

Episode 270 - Life Is Desirable, But Unlimited Time Contains No Greater Pleasure Than Limited Time

Post by "Cassius" of February 20, 2025 at 6:58 AM

Welcome to Episode 270 of Lucretius Today. This is a podcast dedicated to the poet Lucretius, who wrote "On The Nature of Things," the most 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 we discuss this and all of our podcast episodes.

We are continuing our series of key doctrines of Epicurus, and this week and next week we are focusing on the Epicurean view that "[Life Is Desirable, But Unlimited Time Contains No Greater Pleasure Than Limited Time](#)."

This is currently discussed here in our wiki:

[Life Is Desirable, But Unlimited Time Contains No Greater Pleasure Than Limited Time](#)

And our new Discussion Guide will be here:

[Life Is Desirable, But Unlimited Time Contains No Greater Pleasure Than Limited Time](#)

Preliminary Notes:

This is a difficult series of doctrines and a difficult episode, so I will add some notes while editing it.

The two key resources for today's episode will be, in addition to the PD's:

1 - David Sedley's "Epicurean vs Cyreniac Happiness, linked in [Don's post below](#)

2 - Cicero's On Ends Book 2 Section 27:

Quote

Reid - XXVII. But we dwell too long upon very simple matters. When we have once concluded and demonstrated that if every- thing is judged by the standard of pleasure, no room is left for either virtues or friendships, there is nothing besides on which- we

need greatly insist. And yet, lest it should be thought that any passage is left without reply, I will now also say a few words in answer to the remainder of your speech. Well then, whereas the whole importance of philosophy lies in its bearing on happiness, and it is from a desire for happiness alone that men have devoted themselves to this pursuit, and whereas some place happiness in one thing, some in another, while you place it in pleasure, and similarly on the other side all wretchedness you place in pain, let us first examine the nature of happiness as you conceive it. Now you will grant me this, I suppose, that happiness, if only it exists at all, ought to lie entirely within the wise man's own control. For if the life of happiness may cease to be so, then it cannot be really happy. Who indeed has any faith that a thing which is perishable and fleeting will in his own case always continue solid and strong? But he who feels no confidence in the permanence of the blessings he possesses, must needs apprehend that he will some time or other be wretched, if he loses them. Now no one can be happy while in alarm about his most important possessions; no one then can possibly be happy. For happiness is usually spoken of not with reference to some period of time, but to permanence, nor do we talk of the life of happiness at all, unless that life be rounded off and complete, nor can a man be happy at one time, and wretched at another; since any man who judges that he can become wretched will never be happy. For when happiness has been once entered on, it is as durable as wisdom herself, who is the creator of the life of happiness, nor does it await the last days of life, as Herodotus writes that Solon enjoined upon Croesus. But I shall be reminded (as you said yourself) that Epicurus will not admit that continuance of time contributes anything to happiness, or that less pleasure is realized in a short period of time than if the pleasure were eternal. These statements are most inconsistent ; for while he places his supreme good in pleasure, he refuses to allow that pleasure can reach a greater height in a life of boundless extent, than in one limited and moderate in length. He who places good entirely in virtue can say that happiness is consummated by the consummation of virtue, since he denies that time brings additions to his supreme good; but when a man supposes that happiness is caused by pleasure, how are his doctrines to be reconciled, if he means to affirm that pleasure is not heightened by duration? In that case, neither is pain. Or, though all the most enduring pains are also the most wretched, does length of time not render pleasure more enviable? What reason then has Epicurus for calling a god, as he does, both happy and eternal? If you take away his eternity, Jupiter will be not a whit happier than Epicurus, since both of them are in the enjoyment of the supreme good, which is pleasure. Oh, but our philosopher is subject to pain as well. Yes, but he sets it at nought; for he says that, if he were being roasted, he would call out how sweet this is! In what respect then is he inferior to the god, if not in respect of eternity? And what good does eternity bring but the highest form of pleasure, and that prolonged for ever? What boots it then to use high sounding language unless your language be consistent ? On bodily pleasure (I will add mental, if you like, on the understanding that it also springs, as you believe, from the body) depends the life of happiness. Well, who can guarantee the wise man that this pleasure will be permanent?

For the circumstances that give rise to pleasures are not within the control of the wise man, since your happiness is not dependent on wisdom herself, but on the objects which wisdom procures with a view to pleasure. Now all such objects are external to us, and what is external is in the power of chance. Thus fortune becomes lady paramount over happiness, though Epicurus says she to a small extent only crosses the path of the wise man.

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