

# Episode 214 - Cicero's On Ends - Book Two - Part 21 - Cicero Argues For An Ideal View of Friendship and Happiness Which Epicureans Reject

Post by "Don" of February 14, 2024 at 11:19 PM

## [Quote from Cassius](#)

As we mentioned tonight in our Wednesday discussion, Diogenes Laertius says that according to Epicurus or the Epicureans:

[118] And even if the wise man be put on the rack, he is happy.

So next week as we continue to discuss these issues we will want to revisit whether we agree with Cicero's expecting that happiness for an Epicurean is something that is always under our control.

Hicks: Even on the rack the wise man is happy.

Yonge: That even if the wise man were to be put to the torture, he would still be happy.

It's important to remember that the original says εὐδαίμονα not "happy." There's a different connotation! It's not "Happy, ha ha" to my understanding. It's more content, well-being, "I did what I can do" satisfaction with life so to speak.

Trivia: στρεβλωθῆ means "stretch on the wheel or rack, to rack, torture, applied to slaves for the purpose of extracting evidence"

Hicks: When on the rack, however, he will give vent to cries and groans.

Yonge: Nor will he groan and howl when he is put to the torture.

So. will the σοφός groan or not?

The original text runs:

[118] κἂν στρεβλωθῆ δ' ὁ σοφός, εἶναι αὐτὸν εὐδαίμονα, [μόνον τε χάριν ἔξειν τὸν σοφόν, καὶ ἐπὶ φίλοις καὶ παροῦσι καὶ ἀποῦσιν ὁμοίως διὰ τε λόγου<sup>184</sup> <καὶ διὰ πράξεως>. ὅτε μέντοι στρεβλοῦται, ἔνθα καὶ μύζει καὶ οἰμώζει.

ὅτε μέντοι στρεβλοῦται, ἔνθα καὶ μύζει καὶ οἰμώζει. There doesn't appear to be a "nor" here:

ὅτε when

μέντοι indeed, however, to be sure

ἔνθα when

μύζει I. (he) murmurs with closed lips, mutters, moans.

(καὶ) οἰμώζει (and) wails aloud, laments

So, Hicks seems to have the upper hand here. This also makes sense in the light of [the sage being more affected by the emotions](#) but also "having a sense of well-being" under torture.