

Glossary - What is the Epicurean Definition of "Pleasure?"

Post by "Cassius" of January 14, 2020 at 10:14 PM

Found them! I have several and will post them here in this post as I find them:

Cicero, *Fin.* 2.109

Quare aliud aliquod, Torquate, hominis summum bonum reperiendum est, voluptatem bestiis concedamus.

Therefore, Torquatus, some other supreme good must be found for a human being. Let us leave pleasure to the nonhuman animals.

Cicero, *Fin.* 2.111

Nec tamen ullo modo summum pecudis bonum et hominis idem mihi videri potest.
I cannot in any way think that humans and livestock have the same supreme good.

Aristotle, *EN* 1.5 1095b19-20 (Cf. Heraclitus frs. 4 and 29, and Plato, *Rep.* 586a-b)
οἱ μὲν οὖν πολλοὶ παντελῶς ἀνθραποδώδεις φαίνονται βοσκημάτων βίον προαιρούμενοι...

Most entirely slavish people clearly choose the life of cattle...

Cicero, *Fin.* 2.69, trans. Woolf

lubebat eos qui audiebant secum ipsos cogitare pictam in tabula Voluptatem pulcherrimo vestitu et ornatu regali in solio sedentem; praesto esse Virtutes ut ancillulas, quae nihil aliud agerent, nullum suum officium ducerent nisi ut Voluptati ministrarent et eam tantum ad aurem admonerent (si modo id pictura intellegi posset) ut caveret ne quid faceret imprudens quod offenderet animos hominum, aut quicquam e quo oriretur aliquis dolor. "Nos quidem Virtutes sic natae sumus ut tibi serviremus, aliud negoti nihil habemus."

He [viz., Cleanthes] would ask the audience to imagine a painting of Pleasure, decked out in gorgeous regal attire, sitting on a throne. By her side are the Virtues, depicted as servants who consider that their whole duty and function is to minister to Pleasure and whisper her warnings (if this can be conveyed pictorially) to take care not to do anything unwittingly which might offend public opinion, or bring her pain in any way. "We Virtues," they cry, "were born to serve you. We have no other business."

T13 Cicero, *Fin.* 2.33

Bestiarum vero nullum iudicium puto. Quamvis enim depravatae non sint, pravae tamen esse possunt. Ut bacillum aliud est inflexum et incurvatum de industria, aliud ita natum, sic ferarum natura non est illa quidem depravata mala disciplina, sed natura sua.

In truth, I think nothing of the judgment of nonhuman animals. For although they may not have been corrupted, still they can be corrupt. Just as one stick is bent and distorted intentionally and another has grown that way, so the nature of wild animals is not that way because it is corrupted by bad training, but by its own nature.

Cicero, *Fin.* 2.40

Hi non viderunt, ut ad cursum equum, ad arandum bovem, ad indagandum canem, sic hominem ad duas res, ut ait Aristoteles, ad intellegendum et <ad> agendum esse natum quasi mortalem deum, contraque ut tardam aliquam et languidam pecudem ad pastum et ad procreandi voluptatem hoc divinum animal ortum esse voluerunt, quo nihil mihi videtur absurdus.

They [viz., Aristippus and the Cyrenaics] did not see that just as a horse is born for running, an ox for ploughing, and a dog for hunting, so a human is born for two things, as Aristotle says, for thinking and for acting, as if a mortal god. They, by contrast, wanted this divine animal to be born for grazing and the pleasure of procreating, like a slow and lazy sheep. Nothing seems to me more absurd than this.

Cicero, *Fin.* 2.45-47

Homines enim, etsi aliis multis, tamen hoc uno plurimum a bestiis differunt quod rationem habent a natura datam mentemque acrem et vigentem celerrimeque multa simul agitantem...

Even if humans differ from nonhuman animals in many other ways, they differ most in this one way, that they are endowed by nature with reason and with a sharp and vigorous intellect that does many things simultaneously and very swiftly...