

## VS27 - Does all fruit come "painfully"?

Post by "Cassius" of May 31, 2019 at 7:33 PM

Originally posted by Elli -

Ε.Π ΧΧVII.(27) Ἐπὶ μὲν τῶν ἄλλων ἐπιτηδευμάτων μόλις τελειωθεῖσιν ὁ καρπὸς ἔρχεται, ἐπὶ δὲ φιλοσοφίας συντρέχει τῇ γνώσει τὸ τερπνὸν οὐ γὰρ μετὰ μάθησιν ἀπόλαυσις, ἀλλὰ ἅμα μάθησις καὶ ἀπόλαυσις.

Baileys' translation : ES27. In all other occupations the fruit comes [#painfully](#) after completion, but in philosophy pleasure goes hand in hand with knowledge; for enjoyment does not follow comprehension, but comprehension and enjoyment are simultaneous.

Warning: Bailey wears again his stoic glasses. Where in this ES 27 does Epicurus mention the word "painfully" ? And where he says that any occupation of one's labors - the fruit - is bitter and painful? Where the creativity of any work and by any human being like us has pains? Here is, again and again, the devious trick for saying that Epicurus did not suggest to be active and creative, or to not enjoy any of your work and labor, because this is painful. Stay in "apathy", then, in your sofas, your beds, and your chairs to not doing anything at all.

According to this translation by Bailey, it is like Epicurus remarks: When I'll do something is painful, so I chose the "absence of pain".

The right translation from the ancient greek to english is : In the case of other occupations the fruit (of one's labors) comes upon completion of a task while (in the case) of philosophy pleasure is concurrent with knowledge because enjoyment does not come after learning but at the same time (with) learning.

And below is the analysis/explanation in the above saying to this link [http://wiki.epicurism.info/Vatican\\_Saying\\_27/](http://wiki.epicurism.info/Vatican_Saying_27/)

"A sublime, yet also readily credible assertion regarding the benefits of philosophy: all other occupations reward their practitioner after a task is completed; the baker has bread only after it comes out of the oven, the fisherman has a day's catch only after he pulls up his nets from the sea. Yet in the singular case of philosophy, the process and pleasure of acquiring knowledge are concurrent, simultaneous.

Thus Epicurus intertwines inextricably his teachings on the general value of philosophy, with all its salubrious effects of ridding us of false beliefs, and his teachings on pleasure. Philosophy is not just good for us; it is also a pleasure, and therefore an "oikeion agathon", a "familiar good" that we ought to happily espouse.

This is one of the most optimistic tenets of Epicurean philosophy and stands in sharp contradistinction to the more common attitudes (of antiquity and the present age) that regard philosophy as a stern, grave, strenuous occupation".