

Episode 199 - Cicero's On Ends - Book Two - Part 08

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Welcome to Episode 199 of Lucretius Today. This is a podcast dedicated to the poet Lucretius, who wrote "On The Nature of Things," the only complete presentation of Epicurean philosophy left to us from the ancient world. Each week we walk you through the Epicurean texts, and we discuss how Epicurean philosophy can apply to you today. If you find the Epicurean worldview attractive, we invite you to join us in the study of Epicurus at EpicureanFriends.com, where you will find a discussion thread for each of our podcast episodes and many other topics.

This week we continue our discussion of Books Two of Cicero's On Ends, which are largely devoted Cicero's attack on Epicurean Philosophy. "On Ends" contains important criticisms of Epicurus that have set the tone for standard analysis of his philosophy for the last 2000 years. Going through this book gives us the opportunity to review those attacks, take them apart, and respond to them as an ancient Epicurean might have done, and much more fully than Cicero allowed Torquatus, his Epicurean spokesman, to do.

Follow along with us here: [Cicero's On Ends - Complete Reid Edition](#)

We are using the Reid edition, so check any typos or other questions against the original PDF which can be found [here](#).

As we proceed we will keep track of Cicero's arguments and outline them here:

[Cicero's Objections to Epicurean Philosophy](#)

This week we continue in Book 2 at Section VII, with Cicero continuing to insist that "Freedom From Pain" is something different from Pleasure, with Torquatus responding again and again that they are the same.

VII. Lest you should suppose that the words only differ, I say that the things denoted are also two. Freedom from pain is one thing, possession of pleasure another; you attempt not merely to compound out of these two things, diverse as they are, one single term (for I should find that easier to endure) but to roll the two things into one, which cannot possibly be done. Your philosopher, who approves both things, was bound formally to adopt both, as he does in fact, without distinguishing them in words.

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