

## PD10

"If the things that produce the pleasures of profligates could dispel the fears of the mind about the phenomena of the sky, and death, and its pains, and also teach the limits of desires (and of pains), we should never have cause to blame them: for they would be filling themselves full, with pleasures from every source, and never have pain of body or mind, which is the evil of life." Epicurus PD10 (Bailey)

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"If those things which make the pleasures of debauched men, put an end to the fears of the mind, and to those which arise about the heavenly bodies, and death, and pain; and if they taught us what ought to be the limit of our desires, we should have no pretense for blaming those who wholly devote themselves to pleasure, and who never feel any pain or grief (which is the chief evil) from any quarter." Yonge (1853)

"If the objects which are productive of pleasures to profligate persons really freed them from fears of the mind—the fears, I mean, inspired by celestial and atmospheric phenomena, the fear of death, the fear of pain—if, further, they taught them to limit their desires, we should not have any reason to censure such persons, for they would then be filled with pleasure to overflowing on all sides and would be exempt from all pain, whether of body or mind, that is, from all evil." Hicks (1910)

"If the things that produce the pleasures of profligates could dispel the fears of the mind about the phenomena of the sky and death and its pains, and also teach the limits of desires [and of pains], we should never have cause to blame them: for they would be filling themselves full with pleasures from every source and never have pain of body or mind, which is the evil of life." Bailey (1926)

"If the practices productive of the pleasures of profligates dispelled the fears of the mind about celestial things and death and pains and also taught the limit of the desires, we should never have fault to find with profligates, enjoying pleasures to the full from all quarters, and suffering neither pain nor distress from any quarter, wherein the evil lies." DeWitt, Epicurus and His Philosophy 235 (1954)

"If the things that produce the pleasures of the dissolute were able to drive away from their minds their fears about what is above them and about death and pain, and to teach them the limit of desires, we would have no reason to find them the limit of desires, we would have no reason to find fault with the dissolute; for they would fill themselves with pleasure from every source and would be free from pain and sorrow, which are evil." Geer (1964)

"If the causes of the pleasures of the dissipated released mental fears concerning celestial phenomena and death and distress, and in addition taught the limit of desires, we should never have any reason to reproach them [i.e. the dissipated], since they would be satisfying themselves with pleasures from all directions and

would never have pain or distress, which constitutes the bad.” Long, *The Hellenistic Philosophers* 115 (1987)

“If the things that beget pleasure in dissolute individuals could dispel their minds' fears about the heavens, death, and pain, and could still teach them the limits of desires, we would have no grounds for finding fault with the dissolute, since they would be filling themselves with pleasures from every source and in no way suffering from pain or grief, which are evil.” O'Connor (1993)

“If the things which produce the pleasures of profligate men dissolved the intellect's fears about the phenomena of the heavens and about death and pains and, moreover, if they taught us the limit of our desires, then we would not have reason to criticize them, since they would be filled with pleasures from every source and would contain no feeling of pain or distress from any source—and that is what is bad.” Inwood (1994)

“If the things which debauched men find pleasurable put an end to all fears (such as concerns about the heavenly bodies, death, and pain) and if they revealed how we ought to limit our desires, we would have no reason to reproach them, for they would be fulfilled with pleasures from every source while experiencing no pain, neither in mind nor body, which is the chief evil of life.” Anderson (2004)

“If those elements that are productive of the pleasures of the debauched released them from the mental apprehensions aroused by natural phenomena, fear of death, and [obsessive anticipation of] pain; if, in addition, they formed their characters in such a way that they knew when to set a limit to their desires, we would then never have anything to censure them about: indeed, they would then be fully actualizing all the pleasures and in no way would they have either what is painful or what is productive of grief in them—and it is this latter condition [which they would be avoiding] that is morally bad.” Makridis (2005)

“If the things that produce the delights of those who are decadent washed away the mind's fears about astronomical phenomena and death and suffering, and furthermore if they taught us the limits of our pains and desires, then we would have no complaints against them, since they would be filled with every joy and would contain not a single pain or distress (and that's what is bad).” Saint-Andre (2008)

“If the things that produce the debauchee's pleasures dissolved the mind's fears regarding the heavenly bodies, death, and pain and also told us how to limit our desires, we would never have any reason to find fault with such people, because they would be glutting themselves with every sort of pleasure and never suffer physical or mental pain, which is the real evil.” Strodach (2012)

“If the objects that afforded pleasure to profligate men actually freed them from mental fears, namely those that relate to celestial phenomena and death and pain, and also taught them to limit their desires, we would never have any occasion to find fault with such men, since they would then be filled with pleasures from all sides and would be free of all pain and grief—that is, of all that is bad.” Mensch (2018)

“If the things that produce the pleasures of the dissolute released our minds from fear of celestial things and death and pain, and if they taught us the limit of desire, then we would have nothing to reproach in them, since they would then be replete with pleasures from every source and devoid of pain or sorrow from any source, which are precisely what is bad.” White (2021)

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