

Diogenes of Oinoanda And the Timing of Causes

Post by “Cassius” of October 11, 2022 at 11:18 PM

OK so the writer of the article is suggesting that the target is not the Stoics but the Cyreniacs:

As we have seen, we are looking for a school which shares the Epicurean doctrine that virtue has instrumental value as a cause of pleasure, but which differs in making virtue an antecedent cause of pleasure, itself not intrinsically pleasant but instead related to pleasure more in the way that surgery is (VI 4—11). As far as I can see, the only possible candidates are the Cyreniacs. Apart from the Epicureans, they are the only ancient hedonist school, and, more specifically, the only school to recommend virtue on the grounds that it produces pleasure. But given that the Cyreniacs share the Epicurean view that arete is of instrumental rather than intrinsic value, is there enough of a gap between the two schools to permit the present disagreement?

Yes, and a crucial one.

Epicurus insists strongly on the simultaneity and inseparability of virtue and pleasure. As the Epicurean doxography at DL10.138 puts it, 'Epicurus also says that virtue alone is inseparable from pleasure, while other things, such as food, do get separated from it.'