PD20

Bailey: 20. The flesh perceives the limits of pleasure as unlimited, and unlimited time is required to supply it. But the mind, having attained a reasoned understanding of the ultimate good of the flesh and its limits, and having dissipated the fears concerning the time to come, supplies us with the complete life, and we have no further need of infinite time; but neither does the mind shun pleasure, nor, when circumstances begin to bring about the departure from life, does it approach its end as though it fell short, in any way, of the best life.

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“The flesh sets no limits to pleasure, and therefore it yearns for an eternity of time. But reason, enabling us to conceive the end and dissolution of the body, and liberating us from the fears relative to eternity, procures for us all the happiness of which life is capable, so completely that we have no further occasion to include eternity in our desires. In this disposition of mind, man is happy even when his troubles engage him to quit life; and to die thus, is for him only to interrupt a life of happiness.” Yonge (1853)

“The flesh assumes the limits of pleasure to be infinite, and only infinite time would satisfy it. But the mind, grasping in thought what the end and limit of the flesh is, and banishing the terrors of futurity, procures a complete and perfect life and has no longer any need of infinite time. Nevertheless, it does not shun pleasure, and even in the hour of death, when ushered out of existence by circumstances, the mind does not fail to enjoy the best life.” Hicks (1910)

“The flesh receives as unlimited the limits of pleasure; and to provide it requires unlimited time. But the mind, grasping in thought what the end and limit of the flesh is, and banishing the terrors of futurity, procures a complete and perfect life, and has no longer any need of unlimited time. Nevertheless it does not shun pleasure, and even in the hour of death, when ushered out of existence by circumstances, the mind does not lack enjoyment of the best life.” Hicks (1925)

“The flesh perceives the limits of pleasure as unlimited and unlimited time is required to supply it. But the mind, having attained a reasoned understanding of the ultimate good of the flesh and its limits and having dissipated the fears concerning the time to come, supplies us with the complete life, and we have no further need of infinite time: but neither does the mind shun pleasure, nor, when circumstances begin to bring about the departure from life, does it approach its end as though it fell short in any way of the best life.” Bailey (1926)

“It is the flesh that fnds the limits of pleasure boundless and infinite time would have been required to furnish it, but the intelligence, taking into the calculation the end and limit of the flesh and dispelling the fears about eternity, renders the whole life is perfect.” DeWitt, Epicurus and His Philosophy 225 (1954)

“The flesh believes that pleasure is limitless and that it requires unlimited time; but the mind, understanding the end and limit of the flesh and ridding itself of fears of the future, secures a complete life and has no longer any need for unlimited time. It does not, however, avoid pleasure; and when circumstances bring on the end of life, it does not depart as if it still lacked any portion of the good life.” Geer (1964)

“The flesh places the limits of pleasure at infnity, and needs an infinite time to bring it about. But the intellect, by making a rational calculation of the end and the limit which govern the flesh, and by dispelling the fears about eternity, brings about the complete life, so that we no longer need the infinite time. But neither does it shun pleasure, nor even when circumstances bring about our departure from life does it suppose, as it perishes, that it has in any way fallen short of the best life.” Long, The Hellenistic Philosophers 150 (1987)

“The flesh considers the limits of pleasure to be boundless, and only infinite time makes it possible. But the mind, having gained a reasonable understanding of the end and limit of the flesh, and having expelled fears about eternity furnishes the complete life, and we no longer has any need for time without end. But the mind does not fee from pleasure nor, when circumstances bring about the departure from life, does it take its leave as though falling short somehow of the best life.” O'Connor (1993)

“The flesh took the limits of pleasure to be unlimited, and [only] an unlimited time would have provided it. But the intellect, reasoning out the goal and limit of the flesh and dissolving the fears of eternity, provided us with the perfect way of life and had no further need of unlimited time. But it [the intellect] did not fee pleasure, and even when circumstances caused an exit from life it did not die as though it were lacking any aspect of the best life.” Inwood & Gerson (1994)

“Bodily pleasure seems unlimited, and to provide it would require unlimited time. But the mind, recognizing the limits of the body, and dismissing apprehensions about eternity, furnishes a complete and optimal life, so we no longer have any need of unlimited time. Nevertheless, the mind does not shun pleasure; moreover, when the end of life approaches, it does not feel remorse, as if it fell short in any way from living the best life possible.” Anderson (2004)

“The body picks out the end points of pleasure as lying beyond any limit, and marks the time needed to procure this [pleasure] as being unlimited. But the mind, grasping the fnal goal and terminating limits of the body by means of comprehending judgment, and obliterating the dread of an eternal afterlife, makes possible a life that reaches all goals within itself and has no need whatever of infinite time. But it should not [be thought] that the mind fees from pleasure—not even at that moment when circumstances bring about the extraction from this life—or that it destroys the pleasures as if they were unworthy of the best life.” Makridis (2005)

“The flesh assumes that the limits of joy are infinite, and that infinite joy can be produced only through infinite time. But the mind, thinking through the goal and limits of the flesh and dissolving fears about eternity, produces a complete way of life and therefore has no need of infinite time; yet the mind does not fee from joy, nor when events cause it to exit from life does it look back as if it has missed any aspect of the best life.” Saint-Andre (2008)

“The body takes the limits of pleasure to be infinite, and infinite time would provide such pleasure. But the mind has provided us with the complete life by a rational examination of the body's goal and limitations and by dispelling our fears about a life after death; and so we no longer need unlimited time. On the other hand, it does not avoid pleasure, nor, when conditions occasion our departure from life, does it come to the end in a manner that would suggest that it had fallen short in any way of the best possible existence.” Strodach (2012)

“The flesh receives the limits of pleasure as if they were unlimited; and an unlimited time is required to provide it. But the mind, grasping in thought the end and limit of the flesh, and ridding itself of fears of eternity, fashions a perfect life and no longer requires unlimited time. Yet it does not avoid pleasure; and even when circumstances bring life to an end, it dies having missed nothing of the best life.” Mensch (2018)

“The flesh assumed the limits of pleasure were endless, which an endless time provided. But thought, by making an appraisal of the end and limit for the flesh, and by dissolving fears about an afterlife, provided the

perfect life, and we no longer have any need for endless time. Yet neither did thought spurn pleasure, nor when the situation provided an exit from life, did it depart in any way deprived of the best life.” White (2021)