

Would You Rather Live For A Week As (1) Epicurus During the Last Week of His Life or (2) An Anonymous Shepherd Laying In The Grass In The Summertime With No Pain At All?

Post by "Cassius" of September 8, 2023 at 11:18 PM

As to Cicero's reasoning, here are some relevant references:

Cicero, Fin. 2.109

Quare aliud aliquod, Torquate, hominis summum bonum reperiendum est, voluptatem bestiis concedamus.

Therefore, Torquatus, some other supreme good must be found for a human being. Let us leave pleasure to the nonhuman animals.

T2 Cicero, Fin. 2.111

Nec tamen ullo modo summum pecudis bonum et hominis idem mihi videri potest.

I cannot in any way think that humans and livestock have the same supreme good.

T3 Aristotle, EN I .5 I 095b19-20 (Cf. Heraclitus fr. 4 and 29, and Plato, flej?_. 586a-b)

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Most entirely slavish people clearly choose the life of cattle...

Cicero, Fin. 2.40

Animality Hi non viderunt, ut ad cursum equum, ad arandum bovem, ad indagandum canem, sic hominem

Objection ad duos res, ut ait Aristoteles, ad intellegendum et <ad> agendum esse natum quasi mortalem

deum, controque ut tardam aliquam et languidam pecudem ad pastum et ad procreandi

voluptatem hoc divinum animal ortum esse voluerunt, quo nihil mihi videtur absurdus.

They [viz., Aristippus and the Cyrenaics] did not see that just as a horse is born for running, an ox for ploughing, and a dog for hunting, so a human is born for two things, as Aristotle says, for thinking and for acting, as if a mortal god. They, by contrast, wanted this divine animal to be born for grazing and the pleasure of procreating, like a slow and lazy sheep. Nothing seems to me more absurd than this.

Cicero, Fin. 2.110-111

Et homini, qui ceteris animantibus plurimum proestot, praecipui a nature nihil datum esse dicemus? Nos vero, si quidem in voluptate sunt omnia, longe multumque superomur a bestiis, quibus ipso terra Pundit ex sese pastus varies atque abundantes nihil laborantibus, nobis autem out vix out ne vix quidem suppetunt multo labore quaerentibus. Nec tamen ullo modo summum pecudis bonum et hominis idem mihi videri potest.

Shall we say that the human being, which far surpasses other living things, has been endowed by nature with no preferred thing? In truth, if everything is in pleasure, then we are far and away surpassed by the nonhuman animals, for whom the earth itself pours out various and abundant provisions, with no work on their part, whereas we are able to supply our wants scarcely or not at all, and with great difficulty. However, I cannot in any way think that humans and livestock have the same supreme good.