

# 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 “Bryan” of February 24, 2024 at 5:41 PM

Adding a bit to Cassius' mention of the Brazen bull, we also have Philodemus - On the Gods - Book 1 (P.Herc. 26, col. 19) “At times, both opposing elements seem to be independent origins; in one place, one element dominates and in another place, the other. They are inseparable, yet at times, they interact and intertwine, creating conflict and complexity. People see gods as responsible for all evils, creators of ongoing and future misfortunes throughout endless time, including what comes after death. If these elements were not connected, people would not fear the gods more than tyrants. They dread death as if, after life, they will be tortured in eternal retribution \* by the gods, leading to both a fear of the gods as the doers of evil in the underworld, and also death as leading to fiery torment. Just as people feared Phalaris, thinking he would roast them in the bull, and [they also feared] the bull itself, as the place of the roasting -- in the same way, hearing any related word causes equal fear for both, and not less for either, even towards the source of the sound! Similarly, with the gods and death, we do not consider both a double evil, neither the direct nor the indirect threat. If we avoid extreme misery and mental harm by facing pain with a rational mind, we can overcome the worst; for with understanding, we shouldn't see death as a double or untamed evil.”

\*in the Areopagus?

[ἀντι]κειμ[ένων]  
[ἀ]νφοτέρω[ν] ἄλ[λοτε μὲ]ν ἀνυπόθ[ετον]  
[ἐκατ]έραν εἶν[αι ἀ]ρχήν, ἐν ἰδίωι δ[ὲ]  
[τόπ]ωι τὴν ἑτέρα[ν κ]α[ὶ] πάλιν ἐν ἰδίωι[ι] τ[ὴν]  
5[ἐτ]έ[ρ]αν, καὶ ἀδιαζε[ύκ]τ[ων] ἀλλήλων οὐ[δ]ε-  
[τέ]ρας ἠγεῖσθαι τῆ[ν ἑτέρα]ν, ἄλλοτε δ' ἀ[ντέ-]  
χ[ειν] ἑκάτερας καὶ συν[βαίνει]ν ἀλλήλαι[σ],  
[ὥστ' ἀν]τίτα[σιν] ἔχειν [καὶ μὴ] ἀνευ π[λο-]  
[κῆσ] εἶναι. τ[οὺσ] μὲν γὰρ θεοὺς ἀνθρώπους  
10[ῆγο]ῦνται καὶ ἀ[ί]τίους ἀ[πά]ν[τω]ν κυρίω[σ]  
[κακῶ]ν, καίωνων συμ[φορ]ῶν ὄντας τε κ[αὶ]  
γενησομένους ποιητικούς ἐν τῷ(\*)ι [ἀπ]ξι-  
[ρωι χ]ρόνωι δηλονότι καὶ τὸν μετὰ τὴν τ[ε-]  
λ[ε]υτὴν συμπεριλαμβάνοντες, ὡς εἰ [μὴ]  
15ἐκ[άτε]ρον συνήπτειτ', οὐκ ἂν αὐτοὺς ἐφ[ο-]  
[β]οῦντο μᾶλλον τυράννων· τὸν δὲ θά-  
[να]τον [φορ]ίτουσιν ὡς ἐν τῷ(\*)ι Ἀρε[ί]ωι π[άγωι]

μετὰ [τὸ] ζῆν ταῖς αἰ[ω]νί[οις] ἀμ[οι]βαῖς β[α-]  
[σανι]σθησόμενοι πρὸς τῶν θεῶν, ὥστε  
20[τοῦσ] μὲν θεοὺς ὡς δραστικούς [τῶ]ν κακ[ῶν]  
ε[ὐλ]αβεῖσθαι τῶν [καθ' αἰδη]ν, τὸν δὲ Θάνα[τον]  
[ὡς το]ῦς ἐν τούτῳ π[υρω]θησομένους ἄξι[ον-]  
[τα]. καθάπερ ἐφοβοῦντ[ο] τότε τὸ[ν] μὲν Φά-  
[λαριν] ὡς ἐν τῷ(\*) ταύρω[ι κ]ατοπήσοντα,  
25[τὸ]ν δὲ τα[ῦρον] ὡς ἐν αὐτῷ τῆς κατοπή-  
[σε]ως γ[ε]ν[ησο]μένης [. κ]αὶ καθ' ὃν τ[ρό]πον  
[τινὰ φθόγγ]ον ἐπα[ισθόμενοι τὴν τα-]  
ραχὴν ἴσθη ἐπ' ἀμφοτέρων κ[οι]νῶς [ῶ-]  
των ἔχ[ο]μεν, ἀλλ' οὐχ ἦ[τ]τω κ[αὶ τ]ὴν [ἐφ' ὅ-]  
30π[ρ]ο[τερου]οῦν, μείζ[ω] δ' ἐπὶ τῷ [π]ρὸς τὸν  
[φθόγγον, οὕτω] δὴ κἂν τοῖς [περὶ θεῶν]  
[καὶ θανάτου] διττὸν κακὸν ο[ὐ] διδο-  
[μεν οὔτ' αὐτό ο]ὔτε τὸ παρα[σ]κευα[ζό]μ[ε]-  
[νον ἐκείνοις, ἀλλ' ἂν [τις ἐσχάτη]  
35[ταλλιπωρία] τούτῳ μὴ παρῆ(\*) κ[αὶ φρε-]  
[νῶν βλάβη], νοῦν κἀντίπαλ' ἀ[λ]γηδ[ό]-  
νος [ἄκ]η προσβαλόντες μετ' ἀνα-  
στήσομ[ε]ν τὰ χεῖριστα· σὺν νῶι γὰρ οὐ  
[τὸ]ν θάνατον κακὸν δι[ττὸν ἢ ἀνή-]  
40μερον ἐχθρὸν χρῆ [νομίσαι....]