

In Our Time: Epicureanism (BBC)

Post by “Cassius” of July 22, 2021 at 7:56 AM

Ha it would be great to hear YOUR review of the podcast too! 😊

Also, from the biography of Epicurus by Diogenes Laertius:

Quote

Epicurus differs from the Cyrenaics about pleasure. For they do not admit static pleasure, but only that which consists in motion. But Epicurus admits both kinds both in the soul and in the body, as he says in the work on Choice and Avoidance and in the book on The Ends of Life and in the first book On Lives and in the letter to his friends in Mytilene. Similarly, Diogenes in the 17th book of Miscellanies and Metrodorus in the Timocrates speak thus: ‘Pleasure can be thought of both as consisting in motion and as static.’ And Epicurus in the work on Choice speaks as follows: ‘Freedom from trouble in the mind and from pain in the body are static pleasures, but Joy and exultation are considered as active pleasures involving motion.’

The most succinct and authoritative analysis I have seen of this is the [Boris Nikolsky article "Epicurus on Pleasure"](#)

Also:

Cicero, *Tusculan Disputations*, III.18.41: Why do we shirk the question, Epicurus, and why do we not confess that we mean by pleasure what you habitually say it is, when you have thrown off all sense of shame? Are these your words or not? For instance, in that book which embraces all your teaching (for I shall now play the part of translator, so no one may think I am inventing) you say this: “For my part I find no meaning which I can attach to what is termed good, if I take away from it the pleasures obtained by taste, if I take away the pleasures which come from listening to music, if I take away too the charm derived by the eyes from the sight of figures in movement, or other pleasures by any of the senses in the whole man. Nor indeed is it possible to make such a statement as this – that it is joy of the mind which is alone to be reckoned as a good; for I understand by a mind in a state of joy, that it is so, when it has the hope of all the pleasures I have named – that is to say the hope that nature will be free to enjoy them without any blending of pain.” And this much he says in the words I have quoted, so that anyone you please may realize what Epicurus understands by pleasure.