

Best Recent Version of Diogenes Laertius?

Post by “Cassius” of August 29, 2021 at 8:15 PM

One way of considering Mensch would be to look at her translations of the PD's:

tion (*agogē*) a way of life (*diagogē*). Epicurus says that virtue is the only thing inseparable from pleasure, everything else—food, for example—being separable from it.

Let me now put the finishing touch, as one might say, to my entire work and to the life of this philosopher by presenting his *Chief Maxims*, thereby bringing the whole work to a close and offering as its conclusion the beginning of happiness.

139 I. The blessed and immortal has no troubles himself and causes none for anyone else; hence he has nothing to do with resentments and partisanship; for all such impulses are a sign of weakness. [*Elsewhere he says that the gods are discernible by reason, being on the one hand numerically distinct, but on the other hand similar in form, because of a continuous flow of similar images to the same place; and that they are human in form.*]

II. Death is nothing to us. For what has been dissolved has no feeling; and what has no feeling is nothing to us.

III. 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.

140 IV. Pain does not last long in the flesh; in fact, extreme pain is present for the briefest time, while that which hardly outweighs pleasure does not last for many days. And illnesses that are prolonged may even afford the flesh more pleasure than pain.

V. It is not possible to live pleasantly without living prudently, honorably, and justly; nor can one live prudently, honorably, and justly without living pleasantly. Nor is it possible for the man who does not live prudently, though he may live honorably and justly, to live pleasantly.

VI. In order that men might not fear one another, there was a natural benefit to be had from government and kingship, provided that they are able to bring about this result.

141 VII. Some have longed to become famous and celebrated, thinking that they would thereby obtain security against other men. If the lives of such persons were secure, they attained what is naturally good; but if insecure, they did not attain the object that they were originally prompted by nature to seek.

things above and below the earth, and in the unlimited in general, continued to terrify us.

XIV. While some degree of security from other men can be attained on the basis of stable power and material prosperity, the purest security comes from tranquillity and from a life withdrawn from the many.

144 XV. Nature's wealth is both limited and easy to procure; but the wealth of groundless opinions vanishes into thin air.

XVI. Fortune impinges but little on a wise man; reason has directed his greatest and most important pursuits; these it directs and will continue to direct over the course of his life.

XVII. The just man is utterly imperturbable, while the unjust is full of the utmost perturbation.

XVIII. Fleshly pleasure does not increase once the pain of want has been removed; it merely diversifies. But the limit of mental pleasure is reached when one reflects on these very realities, and others of the same kind, which afflict the mind with its worst fears.

145 XIX. Limited and unlimited time furnish an equal amount of pleasure if the limits of pleasure are measured by reason.

XX. The flesh receives the limits of pleasure as if they were unlimited; and an unlimited time is required to provide it. But the mind, grasping in thought the end and limit of the flesh, and ridding itself of fears of eternity, fashions a perfect life and no longer requires unlimited time. Yet it does not avoid pleasure; and even when circumstances bring life to an end, it dies having missed nothing of the best life.

146 XXI. The man who has discerned the limits of life knows how easy it is to procure what is needed to remove the pain of want and make his whole life perfect; he therefore needs none of the things that cannot be acquired without a struggle.

XXII. We must reason about the true goal and about all the evidence to which we refer our opinions; for otherwise everything will be full of confusion and disorder.

XXIII. If you fight against all your sensations, you will not have a stan-