

Some Epicurean conclusions

Post by "Hiram" of May 23, 2018 at 9:55 AM

[Quote from Cassius](#)

I started to comment too Hiram on the part about "stake in the future." If I recall correctly isn't this touched on in the Diogenes of Oinoanda inscription, where there is discussion of the pleasure we get today thinking about how how actions today will work out positively in the future. You aren't there to experience it yourself, but the anticipated future can still have a major impact on your life today.

I think that's here:

<https://theautarkist.wordpress.com/2017/03/25/dio...-the-pleasures/>

Quote

Fragment 33:

Well now, I want to deflect also the error that ... further inflates your doctrine as ignorant. The error is this: **[not] all causes in things precede their effects, even if the majority do, but some of them precede their effects, others [coincide with] them, and others follow them.**

Examples of causes that precede are cautery and surgery saving life: in these cases extreme pain must be borne, and it is after this that pleasure quickly follows.

Examples of coincident causes are [solid] and liquid nourishment and, in addition to these, [sexual acts:] we do not eat [food] and experience pleasure afterwards, nor do we drink wine and experience pleasure afterwards, nor do we emit semen and experience pleasure afterwards; rather the action brings about these pleasures for us immediately, without awaiting the future.

[As for causes that follow, an example is expecting] to win praise after death: although men experience pleasure now because there will be a favourable memory of them after they have gone, nevertheless the cause of the pleasure occurs later.

Now you, being unable to mark off these distinctions, and being unaware that **the virtues have a place among the causes that coincide with their effects** (for they are borne along with [pleasure]), go completely astray.]