

Episode Ninety-Three: Torquatus Leads Us Forward Into Conflict Over Epicurean Ethics

Post by “Don” of October 30, 2021 at 7:30 AM

[Quote from Godfrey](#)

[PD03](#), [PD09](#) and [PD10](#) are all interesting in that they are providing counterfactual arguments (I think "absurdities" is too strong of a word) while at the same time adding clarity and details to those looking for it.

Hmm. I not sure [PD03](#) is counterfactual as much as it is an unattainable goal (unless you're a god!). If a person was exclusively experiencing no pain in their body or mind anywhere, they would, by definition, be experiencing nothing but pleasure. Once that state (again only attainable by a god) is reached, pleasure cannot be "increased" but simply varied.

I freely admit I may be using "unattainable goal" to mean the same thing as Godfrey's "counterfactual" like the rank/compare debate I just had with Cassius.

I'm using Nathan's compilation again for reference here:

ὁρος τοῦ μεγέθους τῶν ἡδονῶν ἢ παντὸς τοῦ ἀλγοῦντος ὑπεξαίρεισις. ὅπου δ'ἂν τὸ ἡδόμενον ἐνῆ, καθ'ὄν ἂν χρόνον ἦ, οὐκ ἔστι τὸ ἀλγοῦν ἢ λυπούμενον ἢ τὸ συναμφότερον.

“The limit of great pleasures is the removal of everything which can give pain. And where pleasure is, as long as it lasts, that which gives pain, or that which feels pain, or both of them, are absent.” Yonge (1853)

“The magnitude of pleasures is limited by the removal of all pain. Wherever there is pleasure, so long as it is present, there is no pain either of body or of mind or both.” Hicks (1910)

“The magnitude of pleasure reaches its limit in the removal of all pain. When pleasure is present, so long as it is uninterrupted, there is no pain either of body or of mind or of both together.” (Hicks 1925)

“The limit of quantity in pleasures is the removal of all that is painful. Wherever pleasure is present, as long as it is there, there is neither pain of body nor of mind, nor of both at once.” Bailey (1926)

“The removal of all pain is the limit of the magnitude of pleasures. And wherever the experience of pleasure is present, so long as it prevails, there is no pain or distress or a combination of them.” (De Witt, Epicurus and His Philosophy 226, 241; 1954)

“The removal of all that causes pain marks the boundary of pleasure. Wherever pleasure is present and as long as it continues, there is neither suffering nor grieving nor both together.” Geer (1964)

“The removal of all pain is the limit of the magnitude of pleasures. Wherever pleasure is present, as long as it is there, pain or distress or their combination is absent.” (Long, *The Hellenistic Philosophers* 115; 1987)

“The limit of the extent of pleasure is the removal of all pain. Wherever pleasure is present, for however long a time, there can be no pain or grief, or both of these.” O'Connor (1993)

“The removal of all feeling of pain is the limit of the magnitude of pleasures. Wherever a pleasurable feeling is present, for as long as it is present, there is neither a feeling of pain nor a feeling of distress, nor both together.” Inwood & Gerson (1994)

“Pleasure reaches its maximum limit at the removal of all sources of pain. When such pleasure is present, for as long as it lasts, there is no cause of physical nor mental pain present – nor of both together.” Anderson (2004)

“Pleasure has its <upper> limit in the removal of everything that produces pain. For, wherever that which produces pleasure resides, for as long as it abides, there can be nothing that produces pain, grief, or both.” Makridis (2005)

“The limit of enjoyment is the removal of all pains. Wherever and for however long pleasure is present, there is neither bodily pain nor mental distress.” Saint-Andre (2008)

“The quantitative limit of pleasure is the elimination of all feelings of pain. Wherever the pleasurable state exists, there is neither bodily pain nor mental pain nor both together, so long as the state continues.” Strodach (2012)

“The limit of pleasure is reached with the removal of all pain. Whenever pleasure is present, and for however long, there is neither pain nor grief nor any combination of the two.” Mensch (2018)