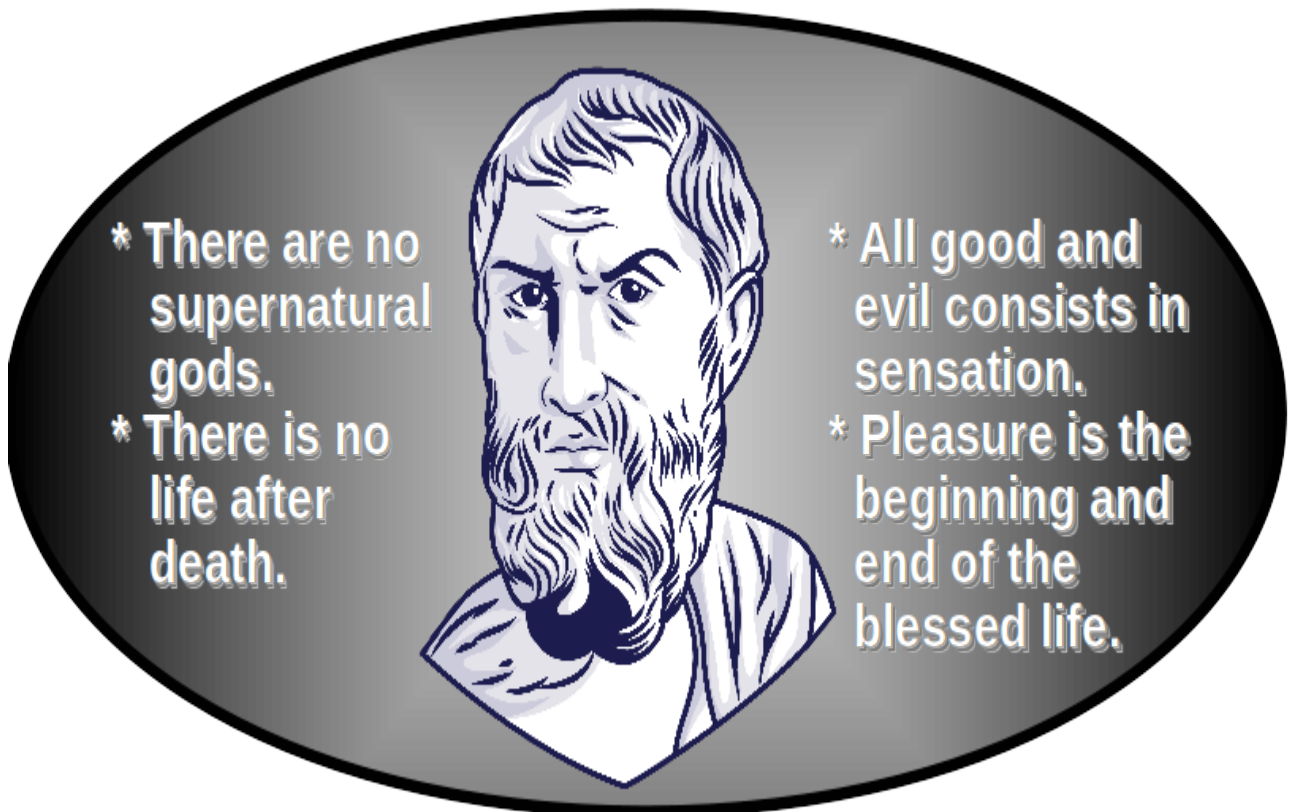


# Oval Graphic With Four Key Statements ("All Good And Evil Consists In Sensation")

Post by "Cassius" of July 20, 2020 at 2:01 PM

Put this together this afternoon to practice with the two new line drawings of Epicurus. As always, comments welcome. My graphical abilities are abysmal but I'm constantly thinking of better ways to present the key elements in as few words as possible. The "innovation" of this one is "all good and evil consists in sensation" which is a quote from the Bailey version of the letter to Menoeceus. I'm toying with the idea that it hits one of Epicurus' key points (role of sensation) at the same time that it hits virtue and potentially even the "dialectical logic" issue. It's harder to come up with a direct quote that is very short and very pithy that deals with the "logic" issue.

I like the idea of preparing variations of these (preferably by someone with a lot better art talent than me (that can be used on Twitter and FB and other places to circulate along with the URL of the forum to communicate the message of something like "if you think this way come join us at [epicureanfriends.com](http://epicureanfriends.com)



Bailey version:

125 Become accustomed to the belief that death is nothing to us. For all good and evil consists in sensation, but death is deprivation of sensation. And therefore a right understanding that death is nothing to us makes the mortality of life enjoyable, not because it adds to it an infinite span of time, but because it takes away the craving for immortality. For there is nothing terrible in life for the man who has truly comprehended that there is nothing terrible in not living. So that the man speaks but idly who says that he fears death not because it will be painful when it comes, but because it is painful in anticipation. For that which gives no trouble when it comes, is but an empty pain in anticipation. So death, the most terrifying of ills, is nothing to us, since so long as we exist, death is not with us; but when death comes, then we do not exist. It does not then concern either the living or the dead, since for the former it is not, and the latter are no more.

Yonge version:

“ Accustom yourself also to think death a matter with which we are not at all concerned, since all good and all evil is in sensation, and since death is only the privation of sensation. On which account, the correct knowledge of the fact that death is no concern of ours, makes the mortality of life pleasant to us, inasmuch as it sets forth no illimitable time, but relieves us for the longing for immortality. For there is nothing terrible in living to a man who rightly comprehends that there is nothing terrible in ceasing to live; so that he was a silly man who said that he feared death, not because it would grieve him when it was present, but because it did grieve him while it was future. For it is very absurd that that which does not distress a man when it is present, should afflict him when only expected. Therefore, the most formidable of all evils, death, is nothing to us, since, when we exist, death is not present to us; and when death is present, then we have no existence.

Hicks version (he uses "imply" and "sentience"):

“ Accustom thyself to believe that death is nothing to us, for good and evil imply sentience, and death is the privation of all sentience; therefore a right understanding that death is nothing to us makes the mortality of life enjoyable, not by adding to life an illimitable time, but by taking away the yearning after immortality. For life has no terrors for him who has thoroughly apprehended that there are no terrors for him in ceasing to live. Foolish, therefore, is the man who says that he fears death, not because it will pain when it comes, but because it pains in the prospect. Whatsoever causes no annoyance when it is present, causes only a groundless pain in the expectation. Death, therefore, the most awful of evils, is nothing to us, seeing that, when we are, death is not come, and, when death is come, we are not. It is

Epicurus Wiki version (probably another overlay "are experienced"):

124-7) Accustom yourself to thinking that death is no concern to us. All things good and bad are experienced through sensation, but sensation ceases at death. So death is nothing to us, and to know the truth of this makes a mortal life happy -- not by adding infinite time, but by removing the desire for immortality. There is no reason why one who is convinced that there is nothing to fear at death should fear anything about it during life. And whoever says that he dreads death not because it's painful to experience, but only because it's painful to contemplate, is foolish. It is pointless to agonize over something that brings no trouble when it arrives. So death, the most dreaded of evils, is nothing to us, because when we exist, death is not present, and when death is present, we do not exist. It neither concerns the living nor the dead, since death does not exist for the living, and the dead no longer exist.

Norman DeWitt's version from "St Paul and Epicurus" (he chooses to use "consciousness"):

#### DEATH

"Habituate yourself to the belief that death is nothing to us, because all good and evil lies in consciousness and death is the loss of consciousness. Hence a right understanding of the fact that death is nothing to us renders enjoyable the mortality of life, not by adding infinite time but by taking away the yearning for immortality, for there is nothing to be feared while living by the man who has genuinely grasped the idea that there is nothing to be feared when not living.

So the man is silly who says that he fears death, not because it will pain him when it comes, but because it pains him in prospect; for nothing that occasions no trouble when present has any right to pain us in anticipation. Therefore death, the most frightening of evils, is nothing to us, for the excellent reason that while we live it is not here and when it is here we are not living. So it is nothing either to the living or to the dead, because it is of no concern to the living and the dead are no longer.