

# Episode 202 - Cicero's On Ends - Book Two - Part 10 - The Animality Argument

Post by "Cassius" of November 18, 2023 at 5:16 AM

Welcome to Episode 202 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](http://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 Book 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](#). Check any typos or other questions against the original PDF which can be found [here](#).

This week we continue in Section X, moving past the first passage to the next main thought:

X .....

What no one ever called pleasure, he calls so; he rolls two things into one. This active form of pleasure (for thus he describes these sweet and sugared pleasures, so to call them) he sometimes so refines away, that you think Manius Curius is the speaker, while he sometimes so extols it, that he declares himself to be without even an idea of what good is over and above this. When we get to this kind of language, it should be put down, not by some philosopher, but by the censor, for its fault is not a matter of; language only but of morality as well. He finds nothing to blame in sybaritism, if only it be free from unbounded passion and fear.

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