of the mind. But indeed, needing a satisfactory demonstration of the [fact] that the goal [of life] is the [cultivation of] pleasure, [observe the nature] of the animals as soon as they are born [and see that pleasure] naturally suppresses their toil, and [does so] without reason. Therefore they instinctively avoid the pains; and where the [great] Hērakles [whose flesh, as per Sophocles in *Trakhíniai*] disintegrated beneath his tunic, shouts:

"For I was but lamenting rocks of both the sea cliffs, [and] of the ridges of Lokrís, and the extreme of Eúboia."

Instruments of Virtue

138 Furthermore, for the sake of pleasure we choose the virtues, not for their own sake,²³⁶ [but] just as medicine, for the sake of health. And Diogénēs [the Epicurean] speaks accordingly in the twentieth book of his *Epilekta*, thus identifies rehearsal²³⁷ as recreation.²³⁸ Then Epikouros affirms also of pleasure [that it is] inseparable [from] virtue alone; but the other [desires that are] separate [from virtue are not truly desirable], like [food that has already been] eaten.²³⁹

²³⁰ ΚΑΤΑΣΤΗΜΑΤΙΚΗΝ or καταστηματικην (*katastēmatikén*) possibly from κατα– (kata-, "by", "to", etc.), στημάτιον (stēmátion, meaning "trunnion" or "gudgeon", "pivoting-mechanisms"), –τικός (-tikós, a stem added to form adjectives), and –ην (-ēn, pl. acc. fem. ending). "Katastematic" has been translated as "static" or "stable", "pertaining to a state of being" something supported by a fixed, pivoting mount that allows the operator to access numerous directions while being securely fastened to a safe position.

²³¹ ATAPAEIA or ἀταραξία (*ataraxía*) refers to the katastamatic state of painlessness of the mind, variously translated as "calmness".

 $^{^{232}}$ AIIONIA or $\dot{\alpha}\pi$ ovía (*aponía*) refers to the katastamatic state of painlessness of the flesh, variously translated as "freedom from pain"

²³³ ΚΑΤΑΣΤΗΜΑΤΙΚΑΙ or καταστηματικαί (katastēmatikai) refers to the "stable" or "static" pleasures.

²³⁴ XAPA or χαρὰ (*kharà*) is a word that refers to kinetic act of pleasuring of the flesh, variously translated as "joy" and "delight".

²³⁵ ΕΥΦΡΟΣΥΝΗ or εὐφροσύνη (*euphronsýnē*) refers to kinetic act of pleasuring of the mind, translated as "mirth" and "cheerfulness".

²³⁶ See Usener Fragment 70 is preserved in Athenaios' *Deipnosophists* (12.546F): "One must value what is beautiful, and the virtues, and such manners if they produce pleasure; but if they do not produce pleasure, one must bid them farewell."

²³⁷ ΑΓΩΓΗΝ or ἀγωγήν (agōgén) can refer to "transportation", "a taking away", "a seizure" or the act of "bringing", "guidance", "direction", "training", "way of life", and "method". It also referred to a brutal training program for Spartan boys and adolescents.

²³⁸ ΔΙΑΓΩΓΗΝ or διαγωγήν (*diagōgḗn*) can refer to "recreation", "courses," "amusements" "pastimes", "lifestyle", "cultivation."

²³⁹ In employing βρωτă (*brōntá*), an adjective meaning "eaten", Epíkouros makes a comparison between "unethical desires" and "shit".

The Key Doctrines

So then come now, in truth, to the summit, so one ought to say, ordaining this whole work and the life of the philosopher, serving the *Key Doctrines* of his, and concluding this whole work, seeking the end and the beginning of happiness.

KD – The Four Cures of Epíkouros

139 [#1] The blessed and incorruptible neither troubles itself nor gives trouble to others, so neither anger nor obligation constrain it; for all of this arises from being weak.²⁴⁰ [#2] Death in no way exists for us; for that which has dissolved lacks perception; and that which lacks perception in no way exists for us. [#3] The peak of pleasure is the excision of all pain; and wherever pleasure is, for the time that it is, there is neither discomfort, nor distress, nor both. ¹⁴⁰[#4] That which continuously suffers does not linger long in the flesh, for one thing the peak of pain is present for the briefest time, and for another thing the peak of pain only exceeds the pleasure related to flesh for a few days; and for yet another thing those enduring illnesses possess an excess of the pleasure in the flesh more than that which is suffering.²⁴¹

KD – Benefit of the Good

[#5] It is not possible to live pleasantly without living practically and properly and peaceably, nor practically and properly and peaceably without living pleasantly; but one who does not take this sort of initiative to live practically, and properly and peaceably, cannot live pleasantly. ¹⁴¹[#6] It was for the sake of a single person to become confident by means of people in accordance with nature and with the good, and sometimes it is only from that accordance that such security might be procured. [#7] Wishing to be worshipped and well-liked, people procured security from people so long as they can be pronounced popular. And if so then indeed they were safe since such a lifestyle inherits the natural benefit of the good. If, however, they procured no safety, then they did not receive that for which they initially strove.

KD – The Truth about Pleasure

[#8] No pleasure by itself is evil; but what is productive of some of the pleasures increases

²⁴¹ A number of the *Vatican Sayings* correspond with *Key Doctrines*:

- \cdot Key Doctrine 5 = Vatican Saying 5
- \cdot Key Doctrine 8 = Vatican Saying 50
- \cdot Key Doctrine 12 = Vatican Saying 49
- \cdot Key Doctrine 13 = Vatican Saying 72
- · Key Doctrine 17 = Vatican Saying 12
- \cdot Key Doctrine 19 = Vatican Saying 22
- \cdot Key Doctrine 39 = Vatican Saying 20

 ²⁴⁰ SCHOLION: "In other places, however, Epíkouros said the [blessed and incorruptible] gods are reached by reason, that, on one hand, [the gods] exist partially distinct; those [gods], however, made of the same consistency exist due to the continuous stream of similar images upon the self, personally, in the form of [perfect] humans." (Diogénēs Laértios 10.139)
 ²⁴¹ A a b Still March 2015 (Still March 2015) (Still Ma

 $[\]cdot$ Key Doctrine 1 = Vatican Saying 1

 $[\]cdot$ Key Doctrine 2 = Vatican Saying 2

 $[\]cdot$ Key Doctrine 4 = Vatican Saying 3

disturbances many times more than those of other pleasures. ¹⁴²[#9] If every pleasure were compressed, and eventually existed throughout the whole atomic assembly of the human form or even just the most important parts of one's nature, it would never be possible to distinguish one pleasure from another. [#10] If those things that are productive of the pleasures regarding that which is risky freed the mind from fears about both aerial phenomena and of death and of the sorrows, and also began to teach about the limit of the desires, it would all never have been credible to criticize them, in every way they would have been fulfilled by those pleasures and from no place either suffer nor grieve, which is the worst evil.

KD – The Study of Nature

[#11] If we were not troubled by suspicions of aerial phenomena, and about death, which at no time exists for us, and still we observe the boundary both of the pains and of the desires, there would be no need for the study of nature. ¹⁴³[#12] There was no dissolving the fear over the most important matters if one does not know the whole of nature, but one who obsesses over the myths; therefore without the study of nature there was no receiving the pure pleasures. [#13] There was no point procuring protection from people if a person starts suspicion of those things from the sky and beneath the earth and generally in the Infinite.

KD – The Wealth of Nature

[#14] The security that comes from society is possible up to a certain point when someone is resistant to power and wealth, however the purest security is possible by means of the peace and the withdrawal from the masses. ¹⁴⁴[#15]The wealth of nature is limited and easy to secure; but that of vain beliefs falls from Infinity. [#16] Rarely is a sage disrupted by chance, but the greatest and most important matters are directed by reason throughout their lifetime. [#17] The just are serene, but the unjust are full of the greatest troubles.

KD – The Limit of Pleasure

[#18] The pleasure in the flesh increases not, when once the suffering from deficiency has been removed, but then it only diversifies; but the limit of the pleasure is begotten by the intellect both by this calculation itself and those of the same kind, as far as the greatest fears of the intellect were produced. ¹⁴⁵[#19] Unlimited time contains the same pleasure as that which is limited, if a person herself measures the limits by reason. [#20] The flesh presumes the endless limits of pleasure and only unlimited time could satisfy her. But the intellect evaluates the goal of the flesh and the limits by reasoning and then the fears about death are dissolved and the intellect procures the complete life, and nothing further is needed of infinite time; <no> but the intellect does not banish that pleasure nor at the time when someone has made preparations to depart from those who are living such circumstances, since supposing something was left behind screws them out of the best life. ¹⁴⁶[#21] One who knows the limits of the good life recognizes how feasible it is to remove the suffering of deficiency and the whole process that is securing the good life; therefore nothing is needed of things involving competitions.

KD – The Criteria of Truth

[#22] There is a need to take into account the goal that exists and all of the self-evident facts, according to which we refer our opinions; but if not everything will be full of foolishness and of confusion. [#23] If you contest every single one of the sense perceptions, you can neither judge the outward appearance nor can you affirm which of the sensations you, yourself say are deceptive according to the way in which the criterion operates. ¹⁴⁷[#24] If you will dismiss only one sensation and will not distinguish that which is imagined and that which is pending and that which is already present according to that sensation and also the feelings and the entire imaginative apprehending of the intellect, ²⁴² and you will dismiss the remaining sensations as total disturbances rendering them empty beliefs, inasmuch as you will dismiss the whole criterion. If then confirmations and all that pending during the hypothesizing and reflecting that neither that which is witnessed nor that which failed to appear is contradicted; therefore undertake every debate and every determination neither as correctly nor incorrectly.

KD – The Pursuit of Happiness

148 [#25] If for every occurrence you do not constantly reference the goal of natural pleasure, but if you suppress both banishment of pain and pursuit of pleasure to operate for another purpose, your reasonings and practices will not be in accordance. [#26] On the condition that desires do not foment much suffering if not fulfilled, they are not necessary but those cravings are easily relieved, whenever the object of those cravings is hard to acquire or believed to cause harm.

KD – The Benefits of Friendship

[#27] Of those things that wisdom prepares for a full life of blessedness, by far the most important is the possession of friendship. [#28] The same knowledge that created confidence concerning both the fact that nothing terrible is eternal nor even enduring, and also in the same observations perceives that security is predominately perfected by friendships.

KD – The Priority of Desires

149 [#29] Of the desires some on one hand are natural and necessary; on the other hand some are natural and not necessary, and on yet another hand some are neither natural nor necessary but arise from empty opinion.²⁴³ [#30] Some of these natural desires, which do not foment much suffering if not fulfilled, exist with the intense speed, these arise from empty opinion, and are not dissolved from their own nature but before the vanity of the people.

KD – The Nature of Justice

150 [#31] The origin of justice is in the profitable pact neither to harm one another nor to be harmed.

²⁴² Epíkouros employs the phrase ΦΑΝΤΑΣΤΙΚΗΝ ΕΠΙΒΟΛΗΝ ΤΗΣ ΔΙΑΝΟΙΑΣ (*phantastikḗn epibolḗn tēs dianoías*) after having listed both "sensations" and "feelings". This is repeated in 10.31 as ΦΑΝΤΑΣΤΙΚΑΣ ΕΠΙΒΟΛΑΣ ΤΗΣ ΔΙΑΝΟΙΑΣ (*phantastikàs épibolàs tḗs dianoías*). Some argued that this faculty to be a fourth criterion of knowledge.

²⁴³ SCHOLION: "Epikouros 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."

[#32] Some of the animals could not yet make the pacts neither to harm nor to be harmed, therefore nothing was just nor unjust; but then in a like manner so many of the human nations neither could nor would make their pacts to neither harm nor be harmed. [#33] By itself justice was not something real, except in the gathering among one another by however big an assembly at some time at certain places for the sake of the pact neither to harm nor to be harmed. ¹⁵¹[#34] The evil of injustice is not bad by itself, but in this way in the apprehension over fear, wondering whether or not one will escape notice in violation of the sorts of things set up by the authorities. [#35] One cannot escape detection who secretly disturbs the pact one agreed upon with another neither to harm nor to be harmed, nor to trust that one will escape detection, even if ten thousand times the one present escapes detection. For until one's reduction to nothingness one cannot suppose that one will ever escape detection. [#36] For one thing that which is just in itself is common to everyone because something is beneficial in our fellowship with one another. But in relation to a particular place and for however long a period of time not all that results is in itself just. ¹⁵²[#37] So what is witnessed to be as beneficial as possible for the needs of one another's fellowship, possesses the mark of the just, whether the same comes into being for everyone or if not the same. But if someone establishes a law, which not but goes against what benefits that which is for one another's fellowship, the latter no longer possesses the nature of the just. And if things change against that which benefits the just, but at some time fit into the definition²⁴⁴ of justice, nevertheless for the time that had been just may we not allow empty speech to disturb ourselves but look to the realities. ¹⁵³[#38] Where nothing new arises out of the surrounding circumstances and things appear not to fit the definition of what is considered to be just based upon the same practices, those were not just. But when nothing new arises out of the surrounding circumstances yet is still not beneficial for those same things held to be just, but thereupon at times was not just, when bringing together into that for one another's fellowship to live as neighbors; but later was still not just, when not beneficial.

KD – Coexistence

154 [#39] The one who exudes no confidence from the outside is best to bring together a fellowship of friends and consequently befriends the most possible members of one's own kind; and when impossible at least do not vilify as not of one's own species; and so long as that was not possible, avoiding contact with them was possible, expelling them from thought so long as the latter of these practices proves to be useful. [#40] Those who keep the means to be prepared enjoy the most confidence out of coexisting with other people, in this way also those who live pleasantly among one another keep steadfast faith, and engender the fullest intimacy so as not to mourn lamentably for those who died before their time had come.

²⁴⁴ ΠΡΟΛΗΨΙΝ or πρόληψις (*prólēpsin*) meaning "preconception", "common notion", and also "basic grasp".